

Luke 8

written and compiled by Gary Kukis

Luke 8:1–56 Parable of the Sower, Healings and One More Raised from the Dead

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 8 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

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

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

Preface: In Luke 8, we find that there are many women who follow the Lord. Jesus gives the parable of the sower, and then privately explains it to His **disciples**. Jesus also explains why He uses parables and gives His disciples the parable of the lamp. Jesus uses the presence of his mother and brothers to illustrate the new relationships of the coming kingdom. When traveling across the Sea of Galilee, Jesus calms the wind and waves. When He and His disciples arrive on the other side, Jesus cures a man inhabited by large number of demons (this takes place outside of the Galilee region). Jesus returns to Galilee to a crowd of people waiting for Him. He inadvertently cures a woman who touches the hem of His garment; then He raises from the dead a daughter of the **synagogue** leader.

Bible Summary: Jesus told a parable about a sower. He explained it to his disciples. He calmed a storm, delivered a man and healed Jairus' daughter.¹

This should be the most extensive examination of Luke 8 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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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	
5th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (R. B. Thieme, Jr.) (Ken Ford) (Joe Griffin chart) (Lee Griffith) (Wisdom and Knowledge) (L. G. Merritt).

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.
Angel, Angels, Elect Angels, and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
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).
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).
Client nation	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers (who are called the <i>salt or the earth</i> ; or <i>pivot</i>). This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. A client nation is also sympathetic to the Jewish people and often has a considerable Jewish population. Doctrine of the Client Nation (HTML) (PDF) (WPD).

Definition of Terms	
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Demon-possessed, Demon Possession	Demon possession occurs when one or more demons share the body of an unbeliever. Control of the body, the thoughts and the vocal cords are shared. People can seem completely rational (like Judas did when Satan indwelt him) or very irrational (like the demon-possessed men who wore no clothing and lived among the graveyards). Order this book from R. B. Thieme, Jr. Ministries. Online partial lesson by R. B. Thieme, Jr. Robert Dean, Jr. (Demon Possession and the Christian), Joe Griffin (The Fallacy of Exorcism —chart)
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 Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).
The Exodus Generation	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. Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i> .
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.) Rebound (Kukis).

Definition of Terms	
First Advent; Second Advent	When Jesus first came to walk on this earth, that was the first Advent. When He returns to destroy the nations who are about to invade Israel, that will be the second Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
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.
The Grace of God, God’s Grace	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)
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 As a man thinks in his right lobe [heart], so he is. (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (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).
Intercalation	The 1 st and 2 nd advents of Jesus Christ was taught as one whole event in the Bible. However, intercalated (or, <i>inserted</i>) between these two events is the Church Age. See the Doctrine of Intercalation (HTML) (PDF) (WPD).
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Jew, Jews, Jewish	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.

Definition of Terms	
Judicial Imputation versus Real Imputation (or Natural Imputation)	<p>A real imputation has a target or a natural home. What is imputed belongs there. Real imputations at birth: human life is imputed to the human soul at birth; Adam's original sin is imputed to the genetically formed sin nature. In a real imputation, there is a natural affinity for what is imputed and its target. No volition is involved.</p> <p>A judicial imputation occurs when something goes where there is no natural target or home. Our personal sins were imputed to Christ on the cross. There was no natural home anywhere in Christ for our sins. Similarly, when we believe in Jesus Christ, we have His righteousness imputed to us (but we have no natural home for His righteousness). A judicial imputation requires the volition of the one receiving the imputation, and if God is doing the imputing, then it cannot violate His essence in any way.</p> <p>Some might define a judicial imputation as an active imputation; and a real imputation as a passive imputation (both types of imputations subject to the previously noted conditions). See Wenstrom's Doctrine of Imputation.</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>
Kingdom of God, Kingdom of Heaven	<p>The Kingdom of God (which is equivalent to the Kingdom of Heaven) 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).</p>
The Law of Moses, The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) 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>
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>

Definition of Terms	
Mystery ; Mystery Doctrine	<i>Mystery</i> is a reference to certain doctrines known to a Greek organization which are not known outside of that organization. This word is used in the New Testament to refer to specific doctrines for the Church Age not known previously. See the doctrine of Dispensations (HTML) (PDF) (WPD).
Negative Volition	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).
Old Sin Nature; Sin Nature	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 Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. Jesus would have had access to this mark of Deity, but He may never have used it during His life on earth. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).
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).
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.
Propitiation, propitiate	<i>Propitiation means satisfaction or appeasement, specifically towards God. Propitiation is the work of Jesus Christ on the cross by which He appeases the wrath of God who would otherwise be offended by our sin and demand that we pay the penalty for it. The concept of propitiation is often associated with the idea of a substitutionary atonement.</i> ³
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).
Reconciliation, Reconcile	Reconciliation means that we are reconciled to God or made right with God. We are separated from God because we have a sin nature, the imputation of Adam's original sin, and we have committed personal sins. If these three things are properly dealt with, so that God's essence is not compromised, then we are able to be reconciled to God. Grace Notes (HTML); Maranatha Church (PDF); Grace Church of Baytown (PDF).

² You will have to do a search on this page.

³ From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.

Definition of Terms	
Redemption	Redemption is the purchase of something. In the Bible, this generally refers to Jesus purchasing us with His blood (i.e., by means of His spiritual death on the cross). Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn 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 (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Sadducees	The sadducees were a Jewish sect or party of the time of Jesus Christ that denied the resurrection of the dead, the existence of spirits, and the obligation of oral tradition, emphasizing acceptance of the written Law alone. Angel Studios: <i>In general, the Sadducees were motivated by wealth and power and only depended on written laws to make decisions and discipline their fellow Jews. The Pharisees were more in-tune with the spiritual elements of Judaism and believed that our actions on Earth affected life after death.</i> ⁴
Salvation Adjustment to the Justice of God	As human beings, we are sinners and therefore rejected by the justice of God. However, if we believe in Jesus Christ, Who took upon Himself our sins, we have His justice imputed to us and stand blameless before God. That is salvation adjustment to the justice of God. See the Doctrine of Adjustment to the Justice of God .
Scribe, scribes	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).
Signs and Wonders; Signs and Miracles	These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of Signs, Miracles and Healings (HTML) (PDF) (WPD).
Soul , Human Soul, Souls	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).
Spiritual Growth	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).

⁴ From [Angel Studios](#) accessed September 9, 2023.

Definition of Terms	
<p>Synagogue; Synagogues</p>	<p>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.</p> <p>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.⁵ It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
<p>Type, Typical, Antitype, Typology, Typological</p>	<p>A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac’s birth was the <i>type</i>; our Lord’s birth was the <i>antitype</i>, which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i>, an adjective, is, <i>of or relating to typology or types</i>. See Typology (HTML) (PDF) (WPD).</p>
<p>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/</p>	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Luke 8

Introduction: Before we begin Luke 8, we should look back at what has been covered so far in the Lord’s earthly ministry. There is a reason that we are looking back, which will become more apparent in Luke 9–10. The public ministry of Jesus the **Messiah** did not begin after He had been tested/tempted by Satan. After this, Jesus began to teach in the region of Galilee, going from synagogue to synagogue. I believe that this might be a six-month or a year-long ministry (absolutely no time frame is given to this ministry). Although these two verses in Luke are said to have parallels in Matthew and Mark, they really do not. Jesus is by Himself, teaching in the various **synagogues** in the towns and villages around the Sea of Galilee. There is no mention of healings or miracles or disciples or crowds. He is simply going from synagogue to synagogue, teaching the Word of God. This means that He might read a chapter or two from the existing Scriptures (the Old Testament), and then He would explain what He had just read. Based upon this, His reputation as a teacher grew.

Then Jesus returns to His hometown Nazareth to teach. Luke records the first time Jesus is rejected in Nazareth; Matthew and Mark record a second time—these are not parallel incidents.

Jesus is known personally in His hometown and He has this reputation built up from everywhere else that He has been teaching. The synagogue is likely packed that day, based upon His reputation. So, He stands up before the synagogue, reads a verse and a half about the coming Messiah, and then He sits down. Everyone is looking at Jesus, having no idea why He stood up, read a verse and a half, and then sat down. He announces to them, “Today, this passage has been fulfilled in your ears.” These words throw the place into chaos and Jesus escapes with His life.

⁵ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Continuing in Luke 4, Jesus leaves Nazareth and returns to the Galilee region, where He begins to cast out demons, heal large numbers of people and teach. However, at this time, He begins to teach the good news of the coming Kingdom.

In Luke 5, Jesus calls His first disciples. He heals a leper, a paralyzed man; and He begins to get questions which suggests that some skepticism of Him and His disciples has formed.

In Luke 6, Jesus is criticized with His disciples for acting unlawfully on the Sabbath (they were in a wheat field eating unharvested wheat). Luke 6 also has the great sermon on the plain (which is very similar to the sermon on the mount).

Since we just studied Luke 7, the incidents of that chapter are probably fresh on your mind. Jesus heals the servant of the centurion, He brings back to life the son of the widow, He speaks to the messengers from John the herald; and He speaks highly of John the herald. At the end of this chapter, Jesus attends a dinner party given by Simon the **pharisee** and He forgives a woman there of having lived a sordid life (the exact nature of her sins is not specified).

My point in recounting these few chapters is, it feels as if we have just begun the public ministry of Jesus, yet, when we come to Luke 9, Jesus will twice speak of His impending crucifixion and He will set His face toward Jerusalem (apparently for His final journey to Jerusalem).

Therefore, as we begin Luke 8, we need to keep in the back of our minds that we are going to suddenly find ourselves near the end of the Lord's earthly ministry in Luke 9. How did this happen? What does it mean? How do we square this with being only a third of the way through Luke at the point of chapter 8? You are being warned now so that, when we appear to be at the end of the Lord's ministry in Luke 9, you will be expecting it (and perhaps you might be expecting some sort of explanation as well).

Luke 8, like most of the chapters of Luke, is filled with a number of diverse incidents. The incidents recounted in this chapter and Jesus' teaching probably take place over a very short period of time (perhaps the things which take place in this chapter occur within the period of a month or less). Nevertheless, we do not have a lot of commonalities between these various incidents (which is not unusual; how many times in your life does a particular month in your life have a theme?).

Some who try to summarize this chapter point to the power exhibited by the Lord as the overarching theme. Certainly, His power is unmistakable—but His power not represented in each section of this chapter. One could just as easily argue that the Lord's teaching was the dominant factor of this chapter. But then, could we not always say, *this chapter is about the Lord's teaching?*

There are outstanding sections in this chapter which need to be carefully studied. In a few instances, what is not said specifically but included in this chapter will require a careful examination.

At the beginning of this chapter a few of the women who follow Jesus are named. It is a surprisingly short list, and likely not exhaustive. This short list may represent all those women who were faithfully with Him throughout His public ministry.

If not for Luke, we might not be aware of all the women who followed Jesus, who were often more faithful to Him than His Own disciples were. In several places in the **gospel** of Luke, we find out about the words and activities of women which are nowhere else presented (which suggests that Luke interviewed at least two of these women in order to write his gospel).

The next fifteen verses of Luke 8 are devoted to the Lord's teaching (as we progress in Luke, there will be more and more teaching; and much less narrative). He teaches two parables; one of which He also explains.

This chapter contains the parable of the sower and the parable of the lit candle. The first parable is quite remarkable; and is explained in this chapter as well. The second parable is actually one of two or three points that the Lord would be making.

In the first discourse, the Lord gives the parable of the sower, which is fascinating both in its content, but also in what Jesus says about His teaching. Sometimes He intentionally taught in such a way that, the people who heard Him did not understand what He was saying—at least not immediately. Would you have expected the greatest Teacher in human history to teach in that way?

Jesus then gives the parable of the lit candle which I find to be more difficult than the parable of the sower, but the disciples do not appear to ask for any clarification of this parable.

After the second parable, there are four incidents recounted by Luke which appear to have taken place all during the same week or so.

First, the Lord's family comes to Him while He is teaching and He uses them in His teaching. Jesus teaches about the true, royal family of God. What Jesus teaches about His human family is important, but it has also been used by cults to separate people from their human family and from their former friends. The Lord's teaching requires careful study here so that we do not incorrectly interpret it.

Then Jesus seems to suddenly tell His disciples that they are going across the Galilean Sea. While they are in the boat, Jesus sleeps, and there is a great storm which happens. The disciples are so frightened as to wake the Lord up. Whereas some might think that this is a good thing, that the disciples ran to Jesus in this crisis; but Jesus tells them, they are of a little faith.

They then land on shore, they come upon a man who appears to be crazy. He is naked and living among the tombs. People in that region have tried restraining him, but he is too strong and has broken out of whatever bands they have placed him in. We find that he is **demon-possessed**; in fact, he is possessed by many demons. Jesus casts these demons out, allows them to go into some nearby hogs, and these hogs suddenly run to a river and drown. The people of the nearby city come to witness the aftermath of these events. The hogs drowning represents a serious economic loss to them. The people are not happy about this and they ask Jesus to leave.

There is a very important question to come out of this narrative of the demon-possessed man: Jesus appears to order the demons to leave the man, but they do not leave at first. Now, if Jesus is God with divine sovereignty, then when He casts a demon or demons out of a person, doesn't that mean that there is no time for a discussion? Can demons resist God and then say, "Let's discuss this first"? And yet, that is what appears to happen. How can this be explained? Is there an explanation here which lies within the realm of orthodox theology?

There is another thing which comes out of this narrative of the man possessed by many demons. The people of the region, who are negative towards the Lord, ask Him to leave, and He honors this request. But, the man who Jesus cured—the one man who is positive toward the Lord—he will request that Jesus take him with Him; and Jesus refuses that request—so, why? If this man is positive toward the teaching of Jesus, why should he remain in this area where there is so much **negative volition**?

The final narrative of Luke 8 is actually two narratives, intertwined, because the second narrative appears to affect the first narrative. Jairus, the ruler of a synagogue, comes to Jesus to request for Him to heal his daughter. Jesus agrees to come but, there is a large crowd around Him, and someone apparently comes close to Him and touches the hem of His garment. Jesus suddenly stops and asks who this is. The disciples think that this question is silly, because there is a mob of people all around the Lord, shouting out requests and whatnot. However, it turns out that there is a woman who has been sickly for a long time, and she believes that by coming close enough to Jesus to touch Him will cure her. She came there hoping just to touch His garment.

While this second incident is playing out, someone from Jairus's home comes to tell the Lord that the daughter has died. Therefore, there is no reason for Jesus to come to their home. Nevertheless, Jesus goes to their home.

He takes only the parents and Peter, James and John into the room where the little girl's body is, and He resuscitates her.

This introduction should indicate that Luke 8 will cover a wide variety of topics.

A title or one or two sentences which describe Luke 8.

Titles and/or Brief Descriptions of Luke 8 (by Various Commentators)

Kretzmann: *Jesus, continuing His ministry in Galilee, teaches in parables, calms the storm on the sea, heals a demoniac in the country of the Gadarenes, cures the woman with an issue, and raises the daughter of Jairus.*⁶

[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 8 (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. For Luke 8, there are a great many of these questions.

Fundamental Questions About Luke 8

1. One of the fascinating things about the parable of the sower is, Jesus tells His disciples that He teaches in parables so that His audience does not always understand what He is teaching. Now, why would the greatest teacher in human history do that?
2. Jesus uses His Own family as teaching props. Is this a reasonable thing for the Lord of Glory to do?
3. When in the boat, crossing the Galilean Sea, a storm suddenly occurs and the disciples are so frightened that they wake Jesus up. Whereas, superficially, we might think this is good, the disciples going to Jesus during a crisis; but in the narrative, Jesus addresses them, saying, **“O you of little faith.”** Why does this incident portray them as having little faith?
4. There are 3 accounts of the Lord casting out demons from a man (or men) in Gadara. In the different accounts there are a different number of men; and the people are called one thing in one account, and something else in another. Can these different accounts be reconciled?
5. Jesus apparently has told the demons to get out of this man, and yet there appears to be a holdup. Now, if Jesus is Sovereign of the universe, then how is it possible for Him to order something to happen, and yet, it doesn't?
6. We get a history of the demon-possessed man; where does this history and background information come

⁶ From <https://www.studydrive.org/commentaries/kpc/luke-8.html>; accessed December 8, 2019.

Fundamental Questions About Luke 8

- from?
7. The demons beg Jesus not to torture them; is there some past example of Jesus torturing anyone, demons, people or animals? Why would he (they) say this?
 8. Jesus allows the demons to leave the man and enter into some nearby pigs, grazing on a hill. The pigs then run headlong into the water and drown. Do we have some way of explaining this?
 9. The people of Gadara then gather, and seeing the aftermath of these events, ask Jesus to leave their territory. Do we know why they asked Him to leave?
 10. The man who is cured by Jesus wants to become a disciple; he wants to follow Jesus. However, Jesus will not allow him to—why?
 11. When Jesus resuscitates the young girl, why does He implore her parents not to tell anyone? More to the point, how do they keep this a secret?
 - 12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Luke 8

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

The Principals of Luke 8

Characters	Biographical Material

[Chapter Outline](#)

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

The Places of Luke 8

Place	Description

The Places of Luke 8

Place	Description

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By the Numbers

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 8

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Outlines and Summaries of Luke 8 (Various Commentators)

Outlines and Summaries of Luke 8 (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 8

Jesus Goes Cryptic

1. Jesus is touring each city and village challenging everyone with the good news about God's kingdom.
2. The twelve are with him (Remember them? Rewind to 6:12-16), as are several women who became his followers after Jesus healed their illnesses and exorcized their demons.
3. Among them is Mary Magdalene, from whom Jesus exorcized—count 'em—seven demons.
4. There's also Joanna, who's the wife of Chuza, one of Herod's stewards (this is the Herod of 3:1, who is tetrarch of Galilee, not the Herod of 1:5). Why are we telling you all this? Well, the implication is that Jesus is penetrating the upper echelon with his influence. Oh, and there are a lot of women around.
5. With a lot of people gathered around him, Jesus goes cryptic and tells some coded stories.
6. Ready? Go.
7. A sower scatters seeds that land in various places: on the road, where it is trampled and birds gobble it up; on the rocks, where it grows but dies due to lack of soil; and on thorns, where the thorns choke the poor young shoots to death.
8. But a portion falls in rich soil, where the plants flourish "a hundredfold," which in today's terms is like earning a hundred dollars for every dollar invested.
9. Um... what? Why is he talking like this?
10. Well, the disciples are privileged recipients of God's mysteries, but the rest of the people have access only to cryptic stories that have the potential to block true understanding.
11. But don't worry, Jesus will decode the story.
12. The sower represents God's word.
13. The road is a symbol for people who the Devil gets to; the rocks are a symbol for those who initially accept God's word with joy, but waver as soon as anything tough happens; and the thorns are a symbol for worldly cares, wealth, and life's pleasures, which suffocate God's word.
14. And how about the fertile soil? Well, that stands for the "honest" or "noble" and "good" heart (7:34) that clamps down on God's word and acts accordingly.
15. Right when he's finished explaining that one, Jesus rolls out another cryptic story.
16. Who lights a lamp only to hide it under a jar or bed? Lamps are made for a lamp stand, of course, where they provides light for people who come in.
17. Translation: there are no secrets. Everything will be made public—even your sins.
18. Okay, that's it for random stories. Now Jesus's mother and brothers come toward Jesus, but Jesus take the opportunity to redefine his family as "those who hear the word of God and do it" (8:21 NRSV).
19. Sorry, Mom.

Two Bloodcurdling Incidents

20. One day, Jesus falls fast asleep while on the lake of Gennesaret with his disciples.
21. Meanwhile, a storm blows up over the lake, and the boat starts to fill with water. This isn't looking good.
22. Jesus's disciples wake him up: "Master, master, we are perishing!" (8:24).
23. Jesus rises to rebuke the wind and water, which return to a state of total calm. That was easy.
24. The storm is over, but Jesus isn't psyched. He asks his disciples: "Where is your faith?" (8:25).

Shmoop Summary of Luke 8

25. The disciples are overcome with fear and awe; they wonder who on earth this is who can control the weather.
26. They all arrive in the region of the "Gerasenes" (8:26), a non-Jewish territory opposite Galilee. The KJV translates it as "Gadarenes"—different place!
27. Side note for interested learners: Both readings have important Greek manuscripts to back them up, but really both cities are problematic.
28. Gerasa is over thirty miles southeast of lake Gennesaret, while Gadara is about six miles south. There's also a third reading with strong support in the manuscripts, "Gergasa," which is a city that is actually on the lake. Man the Bible is complicated.
29. As Jesus gets off the boat, a man possessed by many demons meets him. This guy's naked and has been living in a cemetery. Great.
30. When he sees Jesus, he screams and falls at his feet.
31. Like all the demons before them, those controlling this guy know exactly who Jesus is, "Son of the Most High God," (8:28). These otherworldly beings know even more than Jesus's own disciples.
32. The demons are anxious about what Jesus wants with them and are begging him to go easy.
33. Jesus orders "the unclean spirit" (8:29) to get out.
34. The narrator underlines the severity of the case. This spirit has for a long time held this guy by an iron fist and even shattered the chains and shackles by which he was restrained in order to drive him into "the wilds" (8:29). Yowza.
35. Jesus asks the spirit its name, and the spirit replies, "Legion," for a whole army of demons had taken possession.
36. History buffs take note: Legio is a Roman military term designating a group of six-thousand soldiers. For another connection between the Roman empire and the demonic world, flip back to 4:6.
37. For the rest of you, we're not talking about Legos—but we could be.
38. Anyway, the demons beg Jesus not to order them into the "abyss" (8:31 NRSV) or "deep" (KJV).
39. Now there's a herd of pigs nearby grazing on a mountain. This detail is clearly in keeping with the non-Jewish character of this region, since pigs are unclean animals for Jews who don't eat pork (chalk it up to Leviticus 11:7 and Deuteronomy 14:8).
40. Jesus orders the demons to enter the pigs, which rush off the cliff only to drown in the lake.
41. Poor pigs.
42. The people in charge of the pigs run off to tell everyone. People come to see for themselves and find the exorcized man sitting at Jesus's feet clothed and sound of mind. That's what we in the age of science would call conclusive proof.
43. The blood of the townspeople starts to curdle from fright.
44. And in an ancient version of Survivor, the whole populace votes Jesus off the island.
45. Why? They are totally in the grips of fear.
46. Jesus boards his boat and sails away, but not before the former demoniac requests to go along, too. But Jesus says farewell to him and asks him to spread the word of what God has done.
47. And spread it he does. He accosts people throughout his region with his story. But he adjusts one not-so-minor detail. Instead of proclaiming what "God did" as Jesus instructs him, he goes on talking about what "Jesus did" (8:39).
48. Oops.

Two Miracle Stories For The Price Of One

49. When Jesus returns, he finds the crowd awaiting him expectantly, and a man named Jairus comes on over.
50. Jairus has a position of some authority in town as the chief of a synagogue, but he's willing to fall to Jesus's feet.
51. Jairus requests assistance on behalf of his only twelve-year-old daughter, who's knocking at death's door.
52. As Jesus makes his way to Jairus's home, the crowds press in on him tightly. We're talking ancient paparazzi.
53. In the crowd, there happens to be a woman who's been suffering from hemorrhages for twelve years.

Shmoop Summary of Luke 8

- Ouch.
54. The narrator underlines the difficulty of her problem: She's spent all of her money on doctors, and none have had success in curing her.
 55. Approaching Jesus from behind, she touches the edge of his shirt, and immediately the blood stops flowing. Yep, one touch and she's healed.
 56. Jesus asks, "Who touched me?" (8:45 NRSV).
 57. Uh oh.
 58. Everyone is denying it, and Peter speaks up to point out that the crowd is so thick that it could have been anyone.
 59. But Jesus wants to know. He's talking about one touch in particular that's zapped his healing powers.
 60. Realizing she's caught, the woman comes forward, trembling as she falls before Jesus and explains why she did it and how she was cured.
 61. We're kind of expecting a scary *Oliver Twist* moment, but Jesus puts her at ease: "Daughter, your faith has made you well; go in peace" (8:48).
 62. In mid-sentence, a messenger comes for Jairus reporting that his daughter is dead.
 63. But Jesus responds, "Do not fear. Only believe, and she will be saved" (8:50).
 64. Arriving at the house, Jesus allows only Peter, John, and James to enter with him along with the girl's parents.
 65. Everyone's weeping and mourning for her, but Jesus tells them, "Do not weep; for she is not dead but sleeping" (8:52).
 66. Their tears turn to laughter at this claim, which seems ridiculous—the girl is clearly dead. What is this, Buffy?
 67. Jesus takes her hand: "Child, get up!" (8:54).
 68. And voilà, the girl's spirit returns, and she rises at once.
 69. Jesus orders that she be given some food. Getting resurrected makes a girl hungry.
 70. Oh, and one other thing. They shouldn't tell anyone about this.

From [Shmoop Summaries](#) (and the following sections); accessed September 29, 2019.

Shmoop Editorial Team. "Gospel of Luke Chapter 8:1-21, 22-39, 40-56, Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 29 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Synopsis of Luke 8 from the Summarized Bible

Contents:	Jesus preaching and healing in Galilee. Parable of the sower, the lighted candle. Stilling of the waves. Demons cast out of man of Gadara. Healing of a woman. Raising of Jairus' daughter.
Characters:	God, Jesus, Mary Magdalene, Joanna, Susanna, Jesus' mother and brothers, disciples, the Gadarene, Jairus, woman with issue of blood, Peter, servant of Jairus, James, John, daughter of Jairus.
Conclusion:	It is the comfort of God's people that all power is given unto Jesus Christ, their Saviour. He has under His check and control, the elements of the universe, the prince of the power of the air with all his most malignant demons, all human diseases, even death itself, and exercises these powers as will best glorify God. He is rich in fact who is rich in faith in Christ, having received the good seed of His promises into their hearts.
Key Word:	Preaching and showing, Luke 8:1. (See Luke 8:4, preaching; Luke 8:25, Luke 8:35, Luke 8:48, Luke 8:55, shewing.)
Strong Verses:	Luke 8:11, Luke 8:17, Luke 8:18, Luke 8:21, Luke 8:39.

A Synopsis of Luke 8 from the Summarized Bible

Striking Facts: Luke 8:28. Demon–possessed men never have expectation to receive benefit from Jesus Christ, nor inclination to do Him service, a fact which alone proves His deity. Demons know Him to be the Son of God who is ultimately to execute vengeance. They express only dread of Him.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Luke 7–9)

Scripture	Text/Commentary
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
Luke 9A	Jesus Sends Out the Twelve Apostles
Luke 9B	Herod is Confused by Jesus
Luke 9C	Feeding the 5000
Luke 9D	Peter's Confession
Luke 9E	Jesus Teaches About His Death
Luke 9F	The Transfiguration
Luke 9G	Jesus Heals a Boy
Luke 9H	Jesus Teaches (about His Death, Who is the Greatest)
Luke 9I	A Samaritan Villages Rejects Jesus
Luke 9J	The Cost of Discipleship

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[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

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

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

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.

When I add in the 100+ translations, I do my very best to post translations which have some unique factor to them: the sentence structure, the vocabulary or formatting. On occasion, I will include a translation simply because it has different proper name spellings. Generally speaking, I do not include an old English version simply for that reason alone.

The New English Bible (precursor to the Revised English Bible) has only been featured on one website, and it went down for a month or so, but it is back up, so that I was able to use it for this chapter. Most of the time, the translation is fairly close (sometimes they are exactly the same); but the NEB (at this particular site⁷) has subtitles and parallel passages noted.

I have added the Casual English Bible, which is a translation intentionally written without technical terms in more of a simple, conversational English, by Stephen M. Miller ([website](#)). His translation includes footnotes and study questions.

I have also returned to the Lexham Bible, which is a good translation. It properly fits either in the nearly literal translations or in the expanded Bible set.

I have gone back and identified, at the end of each verse and each passage, which translation or paraphrase is being used.

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).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Women Who Minister to Jesus

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.

⁷ The application of these subtitles is done by the website and not found in the original NEB.

Whereas the previous chapter was marked by many verses and passages which were translated alike by many translators, this chapter begins with some dramatic differences between most translations.

Kukis slavishly literal:

And he was in the order and He is passing through according to city and village proclaiming and announcing the kingdom of God and the twelve [are] with Him; and certain women the ones being restored from spirits evil and sicknesses, [including] Mary the one being called Magdalene from whom demons seven had gone out, and Joanna, a woman of Chuza, a steward of Herod, and Susanna, and others many who were serving by them [or, to Him] out from the possessions of theirs.

Luke
8:1–3

Kukis mostly literal translation:

Soon afterwards, He passed through [the region] to the cities and villages, [and He was] proclaiming and announcing the kingdom of God. The twelve [were] with Him, along with certain women who had been healed/restored from evil spirits and illnesses, [including] Mary (the one called Magdalene), from whom seven demons had gone out; and Joanna, the wife of Chuza ([who is] a steward of Herod); and Susanna; and many others who were serving Him out from their substance.

Kukis paraphrase

Soon after, Jesus continued walking through this Galilee region, going to the various cities and villages. He continue to proclaim and announce the Kingdom of God (along with the twelve were traveling with Him). Also with Him are a number of women who previously had demons cast from them or had been cured from illnesses. These included Mary Magdalene, from whom seven demons had gone out; Joanna, the wife of Chuza (who is a steward of Herod); Susanna; and many others who were ministering to Him out from their own possessions and substance.

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 translation⁸ 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.

⁸ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	And he was in the order and He is passing through according to city and village proclaiming and announcing the kingdom of God and the twelve [are] with Him; and certain women the ones being restored from spirits evil and sicknesses, [including] Mary the one being called Magdalene from whom demons seven had gone out, and Joanna, a woman of Chuza, a steward of Herod, and Susanna, and others many who were serving by them [or, to Him] ⁹ out from the possessions of theirs.
Douay-Rheims 1899 (Amer.)	And it came to pass afterwards he travelled through the cities and towns, preaching and evangelizing the kingdom of God: and the twelve with him: And certain women who had been healed of evil spirits and infirmities: Mary who is called Magdalen, out of whom seven devils were gone forth, And Joanna the wife of Chusa, Herod's steward, and Susanna and many others who ministered unto him of their substance.
James Murdock's Syriac NT	And after these things Jesus travelled about the cities and the villages, and proclaimed and announced the kingdom of God. And with him were his twelve [disciples], and those women who were healed of infirmities and of unclean spirits, Mary called Magdalena, out of whom went seven demons, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others, who ministered to them of their property.
Original Aramaic NT ¹⁰	It happened after these things that Yeshua was traveling a circuit in the cities and villages and preaching and announcing the Kingdom of God and his twelve were with him, And these women who had been healed from sicknesses and from evil spirits: Maryam who is called Magdalitha, she from whom seven demons had gone out And Yohanna the wife of Chuza, the steward of Herodus, and Shushan and many others who were ministering to them of their possessions.
Lamsa Peshitta (Syriac)	AND it came to pass after these things, Jesus was traveling in cities and villages, preaching and giving good news of the kingdom of God. And his twelve were with him, And the women who were healed of diseases and unclean spirits, Mary who is called of Magdala, from whom seven demons went out, And Joanna, the wife of Chuza the steward of Herod, and Susanna, and many others, who ministered to them of their wealth.

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	And it came about, after a short time, that he went through town and country giving the good news of the kingdom of God, and with him were the twelve, And certain women who had been made free from evil spirits and diseases, Mary named Magdalene, from whom seven evil spirits had gone out, And Joanna, the wife of Chuza, Herod's chief house-servant, and Susanna and a number of others, who gave him of their wealth for his needs.
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⁹ From the 1894 Scrivener Textus Receptus.

¹⁰ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Bible in Worldwide English	<p>Soon after this, Jesus went through the cities and towns. He told the people Gods word about the good news of the kingdom of God. The twelve disciples were with him. Some women were also with him. They had bad spirits and had been sick. But they had been healed. One was Mary, called Magdalene. Seven bad spirits had gone out of her. Another one was Joanna, the wife of Chuza, who worked for Herod. Another one was Susanna. And there were many others who gave what they could to help him.</p>
Casual English Bible	<p>JESUS AND HIS ENTOURAGE Women in the entourage Not long after this, Jesus took his ministry on the road, traveling from town to town and from one tiny village to the next. Wherever he went, he took the good news about the kingdom of God. He also took his 12 disciples, and some women he had healed and exorcised from evil spirits. One of the women was Mary, nicknamed Magdalene. She had seven demons in her before Jesus exorcised them. Then there was Joanna, wife of Chuza, who was one of King Herod’s administrative officials.¹ Susanna went with him, too, along with many other women who were using their own funds to help financially support the ministry of Jesus.</p> <p>¹8:3 Some Bibles translate Chuza’s job as “steward.” Some scholars speculate that he may have been Herod’s business manager in charge of his personal estate.</p>
Easy English	<p>The women that helped Jesus After this, Jesus went to visit many towns and villages. He told people the good news about the kingdom of God. The 12 disciples were going round with him. Some women were also travelling with them. These women had been ill, but Jesus had made them well again. One of the women was Mary from Magdala. Jesus had sent seven bad spirits away from her. Another of the women was Joanna, the wife of Chuza. Chuza had authority over all the people that worked in the house of King Herod. Another of the women was Susanna. There were many others also. These women were using their own money to help Jesus and his disciples.</p>
Easy-to-Read Version–2001	<p>The next day, Jesus traveled through some cities and small towns. Jesus told the people a message from God, the Good News about God's kingdom. The twelve apostles were with him. There were also some women with him. Jesus had healed these women of sicknesses and evil spirits {from the devil}. One of the women was named Mary Magdalene. Seven demons had come out of her. Also with these women were: Joanna, the wife of Chuza (Herod's helper), Suzanna, and many other women. These women used their own money to help Jesus and his apostles.</p>
Easy-to-Read Version–2006	<p>The Group With Jesus The next day, Jesus traveled through some cities and small towns. Jesus told the people a message from God, the Good News about God’s kingdom. The twelve apostles were with him. There were also some women with him. Jesus had healed these women of sicknesses and evil spirits. One of them was Mary, who was called Magdalene. Seven demons had come out of her. Also with these women were Joanna, the wife of Chuza (the manager of Herod’s property), Susanna, and many other women. These women used their own money to help Jesus and his apostles. [Notice how this final sentence does not match the Greek.]</p>
<i>God’s Word™</i>	<p>Women Who Supported Jesus After this, Jesus traveled from one city and village to another. He spread the Good News about God’s kingdom. The twelve apostles were with him. Also, some women were with him. They had been cured from evil spirits and various illnesses. These women were Mary, also called Magdalene, from whom seven demons had gone out; Joanna, whose husband Chusa was Herod’s administrator; Susanna; and many other women. They provided financial support for Jesus and his disciples.</p>
Good News Bible (TEV)	<p>Women Who Accompanied Jesus</p>

Some time later Jesus traveled through towns and villages, preaching the Good News about the Kingdom of God. The twelve disciples went with him, and so did some women who had been healed of evil spirits and diseases: Mary (who was called Magdalene), from whom seven demons had been driven out; Joanna, whose husband Chuza was an officer in Herod's court; and Susanna, and many other women who used their own resources to help Jesus and his disciples.

The Message

He continued according to plan, traveled to town after town, village after village, preaching God's kingdom, spreading the Message. The Twelve were with him. There were also some women in their company who had been healed of various evil afflictions and illnesses: Mary, the one called Magdalene, from whom seven demons had gone out; Joanna, wife of Chuza, Herod's manager; and Susanna—along with many others who used their considerable means to provide for the company.

NIRV

The Story of the Farmer

After this, Jesus traveled around from one town and village to another. He announced the good news of God's kingdom. His 12 disciples were with him. So were some women who had been healed of evil spirits and sicknesses. One was Mary Magdalene. Seven demons had come out of her. Another was Joanna, the wife of Chuza. He was the manager of Herod's household. Susanna and many others were there also. These women were helping to support Jesus and the 12 disciples with their own money.

New Life Version

Jesus Teaches in Galilee

After this Jesus went to all the cities and towns preaching and telling the Good News about the holy nation of God. The twelve followers were with Him. Some women who had been healed of demons and diseases were with Him. Mary Magdalene, who had had seven demons put out of her, was one of them. Joanna, the wife of Chuza who was one of Herod's helpers, was another one. Susanna and many others also cared for Jesus by using what they had.

New Simplified Bible

Jesus and the twelve apostles traveled through cities and villages preaching the good news of the kingdom of God. Traveling with him were the women who had been healed of evil spirits and infirmities. This included Mary Magdalene, from whom seven demons had gone out. Also healed was Joanna the wife of Chuza, Herod's steward, and Susanna. There were many others, who supported them out of their private substance.

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

Contemporary English V.

Soon after this, Jesus was going through towns and villages, telling the good news about God's kingdom. His twelve apostles were with him, and so were some women who had been healed of evil spirits and all sorts of diseases. One of the women was Mary Magdalene, who once had seven demons in her. Joanna, Susanna, and many others had also used what they owned to help Jesus and his disciples. Joanna's husband Chuza was one of Herod's officials.

The Living Bible

Not long afterwards he began a tour of the cities and villages of Galilee[a] to announce the coming of the Kingdom of God, and took his twelve disciples with him. Some women went along, from whom he had cast out demons or whom he had healed; among them were Mary Magdalene (Jesus had cast out seven demons from her), Joanna, Chuza's wife (Chuza was King Herod's business manager and was in charge of his palace and domestic affairs), Susanna, and many others who were contributing from their private means to the support of Jesus and his disciples.

New Berkeley Version

New Living Translation

Women Who Followed Jesus

Soon afterward Jesus began a tour of the nearby towns and villages, preaching and announcing the Good News about the Kingdom of God. He took his twelve disciples

with him, along with some women who had been cured of evil spirits and diseases. Among them were Mary Magdalene, from whom he had cast out seven demons; Joanna, the wife of Chuza, Herod's business manager; Susanna; and many others who were contributing from their own resources to support Jesus and his disciples.

The Passion Translation

Jesus Ministers throughout the Land

Soon afterward, Jesus began a ministry tour throughout the country, visiting cities and villages to announce the wonderful news of God's kingdom realm. His twelve disciples traveled with him and also a number of women who had been healed of many illnesses under his ministry and set free from demonic power. Jesus had cast out seven demons from one woman.^[a] Her name was Mary Magdalene, for she was from the village of Magdala.^[b] Among the women were Susanna and Joanna, the wife of Chusa, who managed King Herod's household.^[c] Many other women who supported Jesus' ministry from their own personal finances also traveled with him.^[d]

[a] Luke 8:2 The number seven means completeness. Mary was completely possessed by demons, but Jesus restored her true self and cast out her demons.

[b] Luke 8:2 Implied by the word Magdalene. The ancient village of Magdala has recently been discovered near the current town of Migdol.

[c] Luke 8:3 Some scholars believe that Chusa was the government official mentioned in John 4:46-53.

[d] Luke 8:3 To travel with a rabbi was considered a high honor. Yet it was not permitted in the culture and time of Jesus' ministry for a woman to be mentored by a rabbi. Jesus elevated women into a place of honor and respect, in spite of the cultural limitations. It was these wealthy women who provided for Jesus' care. Luke is the one Gospel writer who brings out the many times Jesus honored women. These women would later be present at the crucifixion (Matt. 27:56; Mark 15:40-41; Luke 23:49, 55) and at the resurrection (Luke 24:1-11). Mary Magdalene was the first human being to see the risen Christ (John 20:11-18).

Unlocked Dynamic Bible

After that, Jesus and his twelve disciples traveled around through various cities and villages. As they went, Jesus preached to people, proclaiming the good news that Yahweh would soon reveal himself as king. Also traveling with them were several women whom he had healed from evil spirits and sicknesses. These included Mary from the village of Magdala, out of whom he had forced seven evil spirits; Joanna the wife of Chuza, who was one of King Herod Antipas' managers; Susanna; and many others. They were providing some of their own funds to support Jesus and his disciples.

Williams' New Testament¹¹

Soon afterwards He chanced to be making a tour of Galilee from town to town and from village to village preaching and telling the good news of the kingdom of God. The Twelve went with Him, and some women who had been cured of evil spirits and diseases: Mary, who was called Mary of Magdala, out of whom seven demons had gone, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many other women, who continued to contribute to their needs out of their personal means.

Partially literal and partially paraphrased translations:

American English Bible

Well after that, [Jesus] started traveling from city to city and village to village with the twelve, preaching and proclaiming the good news of the Kingdom of God. Also [traveling with him] were some women whom [he had] cured of wicked spirits and illnesses. There was Mary (who is called the Magdalan) from whom seven demons

¹¹ William's New Testament - 1937 by Charles B. Williams.

had come out, Joanna the wife of Chuza (Herod's top aid), as well as Susanna and many others who were serving his needs from their possessions.

Beck's American Translation
Breakthrough Version

And it happened soon after that; He also was making His way through each city and village speaking publicly and sharing the good news of God's empire, and the Twelve were together with Him. And some women had been healed from evil spirits and weaknesses: Mary (the one called "Magdalene" from whom seven demons had come out), Joanna (a wife of Chuza, Herod's administrator), Susanna, and many others, some who were serving them from the *things* that they had.

Common English Bible

Women who followed Jesus

Soon afterward, Jesus traveled through the cities and villages, preaching and proclaiming the good news of God's kingdom. The Twelve were with him, along with some women who had been healed of evil spirits and sicknesses. Among them were Mary Magdalene (from whom seven demons had been thrown out), Joanna (the wife of Herod's servant Chuza), Susanna, and many others who provided for them out of their resources.

International Standard V

Some Women Accompany Jesus

After this, Jesus [Lit. he] traveled from one city and village to another, preaching and spreading the good news about God's kingdom. The Twelve were with him, as well as some women who had been healed of evil spirits and illnesses: Mary, also called Magdalene, [i.e. Mary of Magdala] from whom seven demons had gone out; Joanna, the wife of Herod's household manager Chuza; Susanna; and many others. These women [Lit. They] continued to support them [Other mss. read him] out of their personal resources.

Len Gane Paraphrase¹²

And it came to pass after that he went throughout every city and village, preaching and showing the good news of the Kingdom of God and The Twelve were with him. Certain women, who had been healed of evil spirits and sicknesses: Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others who gave from their assets to him.

A. Campbell's Living Oracles

Afterward he traveled through cities and villages, proclaiming the joyful tidings of the Reign of God, being attended by the twelve, and by certain women, who had been delivered from evil spirits and distempers; Mary, called Magdalene, out of whom went seven demons; Joanna, wife of Chuza, Herod's steward; Susanna, and several others, who assisted him with their property.

New Advent (Knox) Bible

Then followed a time in which he went on journeying from one city or village to another, preaching and spreading the good news of God's kingdom. With him were the twelve apostles, and certain women, whom he had freed from evil spirits and from sicknesses, Mary who is called Magdalen, who had had seven devils cast out of her, and Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, who ministered to him with the means they had.

NT for Everyone

The Parable of the Sower

Soon afterwards, Jesus went about in person, with the Twelve, through the towns and villages, announcing and telling the good news of God's kingdom. They were accompanied by various women who had been healed from evil spirits and diseases: Mary who was called 'Magdalene', from whom seven demons had gone out, Joanna the wife of Chouza (Herod's steward), and Susanna, and many others. They looked after the needs of Jesus and his companions out of their own pockets.

20th Century New Testament

Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming the Good News of the Kingdom of God. With him went the Twelve, As well as some women who had been cured of wicked spirits and of infirmities. They were Mary, known as Mary of Magdala (from whom seven demons had been

¹² Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

expelled), And Joanna (the wife of Herod's steward, Chuza), and Susannah, and many others--all of whom ministered to Jesus and his Apostles out of their means.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	SOON AFTERWARDS, HE BEGAN GOING AROUND FROM ONE CITY AND VILLAGE TO ANOTHER, PROCLAIMING AND PREACHING THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>). THE TWELVE WERE WITH HIM, AND ALSO SOME WOMEN WHO HAD BEEN HEALED OF EVIL SPIRITS AND SICKNESSES: MARY WHO WAS CALLED MAGDALENE, FROM WHOM SEVEN DEMONS HAD GONE OUT, AND JOANNA THE WIFE OF CHUZA, HEROD'S STEWARD, AND SUSANNA, AND MANY OTHERS WHO WERE CONTRIBUTING TO THEIR SUPPORT OUT OF THEIR PRIVATE MEANS.
Conservapedia Translation	And Jesus then traveled through many cities and villages with His twelve best students [Is 'disciple' too archaic? Perhaps; alternatives include "followers", "students", other suggestions?], preaching the good news of the Kingdom of God. Also with Him were several women He had sent The Devil out of and healed: Mary Magdalene, from whom He had expelled seven devils, And Joanna, who was the wife of Chuza (a man who managed Herod's affairs), and Susanna, and several others.
Evangelical Heritage V.	Preaching the Gospel Soon afterward Jesus was traveling from one town and village to another, preaching and proclaiming the good news of the kingdom of God. The Twelve were with him and also some women who had been healed of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had gone out; Joanna, the wife of Cuza, Herod's household manager; Susanna; and many others who provided support for them [Some witnesses to the text read <i>him</i> .] out of their own possessions.
Ferrar-Fenton Bible	The Story of the Sower. Now after this He went about throughout the towns and the villages, preaching and relating the good news of the Kingdom of God. And the twelve accompanied Him, as well as some women who had been relieved of foul spirits and sicknesses, including Mary, called the Magdalene, from whom seven demons had been expelled; Joanna, the wife of Chuza, Herod's steward; Susanna, and many others, who assisted Him out of their own property.
Free Bible Version ¹³	Soon after this Jesus went around the towns and villages announcing the good news of God's kingdom. The twelve disciples went with him, along with a number of women who had been healed from evil spirits and sickness: Mary called Magdalene from whom he had cast out seven demons; Joanna, the wife of Herod's manager Chuza; Susanna; and many more who provided support from their personal resources.
God's Truth (Tyndale)	And it fortun'd after that, that he himself went throughout cities and towns, preaching, and showing the kingdom of God, and the twelve with him. And also certain women, which were healed of evil spirits, and infirmities: Mary called Magdalen, out of whom went seven devils, and Joanna the wife of Chuza Herods steward, and Susanna and many other: which ministered unto them of their substance.
Holman Christian Standard	Many Women Support Christ's Work Soon afterward He was traveling from one town and village to another, preaching and telling the good news of the kingdom of God. The Twelve were with Him, and also some women who had been healed of evil spirits and sicknesses: Mary, called Magdalene (seven demons had come out of her); Joanna the wife of Chuza,

¹³ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Herod's steward; Susanna; and many others who were supporting them from their possessions.

Lexham Bible

Some Women Accompany Jesus

And it happened that afterward [Literally "in what follows"] also he was going about from (+) one town and village (+) to another preaching and proclaiming the good news concerning the kingdom of God, and the twelve (+) were with him, and some women who had been healed of evil spirits and diseases: Mary (who was called Magdalene), from whom seven demons had gone out, and Joanna the wife of Chuza (Herod's household manager), and Susanna, and many others who were helping to support them from their possessions.

Montgomery NT

It happened shortly afterwards that he began to go from town to town and village to village, preaching and telling the good news of the kingdom of God. The twelve were with him, and certain women whom he had delivered from evil spirits and various diseases. Mary of Magdala, out of whom seven demons have been driven, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many other women, who used to minister to him out of their substance.

Unlocked Literal Bible

It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him, as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out; Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

Urim-Thummim Version

And it came about later that he went throughout every city and village, heralding and showing the Good News of the Kingdom of Elohim: and the 12 were with him, and some women that had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom left 7 demons, And Joanna the woman of Chuza, Herod's steward, and Susanna, and many others, that attended to him from their possessions.

Weymouth New Testament

Shortly after this He visited town after town, and village after village, proclaiming His Message and telling the Good News of the Kingdom of God. The Twelve were with Him, and certain women whom He had delivered from evil spirits and various diseases--Mary of Magdala, out of whom seven demons had come, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many other women, all of whom contributed to the support of Jesus and His Apostles. [The final phrase does not match up with the Greek. The Wiki Bible below is more accurate.]

Wikipedia Bible Project

Later on, Jesus traveled through the towns and villages, publicizing and telling the good news of God's kingdom. With him were the twelve disciples, and a number of women who had been healed from evil spirits and sickness—Mary called Magdalene from whom seven demons had been expelled, Joanna, the wife of Chuza, Herod's chief administrator, and Susanna, and many more who helped by providing support from what they owned.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁴

Jesus walked through towns and countryside, preaching and giving the good news of the kingdom of God. The Twelve followed him, and also some women who had been healed of evil spirits and diseases: Mary called Magdalene, who had been freed of seven demons; Joanna, wife of Chuza, Herod's steward; Suzanna and others who provided for them out of their own funds.

The Heritage Bible

And it was afterward, he also traveled through every city and village, preaching and announcing the good news of the kingdom of God, and the twelve with him, Also certain women who were healed from evil spirits and weaknesses, Mary called

¹⁴ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

Magdalene, out from whom seven demons had gone, And Joanna, wife of Chuza, Herod's manager, and Susanna, and many others, who served him out of their possessions.

New American Bible (2011) *Galilean Women Follow Jesus*.*

Afterward he journeyed from one town and village to another, preaching and proclaiming the good news of the kingdom of God.^a Accompanying him were the Twelve^b and some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out, Joanna, the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their resources.

* [8:1–3] Luke presents Jesus as an itinerant preacher traveling in the company of the Twelve and of the Galilean women who are sustaining them out of their means. These Galilean women will later accompany Jesus on his journey to Jerusalem and become witnesses to his death (Lk 23:49) and resurrection (Lk 24:9–11, where Mary Magdalene and Joanna are specifically mentioned; cf. also Acts 1:14). The association of women with the ministry of Jesus is most unusual in the light of the attitude of first-century Palestinian Judaism toward women. The more common attitude is expressed in Jn 4:27, and early rabbinic documents caution against speaking with women in public.

a. [8:1] 4:43.

b. [8:2–3] 23:49; 24:10; Mt 27:55–56; Mk 15:40–41; Jn 19:5.

New English Bible–1970

Some Women Accompany Jesus (Galilee)

AFTER THIS he went journeying from town to town and village to village, proclaiming the good news of the kingdom of God. With him were the Twelve and a number of women who had been set free from evil spirits and infirmities: Mary, known as Mary of Magdala, from whom seven devils had come out, Joanna, the wife of Chuza a steward of Herod's, Susanna, and many others. These women provided for them out of their own resources.

New Jerusalem Bible

Now it happened that after this he made his way through towns and villages preaching and proclaiming the good news of the kingdom of God. With him went the Twelve, as well as certain women who had been cured of evil spirits and ailments: Mary surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their own resources.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After this, Yeshua traveled about from town to town and village to village, proclaiming the Good News of the Kingdom of God. With him were the Twelve, and a number of women who had been healed from evil spirits and illnesses — Miryam (called Magdalit), from whom seven demons had gone out; Yochanah the wife of Herod's finance minister Kuza; Shoshanah; and many other women who drew on their own wealth to help him.

exeGesés companion Bible

And so be it, in sequence,
he passes through every city and village
preaching and evangelizing the sovereigndom of Elohim:
and the twelve are with him;
with some women
who were cured of evil spirits and frailties
- Miryam called Magdalene
from whom came seven demons,
and Yah Hanna the woman of Chuza
manager of Herod,
and Shoshanna, and many others

The Israel Bible (beta)	<p>who ministered to him from their holdings.</p> <p>And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of Elohim: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Miryam called Magdala, out of whom went seven devils, And Yochanah the wife of Kuza Herod's steward, and Shoshanah, and many others, which ministered unto him of their substance.</p>
The Scriptures 1998	<p>And it came to be, afterward, that He went through every city and village, proclaiming and bringing the Good News of the reign of Elohim, and the twelve were with Him, and certain women who were healed of wicked spirits and sicknesses: Miryam, called 'from Maḡdala,' out of whom had come seven demons, and Yoḥanah the wife of Kuza, manager of Herodes, and Shoshannah, and many others who provided for Him from their resources.</p>
Tree of Life Version	<p>Sowing Good News from Town to Town</p> <p>Soon afterward, <i>Yeshua</i> began traveling throughout towns and villages, preaching and proclaiming the Good News of the Kingdom of God. The twelve were also with Him. And certain women who had been healed of evil spirits and infirmities—Miriam, the one called Magdalene, out of whom seven demons had gone; Joanna, the wife of Kuza, Herod's finance minister; Susanna; and many others—were supporting them out of their own resources.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁵	<p>...and [It] becomes in the [one] afterward and He traveled in city and village Proclaiming and Announcing the kingdom [of] the god and The twelve [Men] {traveled} with him and Women (Some) Ones {traveled with him} Who* were Having Been Relieved from spirits evil and [from] sicknesses Mary The [Woman] Being Called Magdalene from whom Demons seven had proceeded and Joanna Woman [of] chuza manager [of] herod and Susanna and Other Many [Women] Who* served them from the [things] possessing [by] them...</p>
Awful Scroll Bible	<p>Now itself came about from-within accordingly-adjoiningly, even he continues to travel- along -through the cities and villages, proclaiming and himself heralding-the-good-tidings of the rule of God, even the two- and -ten with Him. Now a certain woman who was having come to be serviced, of evil breaths and de-vitalizations, Contentions coming about called she of Tower from whom had came-out seven demons, also Grace-of-Jah wife of Chuza, of-the-turns-upon of Heroic-figure and Lily and many others, which-certain regularly ministering to him of that under- their -ruling.</p>
Concordant Literal Version	<p>And it occurred consecutively, He also traverses city by city and village by village, heralding and bringing the evangel of the kingdom of God, and together with the twelve, and some women who were cured of wicked spirits and infirmities: Mary, called Magdalene, from whom seven demons had come out, and Joanna, wife of Chuza, Herod's manager, and Susanna and the many others who dispensed to Him out of their possessions."</p>
Orthodox Jewish Bible	<p>And it came about afterwards that he was traveling through every shtetl and village preaching and proclaiming the Besuras HaGeulah of the Malchut Hashem; and the Shneym Asar were with Rebbe Melech HaMoshiach.</p> <p>And there were some nashim who had received refuah from ruchot raot and machlot: Miryam (called Magdalit), from whom shivah shedim had gone out; And Yochanah the wife of Kuza, the steward of Herod; Shoshanah, and many others who were giving maamadot (contributions) for Rebbe, Melech HaMoshiach from their private means.</p>

¹⁵ The Accurate New Testament; First Edition; Copyright 208 Mark D. Harness. www.lookhigher.com

Rotherham's Emphasized B. And it came to pass, in due course, that he was passing through, city by city and village by village, proclaiming, and delivering the glad-message of the kingdom of God,—and, the twelve, were with him; and certain women, who had been cured from evil spirits and infirmities,—Mary, the one called Magdalene, from whom seven demons had gone forth, and Joana, wife of Chuza steward of Herod, and Susanna, and many others,—who indeed were ministering unto them out of their possessions.

Expanded/Embellished Bibles:

The Amplified Bible

Ministering Women

Soon afterward, Jesus began going around from one city and village to another, preaching and proclaiming *the good news of the kingdom of God*. The twelve [disciples] were with Him, and also some women who had been healed of evil spirits and diseases: Mary, called Magdalene [from the city of Magdala in Galilee], from whom seven demons had come out, and Joanna, the wife of Chuza, Herod's household steward, and Susanna, and many others who were contributing to their support out of their private means [as was the custom for a rabbi's disciples].

An Understandable Version

And it happened soon after this that Jesus went through one town and village after another, preaching and proclaiming the good news about the kingdom of God. [Traveling] with Him were the twelve apostles and certain women who had been healed from [domination by] evil spirits and diseases. [These women were] Mary, called Magdalene, from whom seven evil spirits had been driven out, and Joanna, the wife of Chuzas, Herod's property manager, and Susanna and many others. These [all] had provided the material support for the group from their own means.

The Expanded Bible

The Group with Jesus

After this, while Jesus was traveling through some ·cities [or towns] and ·small towns [villages], he preached and ·told [proclaimed; announced] the ·Good News [Gospel] about God's kingdom. The twelve apostles were with him, and also some women who had been healed of sicknesses and ·evil [defiling; ^L unclean; 4:33] spirits: Mary, called Magdalene [^C probably because she was from the town of Magdala], from whom seven demons had gone out; Joanna, the wife of ·Cuza [or Chuza] (the ·manager [^T steward] of Herod's [^C Herod Antipas; see 3:1] house); Susanna; and many others. These women used their own ·money [resources] to ·help [support] ·Jesus and his apostles [^L them].

Jonathan Mitchell NT

Later it occurred that He Himself then began making His way through city by city and village by village, in consecutive order, repeatedly making public proclamation as a herald, and constantly bringing and declaring God's sovereign reign (or: kingdom; the influence and activity of the ruling which is God) as good news of ease and well-being – and together with Him, the twelve, as well as certain women who were ones having been treated, cured or restored from bad attitudes (worthless breath-effects; malicious spirits) and weaknesses (or: illnesses): Mary, the one normally being called Magdalene – from whom seven demons (Hellenistic concept and term: = animistic influences) had gone out (had departed), then Joanna, wife of Chuza, Herod's man in charge (or: manager; steward; financial secretary), and Susanna, as well as many different women, who continued giving attending and supportive service to them [i.e., to Jesus and His comrades] – from out of their personal possessions and resources.

P. Kretzmann Commentary

Verses 1-3

Teaching in Parables.

Women minister unto Christ:

And it came to pass afterward that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the Twelve were with Him,

As usual, Luke is not concerned about the exact sequence of events that happened at about the same time, in this case during the ministry of Jesus in Galilee. Sometime afterward, while the Lord was still in Galilee, He passed along through, He made a tour of the cities and towns of, that part of Palestine. His chief work is again brought into the foreground, proclaiming and gospeling the kingdom of God, preaching the good news of the salvation of mankind. This fact cannot be emphasized often enough, especially in these days of the perversion of the doctrine of redemption. The twelve apostles were with the Lord on this tour; they were the theological students, receiving both theoretical and practical training in the school of Jesus.

and certain women, which had been healed of evil spirits and infirmities: Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

But there were also others with Him, certain women whom Luke mentions by name, a feature of his gospel. Mary, who was called Magdalene, had been healed by Jesus when He drove seven demons out of her. Johanna, or Joanna, the wife of Chuza, the administrator, or steward, of Herod, and Susanna, and many others, Matt. 27:55, had also received special favors at the hand of Jesus, as being healed of evil spirits and sicknesses. These were bound to Jesus by the bonds of gratitude, and they were glad and proud to be of service to Him with their goods, for some of them were well-to-do. Christian women have at all times counted it an honor to be able to serve their Master with their substance and with their service. We see here an emancipation of woman in the noblest sense of the word, and the beginning of the service of women in the Church of Christ, and at the same time a decided triumph of the evangelical spirit over the limitation of Jewish rabbinism.

Syndein/Thieme

{Jesus' Ministry and the Help of Women}

And it came to pass soon afterwards that He {Jesus} kept on going through towns and villages, preaching/'proclaiming openly' {kerusso} . . . even "proclaiming the 'good news'/gospel" {euaggelizo} of the kingdom {basileia} of God. And, 'The Twelve' {His selected Apostles} were with Him . . . and {also} some women who had been healed of evil spirits and infirmities {asthenia}: Mary - called Magdalene - from whom seven demons had gone out . . . and Joanna, the wife of Cuza, Herod's household manager, and Susanna . . . and many others . . . who 'provided for'/'ministered to' {diakoneo} them out of their own resources {huparchonta}.

Translation for Translators

The list of women who helped Jesus.

Luke 8:1-3

Soon after that, Jesus went, along with his twelve *disciples*, through various cities and villages. As they went, he was telling people the good message about how God wants ◀to have complete control/to rule▶ [MET] *over their lives*. Some women from whom he had expelled evil spirits and healed of diseases also *went with him*. These included Mary, the woman from Magdala *village*, from whom *he had expelled* seven evil spirits; Joanna, the wife of Chuza, who was one of *King Herod Antipas'* officials; Susanna; and many others. They were providing some of their own funds *to help Jesus and his disciples*.

The Voice

Soon after this incident, Jesus preached from city to city, village to village, carrying the good news of the kingdom of God. He was accompanied by a group called "the twelve," and also by a larger group including some women who had been rescued from evil spirits and healed of diseases. There was Mary, called Magdalene, who had been released from seven demons. There were others like Susanna and Joanna, who was married to Chuza, a steward of King Herod. And there were many others too. *These women played an important role in Jesus' ministry*, using their wealth to provide for Him and His other companions.

Bible Translations with Many Footnotes:

Disciples' Literal New T.

Jesus Speaks To The Crowd With a Parable

And it came about during the successive days that He was traveling-through according to city and village, proclaiming and announcing the kingdom of God as good news. And the twelve were with Him, and some women who had been cured from evil spirits and infirmities— Mary, the one being called Magdalene^[a], from whom seven demons had come out, and Joanna, the wife of Chuza, Herod's steward^[b], and Susanna, and many others, who were serving them out of their possessions.

[a] Luke 8:2 That is, from Magdala, on the Sea of Galilee.

[b] Luke 8:3 Or, manager, administrator.

NET Bible®

Jesus' Ministry and the Help of Women

Some time¹ afterward² he went on through towns³ and villages, preaching and proclaiming the good news⁴ of the kingdom of God.⁵ The⁶ twelve were with him, and also some women⁷ who had been healed of evil spirits and disabilities:⁸ Mary⁹ (called Magdalene), from whom seven demons had gone out, and Joanna the wife of Cuza¹⁰ (Herod's¹¹ household manager),¹² Susanna, and many others who provided for them¹³ out of their own resources.

¹tn Grk "And it happened that some time." 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.

²tn Καθεξῆς (Kaqexh") is a general temporal term and need not mean "soon afterward"; see Luke 1:3; Acts 3:24; 11:4; 18:23 and L&N 61.1.

³tn Or "cities."

⁴sn The combination of preaching and proclaiming the good news is a bit emphatic, stressing Jesus' teaching ministry on the rule of God.

⁵sn The kingdom of God is a major theme of Jesus. 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.

⁶tn Grk "And the." Here καί (kai) has not been translated because of differences between Greek and English style.

⁷sn There is an important respect shown to women in this text, as their contributions were often ignored in ancient society.

⁸tn Or "illnesses." The term ἀσθένεια (asqeneia) refers to the state of being ill and thus incapacitated in some way – "illness, disability, weakness." (L&N 23.143).

⁹sn This Mary is not the woman mentioned in the previous passage (as some church fathers claimed), because she is introduced as a new figure here. In addition, she is further specified by Luke with the notation called Magdalene, which seems to distinguish her from the woman at Simon the Pharisee's house.

¹⁰sn Cuza is also spelled "Chuza" in many English translations.

¹¹sn Herod's refers here to Herod Antipas. See the note on Herod Antipas in 3:1.

¹²tn Here ἐπίτροπος (epitropo") is understood as referring to the majordomo or manager of Herod's household (BDAG 385 s.v. ἐπίτροπος 1). However, as BDAG notes, the office may be political in nature and would then be translated something like "governor" or "procurator." Note that in either case the gospel was reaching into the highest levels of society.

¹³tc Many mss (x A L Ψ Ë1 33 565 579 1241 2542 pm it co) read "for him," but "for them" also has good ms support (B D K W Γ Δ Θ Ë13 700 892 1424 pm lat). From an internal standpoint the singular pronoun looks like an assimilation to texts like Matt 27:55 and Mark 15:41.

The Spoken English NT¹⁶

Women among Jesus' Close Followers

Now after this, Jesus was traveling around from town to town and from village to village. He was preaching and telling the good news of God's Reign, and the twelve were with him. A number of women were with him too: some were healed from evil spirits and illnesses, such as Mary, known as^a the Magdalene.^b (Seven demons had gone out of her.) And there was Joanna, Chuza's wife (Chuza^c was Herod's

¹⁶ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

household manager). And there was Susanna, and lots of other women, who helped them out of their own resources.

- a. Lit. “called”
- b. Prn. mag-da-leen.
- c. Prn. choo-za.

Wilbur Pickering’s New T.

**Jesus takes the offensive
Women provide for Jesus**

Now it happened after this that He started going around town by town, village by village, preaching and proclaiming the good news of the Kingdom of God, and the twelve were with Him; also certain women who had been healed of malignant spirits and infirmities: Mary (the one called Magdalene) from whom seven demons had gone out; and Joanna the wife of Chuza, an official of Herod; and Susanna, and many others—these were providing for Him¹ from their substance.

⁽¹⁾The Greek manuscripts are divided between ‘him’ and ‘them’, which in practice would amount to the same thing—since He would not eat alone, any providing would have to include the twelve.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation *And it happened in the next [fig., afterward] that He was traveling through every city and village preaching and proclaiming the Gospel of the kingdom of God, and the twelve [were] with Him, and certain women who had been healed of evil spirits and sicknesses: Mary, the one being called Magdalene [i.e. because she was from Magdala], from whom seven demons had gone out, and Joanna wife of Chuza, steward of Herod, and Susanna and many others, who were providing for them from their possessions.*

Charles Thomson NT *Immediately after this he travelled through cities and villages, publishing and proclaiming the glad tidings of the reign of God, accompanied by the twelve, and by certain women who had been delivered from evil spirits and diseases, particularly Mary, called Magdalene, Out of whom had gone seven demons; and Joanna the wife of Chusa, Herod’s steward, and Susanna, and many others, who ministered to him out of their possessions.*

Context Group Version *Soon afterward, he went about through cities and villages, proclaiming and bringing the imperial news of God’s kingdom, and with him the twelve, and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven unseen entities had gone out, and Joanna the woman of Chuzas Herod’s steward, and Susanna, and many others, who were serving them out of their wealth.*

Modern English Version **Women Who Accompany Jesus**
Afterward, He went throughout every city and village, preaching and bringing the good news of the kingdom of God. With Him were the twelve and some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had come out, and Joanna, the wife of Chuza, Herod’s steward, and Susanna, and many others, who supported Him with their possessions.

New American Standard B. **Ministering Women**
Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who were contributing to their support out of their private means.

New European Version **The parable of the sower**
And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God; and companying

with him were the twelve, and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to them out of their means.

New King James Version

Many Women Minister to Jesus

Now it came to pass, afterward, that He went through every city and village, preaching and ^[a]bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and ^[b]infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for ^[c]Him from their ^[d]substance.

[a] Luke 8:1 proclaiming the good news

[b] Luke 8:2 sicknesses

[c] Luke 8:3 NU, M them

[d] Luke 8:3 possessions

NT (Variant Readings)

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the kingdom of God, and with him the twelve, and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto ^othem of their substance.

^oTR-him

Young's Updated LT

Women Accompanying Jesus

And it came to pass thereafter, that he was going through every city and village, preaching and proclaiming good news of the reign of God, and the twelve are with him, and certain women, who were healed of evil spirits and infirmities, Mary who is called Magdalene, from whom seven demons had gone forth, and Joanna wife of Chuza, steward of Herod, and Susanna, and many others, who were ministering to him from their substance..

The gist of this passage:

In these 3 verses, we find out the names of some of the women who traveled regularly with Jesus.

1-3

Luke 8:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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>			
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 8:1a

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
kathexês (καθεξῆς) [pronounced <i>kath-ex-ACE</i>]	<i>one after another, successively, in order</i>	adverb	Strong's #2517

Luke 8:1a is five words, translated variously as, *And it happened in the time afterwards also* (Modern Literal Version 2020); *soon afterward (s)* (English Standard Version, New King James Version, World English Bible, New American Standard Bible, Context Group Version); *And it happened afterward (s)* (Green's literal translation); *And it came to pass (soon) afterward* (Updated Bible Version 2.17, Webster, New European Version); and there might be another 10–20 additional translations.

Translation: *Soon afterwards,...*

Luke 8:1a is actually five words, translated variously as, *And it happened in the time afterwards also* (Modern Literal Version 2020); *soon afterward (s)* (English Standard Version, New King James Version, World English Bible, New American Standard Bible, Context Group Version); *And it happened afterward (s)* (Green's literal translation); *And it came to pass (soon) afterward* (Updated Bible Version 2.17, Webster, New European Version); and there might be another 10–20 additional translations (such as, *And it happened soon after that, And it came to pass, afterward, Soon after this, And it happened soon after this that*).

Essentially, something is coming to pass, and it occurs after the events of the previous chapter (s). In Luke 7, Jesus is healing in Galilee, raising the son of a widow in Nain, and John the herald has sent to some messengers to ask exactly Who Jesus is and what are His plans. So chapter 8 happens after chapter 7.

Luke 8:1b

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, along with</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
diodeuô (διοδεύω) [pronounced <i>dee-od-YOO-oh</i>]	<i>to pass or travel through; to travel here and there, go about</i>	3 rd person singular, imperfect active indicative	Strong's #1353
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
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

Luke 8:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kômê (κώμη) [pronounced <i>KO-may</i>]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun; accusative case	Strong's #2968

Translation: ...He passed through [the region] to the cities and villages,...

Jesus is still in the Galilee region, going about from city to city and village to village. He has a number of people who are following Him; and His ability to heal is drawing people from all over the region.

Luke 8:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kêrussô (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine singular, present active participle; nominative case	Strong's #2784
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
euaggelizô (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine singular, present middle participle; nominative case	Strong's #2097
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)
basileia (βασιλεία) [pronounced <i>bas-il-ĭ-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[and He was] proclaiming and announcing the kingdom of God.

Jesus is proclaiming the **Kingdom of God**; He is announcing that the Kingdom of God has come to them. This is not the first time that He proclaims the Kingdom of God (this word will be found six times in Luke 8–9).

Jesus is the King of Kings; and He stands before the people making them the offer of the kingdom.

The **Jewish** people understand this, because part of what they have heard read in the synagogues makes reference to the grand kingdom that God would bring to the Jewish people.

What exactly did the people know about this kingdom? Many times, I can find a doctrine which someone has already developed and go with that. However, I did not find what I believed a few points which gave a good understanding of what the Kingdom was and how Jesus presented it and Himself.

Although the general idea that Jesus offered up the kingdom and the people **Israel** rejected it is correct, there are a few details which need to be sorted out. There are various points in Jesus' ministry where such things ought to be connected to the kingdom but which are not.

In this doctrine, I have used the World English Bible—Messianic Edition (capitalized).

The Old Testament Kingdom of God

1. Back in Luke 4, you may recall that Jesus, in the synagogue of Nazareth, He read a very short passage in Isaiah, and then, mid-verse, stopped reading and sat down. This led me to introduce the doctrine of **intercalation**, where the **Church Age** is sandwiched between the **first advent** and the **second advent**. To us, in the Church Age, this is obviously what took place. However, what was left out is, the offering of the kingdom. Jesus must offer the kingdom to the Jewish people and Himself as their king. Officially, this will take place during the week prior to the crucifixion, where Jesus will ride into Jerusalem on a colt, and some of the people will welcome Him with great enthusiasm. However, at the end of this week, Jesus will be seized and crucified.
2. The people of Israel had two basic choices: to accept and believe in their Lord Jesus and to hail Him as their Messiah and King; or they could reject Him.
3. This had to be a near universal acceptance or rejection. Analogous to this would be when Moses came before the people of Israel when they were still enslaved to the Pharaoh of Egypt. Moses could not lead this people out of Egypt unless they *all* chose to follow Him. The Exodus would not have worked had, at the Pharaoh's command for the Hebrew people to leave, for half of them to say, "No, I think that we will stay right here in Egypt. We were born here; we are taken care of here. We're fine. You all, just go on ahead." Had this happened, the impact of the Exodus would certainly have been a lot less. And, this would have left the people of Israel split between two non-contiguous countries. That simply would not have worked. Every man, woman and child had to follow Moses.
4. Jesus clearly is presenting Himself to His people. And though He does not often proclaim Himself is their King, Messiah and Savior, this is Who He is.
 - 1) You may recall that when Jesus in Nazareth said, "Today, these Scriptures have been fulfilled in your ears," the people did not rejoice and stand behind Him. Most of them wanted to kill Him for speaking such blasphemy, as He made Himself out to be their Messiah and Lord.
 - 2) Jesus considers reaction to Him in Nazareth and He recalibrates His presentation. I realize to many readers, this is a very odd thing to say, but Jesus, after Nazareth, was no longer that direct before a crowd. This does not mean that this announcement was a mistake; nor does it mean that Jesus was afraid of the people.
 - 3) Since Nazareth, Jesus has concentrated on teaching and healing. Even when John's disciples came to Him and asked, "Are You the One we are waiting for, or should we seek out another?" Jesus did not tell them, "I am your Lord, your Messiah and your King!" Instead Jesus said, "Watch Me, and then go back and tell John what you have seen."
 - 4) As an aside, let me offer these two incidents as proof that Jesus did not arrive on this earth having a roadmap of where to go and what to do next. He proclaimed that which was obvious to Him to the people in Nazareth and this just about started a riot.

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- 5) Jesus, in His humanity, decided to take a more subtle approach.
 - 6) When a king arrives on the scene, a herald goes before Him and announces who he is. The king does not arrive and say, "Oh, by the way, I am the king-guy that herald was talking about." He simply begins making proclamations or kingly statements. Jesus teaching the Mosaic Law is basically Him doing just that.
 - 7) I insert these points for two reasons: (1) they are true and (2) over the centuries, the humanity of Jesus seems to have gotten lost in the shuffle of Christian doctrine. That is, Jesus clearly walks around in a human body, so, for many Christians, that is the extent of His humanity. There is far more to Jesus' humanity than just possessing a human body.
5. Now, throughout the Lord's ministry, He will speak of the kingdom of God, and He will say a lot about it. But what He does not do is clearly proclaim Himself as that King, even though He is.
 6. What Jesus appears to be waiting for is a universal Jewish response similar to Peter's. When Jesus says, "**But Who do you say that I am?**" Peter quickly answered, "**You are the Messiah, the Son of the living God.**" Taking this in the context of Jesus presenting Himself to the people along with the kingdom, do you see just how important Peter's statement was? What does Jesus say next?
 - 1) Matthew 16:17 **Yeshua [= Jesus] answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.** All spiritual information is revealed to us from a divine source. I would assume that God the Father provided the Holy Spirit for Peter, so that he could put together the information which he had received to come to this point of view.
 - 2) Matthew 16:18 **I also tell you that you are Peter, and on this rock I will build My assembly, and the gates of Sheol will not prevail against it.**
 - (1) There has been a great deal of misunderstanding of this verse, not only by Catholics, but by most Christians.
 - (2) Most people understand that the words *Peter* and *rock* are similar words. *Peter* means *small rock, chip of a rock*; and *Rock* refers to a much larger rock (one is the masculine form; the other is the feminine form; and they have different meanings). So, whatever Jesus is going to build, it is not upon Peter but *upon this rock*.
 - (3) Although, many times, *Rock* refers to Jesus Himself (He is the Cornerstone, the stone which the builders rejected).
 - (4) Here, I believe that the Rock is the testimony which Peter has given. Upon that testimony, upon those words, upon that mental attitude, Jesus says, "**I will build My...**"
 - (5) What is Jesus going to build? The word is *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], which means, *church, assembly, gathering, company*; transliterated, *ekklêsia*. However, there is nothing in the context of what Jesus is saying that is related to the Church Age. Therefore, let's look at a more expanded set of definitions, as provided by Thayer's Lexicon: 1) *a gathering of citizens called out from their homes into some public place, an assembly*; 1a) *an assembly of the people convened at the public place of the council for the purpose of deliberating*; 1b) *the assembly of the Israelites*; 1c) *any gathering or throng of men assembled by chance, tumultuously*; 1d) *in a Christian sense*; 1d1) *an assembly of Christians gathered for worship in a religious meeting*; 1d2) *a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake*; 1d3) *those who anywhere, in a city, village, constitute such a company and are united into one body*; 1d4) *the whole body of Christians scattered throughout the earth*; 1d5) *the assembly of faithful Christians already dead and received into heaven*. Strong's #1577.
 - (6) Just as Moses needed an assembly to follow him out of Egypt, Jesus also requires an assembly of believers—those having the testimony of Peter—who are willing to follow Jesus.
 - (7) The way that this is stated allows this goal to be open-ended. Maybe Jesus is assembling those to follow Him into the Kingdom of God; and maybe this could be the **church** universal of the Church Age. Given the context, assuming that this could only refer to the church

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universal would be a mistake, as there is nothing in context to suggest that this is the only way to understand what Jesus is saying. In fact, what Jesus says next suggests that we are speaking about the kingdom of heaven and *not* about the church.

- 3) Matthew 16:19 **I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven.** Peter and the other Apostles are going to have great authority in such an assembly of believers. “You will have the power,” Jesus explains, “to determine who is bound and who is free—on earth and in heaven.” Now, quite obviously, this will not be some arbitrary choice. Jesus is not saying that Peter can designate *only redheads can enter into the Kingdom of Heaven*. The key will be the **gospel message** and the response of individuals to the gospel message.
- 4) Matthew 16:20 **Then He commanded the disciples that they should tell no one that he was Yeshua the Messiah.** As I already pointed out, after testifying publically in Nazareth Who He was, Jesus has approached this truth with more subtlety.
7. This kingdom which will be established will be Jesus, at the head of Israel, which will rule over the entire world; at a time when there will be perfect environment.
8. This kingdom will come about after the rapture and after the Tribulation.

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Here are a few approaches done by doctrinal teachers on the Kingdom of Heaven

Links to Teachings about the Kingdom of Heaven

The Gospel of the Kingdom by Don Samdahl

from <https://doctrine.org/the-gospel-of-the-kingdom>

The Kingdom of God by Don Samdahl

From <https://doctrine.org/the-kingdom-of-god>

The Kingdom Offered

From L. G. Merritt :

<http://www.westbankbiblechurch.com/LGMerrittBooks/The%20Kingdom%20Offered0815.pdf>

Luke 8:1a-c **Soon afterward He [Jesus] went on through cities and villages, proclaiming and bringing the good news of the kingdom of God.** (ESV; capitalized)

In the first 3 verses, we will have Jesus’ typical full-time disciples who are with Him mentioned, along with the women (who are also His disciples). We would expect a verse like this early on, as Jesus developed a very regular following.

Luke 8:1d

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

Luke 8:1d			
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
dōdeka (δώδεκα) [pronounced DOH-dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
autō (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

Translation: *The twelve [were] with Him,...*

By this time, Jesus has called the 12 disciples (Luke 6:13–16), and they are traveling with Him.

So far, I have found Luke's gospel to be well-organized, chronologically speaking. For instance, here, where we find this designation *the twelve*. Sometime before this, the twelve have already been named. Let me contrast this with John (the Apostle) who identifies Mary as the woman anointing the Lord in John 11:2, but not speaking of that incident until John 12:3.¹⁷

For some of those who were with Him, Jesus provided a traveling seminary. They learned **the Law**, they learned of Jesus' Unique Person, they learned about the Kingdom of God. As we would expect, people who needed physical healing often flocked to the Lord, on which occasions, the Lord healed and cast out demons. He also evangelized and taught the people of the cities and villages where they all went.

Luke 8:1 *Soon afterwards, He passed through [the region] to the cities and villages, [and He was] proclaiming and announcing the kingdom of God. The twelve [were] with Him,...* (Kukis mostly literal translation)

Jesus has been going through the cities and villages of Galilee; he is teaching the coming Kingdom of God; and His twelve primary disciples are with Him all of this time. However, by this time, these were not the only ones regularly traveling with the Lord.

Luke 8:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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; nominative case	Strong's #1135

¹⁷ John wrote his gospel when he was an old man in Patmos. He had likely read the other gospels and decided that he really had more to add to the story. However, it is likely that some of what John wrote was out of sequence.

Luke 8:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; feminine 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.			
hai (αἱ) [pronounced <i>high</i>]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
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)
therapeuô (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i>]	<i>servicing, doing service; healing, curing, restoration to health; worshiping</i>	perfect passive participle, feminine nominative	Strong's #2323
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter plural noun, genitive/ablative case	Strong's #4151
ponêros (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
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
asthénéia (ἀσθένεια) [pronounced <i>ahs-THEH-nigh-ah</i>]	<i>weakness, sickness, infirmity</i>	feminine plural noun; genitive/ablative case	Strong's #769

Translation: ...along with certain women who had been healed/restored from evil spirits and illnesses,...

Luke, more than any other gospel writer, takes note of the women who followed Jesus. He knows that the women with Jesus had been healed of evil spirits and had been cured from various illnesses.

Luke does not confuse these two maladies. He is not saying, having an illness is equivalent to having a demon. He treats them as different problems. However, possession by demons could manifest itself in a variety of ways, which may include physical infirmities.

Luke 8:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Maria/Mariam (Μαρία/Μαριάμ) [pronounced <i>mar-EE-ah/mar-ee-AHM</i>]	<i>their rebellion</i> ; transliterated <i>Mary, Miriam</i>	indeclinable proper noun; feminine singular; nominative case	Strong's #3137
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)
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>called; calling aloud, uttering in a loud voice; invited</i> ; passive: <i>being called, receiving a call</i>	feminine singular, present passive participle, nominative case	Strong's #2564
Magdalênê (Μαγδαληνή) [pronounced <i>mag-dal-ay-NAY</i>]	<i>a tower</i> ; refers to a citizen of Magdala; transliterated, <i>Magdalene</i>	feminine singular proper noun; nominative case	Strong's #3094

Translation: ...[including] **Mary (the one called Magdalene),...**

This is the first specific mention of Mary Magdalene in the Luke narrative. Previous mentions of the woman named *Mary* is the mother of the humanity of Jesus (in Luke 1–2).

Easton on Magdala: *[Magdala means a] tower, [and it refers to] a town in Galilee, mentioned only in Matt. 15:39. In the parallel passage in Mark 8:10 this place is called Dalmanutha. It was the birthplace of Mary called the Magdalen, or Mary Magdalene. It was on the west shore of the Lake of Tiberias, and is now probably the small obscure village called el-Mejdel, about 3 miles north-west of Tiberias. In the Talmud this city is called "the city of colour," and a particular district of it was called "the tower of dyers." The indigo plant was much cultivated here.*¹⁸

This is how she is distinguished from the several other Marys who followed Jesus.

Luke 8:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
hês (ἧς) [pronounced <i>hayç</i>]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular, genitive/ablative case	Strong's #3739 (perhaps a form of #3588)

¹⁸ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Magdala.

Luke 8:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
daimonion (δαίμόνιον) [pronounced <i>die-MON-ee-on</i>]	<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 plural noun, nominative case	Strong's #1140
hepta (ἑπτὰ) [pronounced <i>hep-TAH</i>]	<i>seven</i>	indeclinable singular noun	Strong's #2033
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, perfect active indicative	Strong's #1831

Translation: ...from whom seven demons had gone out;...

At some point, Mary had seven demons exorcized from her; and it is reasonable to assume that Jesus did this. The specificity of the number suggests that there are seven separate entities—spirit entities—which lived in Mary and exercised some control over her.

Mary appears to be a single woman and tradition has it that she was a prostitute. The narrative about her (or some woman) being a prostitute is questionable. I do not say that to suggest that she was not; but we do not know exactly who she is and what her past is.

This is how Mary Magdalene is described Hastings' *Dictionary of the Bible*.

Mary Magdalene (by Charles T. P. Grierson)

Mary Magdalene, probably so called as belonging to Magdala (possibly el-Mejdel, 3 miles north-west of Tiberias), a place not mentioned in NT, as Magadan is the correct reading of Matthew 15:39. She is first mentioned in Luke 8:2 as one of the women who, having been 'healed of evil spirits and infirmities, ... ministered unto them (i.e. Jesus and the Apostles) of their substance.' Seven demons had been cast out of her (cf. Mark 16:9)—a fact showing her affliction to have been of more than ordinary malignity (cf. Matthew 12:45, Mark 5:9).

An unfortunate tradition identifies her with the unnamed sinful woman who anointed our Lord (Luke 7:37); and she has been thus regarded as the typical reformed 'fallen woman.' But St. Luke, though he placed them consecutively in his narrative, did not identify them; and as possession did not necessarily presuppose moral failing in the victim's character, we need not do so.

With the other women she accompanied Jesus on His last journey to Jerusalem; with them she beheld the crucifixion, at first 'from afar,' but afterwards standing by the Cross itself (Matthew 27:55, John 19:25); she followed the body to the burial (Mark 15:47), and then returned to prepare spices, resting on the Sabbath. On the first day of the week, while it was yet dark, she visited the sepulchre (John 20:1 ff.). Finding the grave empty, she assumed that the body had been removed, and that she was thus deprived of the opportunity of paying her last tribute of love. She ran at once to Peter and John and said, 'They have taken away the Lord, and we know not where they have laid him.' They all three returned to the tomb, she remaining after they had left. Weeping she looked into the sepulchre, and saw two angels guarding the spot where Jesus had lain. To their question, 'Why weepest thou?' she repeated the words she had said to Peter and John. Apparently feeling that someone was standing behind her, she turned, and saw Jesus, and mistook Him for the gardener. The utterance of her name from His lips awoke her to the truth. She cried, 'Rabboni,' ('my Master')—and would have

Mary Magdalene (by Charles T. P. Grierson)

clasped His feet. But Jesus forbade her, saying, 'Touch me not; for I am not yet ascended unto the Father.' She must no longer know Him 'after the flesh' (2Corinthians 5:16), but possess Him in spiritual communion. This, the first appearance of our Lord after His resurrection (Mark 16:9), conferred a special honour on one whose life of loving ministry had proved the reality and depth of her devotion.

She has been identified with Mary the sister of Lazarus, but without any grounds.¹

Kukis note: Insofar as we can tell, Mary, Martha and Lazarus were sisters and brother who did not appear to follow the Lord as Mary Magdalene did, indicating that these are different women.

¹ James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Mary; author: Charles T. P. Grierson.

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Luke 8:2 ...along with certain women who had been healed/restored from evil spirits and illnesses, [including] Mary (the one called Magdalene), from whom seven demons had gone out;... (Kukis mostly literal translation)

Although there is a fair amount of material about **demon possession** in the New Testament, most of it is confined to the **gospels** and Acts. Interestingly enough, Paul nowhere writes about the proper way to remove a demon; or the proper way to deal with a demon-possessed person (although demonism is covered by Paul). This would suggest that believers in the Church Age do not have the gift of eradicating demons (the Apostles did).

As believers in the Church Age, the bulk of our guidance comes from the epistles, which are mostly written by Paul.

Luke 8:3a

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, along with</i>	conjunction	Strong's #2532
Ἰὼννα (Ἰωάννα) [pronounced <i>ee-oh-AHN-nah</i>]	<i>Jehovah is a gracious giver; transliterated Joanna</i>	feminine singular proper noun	Strong's #2489
Thayer: <i>Joanna...[is] the wife of Chuza, Herod's steward, and a follower of Jesus.</i> ¹⁹			
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
Χουζᾶς (Χουζᾶς) [pronounced <i>khood-ZAHS</i>]	<i>the seer; transliterated, Chuza, Chuzas</i>	masculine singular proper noun	Strong's #5529
ἐπίτροπος (ἐπίτροπος) [pronounced <i>ehp-IHT-rohp-oss</i>]	<i>commissioner, domestic manager, guardian, curator, steward, overseer, tutor</i>	masculine singular noun; genitive/ablative case	Strong's #2012

¹⁹ Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #2489.

Luke 8:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay- ROW-dace/HAY-rohç]	<i>heroic</i> ; transliterated <i>Herod</i>	proper noun; masculine; genitive/ablative case	Strong's #2264

Translation: ...and Joanna, the wife of Chuza ([who is] a steward of Herod);...

Joanna is a married woman who follows the Lord. She is married to Chuza who works for Herod (he is not called a slave, so we may assume that this is a paid position).

Joanna is only mentioned here and in Luke 24:10 *It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, who told these things to the apostles.* (Webster).

Her mention here and when Jesus was risen suggests that she was a very faithful student of the Lord's. She has attached herself to the Lord very early on (we are probably still in the first year or so of the Lord's ministry); and she has remained faithful to Him even after His crucifixion. She is among the women telling the disciples that the Lord has risen.

Luke 8:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Sousanna (Σουσάννα) [pronounced soo- SAHN-nah]	<i>lily</i> ; transliterated, <i>Susannah (that is, Shoshannah), Susanna</i>	feminine singular proper noun; nominative case	Strong's #4677

Translation: ...and Susanna;...

Susanna is mentioned only here. Her name is interesting to me; it means *lily* and the Jewish equivalent appears to be *Shoshannah*.

From this point forward, Jesus traveled, for the most part, with a very specific core group of people. We might say, these are His regulars. He is going about, from city to village proclaiming the Kingdom of God. With Him are the *twelve* (the 12 disciples whom He already chose) and some specific women as well. This does not mean that these were the only people who traveled with Jesus, but from this point forward, these are His mainstays.

Jesus has spoken specifically to Matthew and said to him, "Follow Me." (Matt. 9:9 Luke 5:27). Jesus has, in the past, said the same to others of the twelve (Matt. 4:19) and to some unnamed people (Matt. 8:22 Mark 10:21 Luke 9:59–61). It is reasonable, therefore, to assume that there were other disciples who followed the Lord, whether for a few weeks or perhaps even a few years. Based upon our passage, there were nearly always these 15 or so but who knows how many may have been with the Lord from time to time? 100? 200? This passage suggests a faithful base of 15, which was likely much larger. In another passage, Jesus will send out seventy people, indicating that He would have had more than the number to choose from.

Luke here is providing the names of those who were with Jesus throughout His earthly ministry, beginning early on with Him and continuing to **the cross** and beyond. Luke very possibly was able to interview several from this group.

Luke 8:3c			
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, along with</i>	conjunction	Strong's #2532
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other</i>	correlative pronoun; feminine plural adjective, nominative case	Strong's #2087
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely</i>	feminine plural adjective; nominative case	Strong's #4183
ἡτινες (αἵτινες) [pronounced <i>HIGH-tee-nace</i>]	<i>which, whoever, whatever, who</i>	feminine plural, relative pronoun, nominative case	Strong's #3748
diakoneô (διακονέω) [pronounced <i>dee-ak-on-EH-oh</i>]	<i>to serve, to attend to, to be an attendant, to wait upon (mentally or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon</i>	3 rd person plural, imperfect active indicative	Strong's #1247
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
The 1894 Scrivener Textus Receptus has this instead:			
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
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
hupárchonta (ὑπάρχοντα) [pronounced <i>hoop-AHR-khon-tah</i>]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun;	Strong's #5224
This is the present active participle, neuter plural of the verb hupárchô (ὑπάρχω) [pronounced <i>hoop-AHR-khoh</i>] (Strong's #5225).			

Luke 8:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autais (αὐταῖς) [pronounced ow-TACE]	<i>theirs, of theirs, from theirs; same</i>	3 rd person feminine plural pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and many others who were serving Him out from their substance.

Luke's list of names is clearly not exhaustive. There are *many others*. However, there is more to this portion of v. 3 than *many others*; they are qualified: *many others who were serving Him out from their substance*. (You may notice the slight difference in this alternative reading.)

Along the way, in many of the cities and villages that Jesus and this 15 (+ whomever) went, they needed basic logistical assistance. They needed to sleep, they may have needed to wash their clothing (and themselves); they certainly needed food. I believe we are to understand this to mean that, along the way, certain people would offer to bring Jesus and His disciples into their homes (or provide some sort of shelter, as most people are not well-equipped to take on a sudden influx of 15 guests (or perhaps, 100 guests). My point here is, Jesus and His disciples (including the women) were provided for very organically. They might come into a village, and perhaps even 2 or 3 benefactors might offer them food and other services (sandal and clothing repair, a place to sleep, etc.).

The Holy Women Luke 8:1-3 (James Tissot c 1896) (a graphic); from [Word Press](#); accessed March 2, 2023.

You will note that there is a problem with the passage here. One manuscript has *to Him* and another has *by them*. The difference is as follows:

English Standard Version of (Luke 8:1c–3): *And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out; and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.* The alternative reading is: *And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out; and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for Him out of their means.*



Although this certainly affects the meaning, there is little theological significance. I lean towards *Him*, as those who provided food, shelter and other necessities are ultimately serving *Jesus*, even though such people are providing for the needs of Jesus and all those traveling with Him.

Luke 8:3 ...and Joanna, the wife of Chuza ([who is] a steward of Herod); and Susanna; and many others who were serving Him out from their substance. (Kukis mostly literal translation)

We would assume that some women, because of their responsibilities at home, could travel short distances with the Lord, but then have to return home (the same would have been true of some men). We may reasonably

assume that there were other women who traveled with the Lord for longer periods of time as well (whether a few months or even a few years). Bear in mind that this is a unique event in human history.

Luke 8:1–3 Soon afterwards, He passed through [the region] to the cities and villages, [and He was] proclaiming and announcing the kingdom of God. The twelve [were] with Him, along with certain women who had been healed/restored from evil spirits and illnesses, [including] Mary (the one called Magdalene), from whom seven demons had gone out; and Joanna, the wife of Chuza ([who is] a steward of Herod); and Susanna; and many others who were serving Him out from their substance. (Kukis mostly literal translation)

Luke 8:1–3 Soon after, Jesus continued walking through this Galilee region, going to the various cities and villages. He continue to proclaim and announce the Kingdom of God (along with the twelve were traveling with Him). Also with Him are a number of women who previously had demons cast from them or had been cured from illnesses. These included Mary Magdalene, from whom seven demons had gone out; Joanna, the wife of Chuza (who is a steward of Herod); Susanna; and many others who were ministering to Him out from their own possessions and substance. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Parable of the Sower

The parable

Matthew 13.1-9 Mark 4:1-9

Luke 8:4–15 The Parable of the Soils (a graphic); from [Medium.com](https://medium.com); accessed March 2, 2023.

Some translators, like me, will break down this parable into 3 sections: the parable itself, the purpose of parables, and an explanation of this parable.



And were gathered together a crowd large and those according to a city were traveling face to face with Him, He spoke by a parable, “Went forth the sower to sow the seed of him and in to sow him which indeed fell down by the way and were trampled down and the birds of the sky ate it. And other [seed] fell down on the rock and having grown, it withered because the [seed] did not have moisture. And other [seed] fell into a middle of the thorns and having grown up together the thorns choked it. And other [seed] fell upon the soil good and springing up, it produced fruit a hundredfold.” These things He was saying, He called out, “The one having ears to hear, let him hear.”

Luke
8:4–8

When a large crowd gathered, traveling from [their] cities [to be] face to face with Him, He spoke by means of a parable: “A sower went out to sow his seed, and when sowing, indeed, some fell down along the road and it was trampled down and the birds of the sky ate it. Other [seed] fell upon the rocks, and, having grown, it withered, because the [seed] did not have [any] moisture. Other [seed] fell into the middle of thorns, and, having grown up together [with the thorns], the thorns choked it. But other [seed] fell upon the good [fertile] soil and, springing up, it produced fruit a hundredfold.” Having said these things, He called out [to say], “Anyone having ears to hear, let him hear.”

A large number of people had traveled from their cities to see Jesus face to face; so He spoke to them using a parable: “A farmer went out to plant his seed. While he was sowing, some of it fell down along the hard road, and it was either trampled down, or the birds came and ate it. Some of the seed fell upon the stony areas, and it sprung up, but quickly withered, not having any moisture. Some seed was cast in with thorns, and the thorns and seed grew up together, but the thorns choked out the good seed. However, some seed was sown in fertile soil, and it sprung up and produced fruit a hundredfold.” After saying these things, Jesus called out, “If you have ears to hear, listen to what I am saying and understand what I just said to you.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek)** And were gathered together a crowd large and those according to a city were traveling face to face with Him, He spoke by a parable, “Went forth the sower to sow the seed of him and in to sow him which indeed fell down by the way and were trampled down and the birds of the sky ate it. And other [seed] fell down on the rock and having grown, it withered because the [seed] did not have moisture. And other [seed] fell into a middle of the thorns and having grown up together the thorns choked it. And other [seed] fell upon the soil good and springing up, it produced fruit a hundredfold.” These things He was saying, He called out, “The one having ears to hear, let him hear.”
- Douay-Rheims 1899 (Amer.)** And when a very great multitude was gathered together and hastened out of the cities, unto him, he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way side. And it was trodden down: and the fowls of the air devoured it. And other some fell upon a rock. And as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns. And the thorns growing up with it, choked it. And other some fell upon good ground and, being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear.
- James Murdock’s Syriac NT** And when a great multitude was assembled, and people came to him from all the cities, he said, in similitudes: A sower went out to sow his seed: and as he sowed, some fell by the side of the path, and was trodden upon, and a bird devoured it. And other fell upon a rock, and sprung up forthwith; but, as it lacked moisture, it dried up. And other fell among thorns, and the thorns sprung up with it, and choked it. And other fell on good and fair ground, and sprung up, and bore fruits, a hundred for one. Having said these things, he cried: He that hath ears to hear, let him hear.
- Original Aramaic NT** And when a great crowd had gathered, and they were coming to him from all the cities, he said in a parable: "A sower went out to sow his seed, and as he sowed, there was that which fell on the side of the road and it was trampled and a bird* ate it. And other seed fell on the rock and in an hour it sprang up, and because there was no moisture for it, it dried up. And other seed fell among thorns and the thorns sprang up with it and they choked it. Other seed fell in good and excellent ground, and it sprang up and produced fruit one hundred fold. And when he had said these things, he cried, "He that has an ear to hear*, let him hear."
- Lamsa Peshitta (Syriac)** And when many people had gathered, and were coming to him from all the cities, he spoke by parables. The sower went out to sow his seed. And when he sowed, some fell on the roadside; and it was trodden under foot, and the birds ate it. Other fell upon the rock; and sprung up earlier, and because it had no moisture, it dried up. And other fell among thistles; and the thistles sprung up with it and choked it. And other fell in good and fertile ground; and sprung up and bore fruit a hundredfold. And when he said this, he cried out, He who has ears to hear, let him hear.

Significant differences:

A few translations titled this entire chapter (or most of it) *The Parable of the Sower*. Others had a separate title at the beginning (such as, *Those Who Hung Out with Jesus*; vv. 1–3); and they give a different title to this second section (*A Sower Goes Out to Sow*; vv. 4–15). A few, like me, will further break down vv. 4–15 into 3 subsections. As has been my custom, if the titles are different from what I have already listed, then I will record the entire translation (and its title) below.

Limited Vocabulary Translations:

Bible in Basic English	<p>And when a great number of people came together, and men from every town went out to him, he gave them teaching in the form of a story:</p> <p>A man went out to put in seed, and while he was doing it, some was dropped by the wayside and it was crushed under foot, and was taken by the birds of heaven. And some went on the rock, and when it came up it became dry and dead because it had no water. And some went among thorns, and the thorns came up with it and it had no room for growth. And some falling on good earth, came up and gave fruit a hundred times as much. And with these words he said in a loud voice, He who has ears, let him give ear.</p>
Bible in Worldwide English	<p>Many people came to him from many towns. Then he told them a story. He said, A man went out to sow his seed. As he sowed it, some seed fell on the road. People stepped on the seed. Birds ate it. Some seed fell on the stony ground. It grew but soon died because the place was too dry. Some seed fell among the weeds. The weeds grew up and made the new plants die. But some seed fell on good ground and it grew well. Those plants gave a hundred times as much grain as the man sowed. When Jesus had said this, he called out, Everyone who has ears to hear, listen!</p>
Casual English Bible	<p>Story of a farmer planting seeds</p> <p>One day a large crowd started to gather around Jesus. The people had come from one town after another. When Jesus began to speak, he started with a parable.² “A farmer went out to plant some seeds.³ As he threw them in the air to scatter them onto the field, some seeds fell on the hard-packed path that people walk on. As the seeds lay there on top of the ground, birds swooped down and scooped them up. Some seeds fell on rock. They couldn’t get any moisture, so they withered away and died. Other seeds fell into briar patches. When the seeds started to pop up through the ground, the fast-growing thorns invaded their space and choked them to death. But some seeds fell into rich soil. When those seeds came up, they produced 100 kernels of grain for every one kernel planted. If you’ve got ears, you need to be hearing what I’m saying.”</p> <p>²8:4 A parable is a story with a spiritual message embedded in it.</p> <p>³8:5 If Jesus was drawing this parable from a farmer in the area who was planting seeds as Jesus spoke, it was probably autumn or early winter. Farmers in the Jewish homeland usually planted their crops from October into December.</p>
Easy English	<p>A story about a farmer that planted seeds</p> <p>Lots of people were coming to Jesus from many towns. A large crowd had already come together when Jesus told this story:</p> <p>‘A farmer went out to plant seeds in his field. While he was throwing the seeds, some of them fell on the path. Then people walked on them. Birds came down and they ate those seeds. Some seeds fell on ground with rocks in it. They started to grow. But the young plants died because the ground was not wet enough in that place. Some seeds fell among thorn bushes. Those bushes grew up with the young plants. They stopped the seeds from growing into strong plants. But some seeds fell on good soil. Strong plants grew from those seeds. Each of these plants made 100 seeds.’</p>

When Jesus finished the story, he said, 'You have ears, so listen well to what I say!'

Easy-to-Read Version–2006 **A Story About a Farmer Sowing Seed**

A large crowd came together. People came to Jesus from every town, and he told them this story:

"A farmer went out to sow seed. While he was scattering the seed, some of it fell beside the road. People walked on the seed, and the birds ate it all. Other seed fell on rock. It began to grow but then died because it had no water. Some other seed fell among thorny weeds. This seed grew, but later the weeds stopped the plants from growing. The rest of the seed fell on good ground. This seed grew and made 100 times more grain."

Jesus finished the story. Then he called out, "You people who hear me, listen!"

God's Word™

A Story about a Farmer

When a large crowd had gathered and people had come to Jesus from every city, he used this story as an illustration: "A farmer went to plant his seeds. Some seeds were planted along the road, were trampled, and were devoured by birds. Others were planted on rocky soil. When the plants came up, they withered because they had no moisture. Others were planted among thornbushes. The thornbushes grew up with them and choked them. Others were planted on good ground. When they came up, they produced a hundred times as much as was planted."

After he had said this, he called out, "Let the person who has ears listen!"

The Message

The Story of the Seeds

As they went from town to town, a lot of people joined in and traveled along. He addressed them, using this story: "A farmer went out to sow his seed. Some of it fell on the road; it was tramped down and the birds ate it. Other seed fell in the gravel; it sprouted, but withered because it didn't have good roots. Other seed fell in the weeds; the weeds grew with it and strangled it. Other seed fell in rich earth and produced a bumper crop.

"Are you listening to this? Really listening?"

New Life Version

The Picture-Story of the Man Who Planted Seed

Many people came together from every town to Jesus. He told them a picture-story. "A man went out to plant seed. As he planted the seed, some fell by the side of the road. It was walked on and birds came and ate it. Some seed fell between rocks. As soon as it started to grow, it dried up because it had no water. Some seed fell among thorns. The thorns grew and did not give the seed room to grow. Some seed fell on good ground. It grew and gave one hundred times as much grain." When Jesus had finished saying this, He cried out, "You have ears, then listen!"

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

Contemporary English V.

When a large crowd from several towns had gathered around Jesus, he told them this story: A farmer went out to scatter seed in a field. While the farmer was doing it, some of the seeds fell along the road and were stepped on or eaten by birds. Other seeds fell on rocky ground and started growing. But the plants did not have enough water and soon dried up. Some other seeds fell where thornbushes grew up and choked the plants. The rest of the seeds fell on good ground where they grew and produced a hundred times as many seeds. When Jesus had finished speaking, he said, "If you have ears, pay attention!"

The Living Bible

One day he gave this illustration to a large crowd that was gathering to hear him—while many others were still on the way, coming from other towns.

"A farmer went out to his field to sow grain. As he scattered the seed on the ground, some of it fell on a footpath and was trampled on; and the birds came and ate it as it lay exposed. Other seed fell on shallow soil with rock beneath. This seed began to grow, but soon withered and died for lack of moisture. Other seed landed in thistle patches, and the young grain stalks were soon choked out. Still other fell on

fertile soil; this seed grew and produced a crop one hundred times as large as he had planted.” (As he was giving this illustration he said, “If anyone has listening ears, use them now!”)

New Berkeley Version
New Living Translation

Parable of the Farmer Scattering Seed

One day Jesus told a story in the form of a parable to a large crowd that had gathered from many towns to hear him: “A farmer went out to plant his seed. As he scattered it across his field, some seed fell on a footpath, where it was stepped on, and the birds ate it. Other seed fell among rocks. It began to grow, but the plant soon wilted and died for lack of moisture. Other seed fell among thorns that grew up with it and choked out the tender plants. Still other seed fell on fertile soil. This seed grew and produced a crop that was a hundred times as much as had been planted!” When he had said this, he called out, “Anyone with ears to hear should listen and understand.”

The Passion Translation

Mysteries of God’s Kingdom Realm

Massive crowds gathered from many towns to hear Jesus, and he taught them using metaphors and parables,^[e] such as this:

“A farmer went out to sow seeds for a harvest. As he scattered his seed, some of it fell on the hard pathway and was quickly trampled down and unable to grow and became nothing but bird seed. Some fell on the gravel, and though it sprouted it couldn’t take root; it withered for lack of moisture. Other seed fell where there was nothing but weeds. It too was unable to grow to full maturity, for it was choked out by the weeds. Yet some of the seed fell into good, fertile soil, and it grew and flourished until it produced more than a hundredfold harvest, a bumper crop.” Then Jesus added, shouting out to all who would hear, “Listen with your heart and you will understand!”

[e] Luke 8:4 One of Jesus’ preferred teaching methods was through story (Matt. 13:34). A parable required the listener to be humble, teachable, and open to truth. Revelation from God can be found through the doorway of an allegory.

Unlocked Dynamic Bible

One day a very large crowd was gathering, because people were traveling to see Jesus from many different towns. Then he told them this story:

“A man went out to his field to plant some grain seeds. As he was scattering them over the soil, some of the seeds fell on the hard pathway. Then people walked on those seeds, and birds ate them. Some of the seeds fell on rocky ground which had very little soil. Therefore, as soon as the seeds grew, the plants dried up because there was no moisture. Some of the seeds fell on ground that contained seeds of thorn plants. The thorn plants grew up together with the young grain plants and crowded them out so that they could not grow. But some of the grain seeds fell on fertile soil, and grew so well that they produced a crop that had a hundred times as many seeds.” After saying these things, Jesus called out to them, “All of you should think carefully about what you just heard me say!”

William's New Testament

Now as a great crowd was coming together and people were coming to Him from one town after another, He said by way of a story:

"A sower went out to sow his seed. As he was sowing, some of the seed fell along the path, and were trodden down, and the wild birds ate them up. Another portion of them fell upon the rock, and as soon as they sprang up, they withered, because they had no moisture. Still another portion fell among the thorns, and the thorns grew up with them and choked them out. And another portion fell in rich soil and grew and yielded a crop of a hundredfold." As He said this, He exclaimed, "Let him who has ears to hear with, listen!"

Partially literal and partially paraphrased translations:

American English Bible

Well, when a large crowd had gathered along with those who were traveling with him from city to city, he spoke to them using this parable:

'A farmer went out to plant seeds.

And as he was planting, some fell by the road,

Which were walked on, and birds came to eat them.

Others fell among rocks,

Where they dried up after they sprouted,

Because there was too little water.

Still others fell among thorns,

Which grew and then choked them out.

But, some fell on the good soil and grew,

Producing fruit a hundred times more.'

And after he said this, he shouted: 'Let those who have ears to hear, listen to me!'

Beck's American Translation

Breakthrough Version

As a big crowd was gathering together and the people were traveling to Him from each city, He talked through an illustration. "The one who seeds went out for the purpose to seed his batch of seeds. And during the time for him to be seeding, certainly there was a seed that fell along the road and was traipsed on. And the birds of the sky ate it. And a different seed fell down on the rock. And after it sprouted up, it shriveled up because of the fact for it to not be having moisture. And a different seed fell in the middle of the thorns. And when the thorns sprouted up together with it, they choked it out. And a different seed fell into the good earth. And when it sprouted up, it produced a hundred times the fruit." As He said these things, He was hollering, "The person who has ears to be listening must listen."

Common English Bible

Parable of the soils

When a great crowd was gathering and people were coming to Jesus from one city after another, he spoke to them in a parable: "A farmer went out to scatter his seed. As he was scattering it, some fell on the path where it was crushed, and the birds in the sky came and ate it. Other seed fell on rock. As it grew, it dried up because it had no moisture. Other seed fell among thorny plants. The thorns grew with the plants and choked them. Still other seed landed on good soil. When it grew, it produced one hundred times more grain than was scattered." As he said this, he called out, "Everyone who has ears should pay attention."

International Standard V

Len Gane Paraphrase

When many people had come together and had come to him from every city, he spoke by a parable.

"A seed planter went out to plant seed, and as he planted seed some fell by the road side. It was trodden on and the birds of the air ate it.

"Some fell on a rock, and as soon as it was sprung up, it withered away, because it didn't have enough moisture.

"Some fell among thorns. The thorns sprouted up with it and choked it out.

"Others fell on good ground and sprouted up and bare grains--a hundred times more." After he had said these things, he called out, "He, who has ears to hear, must hear."

His disciples asked him, saying, "What's this parable mean?"

New Advent (Knox) Bible

When a great multitude had gathered, and more came flocking to him out of the cities, he spoke to them in a parable. Here is the sower gone out to sow his seed. And as he sowed, there were some grains that fell beside the path, so that they were trodden under foot, and the birds flew down and ate them. And others fell on the rocks, where they withered as soon as they were up, because they had no moisture. And some fell among briars, and the briars grew up with them and smothered them. But others fell where the soil was good, and when these grew up they yielded a hundredfold. So saying, he cried aloud, Listen, you that have ears to hear with.

NT for Everyone

A large crowd came together, and people came to him from town after town. He spoke to them in parables: 'A sower went out to sow his seed. As he was sowing, some fell by the road, and was trodden on, and the birds of the air ate it up. Other seed fell on stony ground, and when it came up it withered, because it didn't have any moisture. Other seed fell in among thorns, and when the thorns grew up they choked it. Other seed again fell into good soil, and came up, and gave a hundredfold yield.'

20th Century New Testament

As he said this, he called out: 'If you've got ears to hear, then hear!'
Once, when a great crowd was collecting, and, when the people of town after town were flocking to Jesus, he spoke to them in the form of a parable:
"The sower went out to sow his seed; and, as he was sowing, some of the seed fell along the path and was trodden upon; and the wild birds ate it up. Other seed fell upon rock, and, as soon as it began to grow, having no moisture, withered away. Other seed fell in the middle of brambles, but the brambles grew up with it and choked it entirely. Other seed fell into rich soil, and grew, and gave a hundred-fold return." After saying this, Jesus cried aloud: "Let him who has ears to hear with hear."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And when a crowd of many people from the cities came to hear Him, He told them this parable: "A man went out to plant his crops, and he threw the seeds onto the field. Some of the seeds fell on the edge of the field: this was stepped on and eaten by birds. Some seeds landed on rocks, and so the shoots withered from lack of water. Some seeds landed in patches of weeds, which grew with the crops until the weeds choked the plants. But the rest of the seeds landed on fertile ground, and grew well, providing a harvest of one hundred times more than the farmer had planted. And when Jesus said this, He said: If you have ears, listen!"

Ferrar-Fenton Bible

Now when a great crowd—collected from the towns—came out to Him, He addressed them in a parable:
"The sower went out to sow his seed: and as he sowed some fell by the roadside; where it was trodden upon, and was eaten up by the birds of the sky. And some fell upon the stones; but on sprouting, it withered for want of moisture. Some again fell among the thistles; and the thistles growing up choked it. The remainder, however, fell into good soil; and growing up, it yielded grain a hundredfold."

God's Truth (Tyndale)

Having said this, He cried out, "Whoever has ears to hear, let him Listen!"
When much people were gathered together, and were come to him out of all cities, he spoke by a similitude. A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden under feet, and the fowls of the air devoured it up. And some fell on stone, and as soon as it was sprung up, it withered away, because it lacked moistness. And some fell among thorns, and the thorns sprang up with it, and choked it. And some fell on good ground and sprang up, and bare fruit, an hundred fold. And as he said these things, he cried: He that has ears to hear, let him hear.

Holman Christian Standard

The Parable of the Sower

As a large crowd was gathering, and people were flocking to Him from every town, He said in a parable: "A sower went out to sow his seed. As he was sowing, some fell along the path; it was trampled on, and the birds of the sky ate it up. Other seed fell on the rock; when it sprang up, it withered, since it lacked moisture. Other seed fell among thorns; the thorns sprang up with it and choked it. Still other seed fell on good ground; when it sprang up, it produced a crop: 100 times what was sown." As He said this, He called out, "Anyone who has ears to hear should listen!"

Lexham Bible

The Parable of the Sower

And (+) while [Here “while” is supplied as a component of the temporal genitive absolute participle (“was gathering”)] a large crowd was gathering and (+) they were going to him from town (+) after town, he spoke by means of a parable: “The sower went out to sow his seed, and while he was sowing, some seed [Literally “some of which”] fell on the side of the path and was trampled under foot, and the birds of the sky devoured it. And other (+) seed fell on the rock, and (+) when it [Here “when” is supplied as a component of the participle (“came up”) which is understood as temporal] came up, it withered, because it did not have moisture. And other (+) seed fell in the midst of the thorn plants, and the thorn plants grew up with (+) it [Here the direct object is supplied from context in the English translation] (+) and [Here “and” is supplied because the previous participle (“grew up with”) has been translated as a finite verb] choked it. And other (+) seed fell on the good soil, and (+) when it [Here “when” is supplied as a component of the participle (“came up”) which is understood as temporal] came up, it produced a hundred times as much grain.” (+) As he [Here “as” is supplied as a component of the participle (“said”) which is understood as temporal] said these (+) things, he called out, “The one who has ears to hear, let him hear!”

Montgomery NT

As a great crowd was gathering, and men of town after town kept restoring to him, he spoke a parable to them.

"A sower went out to sow his seed, and as he sowed some fell by the wayside, and was trodden under foot, and the wild birds ate it up.

"Some other seed dropped on the rock, as soon as it grew it withered away, because it had no moisture.

"Another part fell among the thorns; and the thorns grew with it and choked it.

"But some fell on good soil, and grew up, and brought forth fruit, a hundredfold."

When he said this, he called out, "Whoever has ears to hear with, let him listen."

Weymouth New Testament

And when a great crowd was assembling, and was receiving additions from one town after another, He spoke a parable to them.

"The sower," He said, "goes out to sow his seed; and as he sows, some of the seed falls by the way-side, and is trodden upon, or the birds of the air come and peck it up. Another part drops upon the rock, and after growing up it withers away for want of moisture. Another part falls among the thorns, and the thorns grow up with it and stifle it. But some of the seed falls into good ground, and grows up and yields a return of a hundred for one." While thus speaking, He cried aloud and said, "Listen, every one who has ears to listen with!"

Wikipedia Bible Project

A large crowd gathered made up of people from many towns who came to see him. Jesus spoke to them using an illustration. “A sower went out to sow his seed. As he sowed, some fell on the road where people walked over it, and wild birds ate it up. Some fell on rock, and once it sprouted it dried up for lack of moisture. Some fell among thorns and as it grew together the thorns choked it. Some fell on good earth and after it sprouted it produced a harvest one hundred times.” Telling them this, he shouted out, “If you have ears, then listen!”

Catholic Bibles (those having the imprimatur):

Christian Community (1988) As a great crowd gathered and people came to him from every town, Jesus began teaching them through stories, or parables, "The sower went out to sow the seed. And as he sowed, some of the grain fell along the way, was trodden on and the birds of the sky ate it up. Some fell on rocky ground, and no sooner had it come up than it withered, because it had no water. Some fell among thorns; the thorns grew up with the seed and choked it. But some fell on good soil and grew, producing fruit - a hundred times as much." And Jesus cried out, "Listen then, if you have ears to hear!"

The Heritage Bible

And a large crowd gathering together, and those from every city coming to him, he spoke through a parable:

The one sowing went out to sow his seed, and in his sowing, the one fell alongside of the way, and it was trampled, and the birds of the heaven ate it down. And another fell upon a massive rock, and growing, it dried up, because of not having moisture. And another fell in the midst of the thorns, and the thorns growing up with it drowned it. And another fell upon inherently good earth, and growing it made fruit a hundred times.

Saying these things, he called out, The one having ears to hear, let him hear.

New American Bible (2011)

The Parable of the Sower.^c

* When a large crowd gathered, with people from one town after another journeying to him, he spoke in a parable.*

“A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seed fell on good soil, and when it grew, it produced fruit a hundredfold.” After saying this, he called out, “Whoever has ears to hear ought to hear.”^d

* [8:4–21] The focus in this section is on how one should hear the word of God and act on it. It includes the parable of the sower and its explanation (Lk 8:4–15), a collection of sayings on how one should act on the word that is heard (Lk 8:16–18), and the identification of the mother and brothers of Jesus as the ones who hear the word and act on it (Lk 8:19–21). See also notes on Mt 13:1–53 and Mk 4:1–34.

* [8:4–8] See note on Mt 13:3–8.

* [13:3] In parables: the word “parable” (Greek *parabolē*) is used in the LXX to translate the Hebrew *māshāl*, a designation covering a wide variety of literary forms such as axioms, proverbs, similitudes, and allegories. In the New Testament the same breadth of meaning of the word is found, but there it primarily designates stories that are illustrative comparisons between Christian truths and events of everyday life. Sometimes the event has a strange element that is quite different from usual experience (e.g., in Mt 13:33 the enormous amount of dough in the parable of the yeast); this is meant to sharpen the curiosity of the hearer. If each detail of such a story is given a figurative meaning, the story is an allegory. Those who maintain a sharp distinction between parable and allegory insist that a parable has only one point of comparison, and that while parables were characteristic of Jesus’ teaching, to see allegorical details in them is to introduce meanings that go beyond their original intention and even falsify it. However, to exclude any allegorical elements from a parable is an excessively rigid mode of interpretation, now abandoned by many scholars.

c. [13:13] Jn 9:39.

d. [13:14–15] Is 6:9–10; Jn 12:40; Acts 28:26–27; Rom 11:8.

New English Bible–1970

The Parable of the Sower (Plain of Gennesaret) - [Lk. 8.4-8 -] - Mt. 13.1-9, Mk. 4.1-9

People were now gathering in large numbers, and as they made their way to him from one town after another, he said in a parable: 'A sower went out to sow his seed. And as he sowed, some seed fell along the footpath, where it was trampled on, and the birds ate it up. Some seed fell on rock and, after coming up, withered for lack of moisture. Some seed fell in among thistles, and the thistles grew up with it and choked it. And some of the seed fell into good soil, and grew, and yielded a hundredfold.' As he said this he called out, 'If you have ears to hear, then hear.'

New Jerusalem Bible

With a large crowd gathering and people from every town finding their way to him, he told this parable: 'A sower went out to sow his seed. Now as he sowed, some fell on the edge of the path and was trampled on; and the birds of the air ate it up. Some seed fell on rock, and when it came up it withered away, having no moisture.

Some seed fell in the middle of thorns and the thorns grew with it and choked it. And some seed fell into good soil and grew and produced its crop a hundredfold.' Saying this he cried, 'Anyone who has ears for listening should listen!'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After a large crowd had gathered from the people who kept coming to him from town after town, Yeshua told this parable: "A farmer went out to sow his seed. As he sowed, some fell along the path and was stepped on, and the birds flying around ate it up. Some fell on rock; and after it sprouted, it dried up from lack of moisture. Some fell in the midst of thorns, and the thorns grew up with it and choked it. But some fell into rich soil, and grew, and produced a hundred times as much as had been sown." After saying this, he called out, "Whoever has ears to hear with, let him hear!"
exeGesés companion Bible	<u>YAH SHUA ON THE SPORER</u> And a vast multitude gathers together, and journeys to him from every city: and through a parable, he says, A sporer goes to spore his sperma: and as he spores some indeed falls by the way side and it is trampled; and the flyers of the heavens devour it: and others fall on a rock; and as soon as it sprouts it withers because it has no moisture: and others fall among thorns; and the thorns sprout with it, and choke it: and others fall on good earth; and sprout and produce fruit a hundredfold. - and he words these and voices out, Whoever has ears to hear, hear!
Tree of Life Version	And when a large crowd was gathering and those from various towns were traveling to Him, He spoke by means of a parable. "The sower went out to spread his seed. As he sowed, some fell beside the road and was trampled; and the birds of the air ate it up. And other seed fell on rock; when it came up, that seed withered away because it had no moisture. Other seed fell among the thorns, and the thorns grew up with it and choked it. And other seed fell into the good soil; and when it came up, it produced fruit a hundredfold." While saying these things, He would call out, "He who has ears to hear, let him hear."

Weird English,  ld English, Anachronistic English Translations:

Accurate New Testament	...gathering but crowd much and the [men] in city traveling to him [He] says {some things} through comparison proceeds The [Man] Sowing the+ {him} to sow the seed [of] him and in the+ {him} to sow him Which certainly falls against the way and [It] is trod (down) and The Birds [of] the heaven devours~ it and Another [Thing] falls to the rock and Being Sprung [It] is dried because of the+ not {it} to have moisture and Another [Thing] falls in [thing] middle [of] the thorns and Being Grown (Together) The Thorns choke it and Another [Thing] falls to the earth the [one] good and Being Sprung [It] makes fruit hundredfold these Saying [He] called The [Man] Having ears to hear hear! {someone}...
Awful Scroll Bible	Furthermore many of they of the adjoining-area coming-together, even they proceeding-over-against with respects to him along the cities, He spoke by the means of a putting-beside, "He sowing went-out to be sown his seed, and from-

within he is to sow, there were those surely that fell by the road and came to be thread-down, and the flying creatures of the expanse devoured- it -down. (")However others fell on large stones, even occurring to be sprung up, they became withered because of it not to hold moisture. (")Still others fell from-among the midst of thorns, and the thorns being came about grown-together-with it, strangled- it -away, choked-upon it. (")Now others fell on good ground, and being came to be mature, it produced fruit a hundred-formed." Instructing these-same things, he asserts to call out, "He holding ears to hear, be he hearing!"

Concordant Literal Version

Now a vast throng being together, and city by city going on to Him, He said through a parable,

Out came the sower to sow his seed, and in his sowing, some indeed falls beside the road and was trampled, and the flying creatures of heaven devoured it."

And other falls down on the rock, and, sprouting, is withered because of having no moisture."

And other falls in the midst of thorns, and, sprouting together, the thorns smother it."

And other falls into the good earth, and sprouting, produces fruit a hundredfold. These things saying, He shouted, "Who has ears to hear, let him hear!"

Orthodox Jewish Bible

Now when a large multitude was coming together and the ones in every shtetl were making their derech to him, Rebbe, Melech HaMoshiach spoke by way of a mashal: The one sowing went out to sow his seed; and as he sows, some [seeds] fell beside the road; and it was trampled upon, and the birds of the air devoured it.

And other seed fell upon the rock, and as soon as it grew up, it dried up because it has no moisture.

And other seed fell among the thorns, and the thorns grew up with it and choked it.

And other seed fell in the adamah tovah (good ground) and, having grown up, produced pri a hundredfold. As Rebbe, Melech HaMoshiach said these things, he was calling out, The one having oznayim (ears) to hear, let him hear.

Expanded/Embellished Bibles:

The Amplified Bible

Parable of the Sower

When a large crowd was gathering together, and people from city after city were coming to Him, He spoke [to them] using a parable: "The sower went out to sow his seed; and as he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky ate it up. And some seed fell on [shallow soil covering] the rocks, and as soon as it sprouted, it withered away, because it had no moisture. Other seed fell among the thorns, and the thorns grew up with it and choked it out. And some fell into good soil, and grew up and produced a crop a hundred times as great." As He said these things, He called out, "He who has ears to hear, let him hear and heed My words."

An Understandable Version

Then when a large crowd assembled and people from every town were coming to Jesus, He told them this parable [*i.e., a brief story to illustrate His teaching*]:

"A farmer went out [*to his field*] to plant grain. And as he sowed [*i.e., scattering seeds by hand*], some of it landed along side of the road; it was stepped on by people and [*eventually*] birds of the sky came and ate it. And other [*seed*] fell on rocky ground and as soon as it started to grow, it [*quickly*] withered away, because it had no moisture. And other [*seed*] fell among thorns, which grew up with it and [*eventually*] choked out [*the tender sprouts*]. And [*still*] other [*seed*] fell into fertile soil; it grew and produced a crop of one hundred times [*as much as was planted*]." As He said these things, He called out; "The person who has ears to hear with ought to listen [*to this*] carefully."

The Expanded Bible

A Story About Planting Seed

When a great crowd was gathered, and people were coming to Jesus from every town, he told them this story [parable]:

"A farmer [sower] went out to plant [sow] his seed. While he was planting [sowing, scattering seed], some seed fell by the road [along the footpath]. People walked [trampled] on the seed, and the birds [^l birds of the sky] ate it up. Some seed fell on rock, and when it began to grow, it died [withered; dried up] because it had no water [moisture]. Some seed fell among thorny weeds, but the weeds grew up with it and choked the good plants [^l it]. And some [^l other] seed fell on good ground [soil] and grew and made a hundred times more."

As Jesus finished the story, he called out, "Let those with ears use them and listen [^l The one who has ears to hear, let him hear]!"

Jonathan Mitchell NT

Now with a large crowd being gathered together, and with the people keeping on making their way to Him from town after town, He spoke through an illustration (parable):

"The sower (= the farmer; the one normally scattering seed) went out to sow his seed, and during the process of his sowing, one [handful] actually fell along the path (or: beside the road), and then the birds of the sky (or: atmosphere; heaven) ate it down (or: devoured it).

"Also, a different [handful] fell down upon the rock mass, and later, having been sprouted and caused to grow, it was dried out and caused to wither, because it was not having moisture.

"Then a different [handful] fell within the midst of the thorns, thistles and prickly weeds, then, after their being made to grow up together, the thorny plants choked it off.

"Still a different [handful] fell into the good soil, and later, having been sprouted and caused to grow, it produced a hundred times as much fruit as had been sown." Concluding saying these things, He then call out (or: shouts), "Let the person presently having ears to be now listening and hearing, continue to listen and hear!"

P. Kretzmann Commentary

Verses 4-8

The parable of the fourfold soil:

And when much people were gathered together and were come to Him out of every city, He spake by a parable:

The fame of Christ was still spreading so rapidly that people from all the cities and towns from near and far came together to see and hear Him. They came out to Him as He was on the shore of the Sea of Galilee, and He used a boat as His pulpit, in order that He might reach them all, Matt. 13:2; Mark 4:1. He spoke to the people of the mysteries of the kingdom of God through parables, of which one is given by Luke.

A sower went out to sow his seed; and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.

There went out a sower to sow his seed. The picture is that of a farmer casting forth the seed broadcast over the land, every year with new diligence and hope, just as the longsuffering and kindness of the heavenly Sower does not become weary in spite of much apparently lost work, Isa. 49:4. His work is an example to the present day. "Every pious preacher, when he sees that things will not go forward, but seem to be growing worse, feels almost disgusted about his preaching, and yet he cannot and dare not desist, for the sake of even a few elect. And that is written for our consolation and admonition, that we should not be surprised or think it strange even though few people accept the benefit of our doctrine, and some even become worse. For commonly the preachers, especially when they are new and but recently come from the shop, believe that there should be success immediately, as soon as they have done speaking, and everything should be done and changed quickly. But that will miss the object far. The prophets and Christ Himself had that experience. " As the sower, in the patient work of his calling, cast his seed, some

of it overshot the mark, falling on the path which crossed the field. This was a feature of the landscape in Palestine, that the paths between the various towns and hamlets followed the nearest way and the easiest slopes, without regard for grain-fields. The result was that the travelers that used the path trod the seed to pieces, and the winged animals of the air, the fowls, came and devoured it.

And some fell upon a rock; and as soon as it was sprung up, it withered away because it lacked moisture.

Other grains fell upon the rock, upon rocky soil, where the bedrock came to within a few inches of the surface. Here was moisture and warmth, the best conditions for quick germination, but not enough moisture and soil to support a growing plant. The stone below caught the heat of the sun, causing every bit of moisture in that spot to evaporate.

And some fell among thorns; and the thorns sprang up with it and choked it.

Still other seeds fell into the midst of the thorns, where the preparation of the soil had not succeeded in grubbing out the roots of the weeds. When the seed, therefore, had sprouted, and the blades grew up, the hardier thorns absorbed both sun and air and thus choked the tender plants.

And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear.

Only the seed that fell upon the good soil fulfilled the farmer's hopes; it grew, not only into blades, but it formed heads which were filled with grain and matured with rich returns, up to an hundredfold. After having told this parable, Jesus added a warning and pleading word that the people should hear in truth, not only with the ears of the body, but also with their spiritual ears, to get the full understanding of the lesson which He wished to convey to them.

{The Parable of the Sower}

Now a great crowd having gathered together, and having come to Him {Jesus} out of every town, He spoke in a parable: {parabole - a story from daily life with also a richer spiritual meaning that believers could come to understand}

"A sower went out to sow his seed. As he sowed it, some fell along the path and was trampled on, and the birds of the sky ate it up {this parable is about communicators of the Word delivering their message to the world - here we have evangelists giving the good news about Jesus Christ - some messages will fall on people who are negative to God and that message is lost}.

Some fell on 'a large rock' {petra}, and when it came up, it withered because it had no moisture {now we have Bible doctrine being taught to new believers - they were positive at the point of becoming believers, but their faith dies right there and they do not grow spiritually to the point that God can produce divine good through them - but since they are saved by faith, they are saved forever - but will have a loss of potential rewards}.

Some fell among thorns, and the thorns grew up with it and choked it {again we have bible doctrine being taught to new believers - they were positive at the point of becoming believers, but they become involved with the 'details of life'. They do not remember the source of all that they have.}.

And 'other of a different kind' {heteros} fell on good {agathos} soil and, having grown, it produced a hundred times as much grain." {now the success story - again we have bible doctrine being taught to new believers - they were positive at the point of becoming believers. They recognized false doctrine when they heard it and separated themselves from it. They found a teacher who taught doctrine faithfully book by book, verse by verse. They slowly, from their own free will, replaced their human viewpoint thinking with the Divine Viewpoint expressed in the Word of God. Then they applied God's viewpoint to their daily lives. They witnessed by experience (primarily - by the mouth when God brings the hearers to them is great also). It is

God's viewpoint and He gets the credit/glory. So they contribute, in a very small way (their volition), to bring glory to the Lord in time!}

And, having said these things, He {Jesus} shouted/called out, "Anyone who 'has and holds' ears {an idiom referring to everyone} to hear . . . hear! {akouo akouo - an order - meaning you better shama` - 'hear, listen and obey'}!".

Translation for Translators

The story about four different kinds of soil.

Luke 8:4-8

A large crowd of people came to Jesus from many towns. Then he told them this parable: "A man went out *to his field* to sow *some seeds*. As he was scattering them over the soil, some *of the seeds* fell on the path. Then *people* walked on those seeds, and birds ate them. Some *of the seeds* fell on rock *on which there was a thin layer of moist soil*. As soon as the seeds grew, the plants dried up because they had no moisture. Some *of the seeds* fell on ground *that contained roots of thorny weeds*. The thorny weeds grew *together* with the young plants, and *they* crowded out *those plants*. But some of the seeds fell on good soil and grew *well*. *Each seed later* produced a hundred *grains*." Then Jesus called out to them, "If you want to understand [MTY] this, you must consider *carefully what I have just said!*"

The Voice

While a huge crowd gathered with people from many surrounding towns streaming to hear Jesus, He told them a parable.

Parables are works of art, specifically, works of short fiction. They are intricately constructed and complex in their intent. In some ways, they are intended to hide the truth; they don't reduce truth to simple statements or formulae. Instead, they force the reader to take things to a deeper level, to engage the imagination, to think and think again. In this way, they invite people to ask questions; they stir curiosity; they create intrigue.

Jesus: Once a farmer went out to scatter seed in his fields. Some seeds fell along a trail where they were crushed underfoot by people walking by. Birds flew in and ate those seeds. Other seeds fell on gravel. Those seeds sprouted but soon withered, depleted of moisture under the scorching sun. Still other seeds landed among thorns where they grew for a while, but eventually the thorns stunted them so they couldn't thrive or bear fruit. But some seeds fell into good soil—soft, moist, free from thorns. These seeds not only grew, but they also produced more seeds, a hundred times what the farmer originally planted. If you have ears, hear My meaning!

Bible Translations with a Lot of Footnotes:

NET Bible®

The Parable of the Sower

While a large crowd was gathering and people were coming to Jesus¹⁴ from one town after another,¹⁵ he spoke to them¹⁶ in a parable: "A sower went out to sow¹⁷ his seed.¹⁸ And as he sowed, some fell along the path and was trampled on, and the wild birds¹⁹ devoured it. Other seed fell on rock,²⁰ and when it came up, it withered because it had no moisture. Other seed fell among the thorns,²¹ and they grew up with it and choked²² it. But²³ other seed fell on good soil and grew,²⁴ and it produced a hundred times as much grain."²⁵ As he said this,²⁶ he called out, "The one who has ears to hear had better listen!"²⁷

¹⁴tn Grk "to him"; the referent (Jesus) has been specified in the translation for clarity.

¹⁵tn This phrase renders a distributive use of κατά (kata) with πόλις (polis), literally "according to [each] town."

¹⁶tn The words "to them" do not appear in the Greek text but are supplied in the translation for clarity.

¹⁷sn A sower went out to sow. The background for this well-known parable is a field through which a well-worn path runs in the Palestinian countryside. Sowing would occur in late fall or early winter (October to December) in the rainy season, looking

for sprouting in April or May and a June harvest. The use of seed as a figure for God's giving life has OT roots: Isa 55:10-11.

^{18tn} Luke's version of the parable, like Mark's (cf. Mark 4:1-9) uses the collective singular to refer to the seed throughout, so singular pronouns have been used consistently throughout this parable in the English translation. However, the parallel account in Matt 13:1-9 begins with plural pronouns in v. 4 but then switches to the collective singular in v. 5 ff.

^{19tn} Grk "the birds of the sky" or "the birds of the heaven"; the Greek word οὐρανός (ouranos) may be translated either "sky" or "heaven," depending on the context. The idiomatic expression "birds of the sky" refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. ΠΕΤΕΙΝΟΝ).

^{20sn} The rock in Palestine would be a limestone base lying right under the soil.

^{21sn} Palestinian weeds like these thorns could grow up to six feet in height and have a major root system.

^{22sn} That is, crowded out the good plants.

^{23tn} Here καί (kai) has been translated as "but" to indicate the contrast present in the final stage of the parable.

^{24tn} Grk "when it grew, after it grew."

^{25sn} Unlike the parallel accounts in Matt 13:8 and Mark 4:8, there is no distinction in yield in this version of the parable.

^{26tn} Grk "said these things."

^{27tn} The translation "had better listen!" captures the force of the third person imperative more effectively than the traditional "let him hear," which sounds more like a permissive than an imperative to the modern English reader. This was Jesus' common expression to listen and heed carefully (cf. Matt 11:15; 13:9, 43; Mark 4:9, 23; Luke 14:35).

The Spoken English NT

The Parable of the Farmer who Scatters Seed (Mt. 13:1-9; Mk 4:1-9)

A big crowd was gathering, and the people from the city were coming out to Jesus too. And he told this parable:^d

A farmer went out to scatter seed in his field.^e In scattering the seed, some fell on the path. It got stepped on, and the birds^f came and gobbled it up. Other seed fell on rock, and it withered when it came up, because it didn't have any moisture. Other seed fell in among the prickly weeds. The prickly weeds came up with it and choked it out. Other seed fell on the good soil, and grew up and bore fruit, a hundredfold.^g

d. Lit. "he said through parable."

e. There are different ways to plant a field—in this method, the person scatters the seed evenly on the unplowed ground, then it is plowed in.

f. Lit. "the birds of the sky."

g. In other words, this one seed is going to grow into a plant that bears a hundred seeds of grain.

Wilbur Pickering's New T.

Parable of the soils

Now when a large crowd had gathered, with people coming to Him from town after town, He spoke by a parable:

"A sower went out to sow his seed; and as he sowed some fell along the road and it got trampled, and the birds of the air devoured it. And some fell on the rock ledge, and upon sprouting it withered, because it had no moisture. And some fell among thorns, and springing up together the thorns choked it. The rest fell into the good ground, and growing up it produced fruit a hundredfold."

Upon saying these things He called out, "He who has ears to hear, let him hear!"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>Now a large crowd having gathered, and the [people] from every city were coming to Him, He spoke by [way of] an allegory:</p> <p>"The one sowing went out to sow his seed, and in his sowing, some [seed] indeed fell beside the road, and it was trampled down, and the birds of the sky devoured it.</p> <p>"And other [seed] fell on the rock, and having grown up, it withered away, because of not having moisture.</p> <p>"And other [seed] fell in [the] middle of the thorn plants, and the thorn plants having grown up with [it], choked it.</p> <p>"And other [seed] fell into the good ground, and having grown up, it produced fruit a hundred fold." These [things] saying, He was calling out, "The one having ears to be hearing, let him hear [or, pay attention]!"</p>
Charles Thomson NT	<p>And as a great multitude were coming together, and those in every city were flocking to him, he said by way of parable, The sower went out to sow his seed. And as he was sowing, some fell on the highway and was trampled under foot, and the birds of the air devoured it. And some fell on rocky ground, and having sprung up, it withered for want of moisture. And some fell among thorns, and the thorns springing up with it, choked it. And some fell on good ground, and sprang up and yielded increase an hundred fold. Having said this, he cried with a loud voice, Whosoever hath ears to hear, let him hear.</p>
Context Group Version	<p>And when a great multitude came together, and they of every city came to him, he spoke by a parable: The sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden under foot, and the birds of the sky devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amid the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought out fruit a hundredfold. As he said these things, he cried, He who has ears to hear, let him hear.</p>
New American Standard B.	<p>Parable of the Sower</p> <p>When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the ^[a]air ate it up. Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. Other seed fell among the thorns; and the thorns grew up with it and choked it out. Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great." As He said these things, He would call out, "He who has ears to hear, ^[b]let him hear."</p> <p>[a] Luke 8:5 Lit <i>heaven</i></p> <p>[b] Luke 8:8 Or <i>hear!</i> Or <i>listen!</i></p>
New King James Version	<p>The Parable of the Sower</p> <p>And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable: "A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded ^[e]a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!"</p> <p>[e] Luke 8:8 Lit. <i>fruit</i></p>
Young's Updated LT	<p>And a great multitude having gathered, and those who from city and city were coming unto him, he spoke by a simile:</p> <p>"The sower went forth to sow his seed, and in his sowing some indeed fell beside the way, and it was trodden down, and the fowls of the heaven did devour it.</p>

“And other fell upon the rock, and having sprung up, it did wither, through not having moisture.

“And other fell amidst the thorns, and the thorns having sprung up with it, did choke it.

“And other fell upon the good ground, and having sprung up, it made fruit an hundred fold.” These things saying, he was calling, “He having ears to hear—let him hear.”

The gist of this passage: Jesus gives the parable about the sower who went out to sow.
4-8

Luke 8:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suneimi (σύνειμι) [pronounced SOON-i-me]	<i>assembling, gathering together</i>	masculine singular, present participle; genitive/ablative case	Strong's #4896
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Post-positive particle used as an adversative conjunction, an adversative particle, a transitional particle or a connective conjunction. Post-positive simply means that it does not occur at the beginning of a sentence or a phrase.			
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; genitive/ablative case	Strong's #3793
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	masculine singular adjective; genitive/ablative case	Strong's #4183

Translation: When a large crowd gathered,...

Jesus' public ministry has been in full swing at this point, and large numbers of people would seek Him out to find Him. Their motivations might be varied. Not every person who tries to track down Jesus is on positive signals toward the teaching of the Word of God. Not every person who sought Jesus out believed Him to be the Messiah, the Savior of Israel.

The parable which the Lord chose would be appropriate both to the varied motivations found throughout the crowds of people; and what they would actually do with the truth that they heard. Jesus suggests four general outcomes after hearing the word of truth. However, Jesus is not going to talk about hearing the truth and what a person ought to do with it; He will, instead, talk about planting seeds and various places a person might plant seeds.

Luke 8:4b			
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, along with</i>	conjunction	Strong's #2532
τῶν (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
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
πόλις (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
ἐπιπορευομαι (ἐπιπορεύομαι) [pronounced <i>ehp-ee-pohr-YOO-ohm-ahēē</i>]	<i>going to, journeying to; traveling, traversing regions or cities; making a hostile inroad, being overrun, marching over</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1975
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
αὐτόν (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: ...traveling from [their] cities [to be] face to face with Him,...

Word of mouth recounting of events relating to Jesus was so extraordinary that, many people wanted to see Him. This does not mean that an overwhelming percentage of those coming to see Him would believe in Him.

I had trouble translating this phrase. Here is how others translated v. 4a-b:

American Revised V. (2005)	And when a great multitude came together, and they of every city resorted unto him,...
English Standard Version	And when a great crowd was gathering and people from town after town came to him,...
Green's Literal Translation	And a great crowd coming together, and those in each city coming to Him,...
Living Oracles NT	Now, when a great multitude was assembled, and the people were flocking to him, out of the cities, he spoke by a parable.
World English Bible	When a great multitude came together, and people from every city were coming to him,...

Although I had some problems with the phrasing, my approach lines up with other translators. The concept is fairly simple: people came from all over to hear the Lord teach.

Luke 8:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (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
διὰ (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
παροβολή (παραβολή) [pronounced par-ab-ol-AY]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun; genitive/ablative case	Strong's #3850

Translation: ...He spoke by means of a parable:...

What a parable is:

The word *parable* has been mentioned twice before in the Luke narrative.

A parable is a story which does not necessarily depict a specific historical event, but it relates a common experience either shared by or known to the people who had come to hear Him. Often, a parable demands that the hearer come to a conclusion or make some sort of judgment based upon the parable. A parable was often a shared experience upon which everyone could agree. However, the idea is, the parable parallels some spiritual truth. The person who understands the parable and comes to the correct conclusion about the parable (which nearly everyone does), is also prepared for the parallel spiritual truth (which truth may not be as readily acceptable as the parable is).

Sometimes a parable is simply explanatory. There is a spiritual principle which is hard to grasp, and the parable introduces a parallel situation which is easier to understand. Once the person understands the parallel story, they have a better grasp of the parallel doctrine.

When explaining how Jesus could be God, and yet not directly access His Deity, I gave the parallel example of the human body, where many of the things taking place in the body are on auto-pilot. You would have a hard time changing them (the digestion of food; the distribution of nutrients to the body). Whatever functions which Jesus must do as God can be placed on auto-pilot, so that they are being done, but without Jesus making a conscious decision to do these things (for instance, holding the universe together, as per Colossians 1:17).

Sometimes a parable is given in order to present an uncomfortable truth—one which the hearers are not quite ready for. They often understand the parable and can make a correct judgment when called for—but they do not really understand how the parable is being used until later (sometimes days, months or years later). We might call this a *think-about-this-for-awhile* parable. A person might understand and correctly come to a conclusion about the parable; but what it represents is often more difficult for the hearer to take to an accurate conclusion. The ultimate truth has to simmer awhile in the person's brain.

When talking about a dog returning to its vomit, many people have seen this and are grossed out by it. But they know it happens, more often than not. What is hard for them is when you tell that person, "You are the dog returning to your vomit!" At that point, they may respond, "What the heck do you mean?"

The amount of time necessary for a crowd to grasp a parable varied. There are some parables given by Jesus that, even today, are debated as to their meaning.

Luke 8:4 When a large crowd gathered, traveling from [their] cities [to be] face to face with Him, He spoke by means of a parable:... (Kukis mostly literal translation)

Luke 8:4 sets the scene. Jesus is surrounded by a great many people who have sought Him out and these people come to Him with varied motivations and backgrounds. Not everyone in His periphery are there to see the Savior of Israel.

Luke 8:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
speirō (σπείρω) [pronounced SPY-roh]	<i>sowing, scattering, tossing out seed; receiving seed; a sower, one who scatters seed; sometimes used metaphorically</i>	masculine singular, present active participle; nominative case	Strong's #4687
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
speirō (σπείρω) [pronounced SPY-roh]	<i>to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically</i>	aorist active infinitive	Strong's #4687
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
sporos (σπόρος) [pronounced SPOR-oss]	<i>a sowing, a scattering [of seed]; seed (used in sowing)</i>	masculine singular noun; accusative case	Strong's #4703

Translation: ...“A sower went out to sow his seed,...

A farmer goes out to sow his seed. He is going to throw his seed out onto 4 different types of ground. Different things happen to the seeds as a result of the ground being different.

This is mostly an agrarian society; and virtually every person there understands about planting seeds. They all know about the various soils around Jerusalem. What they are hearing makes perfect sense to them (although they may not know why Jesus is talking about planting seeds).

These 4 kinds of ground represent the 4 kinds of responses truth gets in the **souls** of those who hear it.

Luke 8:5b			
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, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>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
speirô (σπείρω) [pronounced <i>SPY-roh</i>]	<i>to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically</i>	present active infinitive	Strong's #4687
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
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
riptô (πίπτω) [pronounced <i>PIHP-toh</i>]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, aorist active indicative	Strong's #4098
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
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

Translation: ...and when sowing, indeed, some fell down along the road...

Throughout this parable, the seed remains the same; what is different is the type of soil the seeds falls into.

Some of the seeds were accidentally dropped down along the road, where the soil is hard and compacted because there is a lot of foot traffic.

Luke 8:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
καρπατέω (καταπατέω) [pronounced kaht-ahp-ahT-EH-oh]	<i>to tread down, to trample under foot, to trample on; metaphorically to treat with rudeness and insult [or, disdain]; to spurn, to treat with insulting neglect</i>	3 rd person singular, aorist passive indicative	Strong's #2662

Translation: ...and it was trampled down...

No seed can grab a foothold in such compacted earth. Furthermore, all of the people walking to and fro crush the seeds or they carries the seeds off in their to and fro walking.

If we understand the seed to represent the Word of God, it is just not receiving the thought and consideration that it ought to. It is right there, but no one is actually noticing it or really hearing it.

Luke 8:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τα (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
πετεινον (ΠΕΤΕΙΝΟΝ) [pronounced peht-i-NOM]	<i>flying, winged; flying or winged animals, birds; the birds of the heaven, that is, flying in the heaven (air)</i>	neuter plural noun; nominative case	Strong's #4071
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
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
κατεσθίω (κατεσθίω) [pronounced kawt-es-THEE-oh]	<i>to consume by eating, to eat up, devour</i>	3 rd person singular, aorist active indicative	Strong's #2719

Luke 8:5d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: ...and the birds of the sky ate it.

Birds of the sky, seeing the seed along to road, would swoop down and eat it. The seed did not begin to germinate, it had no soil that it could grow in. Birds who spotted the seed would scoop it up and take it away.

Similarly, some of those who come to see Jesus do not give any real consideration to the Word of God. They hear it, but it does not take root. As a result, truth simply disappears from their thinking. Jesus is saying, that Satan will take away this particular thought.

Luke 7:5 ...“A sower went out to sow his seed, and when sowing, indeed, some fell down along the road and it was trampled down and the birds of the sky ate it. (Kukis mostly literal translation)

There are some places which are entirely unsuitable for planting. No one would intentionally plant seeds along a walkway. There are some who come to Jesus for a variety of reasons which do not include having an interest in the truth. The truth being spoken by Jesus does not even enter into their thinking. Therefore, what Jesus says in this open air forum means little to them. They are unsuitable souls where truth need not be planted (Jesus will also say, “Don’t cast your pearls before swine”).

Luke 8:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other</i>	correlative pronoun; neuter singular adjective, nominative case	Strong's #2087
katapriptô (καταπίπτω) [pronounced kaht-ahp-IHP-toh]	<i>to fall down</i>	3 rd person singular, aorist active indicative	Strong's #2667

This word appears to be used exclusively by Luke. Luke 8:6 Acts 26:14 28:6.

epí (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
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 8:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
petra (πέτρα) [pronounced PEHT-ra]	<i>a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul</i>	feminine singular noun; accusative case	Strong's #4073

Translation: Other [seed] feel upon the rocks,...

This is the second type of **soul** which hears the Word of God. In the parable, this is represented by some of the seeds falling upon the rocks or upon rocky places.

The NET Bible: *The rock in Palestine would be a limestone base lying right under the soil.*²⁰

The nice thing about these illustrations is, everyone would understand them; everyone would have been familiar with the seed and the outcome of planting it in a variety of places. The people hearing Jesus understood perfectly the parable; but they did not know what the parable was about.

As an aside, there is no such thing as a mountain without a lot of rock. There are no actual mountains in the Houston area because there is no stone (apart from concrete excess which builders may have left behind, buried randomly in some yard).

Luke 8:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phuô (φύω) [pronounced FOO-oh]	<i>bringing forth, producing; being born, springing up, growing; shooting forth</i>	neuter singular, aorist passive participle; nominative case	Strong's #5453
xêrainô (ξηραίνω) [pronounced xay-RAH'EE-no]	<i>to make dry, dry up, wither; to become dry, to be dry, be withered; of plants; of the ripening of crops; of fluids; of the members of the body; to waste away, pine away, to be withered</i>	3 rd person singular, aorist passive indicative	Strong's #3583

Translation: ...and, having grown, it withered,...

Since there is just a stony ground with perhaps a thin layer of soil, there is no place for the roots to go. The plant might spring up right away—say, after a rain—but it would wither because there is no way for water to nourish the roots.

²⁰ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed November 16, 2019.

Luke 8:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
hikmas (ἰκμάς) [pronounced hihk-MAHÇ]	<i>moisture, dampness</i>	feminine singular noun, accusative case	Strong's #2429

Translation: ...because the [seed] did not have [any] moisture.

A plant needs moisture, and they mostly take in this moisture via their root system. A thin layer of soil on rock cannot hold moisture for any length of time so, any seed planted here might spring up, but it would soon die. There is just no place for the roots to go. There is no consistent source of moisture.

The Word of God must be believed; it must become a part of the soul. Taking root in one's soul means that it is considered, thought about and then believed. Here, a person may hear it, consider it; but no more than that. Therefore, there is no place for the Word of God to take root.

For the believer, all accurate spiritual information must be believed in order for it to become a part of one's soul. When it is believed and categorized with other bits of spiritual information, then the believer is able to compare spiritual information with other spiritual information.

Luke 7:6 Other [seed] feel upon the rocks, and, having grown, it withered, because the [seed] did not have [any] moisture. (Kukis mostly literal translation)

Although seed may germinate in a thin layer of soil, it will soon dry out and die. There is not enough soil to hold the moisture to supply the plant.

Jesus, when He taught, explained truths that some people listened to, but quickly rejected, before that truth could take any hold in their souls. The key is, they must believe the teaching, or it does not take root in their souls.

Luke 8:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 8:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other</i>	correlative pronoun; neuter singular adjective, nominative case	Strong's #2087
riptô (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, aorist active indicative	Strong's #4098
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
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3319
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
akantha (ἄκανθα) [pronounced AK-an-thah]	thorn, bramble; bush, brier, a thorny plant	feminine plural noun; genitive/ablative case	Strong's #173

Translation: Other [seed] fell into the middle of thorns,...

The third place where the seed falls is into a place of thorns. So, all around the seed are worthless plants.

Luke 8:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sumphuô (συμφύω) [pronounced soom-FOO-oh]	<i>being caused to grow together; having grow together, having sprung up (grown) with</i>	feminine plural, aorist passive participle, nominative case	Strong's #4855
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
akantha (ἄκανθα) [pronounced AK-an-thah]	thorn, bramble; bush, brier, a thorny plant	feminine plural noun; nominative case	Strong's #173

Luke 8:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apognigō (ἀποπνίγω) [pronounced <i>ahp-op-NEE-go</i>]	<i>to choke; to stifle; to suffocate with water, drown</i>	3 rd person plural, aorist active indicative	Strong's #638
auto (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: ...and, having grown up together [with the thorns], the thorns choked it.

The seeds may produce some plants at first, but the thorns are so thick that they choke out the good plants.

The Word of God falls into the soul of a person, and they hear it and they might even consider it; but that soul entertains a whole lot of ideas; and/or, they have a whole lot of stuff going on. With all of these other thoughts; with all of these other activities, the spiritual information is choked out.

Let me offer up an analogous situation. It's Sunday, and it's time for church, *but, your son has a birthday party to attend, the big game is on tv, there is a happening event downtown, your family has come into town and they are staying with you.* One of the things which goes by the wayside for Sunday is church. There is just way too much other stuff going on. Or, you might even go to church, but your mind is focused on all these other things which you are going to do on Sunday. So, you may listen a little here and a little there; and some truth might enter into your soul; but that information is choked out by the end of the day by everything else that is going on in your life.

Luke 7:7 Other [seed] fell into the middle of thorns, and, having grown up together [with the thorns], the thorns choked it. (Kukis mostly literal translation)

Another example of this is the person who has a great many religious philosophies floating around in their head. They are thinking about meditation, about the Mosaic Law, and about Buddhism. Well, they might take in a little truth that they hear, but, at some point, all of those other ideas are going to choke out the truth.



Some seeds fell among the thorns (Luke 8:7) (a graphic); from [Redeeming God](#); accessed February 23, 2023.

Luke 8:8a			
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, along with</i>	conjunction	Strong's #2532
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other</i>	correlative pronoun; neuter singular adjective, nominative case	Strong's #2087

Luke 8:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
piptō (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, aorist active indicative	Strong's #4098
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 (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	feminine singular adjective, accusative case	Strong's #18

Translation: But other [seed] fell upon the good [fertile] soil...

The final seed falls upon good fertile soil.

This is **Bible doctrine** which falls upon a soul that is interested, considers what they hear, and they believe the spiritual information.

Luke 8:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phuō (φύω) [pronounced FOO-oh]	<i>bringing forth, producing; being born, springing up, growing; shooting forth</i>	neuter singular, aorist passive participle; nominative case	Strong's #5453
poiō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked]; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590

Luke 8:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekatontaplasíōn (ἑκατονταπλασίων) [pronounced <i>hek-aht-ohn-ta-plah-SEE-own</i>]	<i>a hundred times (as much), an hundredfold</i>	masculine singular, adjective, accusative case	Strong's #1542

Translation: ...and, springing up, it produced fruit a hundredfold.”

This production is remarkable, some of it producing fruit a hundredfold. Whatever is being grown, there is a lot of it that springs up and grows to maturity.

In this case, divine truth is produced (whether it be the gospel or Bible doctrine or **divine establishment** thinking), and it is spread throughout, and more and more people hear it and more and more people believe it.

Luke 8:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
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
phōneō (φωνέω) [pronounced <i>foe-NEH-oh</i>]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	3 rd person singular, imperfect active indicative	Strong's #5455
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
echō (ἔχω) [pronounced <i>EHKH-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
ous (οὐς) [pronounced <i>oos</i>]	<i>the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; accusative case	Strong's #3775

Luke 8:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	to hear; to hear and pay attention to; to listen to; to hear and understand	present active infinitive	Strong's #191
ακούô (ἀκούω) [pronounced ah-KOO-oh]	to hear; to hear and pay attention to; to listen to; to hear and understand	3 rd person singular, present active imperative	Strong's #191

Translation: Having said these things, He called out [to say], “Anyone having ears to hear, let him hear.”

Then Jesus says to those who are there, “If you have ears to hear what I am saying, then hear it.”

Jesus is telling them, “Do you understand what I am saying? Listen to My words carefully! Believe the truth that I am teaching you.”

Luke 7:8 But other [seed] fell upon the good [fertile] soil and, springing up, it produced fruit a hundredfold.” Having said these things, He called out [to say], “Anyone having ears to hear, let him hear.” (Kukis mostly literal translation)

If you understand this parable, then consider it and believe it.

Luke 8:4–8 When a large crowd gathered, traveling from [their] cities [to be] face to face with Him, He spoke by means of a parable: “A sower went out to sow his seed, and when sowing, indeed, some fell down along the road and it was trampled down and the birds of the sky ate it. Other [seed] fell upon the rocks, and, having grown, it withered, because the [seed] did not have [any] moisture. Other [seed] fell into the middle of thorns, and, having grown up together [with the thorns], the thorns choked it. But other [seed] fell upon the good [fertile] soil and, springing up, it produced fruit a hundredfold.” Having said these things, He called out [to say], “Anyone having ears to hear, let him hear.” (Kukis mostly literal translation)

Luke 7:4–8 A large number of people had traveled from their cities to see Jesus face to face; so He spoke to them using a parable: “A farmer went out to plant his seed. While he was sowing, some of it fell down along the hard road, and it was either trampled down, or the birds came and ate it. Some of the seed fell upon the stony areas, and it sprung up, but quickly withered, not having any moisture. Some seed was cast in with thorns, and the thorns and seed grew up together, but the thorns choked out the good seed. However, some seed was sown in fertile soil, and it sprung up and produced fruit a hundredfold.” After saying these things, Jesus called out, “If you have ears to hear, listen to what I am saying and understand what I just said to you.” (Kukis paraphrase)

Why Jesus teaches in parables
Matthew 13:10-17 Mark 4:10-12

Jesus has just spoken the parable about seeds falling on four kinds of soil, and His disciples did not get it. Of course they understood why the seed did well on fertile ground but not along the side of the road; but they did not know what Jesus was trying to teach them.

And question Him the disciples of him, “What this thing might be, the parable?” Luke 8:9 **His disciples questioned Him, [saying], “What does this parable [mean]?”**
His disciples then asked Him, “What does this parable mean?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And question Him the disciples of him, "What this thing might be, the parable?"
Douay-Rheims 1899 (Amer.)	And his disciples asked him what this parable might be.
James Murdock's Syriac NT	And his disciples asked him: what meaneth this similitude?
Original Aramaic NT	And his disciples asked him, "What is this parable?"
Lamsa Peshitta (Syriac)	And his disciples asked him, What is this parable?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And his disciples put questions to him about the point of the story.
Bible in Worldwide English	His disciples asked Jesus what this story meant.
Casual English Bible	His disciples went over to him and asked what on earth that parable meant.
Easy English	Jesus explains why he tells stories Jesus' disciples asked him about this story. They asked him what it meant.
Easy-to-Read Version–2001	Jesus' followers asked him, "What does this story mean?"
<i>The Message</i>	His disciples asked, "Why did you tell this story?"
New Life Version	His followers asked Him what this picture-story meant.
New Simplified Bible	His disciples asked him what this illustration means.

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

Contemporary English V.	Jesus' disciples asked him what the story meant.
The Living Bible	His apostles asked him what the story meant.
New Berkeley Version	.
The Passion Translation	Later his disciples came to Jesus and asked him privately what deeper meaning was found in this parable.
Unlocked Dynamic Bible	Then Jesus' disciples asked him to tell them the meaning of the story.

Partially literal and partially paraphrased translations:

American English Bible	Well, his disciples later asked him what this parable meant.
Beck's American Translation	.
Breakthrough Version	His students were asking Him, "What is this, the illustration?"
Len Gane Paraphrase	Then his disciples asked him, "What does this parable mean?"
NT for Everyone	His disciples asked him what this parable was about.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	HIS DISCIPLES QUESTIONED HIM AS TO WHAT THIS PARABLE MEANT.
Conservapedia Translation	The students of Jesus asked Him to explain the parable to them.
Ferrar-Fenton Bible	His disciples afterwards asked Him, "What may this parable be?" "It has been given to you,"... FF appears to have a portion of v. 10 thrown in with v. 9.
God's Truth (Tyndale)	And his disciples asked him saying: what manner similitude is this?
Holman Christian Standard	Why Jesus Used Parables Then His disciples asked Him, "What does this parable mean?"
Lexham Bible	The Reason for the Parables And his disciples asked him what this parable meant..
Montgomery NT	Then his disciples began to interrupt him, saying, "What does this parable mean?"
Riverside New Testament	His disciples kept asking him what the illustration meant.

Weymouth New Testament The disciples proceeded to ask Him what this parable meant.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The disciples asked him, "What does this story mean?"
 New American Bible (2011) *The Purpose of Parables.*
 Then his disciples asked him what the meaning of this parable might be. [8:9–10]
 Mt 13:10–13; Mk 4:10–12.
 New English Bible—1970 *The Purpose of the Parables* (Plain of Gennesaret) - [Lk. 8.9-10 -] - Mt.13.10-17,
 Mk.4.10-12
 His disciples asked him what this parable meant, [Is.6.9-10.] and he said, 'It has been granted to you to know the secrets of the kingdom of God; but the others have only parables, in order that they may look but see nothing, hear but understand nothing.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible His *talmidim* asked him what this parable might mean, and he said, "To you it has been given to know the secrets of the Kingdom of God; but the rest are taught in parables, so that they may **look but not see, and listen but not understand.** Isaiah 6:9 [V. 10 is included for context.]
 exeGeses companion Bible And his disciples ask him, wording, What is this parable?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...asked but him The Students [of] him Who? This may be The Comparison...
 Awful Scroll Bible Therewithal his disciples retain to ask-before him, speaking out, "What would this-same as this putting-beside be?"
 Concordant Literal Version Now His disciples inquired of Him, saying, "What may this parable be?
 Orthodox Jewish Bible Now Rebbe Melech HaMoshiach's talmidim began questioning him as to what this mashal might be.
 Rotherham's Emphasized B. But his disciples began to question him—What might, this very, parable be?

Expanded/Embellished Bibles:

The Expanded Bible Jesus' ·followers [disciples] asked him what this ·story [parable] meant.
 Jonathan Mitchell NT Now His disciples began enquiring of Him what this illustration (parable) might be (= might mean).
 P. Kretzmann Commentary **Verses 9-15**
 The explanation of the parable:
 And His disciples asked Him, saying, What might this parable be?
 The disciples at that time had as yet little spiritual knowledge and understanding.
 Syndein/Thieme Then His students/disciples asked Him what this parable be {meant}.
 {Note: Many Christians are very mistaken about Jesus' disciples at this point in their lives. They are NOT mature believers! They are students . . . learning . . . growing themselves. The bible does not state that they were given the 'gift of knowledge' (the understanding of bible doctrine without study). So they ask their Teacher, what does this mean?}.
 Translation for Translators **Jesus explained that the story represented different ways people respond to his teaching.**

Luke 8:9-15

The Voice Jesus' disciples *later* asked him about the meaning of the parable *he had just told.* His disciples heard the words, but the deeper meaning eluded them.
Disciples: What were You trying to say?

Bible Translations with a Lot of Footnotes:

NET Bible®

Then²⁸ his disciples asked him what this parable meant.²⁹^{28th} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.^{29th} Grk “what this parable might be” (an optative after a secondary tense, in keeping with good Koine style).The Spoken English NT
Wilbur Pickering’s New T.

And his followers asked him what sort of parable that was.

The purpose of parables

Then His disciples asked Him saying, “What does this parable mean?”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But His disciples began questioning Him, saying, “What might this allegory be [fig., What does this allegory mean]?”

Context Group Version
Disciples’ Literal New T.

And his apprentices asked him what this parable might be.

Jesus Explains The Purpose of Parables And The Meaning of The Sower

Green’s Literal Translation
Literal New Testament
Modern English Version

And His disciples were asking Him what this parable might mean.

And His disciples questioned Him, saying, What might this parable be?

AND ASKED HIM HIS DISCIPLES, SAYING, WHAT MAY BE THIS PARABLE?

The Purpose of the Parables

Modern Literal Version
Young’s Updated LT

His disciples asked Him, “What might this parable mean?”

But his disciples asked him, saying, What might this parable be *about*?

And His disciples were questioning Him, saying, ‘What may this simile be?’

The gist of this passage:Jesus’ disciples ask Him, *what does this parable mean?*

Luke 8:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
επερωτάω (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 rd person plural, imperfect active indicative	Strong’s #1905
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong’s #846
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; accusative case	Strong’s #3101

Luke 8:9a

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: His disciples questioned Him,...

Jesus apparently encouraged His disciples to think about His teaching and to ask questions. It is not clear whether they ask this of Him publically right then and there, or if they ask Him privately, later on, not wanting to appear ignorant by asking a question like that (which question is, essentially, *just what exactly are You saying?*)

Luke 8:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τι (τί) [pronounced tee]; τίς (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	feminine singular, pronoun; interrogative particle; nominative case	Strong's #5101
αὐτὴ (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
εἶην (εἶην) [pronounced Ī-ane]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)
ἡ (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)
παροβολή (παραβολή) [pronounced par-ab-ol-AY]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun; genitive/ablative case	Strong's #3850

Translation: ...[saying], "What does this parable [mean]?"

The actual parable itself—its surface meaning—is quite easy to understand. The sower throws seed on four different environments, three inhospitable, and one on welcoming and fertile soil. The plants spring up in the good soil (as we would all expect). But His disciples are actually asking Him, "What is the spiritual meaning of this parable?" Or, "What exactly is the message You are trying to explain to us?"

There is a very similar parable in Matt. 13:3–9, and the disciples come up to Him and ask Him a different question. Obviously, the disciples might ask Him more than one question; and, also, this parable could have been delivered to a different crowd, and the second time Jesus presents this parable, the disciples ask Him, "Why do You speak

to them in parables?" (Matt. 13:10, ESV; capitalized). It is possible that the disciples had several questions, only one of which is recorded by Luke. It is possible that Jesus gave this parable on two occasions (or more), and the first time, they disciples asked, "Why do You teach with parables?" And the second question they ask, on a different occasion is, "What does this parable mean?" Given the similarity and the differences, it may be worth looking at both passages side-by-side (we will do that when we come to the very end of this section).

Luke 8:9 His disciples questioned Him, [saying], "What does this parable [mean]?" (Kukis mostly literal translation)

His disciples are saying, "We understand the seed and the four kinds of soil; and why production only occurs in the fourth case. But what exactly should this mean to us?"

Luke 8:9 His disciples then asked Him, "What does this parable mean?" (Kukis paraphrase)

You may find Jesus' answer quite confusing. If you were reading through your Bibles and came across this verse, you may have found yourself more confused by this statement of Jesus' than the parable itself.

And the [One] He said, "To you [all], it has been given to know the mysteries of the kingdom of God, but to the others in parables, that seeing they do not see and hearing they do not comprehend.

Luke
8:10

And the [One], He said [to them], "It has been given to you [all] to know the mysteries of the kingdom of God, but to the others, [I teach] in parables [only], so that, seeing, they do not see and hearing they do not put [it all] together.

Jesus then explained to them, "From eternity past, it has been determined that you will be given the privilege and responsibility to know the mysteries of the kingdom of God, but to those in the crowd, who are not really gathered here to know truth, I teach them only in parables, so that they think they see, but they don't. They also think that they hear and understand, but they really don't.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the [One] He said, "To you [all], it has been given to know the mysteries of the kingdom of God, but to the others in parables, that seeing they do not see and hearing they do not comprehend.
Douay-Rheims 1899 (Amer.)	To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see and hearing may not understand.
James Murdock's Syriac NT	And he said to them: To you it is given, to know the mysteries of the kingdom of God; but to others, it is spoken in allegories; that, while seeing, they may not see, and while hearing, may not understand.
Original Aramaic NT	But he said to them, "It has been given to you to know the secret of the Kingdom of God, but to those others, it is spoken in an allegory, that while seeing they will not perceive, and when hearing, they will not understand."
Lamsa Peshitta (Syriac)	He said to them, To you it is granted to know the mystery of the kingdom of God; but to the rest it has to be said in figures; for while they see, they do not perceive; and while they hear, they do not understand.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, To you is given knowledge of the secrets of the kingdom of God; but to the others, they are given in stories, so that seeing, they may not see, and though they give hearing, the sense will not be clear to them.
Bible in Worldwide English	He said to them, You can learn the secret things about the kingdom of God. But other people must have stories. They will look, but they will not see. They will hear, but they will not understand.
Casual English Bible	Jesus said, "You are getting in on some of the secrets about God's kingdom. But when I talk to the crowds about it, I use parables to describe it. Here's why: 'They will look, but they won't see a thing. They will hear, but the words won't make sense.' ⁴ ^{48:10} Jesus is referring to Isaiah 6:9, perhaps implying that his use of parables fulfills this 700-year-old prophecy.
Easy English	Jesus replied, 'God has let you know what these stories mean. You understand how God rules in the lives of his people. But other people only listen to my stories. They look, but they do not really see clearly. They hear the words, but they do not really understand.'
Easy-to-Read Version—2006	He said, "You have been chosen to know the secret truths about God's kingdom. But I use stories to speak to other people. I do this so that 'They will look, but they will not see, and they will listen, but they will not understand.'
God's Word™	Jesus answered, "Knowledge about the mysteries of God's kingdom has been given directly to you. But it is given to others in stories. When they look, they don't see, and when they hear, they don't understand.
Good News Bible (TEV)	The Purpose of the Parables His disciples asked Jesus what this parable meant, and he answered, "The knowledge of the secrets of the Kingdom of God has been given to you, but to the rest it comes by means of parables, so that they may look but not see, and listen but not understand. V. 9 is included for context.
<i>The Message</i>	He said, "You've been given insight into God's kingdom—you know how it works. There are others who need stories. But even with stories some of them aren't going to get it: Their eyes are open but don't see a thing, Their ears are open but don't hear a thing.
NIRV	His disciples asked him what the story meant. He said, "You have been given the chance to understand the secrets of God's kingdom. But to outsiders I speak by using stories. In that way, " 'They see, but they will not know what they are seeing. They hear, but they will not understand what they are hearing.' (Isaiah 6:9) V. 9 is included for context.
New Life Version	His followers asked Him what this picture-story meant. Jesus said, "You were given the secrets about the holy nation of God. Others are told picture-stories. As they look, they do not see. As they hear, they do not understand. V. 9 is included for context.
New Simplified Bible	He said: »You are meant to know the secrets of the kingdom of God. I speak to the rest in illustrations, that seeing they may not see and hearing they may not understand.

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

Contemporary English V.	So he answered: I have explained the secrets about God's kingdom to you, but for others I can only use stories. These people look, but they don't see, and they hear, but they don't understand.
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The Living Bible	He replied, "God has granted you to know the meaning of these parables, for they tell a great deal about the Kingdom of God. But these crowds hear the words and do not understand, just as the ancient prophets predicted.
New Berkeley Version New Living Translation	. His disciples asked him what this parable meant. He replied, "You are permitted to understand the secrets [Greek <i>mysteries</i> .] of the Kingdom of God. But I use parables to teach the others so that the Scriptures might be fulfilled: 'When they look, they won't really see. When they hear, they won't understand.' Isa 6:9 (Greek version).
The Passion Translation	He said, "You have been given a teachable heart to perceive the secret, hidden mysteries of God's kingdom realm. But to those who don't have a listening heart, my words are merely stories. Even though they have eyes, they are blind to the true meaning of what I say, [This is taken from Isa. 6:9-10. See also Jer. 5:21; Ezek. 12:2.] and even though they listen, they won't receive full revelation.
Unlocked Dynamic Bible	And he said, "To you has been granted the privilege of knowing the hidden things about how Yahweh will rule as king. But I speak to everyone else only in parables, so that, 'Although they see, they may not perceive, and although they hear, they may not understand.'
William's New Testament	So He said, "You are granted the privilege of knowing the secrets of the kingdom of God, but to others they are told in stories, so that they may look and not see, may hear and not understand.

Partially literal and partially paraphrased translations:

American English Bible	So he said: 'While you've been allowed to understand the mysteries of the Kingdom of God, the rest of these people just hear the stories. So when they look, they look in vain, and when they hear, they don't understand.
Beck's American Translation Breakthrough Version	. He said, "To you it has been given to know the secrets of God's empire, but to the rest I speak in illustrations so that as they see, they may not see, and as they hear, they may not understand.
Common English Bible	His disciples asked him what this parable meant. He said, "You have been given the mysteries of God's kingdom, but these mysteries come to everyone else in parables so that <i>when they see, they can't see, and when they hear, they can't understand</i> . [Isa 6:9] V. 9 is included for context.
Len Gane Paraphrase	He said, "It is given to you to know the mysteries of the Kingdom of God, but to others in parables, so that seeing, they might not see and hearing, they might not understand.
A. Campbell's Living Oracles	He answered, It is your privilege to know the secrets of the Reign of God, which, to others, are couched in parables; that, though they look, they may not perceive; that though they hear, they may not understand.
New Advent (Knox) Bible	And he told them, It is granted to you to understand the secret of God's kingdom; the rest must learn of it by parables, so that they can watch without seeing, and listen without understanding.
NT for Everyone	'You are being let in on the secrets of God's kingdom,' he said, 'but to the rest it happens in parables, so that "they may see but not perceive, and hear but not understand."
20 th Century New Testament	"To you," he said, "the knowledge of the hidden truths of the Kingdom of God has been imparted, but to others in parables only, that 'though they have eyes they may not see, and though they have ears, they may not understand.'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND HE SAID, "TO YOU IT HAS BEEN GRANTED TO KNOW THE MYSTERIES OF THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>), BUT TO THE REST IT IS IN PARABLES, SO THAT SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND. †(<i>Isa.6:9</i>)
Conservapedia Translation	And Jesus answered, "You disciples already know all about the Kingdom of God, but to these other people I tell parables so they might understand better" I think I've failed to do justice to this verse.
Ferrar-Fenton Bible	He so said, "to understand the secrets of the Kingdom of God; but to the rest in parables: BECAUSE SEEING, THEY CANNOT SEE, AND HEARING THEY WILL NOT UNDERSTAND. " Isa. 6.46
Free Bible Version	Jesus replied, "You've been given insights into the mysteries of God's kingdom, but the rest are given illustrations, so that, 'Even though they see, they don't really see; and even though they hear, they don't really understand.'
God's Truth (Tyndale)	And he said: unto you is it given to know the secrets of the kingdom of God: but to other in similitudes, that when they see, they should not see, and when they hear they should not understand.
Holman Christian Standard	So He said, "The secrets of the kingdom of God have been given for you to know, but to the rest it is in parables, so that Looking they may not see, and hearing they may not understand. Is 6:9
Montgomery NT	.
Riverside New Testament	He said: "To you it is granted to know the mysteries of the kingdom of God. But to the rest the message comes in figures of speech, so that although they see they may not see, and although they hear they may not understand.
Urim-Thummim Version	He replied, <i>To you it is given to know the hidden thing (Urim-Thummim) of the Kingdom of Elohim: but to others in parables; that seeing they might not see, and hearing they might not understand.</i>
Weymouth New Testament	"To you," He replied, "it is granted to know the secrets of the Kingdom of God; but all others are taught by parables, in order that they may see and yet not see, and may hear and yet not understand.
Wikipedia Bible Project	"You've been given understanding of the inner workings of God's kingdom, but the rest have illustrations, so that— 'Seeing, they don't really see; hearing, they don't really understand.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Jesus answered, "You have been granted to know the mystery of the kingdom of God. But to others it is given in the form of stories, or parables, so that seeing they may not perceive and hearing they may not understand."
The Heritage Bible	And he said, To you it was given to know the mysteries of the kingdom of God, but to the rest in parables, that seeing, they might not see, and hearing, they might not put it together.
New American Bible (2011)	He answered, "Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that 'they may look but not see, and hear but not understand.' Is 6:9
New Jerusalem Bible	His disciples asked him what this parable might mean, and he said, 'To you is granted to understand the secrets of the kingdom of God; for the rest it remains in parables, so that they may look but not perceive, listen but not understand. V. 9 is included for context.
New RSV	He said, 'To you it has been given to know the secrets [Or <i>mysteries</i>] of the kingdom of God; but to others I speak [Gk lacks <i>I speak</i>] in parables, so that "looking they may not perceive, and listening they may not understand."

Revised English Bible–1989 His disciples asked him what this parable meant, and he replied, “It has been granted to you to know the secrets of the kingdom of God; but the others have only parables, so that they may look but see nothing, hear but understand nothing. V. 9 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible His *talmidim* asked him what this parable might mean, and he said, “To you it has been given to know the secrets of the Kingdom of God; but the rest are taught in parables, so that they may look but not see, and listen but not understand. Isaiah 6:9

exeGesés companion Bible And he says,
To you it is given to know the mysteries
of the sovereignty of Elohim:
but to the rest in parables;
that seeing, they see not,
and hearing, they comprehend not.

Hebraic Roots Bible And He said, To you it has been given to know the mysteries of the kingdom of YAHWEH, but to the rest of them it is spoken in parables, that seeing they might not see, and hearing, they might not understand. (Isa. 6:9)

Tree of Life Version Now His disciples were asking Him what this parable meant. Then *Yeshua* said to them, “To you has been given to know the secrets of the kingdom of God; but to the others it is given in parables, [cf. Prov. 1:6.] in order that
‘Seeing, they may
not see,
and hearing, they may
not understand.’ cf. Isa. 6:9; Ezek. 17:2

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but says [to] you* has been given to know the mysteries [of] the kingdom [of] the god [to] the [men] but remaining {It has been given} in comparisons that Seeing {someone} not [Men] may see {him} and Hearing {someone} not [Men] may understand {him}...

Awful Scroll Bible Again He said, "To yous it has become granted, to be came to know the secrets of the rule of God, but the rest of them from-within puts-beside, in order that: 'Discerning, they shall discern not a discerning, and hearing, they shall intelligibly send- it not -together a sending-together.'

Concordant Literal Version Now He said, "To you has it been given to know the secrets of the kingdom of God, yet to the rest in parables, that, observing, they may not be observing, and hearing, they may not be understanding."

Orthodox Jewish Bible And he said, To you it has been granted to have daas of the razei Malchut Hashem (mysteries of the Kingdom of G-d), but to the others I speak in mashalim, in order that YIRU they may not see and VSHIMU they may not have binah. [YESHAYAH 6:9]

Expanded/Embellished Bibles:

The Amplified Bible Now His disciples began asking Him what this parable meant. And He said, “To you [who have been chosen] it has been granted to know and recognize the [a]mysteries of the kingdom of God, but to the rest it is in parables, so that *though* SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.

An Understandable Version And He said to them, “You [*disciples*] are being given an understanding of the secrets of the kingdom of God, but the rest of the people [*are being told*] in

- parables, so that [even though they appear to be] seeing, they will not [actually] see; and [even though they seem to] hear, they will not understand.
- The Expanded Bible Jesus said, “You have been chosen [It has been granted/given to you] to know [understand] the secrets [mysteries] about the kingdom of God. But I use stories [parables] to speak to other people [the rest] so that:
 ‘They will look [see], but they may not see [perceive].
 They will listen [hear], but they may not understand [Is. 6:9].’
- Jonathan Mitchell NT So He said, "To (or: For; With; In; Among) you folks it has been given (or: granted; gifted) to intimately know from experience the secrets (or: mysteries) of (or: pertaining to; whose source is; or: which are) God's reign (or: kingdom; sovereign influence and activity). Yet to (for; in; among) the rest (the remaining folks) [it is given] in illustrations (parables; things cast alongside for comparison), to the end that, 'while constantly looking, they can not (or: may not; would not) be presently seeing, and while repeatedly listening, they can (or: could; should; would) not make things flow together so as to understand (comprehend; = get the meaning).' [Isa. 6:9]
- P. Kretzmann Commentary And He said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand.
 The disciples at that time had as yet little spiritual knowledge and understanding. And so Jesus patiently explains to them the meaning of the parable, since to them it was given to know the mysteries of the kingdom of God, not by their merit or worthiness, nor because they had been interested in Christ or His work by their own reason and strength. In case of the others, however, that did not want to believe, the parables served a different purpose. Seeing they should not see, and hearing they should not understand. The eyes of their bodies might behold all that was going on in miracles and other happenings, and yet they would not recognize the power of God, the Messiah-ship of Jesus. Their ears might hear the sounds of the words, but their meaning was hidden from them. What Isaiah had been obliged to say with regard to the hardening of Israel was being fulfilled, Isa. 6:9-10. The judgment of God upon a disobedient people had begun in the days of Isaiah, and was completed in the days of Christ and the apostles. It is an earnest warning for all times, 2Cor. 2:15-16; 2Cor. 4:3-4.
- Syndein/Thieme Then He {Jesus} said, "It has been given to you in the past with results that last forever . . . to know the Mysteries/'Mystery Doctrine' {musterion} of the Kingdom of God {these Twelve are the good seed - they fell on very positive people to God and once believers, to very positive students of the Word of God - it is to these types that the Mysteries of God will be revealed}.
 But for others they are in parables, that 'having glanced' . . . they may not see, {blepo - not a 'long, long look - only a glance} and having heard . . . they may not understand {suniemi}.'
 {Note: There are many obstacles to the learning of the Word of God. In order for you to be of the good seed category, bible doctrine must be of first priority in your life. That means assuming you are an organized person, you will schedule in a specific amount of bible study each day - constant watering of your spiritual seeds.}
- Translation for Translators He said, “God is revealing to you what he did not reveal before, about how he wants to rule [MET] over people's lives. But when I am telling other people about these things, I tell them only in parables. The result will be like a prophet predicted long ago:
 They will see what I am doing, but will not perceive what it means. They will hear what I am saying, but will not understand it.
- The Voice Jesus: The kingdom of God contains many secrets.
 They keep listening, but do not comprehend;
 keep observing, but do not understand. Isaiah 6:9

Bible Translations with a Lot of Footnotes:

NET Bible®

He³⁰ said, “You have been given³¹ the opportunity to know³² the secrets³³ of the kingdom of God,³⁴ but for others they are in parables, so that **although they see they may not see, and although they hear they may not understand.**³⁵

^{30tn} Here δε (de) has not been translated.

^{31tn} This is an example of a so-called “divine passive,” with God understood to be the source of the revelation (see ExSyn 437-38).

^{32tn} Grk “it has been given to you to know.” The dative pronoun occurs first, in emphatic position in the Greek text, although this position is awkward in contemporary English.

^{33tn} Grk “the mysteries.”

^{sn} The key term secrets (μυστήριον, musthriōn) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and message with old promises (Rom 1:1-4; Heb 1:1-2). The traditional translation of this word, “mystery,” is misleading to the modern English reader because this English word suggests a secret which people have tried to uncover but which they have failed to understand (L&N 28.77).

^{34sn} The kingdom of God is a major theme of Jesus. 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.

^{35sn} A quotation from Isa 6:9. Thus parables both conceal or reveal depending on whether one is open to hearing what they teach.

The Spoken English NT

He said,
It’s your gift to know the secret of God’s Reign. But to everybody else, it comes in parables. That way,
They’ll look but not see;
They’ll hear but not understand.ⁱ

^{i.} Isa. 6:9–10.

Wilbur Pickering’s New T.

So He said: “To you it has been given to know the mysteries of the Kingdom of God, but to the rest only in parables, so that ‘seeing they may not see, and hearing they may not understand’.²

(2) See Isa. 6:9. The Lord plainly states that He used parables so that people would not understand. It follows that doctrine should never be based on a parable—however, if the parable is explained, the explanation may be used.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then He said, “To you, it has been given to know the secrets [or, mysteries] of the kingdom of God, but to the rest in allegories; so that “seeing they shall not be seeing, and hearing they shall not be understanding.” [Isaiah 8:10]

Charles Thomson NT

And when his disciples asked him, saying, What is the meaning of this parable, he said, To you it is granted to know the mysteries of the kingdom of God, which to others are couched under parables, so that they see and do not see, and they hear and do not understand. V. 9 is included for context.

Disciples’ Literal New T.

And the *One* said— “It has been given to you to know [Or, understand.] the mysteries of the kingdom of God. *But I speak* in parables to the others in order that while seeing they may not be seeing, and while hearing, they may not be understanding.

Far Above All Translation

Then he said, “To you it is granted to know the mysteries of the kingdom of God, but to the rest *they are described* in parables, in order that they might see, but not have an eye *to them*, and hear, but not understand.

Green’s Literal Translation

And He said, To you it has been given to know the mysteries of the kingdom of God, but to the rest in parables, that seeing they might not see, and hearing, they might not understand. Isa. 6:9

New American Standard B. **And He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.**

Young's Updated LT **And He said, "To you it has been given to know the secrets of the reign of God, and to the rest in similes; that seeing they may not see, and hearing they may not understand.**

The gist of this passage: Jesus told His disciples that they would be allowed to know all of the mysteries of the reign of God, but that He would often teach others with parables, so that they might not fully understand.

Luke 8:10a			
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
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
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
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>	3 rd person singular, perfect passive indicative	Strong's #1325
ginôskô (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>	aorist active infinitive	Strong's #1097
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
mustêria (μυστήρια) [pronounced moos-TAY-ree-ah]	<i>hidden things, secrets, mysteries; cultic, fraternal or religious secrets</i>	neuter plural noun; accusative case	Strong's #3466

Luke 8:10a			
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
basileia (βασιλεία) [pronounced bas-il-ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #932
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

Translation: And the [One], He said [to them], “It has been given to you [all] to know the mysteries of the kingdom of God,...

Jesus has just taught an average level parable. There were a crowd of people there to see Him, but we really do not know much about this crowd, apart from the twelve being there with Him and the women are there (as well as, I would assume, many other disciples). So, there are at least fifteen regulars there—probably many more—as well as a group of those possibly hearing Jesus for the first time (or 2nd or 3rd time).

This is still early days in the public ministry of Jesus—we are probably still in the first year of His public ministry—and, no doubt, the disciples were somewhat shy. They do not want to admit to their ignorance, they do not want to speak up in a crowd and sound ignorant. My guess is, there were some religious scholars there in the audience, and the disciples did not want to look like dumb-butts in front of them.

My guess is, at first, Peter leaned in to John and asked, “Now, that parable about the seed—did you get that?”

And John looks around, and then admits, “No, I did not understand all of it.” (his answer meaning, *I did not understand it at all!*)

So one of the disciples finally just did it and asked the Lord directly, “What exactly did You mean about the seed being scattering hither and yon?” My feeling is, they asked for this explanation privately, after the large group had gone and Jesus was done teaching that crowd.

Jesus does not answer that question, at first, but He tells them something else. What could be the case is, the disciples have asked two separate questions, one of which is recorded here, the other in Matthew 13. In the alternative, Jesus may have given this parable twice, and one time the disciples ask the question from Matthew; and the other time, they ask the question found here in Luke. We will look at these passages side-by-side later on in this study.

Jesus answers His disciples (there are at least fifteen of them, and possibly many more than that). “Listen,” He leans into them, “It is for you [all] to know the mysteries of the Kingdom of God.” *What I am teaching, you need to know*, in other words.

Mystery is the secret doctrine of a cult, fraternity or religious group. These are things which were not known outside of that group. “This is inside information, but it is information that you all need to know,” Jesus tells them. Paul will use this same word to describe doctrines peculiar to the Church Age (things that were not even predicted in the Old Testament).

Jesus apparently allowed His disciples to ask Him anything about what He was teaching, which is exactly what we would expect.

Luke 8:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
loipoi (λοιποῖ) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3062
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
parabolê (παραβολή) [pronounced <i>par-ab-ol-AY</i>]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3850

Translation: ...but to the others, [I teach] in parables [only],...

“But to the others in the crowd,” Jesus continues, “I am only teaching them in parables.” Now, some people in that crowd may have understood what Jesus was teaching; but I would not be shocked if no one understood what He was saying.

Jesus will then explain *why* He is teaching those in the general crowd using parables:

Luke 8:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
blepô (βλέπω) [pronounced <i>BLEEP-oh</i>]	<i>looking at; beholding, be wary of, looking (on, to), perceiving, regarding, seeing; taking heed</i>	masculine plural, present active participle; nominative case	Strong's #991

Luke 8:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
blepô (βλέπω) [pronounced BLEEP-oh]	<i>to look at; to behold, to beware, to look (on, to), to perceive, to regard, to see; to take heed</i>	3 rd person plural, present active subjunctive	Strong's #991
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
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
suniêmi (συνίημι) [pronounced soon-EE-ay-meef]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	3 rd person plural, present active subjunctive	Strong's #4920

Translation: ...so that, seeing, they do not see and hearing they do not put [it all] together.

“Listen, they may think that they see what is going on, but they really don’t,” Jesus says, “And they hear My words, but they are not taking my teaching and putting it all together.”

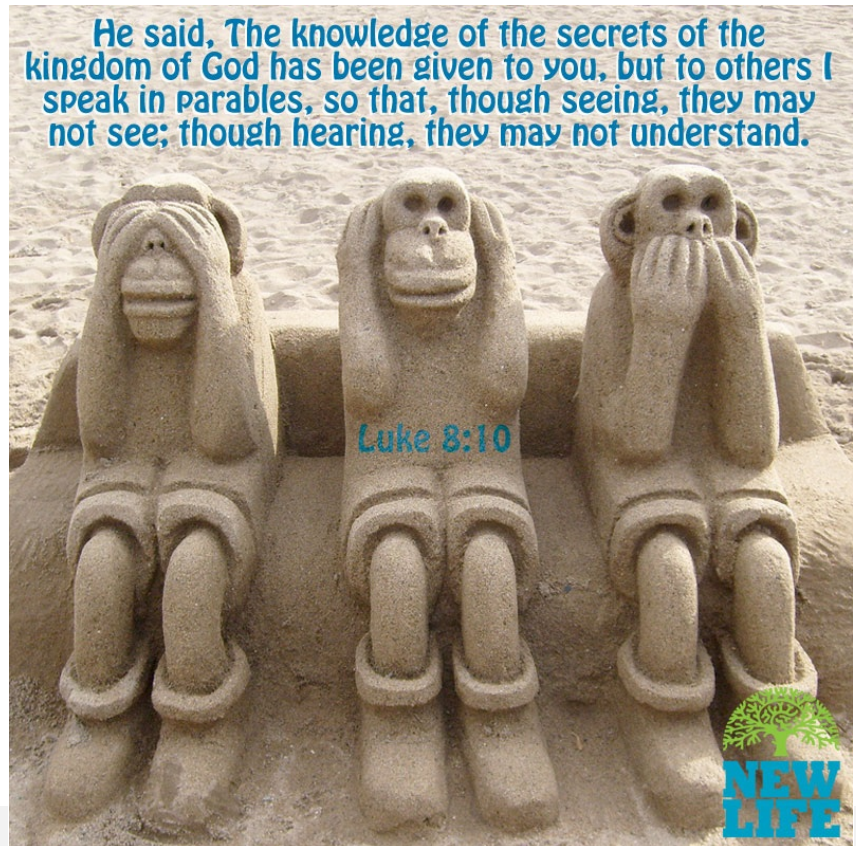
This is fascinating, because we have the greatest Teacher in the world tell His disciples, “I am teaching these people in such a way that they will not understand My teaching.” Now, figure that one out.

Luke 8:10 And the [One], He said [to them], “It has been given to you [all] to know the mysteries of the kingdom of God, but to the others, [I teach] in parables [only], so that, seeing, they do not see and hearing they do not put [it all] together. (Kukis mostly literal translation)

Now, this is kind of weird, isn’t it? Jesus is flat out telling His disciples that He is teaching in this manner so that the others, who have come to hear Him speak, do not understand what He is teaching. So, here is the greatest teacher in human history, and He is telling His closest students, “I really did not want them to understand what I am teaching.”

I know you are reading this, and you are thinking, “Wait, what?” You were first interested in the parable, and you wanted it explained (or maybe you knew what Jesus was saying and you just wanted this to be confirmed in your own mind), but now you hear that Jesus did not want these people to understand Him. All of a sudden, you are willing to set that parable aside, and ask, *What, why?* It does not make any sense, does it? And, furthermore, you may have read this passage several times in the past, and you did not realize what Jesus actually said right here. Although Jesus is a great teacher, there will be times when what He says will be quite perplexing. He clearly wants His disciples to know these things, but what about these other people who have traveled from their own cities to come and hear Him? “Well,” Jesus says, “I want you, My disciples, to understand; but not necessarily the masses who showed up.” That statement ought to seem somewhat odd, to say the least.

Luke 8:10 (NIV) (a graphic); from [New Life](#); accessed March 2, 2023.



What Jesus says here seems to indicate that He will explain these parables to His disciples, but not to the wider audience. Why is that?

Why Doesn't Jesus Teach His Entire Audience?

1. I find this quite fascinating that Jesus will teach the disciples what this parable means, but for most of those who heard the parable, they do not know what He was saying. Now, you would think, the purpose of a teacher is to make certain that those in the audience understand what is being said, which means, sometimes, you have to stop and explain further. But, Jesus does not do this. He will explain what the parable means, but it appears that only His disciples will get this explanation. The wider audience who have come from all over to hear Him are not being taught the meaning of the parable which He spoke to them.
2. It might be worthwhile to point out that Jesus' disciples were not just the twelve (v. 1), but that there were many others there with Him regularly—the women (v. 2). I have suggested that they may have been more. When Jesus chose the twelve, did He look out into His audience and pick the twelve who simply stayed with Him? I would guess that, when Jesus chose the twelve, that He chose them out from a much larger group.
3. Jesus appears to choose not to teach those who have come to Him from their own cities to hear Him (v. 1). Or, at least, not this particular principle.
4. Let me suggest several reasons. First, many of those who came to Jesus came to see perhaps a miracle or a sign of some sort. Some have come to be healed by Him and some just want to see Him out of curiosity. Also, some are decidedly against Jesus, already, and they are looking to end His ministry and to stop Him from teaching. We have examples of all four types of people throughout the gospels. This possibly describes all or most of the crowd who had come to see Him.
5. Have you ever heard a teacher sound very profound, but you did not really know what he was saying? Yet, many in the audience liked what the speaker said, or how he said it, even though they could not explain it themselves. For many of the people there, that is what is going on. Notice that no one from

Why Doesn't Jesus Teach His Entire Audience?

the general crowd speaks up, saying, "But, Mr. Jesus, what exactly are you telling us?" People on positive signals will ask that. They would be thinking, "I am certain that You taught something profound, but I am not getting it." But only the disciples ask the question (again, the disciples is likely more than just the twelve). As an aside, I have heard radio preachers who have a ten-second clip of them talking, and it is exactly as I have described here—it sounds profound, but is of no spiritual benefit and imparts no actual spiritual knowledge.

6. How Jesus taught in many ways parallels the teaching of the Old Testament. That is, there is the way that the Hebrew people understood those teachings, but it appears that, there is more to this teaching than what they understood. We can, hundreds and even thousands of years later, begin to more fully appreciate all that is found in the Old Testament.
 - 1) Let me offer an example of an OT teaching which becomes much more clear centuries later: Abraham offered up his son Isaac, the son whom he loves, as a sacrifice to God. When this was originally studied for many centuries, it was understood that Abraham was willing to do anything that God asked. Abraham was completely and fully obedient to God. That was how nearly every person reading and studying this passage understood it.
 - 2) In the light of the crucifixion, we understand that the offering of Isaac as a sacrifice to God to parallel Jesus offering Himself for our sins. Isaac being offered by his father is the **type**; Jesus being offered for our sins is the **antitype** (that is, the fulfillment of the type).
 - 3) So, Jesus, in this same tradition, provides teaching that may not have been understood by the people in His audience but we, hundreds of years later, might better appreciate what He was teaching.
7. This method of teaching stymied the **pharisees** and **scribes** and **sadducees**, who wanted to arrest Jesus and to stop Him from teaching. How can they complain about parables like this? They don't really understand what He is teaching, so how can they complain about it? They cannot claim that His teaching violates their understanding of the Law because they don't understand what Jesus is saying. They cannot complain that He talks about seed being thrown onto different types of soil.
8. Those who want to know the teaching of God, that would be given to them. They may not understand it right while Jesus is teaching, but, days or weeks or even months later, many of them would get it.
9. Also, interestingly enough, some spiritual principles are better retained if taught in a story, parable or proverb. It simply stays with the mind better, which is why we have many mnemonic tricks to help us remember things.
 - 1) Something which I learned from R. B. Thieme, Jr. was, occasionally you can dress up a concept with a term or with a story or an illustration; so that the hearer (me) remembers that concept, because I remember the illustration that Bob taught.
 - 2) I attempt to do that same thing from time to time. I try to provide something which you can see (in your mind's eye), so that you understand the principle that I am attempting to get across).
 - 3) One of the great illustrations that I came up with is God and His ability to perform miracles. We could, if God so chose to, witness 20 miracles each and every day; but God does not do that. I made a comparison to the policeman who has a utility belt with a half-dozen or more things attached to that utility belt. In almost every encounter that you or I will have with a policeman, he will *not* reach for something in his belt. If your encounter with a policeman has him reaching for something in his belt, then there is a problem. One of the resources in God's utility belt is His ability to perform a miracle; but He does not choose to reach to His utility belt in order to perform a miracle. In fact, that is something that God rarely does. This is because a miracle is not necessarily something that will convince anyone of anything. It is my hope that you heard (read) this illustration, that you understand it, and it makes an impression on your mind. Ideally speaking, this is something that every commentator or pastor-teacher is able to do—to take a concept and to provide an illustration or a teaching technique which helps to implant a doctrinal concept into the mind of his audience.
 - 4) 2000 years later, we read about Jesus' illustration here about planting seeds into various kinds of soils, and we understand the meaning of the parable; and it stays with us (mentally speaking).
 - 5) And yet, Jesus did not mean for most of His audience to understand this illustration.

Why Doesn't Jesus Teach His Entire Audience?

10. Finally, one more reason why Jesus taught with parables that His audience did not understand: the ones who would really spread the gospel message are the Lord's disciples and not the Lord Himself. This is one of those unique features of Christianity when compared to other **religions**. Religious leaders work long and hard at developing their teachings; and then they work equally hard at disseminating these teachings. Although Jesus obviously taught throughout His public ministry, it was Paul and others who really laid out the doctrines of Christianity for the Church Age. To put this another way, this was something that Jesus did not have to do. This is why He concentrated on teaching His disciples, but He did not always teach the masses in a way that they would fully understand His messages.
11. To take this explanation one step further: the people that Jesus taught were, for the most part, negative. The Jewish people, as a whole, did not accept Jesus as their Savior. So many in His audience would not believe in Him; so their understanding Him completely was not a necessity. Jesus, because His words were recorded, spoke to a much larger audience (us). We are able to, along with the disciples, hear and understand His explanations.

God does not owe the truth to any person who is not really interested in it.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus has just spoken a parable about seed falling on different types of ground. His disciples ask him what the parable means and Jesus answers with this:

The Free Bible Version gives a nice translation: **Jesus replied, "You've been given insights into the mysteries of God's kingdom, but the rest are given illustrations, so that, 'Even though they see, they don't really see; and even though they hear, they don't really understand.'**

Let's review a few Old Testament passages which seem to have this same message (the ESV; capitalized is used below):

Deuteronomy 29:2–4 **And Moses summoned all Israel and said to them: "You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials that your eyes saw, the signs, and those great wonders. **But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear.** (ESV; capitalized)**

The older members of the **Exodus generation**, despite seeing many **signs and miracles**, rejected the teaching of Moses and the promises of God. They rebelled again and again against Moses' leadership. They did not have a **heart** to understand or eyes to see or ears to hear because, after **salvation adjustment to the justice of God**, they were continually negative toward any further teaching. As additional spiritual information was revealed to them, they could not take it in, because they did not have the appropriate spiritual background to compare it with.

When it comes to the perception of spiritual information, it is always a **grace** process, Old or New Testament. God provides everything necessary, but the individual believer must choose to listen and to believe. If the believer is on negative signals after salvation, God cannot give him a heart of understanding, because he does not want to understand it. He does not want truth.

Isaiah was called by the Lord in Isaiah 6:

Isaiah 6:8 **And I heard the voice of the Lord saying, "Whom shall I send, and who will go for Us?" Then I [Isaiah] said, "Here I am! Send me." (ESV; capitalized)**

Isaiah asks for God to send him. In this way, he is acting as a type of Christ (people in the Old Testament who are types do not realize that they are types).

Isaiah 6:9–10 And He said, "Go, and say to this people: "**Keep on hearing, but do not understand; keep on seeing, but do not perceive.** Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." (ESV; capitalized)

The Israelites would hear Isaiah, but almost all of them would reject His message. What he was teaching did not line up with the false teaching that they held to at this time.

Again, **spiritual growth** is purely a grace process, but the individual must choose to listen and to believe.

Isaiah 6:11a Then I said, "How long, O Lord?" (ESV; capitalized)

Isaiah wanted to know how long the negative volition of the people might continue.

Isaiah 6:11b–12 And He said: "Until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and the LORD removes people far away, and the forsaken places are many in the midst of the land." (ESV; capitalized)

God warns Isaiah that this may continue until He subjects the people of Israel to the 5th cycle of discipline (or the **5th stage of national discipline**, which is the removal of the people from the land).

This negative volition was a perennial problem of the people of Israel; and it was in full bloom when Jesus had His public ministry.

Isaiah 44:12–19:

In Isaiah 44, Israel is firmly entrenched in idolatry:

Isaiah 44:12 The ironsmith takes a cutting tool and works it over the coals. He fashions it with hammers and works it with his strong arm. He becomes hungry, and his strength fails; he drinks no water and is faint. (ESV; capitalized)

The ironsmith works long and hard on a project, to the point of almost fainting.

Isaiah 44:13 The carpenter stretches a line; he marks it out with a pencil. He shapes it with planes and marks it with a compass. He shapes it into the figure of a man, with the beauty of a man, to dwell in a house. (ESV; capitalized)

The carpenter builds an object similar to the body of a man to actually live in his house. He is designing and building an idol.

Isaiah 44:14 He cuts down cedars, or he chooses a cypress tree or an oak and lets it grow strong among the trees of the forest. He plants a cedar and the rain nourishes it. (ESV; capitalized)

The idolater makes plans long in advance to do these things.

Isaiah 44:15 Then it becomes fuel for a man. He takes a part of it and warms himself; he kindles a fire and bakes bread. Also he makes a god and worships it; he makes it an idol and falls down before it. (ESV; capitalized)

The Israelite uses the wood for fuel; but he also uses it to make a god to worship. He makes an idol (he makes god in his own image) and then he worships that image. It is up to the man what part of the tree becomes a god and part of it is burned for warmth.

This is really not much different than the practice of humanism today, which uses man's thinking and ideas to solve the most basic questions and situations in life.

Isaiah 44:16 **Half of it he burns in the fire. Over the half he eats meat; he roasts it and is satisfied. Also he warms himself and says, "Aha, I am warm, I have seen the fire!"** (ESV; capitalized)

The wood serves man in several ways. He uses it to cook his meat; and he uses it in order to warm himself.

Isaiah 44:17 **And the rest of it he makes into a god, his idol, and falls down to it and worships it. He prays to it and says, "Deliver me, for you are my god!"** (ESV; capitalized)

Unfortunately, the Israelite also uses the wood to make an idol from; and he worships this idol. In fact, he prostrates himself before this idol, which he has just made, and asks the idol to deliver him.

Isaiah 44:18 **They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand.** (ESV; capitalized)

Because this person has rejected the God of Israel, he cannot take in divine information. He is unable to assimilate truth. God has shut down this grace process of perception, because the man is negative toward the truth. As a result, he uses a portion of a tree for fire, a portion to cook with, and a portion to fashion into a god. The man is unable to see the incongruity in such a position.

Application: When men are blinded by negative volition, they have all kinds of thoughts which are contradictory. Liberal progressives today believe that they are the true saviors and guardians of the rights of women. At the same time, these contemporary liberals believe that a man can identify as a woman and then compete in women's sports and use the same locker room that women use. To someone on the outside and looking in, this makes no sense. They are contradictory positions; yet the liberal progressive does not see it. He believes that he can hold both positions unironically.

Isaiah 44:19 **No one considers, nor is there knowledge or discernment to say, "Half of it I burned in the fire; I also baked bread on its coals; I roasted meat and have eaten. And shall I make the rest of it an abomination? Shall I fall down before a block of wood?"** (ESV; capitalized)

The person who makes the idol does not ever consider that he is falling before meaningless block of wood. He could have just as easily used that wood to warm himself with a fire or to cook over for his next meal.

Enough of Israel changed their minds about their spiritual direction during the ministry of Isaiah, that there was some recovery which took place. This was not true under Jeremiah. The people never changed their minds about their God during the time of Jeremiah.

Jeremiah 5:21–29:

The people have fallen even further into reversionism in Jeremiah 5:

Jeremiah 5:21 **"Hear this, O foolish and senseless people, who have eyes, but see not, who have ears, but hear not.** (ESV; capitalized)

Jeremiah puts the onus directly upon the people. They are foolish and lacking in sense. They have eyes, but they cannot see what is happening. They could not interpret contemporary history, even though Jeremiah was laying out all of the details for them. They have ears, but they are unable to hear the truth.

Jeremiah 5:22 Do you not fear Me? declares the LORD. Do you not tremble before Me? I placed the sand as the boundary for the sea, a perpetual barrier that it cannot pass; though the waves toss, they cannot prevail; though they roar, they cannot pass over it. (ESV; capitalized)

If they feared the Lord, they would listen to Jeremiah. They would recognize the state of affairs that they are in and they would look to God, through the words of Jeremiah, to understand how they might be delivered.

Just as there is a specific shoreline for land and a specific sea; no matter what the sea does, it cannot go through the boundary of the shoreline. This is how intractable history and judgment are. The people of Israel have gone right up to that boundary and they will not go through it. They are violating this boundary in the time of Jeremiah, and they will find themselves judged by God as a result.

Jeremiah 5:23 But this people has a stubborn and rebellious heart; they have turned aside and gone away. (ESV; capitalized)

The people in the days of Jeremiah were stubborn; they rebelled against the Lord. They have turned aside and gone away from the Lord. When they move away from the Lord, they move away from their own deliverance.

Jeremiah 5:24 They do not say in their hearts, 'Let us fear the LORD our God, who gives the rain in its season, the autumn rain and the spring rain, and keeps for us the weeks appointed for the harvest.' (ESV; capitalized)

They do not think about the Lord or the provision of the Lord. They do not put these things together.

Jeremiah 5:25 Your iniquities have turned these away, and your sins have kept good from you. (ESV; capitalized)

Their sins and iniquities guide them away from God; and they have kept the divine good from coming to them.

Jeremiah 5:26 For wicked men are found among my people; they lurk like fowlers lying in wait. They set a trap; they catch men. (ESV; capitalized)

There are wicked men among the Israelites and they lure others away from God toward their own vain and worthless concepts and beliefs.

Jeremiah 5:27–28 Like a cage full of birds, their houses are full of deceit; therefore they have become great and rich; they have grown fat and sleek. They know no bounds in deeds of evil; they judge not with justice the cause of the fatherless, to make it prosper, and they do not defend the rights of the needy. (ESV; capitalized)

Some of these people have become quite wealthy, and for this reason, see no reason to follow the Lord.

If you know anything about Hollywood, actors do not believe that the same rules of morality apply to them. They know no bounds when it comes to evil deeds. They may concern themselves with political opinions, but not with the needs of those who have much less than they have. The same is true of many politicians.

Jeremiah 5:29 Shall I not punish them for these things? declares the LORD, and shall I not avenge Myself on a nation such as this?" (ESV; capitalized)

God asks, "Should I not avenge Myself on a nation like this?" (ESV; capitalized)

So you see in all of these circumstances, there is a phrase very similar to what Jesus said to the disciples:

This is what Jesus said to His disciples (I will now use the Berean Study Bible):

Luke 8:10 He replied, "The knowledge of the mysteries of the kingdom of God has been given to you, but to others I speak in parables, so that, 'though seeing, they may not see; though hearing, they may not understand.'" (BSB)

So Jesus is stating a principle found many times in the Old Testament. People can hear the truth, but not really hear it. God can show them signs and give them meaning, but they reject it. If they reject the truth, then they have eyes that don't see and ears that do not hear.

Deuteronomy 29:4 Yet to this day the LORD has not given you a mind to understand, eyes to see, or ears to hear. (ESV; capitalized)

God made the truth available to the Israelites in the desert, but they continually rejected it until God took them all out by the sin unto death.

Isaiah 6:9 And He replied, "Go and tell this people: 'Be ever hearing, but never understanding; be ever seeing, but never perceiving.'" (ESV; capitalized)

Isaiah 6:10 Make the hearts of this people calloused; deafen their ears and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed. (ESV; capitalized)

The soul of man builds up scar tissue when they reject Him. So, even if they hear the truth, they will not understand or believe it.

Isaiah 29:14 Therefore I will again confound these people with wonder upon wonder. The wisdom of the wise will perish, and the intelligence of the intelligent will be hidden. (ESV; capitalized)

God reveals truth, but they reject it.

Isaiah 44:18 They cannot comprehend or understand, for He has shut their eyes so they cannot see, and closed their minds so they cannot understand. (ESV; capitalized)

Isaiah brought truth to the people of God and their initial response was to reject his message.

Jeremiah 5:21 Hear this, O foolish and senseless people, who have eyes but do not see, who have ears but do not hear. (ESV; capitalized)

Although the people of Israel were eventually turned around for Isaiah's warnings, they did not turn around (repent) for Jeremiah's.

Jesus, in this way, had come to His people with a message of truth, a message which they could choose to believe or reject—in fact, Jesus Himself was the message; He was the truth. People could hear and see and believe in Him; or they could see Him without being able to see Him. They could hear His words without being able to understand them. At the heart of this matter was their volition and most of Israel rejected Jesus, their Messiah.

Application: Jesus has not changed, but the United States, in the year that I write this (2023) has certainly changed. The truth is there for us to see, but if we, as a nation, have rejected Jesus, seeing, we will not see and hearing, we will not hear. What we face, as a **client nation** to God, is discipline from God. Never before has a nation been blessed as much as our nation has been blessed; but to whom much is given, much is expected. We were a nation whose people believed in the God of the Bible and trusted in His Son Jesus. But so many people today have rejected Jesus and have rejected His Word. Similarly, so many believers today lack the desire to know His Word, so that they have no impact in this world.

In case you are not familiar with the term *client nation*, this is a nation through which God acts, and a nation which God blesses.

The Characteristics of a Client Nation (originally by R. B. Thieme, Jr.)

1. The client nation has a civil government and general policy based on the laws of divine establishment. This includes the function of free enterprise within the nation.
2. In a client nation, there must be unfettered evangelism. We who evangelize must similarly recognize the freedom of others. Freedom means privacy. Our job is to clearly present the gospel but we cannot force people to accept Christ. We provide people with information; but they must use their volition in order to make the decision for themselves. It is wrong on the part of Christians to pressure people.
3. A client nation will allow for the establishment of autonomous **local churches**. To the extent that local churches form into denominations, the local church is being turned into a franchise. However, each local church must be independent. Denominations can become the enemy of a client nation, as often their boundaries are not within the borders of the client nation. Autonomous local churches cannot be connected with other churches to form denominations or spheres of influence.
4. More importantly, the church should never become aligned with the political power of the state. Believing in Jesus Christ must always be a matter of free will and never subject to the coercion of the state. One of the things that damaged client nation England more than anything else was the fact that Henry VIII established his own church and made it part of the state. Political power and the church must never become intermingled, because there will come a time when political expediency will override accurate Bible doctrine.
5. Vigorous and dynamic Bible teaching for believers must be a part of a client nation. This teaching should emphasize the protocol system in the plan of God.
6. Missionary activity is initiated from client nations (generally from local churches). However, missionaries must appeal to the people of other nations under the indigenous principle of not interfering with foreign governments but providing both gospel and Bible teaching for people in the nation. No missionary should ever interfere with the government or become involved in the politics of the nation where he goes. This must be the case, even under the worst oppression imaginable. Believers are there to provide the truth; not to improve the nation politically.
7. Finally, a client nation provides a haven of toleration for the dispersed **Jews**. Jews should be free to move into a client nation as they find necessary without facing discrimination or retribution.

We studied the client nation in much more detail back in Genesis 18 ([HTML](#)) ([PDF](#)) ([WPD](#)); and the full doctrine can be found here: the **Doctrine of the Client Nation** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 8:10 Jesus then explained to them, "From eternity past, it has been determined that you will be given the privilege and responsibility to know the mysteries of the kingdom of God, but to those in the crowd, who are not really gathered here to know truth, I teach them only in parables, so that they think they see, but they don't. They also think that they hear and understand, but they really don't. (Kukis paraphrase)

The meaning of the parable of the sower

Matthew 13:18-23 Mark 4:13-20

This is the parable that Jesus would explain to His disciples:

"A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. And some fell on the rock, and as it grew up, it withered away, because it had no moisture. And some fell among thorns, and the thorns grew up with it and choked it. And some fell into good soil and grew and yielded a hundredfold." As He said these things, He called out, "He who has ears to hear, let him hear." (Luke 8:5-8; ESV; capitalized)

Here, Jesus explains what this parable means; but He explains this to His inner circle, not to the public at large. This parable and its meaning will be recorded in at least 3 gospels for us to ponder over thousands of years later.

Interestingly enough, there is a great deal of commentary on this passage among the translations that I refer to.

And is she the parable: the seed is the word of the God; and the [seed] along the way are those who are hearing. Then goes out the devil and he takes away the word from the heart of them so that they not believing [and] they have been saved. And the [seed] upon the rock: who, when they heard with joy received the word and these things shot up from a root and they have not held on [to the soil], who, face to face with a time they did believe and in a time of temptation they departed. And the [seed] into the thorns were falling: these are the ones hearing and under worry and riches and desire of life are departing, being choked [by these things]; and they do not bear fruit. And the [seed] in the good soil: these are [those] who, in a heart virtuous and good; those hearing the word hold onto [it] and bear fruit with endurance.

Luke
8:11–15

Now this is [an explanation for] the parable: the seed is the Word of God. The seed [scattered] along the way are those who [at first] hear [the Word of God]. [But] then the devil goes out and takes the word away from their hearts so that they do not believe and [as a result, they] are not saved. The seed [which falls] upon the rocky soil: [these are those] who, when they receive the word, they hear with joy; but these things shot up from a root that cannot hold onto [the soil]. [There is] a time when they believe, but in a time of temptation [or, *provocation, solicitation or testing*], they depart [from the word]. The [seed] which fell into the thorns: these are the ones who hear [the word], but worries or prosperity or lusts in life [gain their attention], so that they depart [from that word] and do not bear any fruit. [Finally] the seed [which was planted] in the good soil: these are [those] with virtuous and good hearts. They hear the word [and] hold onto [it], so that they bear fruit with endurance [or, *constancy*].

Now, allow Me explain this parable to you. There are four different places where the seed might fall. The seed which falls along the road side illustrates the following: these are people who hear the Word of God, but Satan comes and takes the word away from their consciousness, so that they will not believe it and be saved. Okay, now consider the seed planted in rocky soil: these are people who receive the Word of God with great joy, but they have no roots, so their enthusiasm does not carry them, and they become spinoff believers. The seed thrown in with the thorns illustrates this truth: there is a time when they believe; but later on, they face worries, difficulties, lusts or even prosperity, and these things serve to choke them off from the doctrine, so that they do not bear any fruit. But, there is also the soil that is good. This refers to those who have righteous hearts which are in fellowship (and are, therefore, good). As a result, these believers hear the word and they hold onto it; and, as a result, they bear enduring fruit.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And is she the parable: the seed is the word of the God; and the [seed] along the way are those who are hearing. Then goes out the devil and he takes away the word from the heart of them so that they not believing [and] they have been saved. And the [seed] upon the rock: who, when they heard with joy received the word and these things shot up from a root and they have not held on [to the soil], who, face to face with a time they did believe and in a time of temptation they departed. And the [seed] into the thorns were falling: these are the ones hearing and under worry and riches and desire of life are departing, being choked [by these things]; and they do not bear fruit. And the [seed] in the good soil: these are [those] who, in a heart

virtuous and good; those hearing the word hold onto [it] and bear fruit with endurance.

Douay-Rheims 1899 (Amer.) Now the parable is this: The seed is the word of God. And they by the way side are they that hear: then the devil cometh and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear receive the word with joy: and these have no roots: for they believe for a while and in time of temptation they fall away. And that which fell among thorns are they who have heard and, going their way, are choked with the cares and riches and pleasures of this life and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it and bring forth fruit in patience.

James Murdock's Syriac NT But this is the similitude: The seed is the word of God. And those by the side of the path, are they that hear the word, and the enemy cometh and taketh the word out of their heart, that they may not believe and live. And those upon the rock, are they who, when they hear, receive the word with joy: but they have no root in them, and their faith is temporary, and in time of temptation they are stumbled. And that which fell among thorns, are those who hear the word, but are choked by cares, and by riches, and by worldly desires, and bear no fruits. And that on good ground, are those who, with a humble and good heart, hear the word, and retain it, and with patience bring forth fruits.

Original Aramaic NT "But this is the parable: the seed is the word of God."
 "But those upon the side of the road are they who hear the word, and the enemy comes and takes the word from their heart, lest they should believe and they should live."
 "But these upon the rock are they, who when they have heard, they receive the word with joy, and there is no root in them, but their faith is temporary and in time of temptation they are subverted."
 "But these which fell among thorns are those who hear the word and by cares and by riches and the desires of the world, they are choked and they yield no fruit."
 "But these which are on the good ground are those who hear the word with a pure and good heart, and they hold onto it and they yield fruit with patience."

Lamsa Peshitta (Syriac) This is the parable. The seed is the word of God. Those on the roadside are those who hear the word; and the enemy comes and takes away the word from their heart, so that they may not believe and be saved. Those on the rock are those who when they have heard, receive the word with joy; and yet they have no root, but their belief is for a while, and in time of trial they stumble. That which fell among the thistles are those who hear the word, and then choke themselves with worries and riches and worldly covetousness, and bear no fruit. But that in good soil, these are those who hear the word with pure and good heart, and keep it, and bear fruit with patience.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Now this is the point of the story: The seed is the word of God. Those by the side of the road are those who have given hearing; then the Evil One comes and takes away the word from their hearts, so that they may not have faith and get salvation. And those on the rock are those who with joy give hearing to the word; but having no root, they have faith for a time, and when the test comes they give up. And those which went among thorns are those who have given hearing, and go on their way, but they are overcome by cares and wealth and the pleasures of life, and they

Bible in Worldwide English

give no fruit. And those in the good earth are those who, having given ear to the word, keep it with a good and true heart, and in quiet strength give fruit.

Now here is what the story means. The seed is God's word. Some seeds fell on the road. They are like the people who hear the word of God. Then the devil comes and takes the word out of their hearts. He does not want them to believe and be saved. Some seeds fell on the stones. They are like people who are glad when they hear the word. But it does not go down deep into their hearts. They believe for a short time. But when they have trouble they stop believing. Some seeds fell among the weeds. They are like people who hear the word. But they think about the things of this world. They want to get money and things to be happy in this life. As they go on in life, these things push the message out of their hearts and no good comes from them. Some seeds fell on good ground. They are like people who hear the word and remember it. Their hearts are honest and good. These people keep on believing, and much good comes from them.

Casual English Bible

Here's what the parable means. The seed is God's word—the good news about his kingdom. The seeds that fall on the trail represent people who hear the words about God's kingdom. But the devil comes along and robs them of the message, ripping it right out of their heart. Without the message, they've got nothing to believe or to save them. Seeds that fall on rock represent people who hear the words about God's kingdom and are happy to believe the message. But they believe it for only a short while. That's because the message doesn't take root in their life. When the storms of life blow in, the seeds blow away. Seeds that fall in briar patches represent people who hear the words about God's kingdom. But the message gets crowded out by all the stuff going on in life: worries, making money, and indulging in all kinds of pleasure. The message never really gets a chance to grow on them. Now about those seeds that fall onto rich soil. They represent people who hear the words about God's kingdom and embrace the message with open arms. They let the message sink deep into their heart. They hang onto it with patient endurance—long enough to watch it mature and produce a good healthy crop.

Easy English

Jesus explains the story about the seeds

Jesus went on to say, 'This is what the story means: The seeds are like the message from God. Some seeds fell on the path. That is like some people who hear the message, but they do not think about it. The Devil comes and he takes the message away from their minds. He takes it away so that they cannot believe it. Because they do not believe the message, God does not save them.

Some seeds fell on ground with rocks in it. This is like people who hear the message from God and they are very happy for a time. But they are like plants that have not grown down well into the soil. They believe in God for a short time. But when they have any problems, they stop believing.

Some seeds fell among thorn bushes. This is like some other people who hear the message from God. But they start to have many troubles in their minds about how they will live. They want to get more money and more things. They think that this will make them happy. So they do not let God's message change them. They are like plants that do not grow into strong plants.

But some seed fell on good soil. This is like other people that hear the message from God. They understand the message and they keep it in their minds. They are good and honest. They continue to believe and do not go back. These people are like a good plant that grows well and makes lots of new seeds.'

Easy-to-Read Version—2006

Jesus Explains the Story About Seed

"This is what the story means: The seed is God's teaching. Some people are like the seed that fell beside the path. They hear God's teaching, but then the devil comes and causes them to stop thinking about it. This keeps them from believing it and being saved. Others are like the seed that fell on rock. That is like the people

who hear God's teaching and gladly accept it. But they don't have deep roots. They believe for a while. But when trouble comes, they turn away from God.

"What about the seed that fell among the thorny weeds? That is like the people who hear God's teaching, but they let the worries, riches, and pleasures of this life stop them from growing. So they never produce a crop.[a] And what about the seed that fell on the good ground? That is like the people who hear God's teaching with a good, honest heart. They obey it and patiently produce a good crop.

God's Word™

"This is what the story illustrates: The seed is God's word. Some people are like seeds that were planted along the road. They hear the word, but then the devil comes. He takes the word away from them so that they don't believe and become saved. Some people are like seeds on rocky soil. They welcome the word with joy whenever they hear it, but they don't develop any roots. They believe for a while, but when their faith is tested, they abandon it. The seeds that were planted among thornbushes are people who hear the word, but as life goes on the worries, riches, and pleasures of life choke them. So they don't produce anything good. The seeds that were planted on good ground are people who also hear the word. But they keep it in their good and honest hearts and produce what is good despite what life may bring.

Good News Bible (TEV)

Jesus Explains the Parable of the Sower

"This is what the parable means: the seed is the word of God. The seeds that fell along the path stand for those who hear; but the Devil comes and takes the message away from their hearts in order to keep them from believing and being saved. The seeds that fell on rocky ground stand for those who hear the message and receive it gladly. But it does not sink deep into them; they believe only for a while but when the time of testing comes, they fall away. The seeds that fell among thorn bushes stand for those who hear; but the worries and riches and pleasures of this life crowd in and choke them, and their fruit never ripens. The seeds that fell in good soil stand for those who hear the message and retain it in a good and obedient heart, and they persist until they bear fruit.

The Message

"This story is about some of those people. The seed is the Word of God. The seeds on the road are those who hear the Word, but no sooner do they hear it than the Devil snatches it from them so they won't believe and be saved.

"The seeds in the gravel are those who hear with enthusiasm, but the enthusiasm doesn't go very deep. It's only another fad, and the moment there's trouble it's gone.

"And the seed that fell in the weeds—well, these are the ones who hear, but then the seed is crowded out and nothing comes of it as they go about their lives worrying about tomorrow, making money, and having fun.

"But the seed in the good earth—these are the good-hearts who seize the Word and hold on no matter what, sticking with it until there's a harvest.

NIRV

"Here is what the story means. The seed is God's message. The seed on the path stands for God's message in the hearts of those who hear. But then the devil comes. He takes away the message from their hearts. He does it so they won't believe. Then they can't be saved. The seed on rocky ground stands for those who hear the message and receive it with joy. But they have no roots. They believe for a while. But when they are tested, they fall away from the faith. The seed that fell among thorns stands for those who hear the message. But as they go on their way, they are choked by life's worries, riches and pleasures. So they do not reach full growth. But the seed on good soil stands for those with an honest and good heart. Those people hear the message. They keep it in their hearts. They remain faithful and produce a good crop.

New Life Version

Jesus Tells about the Man Who Planted Seed

"This is what the picture-story means. The seed is the Word of God. Those by the side of the road hear the Word. Then the devil comes and takes the Word from their

hearts. He does not want them to believe and be saved from the punishment of sin. Those which fell among rocks are those who when they hear the Word receive it with joy. These have no root. For awhile they believe, but when they are tempted they give up. Those which fell among thorns hear the Word but go their own way. The cares of this life let the thorns grow. A love for money lets the thorns grow also. And the fun of this life lets the thorns grow. Their grain never becomes full-grown. But those which fell on good ground have heard the Word. They keep it in a good and true heart and they keep on giving good grain.

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

Contemporary English V.

This is what the story means: The seed is God's message, and the seeds that fell along the road are the people who hear the message. But the devil comes and snatches the message out of their hearts, so that they will not believe and be saved. The seeds that fell on rocky ground are the people who gladly hear the message and accept it. But they don't have deep roots, and they believe only for a little while. As soon as life gets hard, they give up. The seeds that fell among the thornbushes are also people who hear the message. But they are so eager for riches and pleasures that they never produce anything. Those seeds that fell on good ground are the people who listen to the message and keep it in good and honest hearts. They last and produce a harvest.

The Living Bible

“This is its meaning: The seed is God's message to men. The hard path where some seed fell represents the hard hearts of those who hear the words of God, but then the devil comes and steals the words away and prevents people from believing and being saved. The stony ground represents those who enjoy listening to sermons, but somehow the message never really gets through to them and doesn't take root and grow. They know the message is true, and sort of believe for a while; but when the hot winds of persecution blow, they lose interest. The seed among the thorns represents those who listen and believe God's words but whose faith afterwards is choked out by worry and riches and the responsibilities and pleasures of life. And so they are never able to help anyone else to believe the Good News. “But the good soil represents honest, good-hearted people. They listen to God's words and cling to them and steadily spread them to others who also soon believe.”

New Berkeley Version

Luke 8:15 (NLT) (a graphic); from [I Live for Jesus](#); accessed February 23, 2023.

New Living Translation

“This is the meaning of the parable: The seed is God's word. The seeds that fell on the footpath represent those who hear the message, only to have the devil come and take it away from their hearts and prevent them from believing and being saved. The seeds on the rocky soil represent those who hear the message and receive it with joy. But since they don't have deep roots, they believe for a while, then they fall away when they face temptation. The seeds that fell among the thorns represent those who hear the message, but all too quickly the message is crowded out by the cares and riches and pleasures of this



life. And so they never grow into maturity. And the seeds that fell on the good soil represent honest, good-hearted people who hear God's word, cling to it, and patiently produce a huge harvest.

The Passion Translation

“Here, then, is the deeper meaning to my parable: The word of God^[g] is the seed that is sown into hearts. The hard pathway represents the hard hearts of men who hear the word of God but the slanderer^[h] quickly snatches away what was sown in their hearts to keep them from believing and experiencing salvation. The seed falling on the gravel represents those who initially respond to the word with joy, but soon afterward, when a season of harassment of the enemy and difficulty come to them, they wither and fall away, for they have no root in the truth and their faith is temporary.^[i] The seed that falls into the weeds represents the hearts of those who hear the word of God but their growth is quickly choked off by their own anxious cares, the riches of this world, and the fleeting pleasures of this life. This is why they never become mature and fruitful. The seed that fell into good, fertile soil represents those lovers of truth who hear it deep within their hearts. They respond by clinging to the word, keeping it dear as they endure all things in faith. This is the seed that will one day bear much fruit in their lives.”

[g] Luke 8:11 Or “manifestation of God.”

[h] Luke 8:12 Or “the devil.” The Greek word *diabolos* (also translated “devil”) means “the slanderer.”

[i] Luke 8:13 From the Aramaic text.

Unlocked Dynamic Bible

Now, this is what the story means: The seeds represent Yahweh's word. The seeds that fell on the pathway show what happens when people hear Yahweh's word, but afterwards the devil comes and takes that word away from their minds and hearts. As a result, they do not believe it and are not saved. The seeds that fell on the rocky ground show what happens when people hear Yahweh's word and receive it joyfully, but they do not have deep roots. As a result, they only believe for a short time. As soon as difficult things happen to them, they stop believing Yahweh's word. The seeds that fell among the thorny plants show what happens when people hear Yahweh's word, but then as they go on in life they allow such things as the worries, riches and pleasures of this life to crowd out Yahweh's word from their life. As a result, they do not become spiritually mature. But the seeds that fell on the fertile ground show what happens when people hear Yahweh's word and receive it with an honorable and upright heart. They persevere in believing and obeying the word, and so they produce good spiritual fruit.

William's New Testament

This is what the story means: The seed is God's message. Those along the path illustrate those who hear it, but then the devil comes and carries off the message from their hearts, so that they may not believe it and be saved. The portion of them on the rock illustrates those who accept the message, bubbling over with joy when they first hear it, but it takes no real root. They believe for awhile, but in the time of testing they fall away. And the portion of them falling among the thorns illustrates those who hear it, but as soon as they pass on they are choked out by the worries and wealth and pleasures of life, and thus yield no mature fruit. But the portion in rich soil illustrates those who listen to the message, keep it in good and honest hearts, and in patience yield fruit.

Partially literal and partially paraphrased translations:

American English Bible

‘Now, the illustration means this: The seeds are the word of God. 12 Those [that fall] by the road are those that hear, but then the Slanderer comes and snatches the word from their hearts, so they don't believe and come to salvation.

‘Those that fall on the rocks are the ones that hear and welcome the word with joy; but because they don't have any roots, they only believe for a season. So when a time of testing comes along, they fall away.

'As for those that fall among the thorns; these are the ones who have heard, but because of their daily concerns such as [seeking] wealth and the pleasures of living, they are choked out and fail to produce any fruit.

'However, [those that fall] on the good soil have good and pure hearts; and after hearing the Word, they remember it and keep on bearing fruit.

Beck's American Translation
Breakthrough Version

This is the illustration. The batch of seeds is God's message. The *people* along the road are the *people* who heard. After that, the Accuser comes and takes the message from their heart so that they might not trust and be rescued. The *people* on the rock *are people* who when they hear, with happiness they accept the message. And these do not have root, who trust for a while, and in a time of trouble, they stay away. The *seed* that fell into the thorns, these are the *people* who heard, and traveling under worries, wealth, and pleasures of the life, they come together, are choked off, and do not bring it to the conclusion. The *seed* in the nice soil, these *people* are any who heard the message with a moral and good heart. They hold steady and carry fruit with persistence.

International Standard V

Jesus Explains the Parable about the Farmer
(Matthew 13:18-23; Mark 4:13-20)

"Now this is what the parable means. The seed is God's word. The ones on the path are the people who listen, but then the devil comes and takes the word away from their hearts, so that they may not believe and be saved. The ones on the stony ground are the people who joyfully welcome the word when they hear it. But since they don't have any roots, they believe for a while, but in a time of testing they fall away. The ones that fell among the thorn bushes are the people who listen, but as they go on their way they are choked by the worries, wealth, and pleasures of life, and their fruit doesn't mature. But the ones on the good soil are the people who hear the word but also hold on to it with good and honest hearts, producing a crop through endurance."

Len Gane Paraphrase

"Now the parable is this: The seed is the Word of God.

"Those on the road side are those who hear. Then the devil comes and takes away the Word out of their hearts, lest they should believe and be saved.

"Those on the rock [are those] who when they hear, receive the Word with joy, but these have no root and for awhile believe, but in time of temptation fall away.

"Those who fell among the thorns are those, who when they have heard, go out, but are choked with the cares, riches, and pleasures of life and bring no fruit to perfect ripeness.

"But that [seed] on the good ground are those who with an honest and good heart, having heard the Word, obey it and bring forth fruit with patience.

A. Campbell's Living Oracles

Now, this is the meaning of the parable. The seed is the word of God. By the wayside are meant those hearers out of whose hearts the devil coming, takes away the word, these they should believe, and be saved. By the rock are meant those, who, when they hear, receive the word with joy; yet not having it rooted in them, are but temporary believers; for in the time of trial they fall off. By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life; which stifle the word, so that it brings no fruit to maturity. But by the good soil are meant those, who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.

New Advent (Knox) Bible

The parable means this; the seed is God's word. Those by the way-side hear the word, and then the devil comes and takes it away from their hearts, so that they cannot find faith and be saved. Those on the rock, are those who entertain the word with joy as soon as they hear it, and yet have no roots; they last for a while, but in time of temptation they fall away. And the grain that fell among the briars stands for those who hear it, and then, going on their way, are stifled by the cares, the riches, and the pleasures of life, and never reach maturity. And the grain that

fell in good soil stands for those who hear the word, and hold by it with a noble and generous heart, and endure, and yield a harvest.

NT for Everyone

'This is the parable: the seed is the word of God. Those by the roadside are people who hear, but then the devil comes and takes away the word from their hearts, so that they won't believe it and be saved. Those on the stony ground are those who hear the word and receive it with delight – but they don't have any root, and so they believe only for a time, and then, when a time of testing comes, they draw back. The seed that falls in among thorns represents people who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and they don't bear proper, ripening fruit. But those in the good soil are the ones who hear the word and hold on to it with an upright and good heart, and who patiently produce fruit.'

20th Century New Testament

This is the parable--The seed is God's Message. By the seed which fell along the path are meant those who hear the Message; but then comes the Devil and carries away the Message from their minds, to prevent their believing it and being saved. By the seed which fell upon the rock are meant those who, as soon as they hear the Message, welcome it joyfully; but they have no root, and believe it only for a time, and, when the time of temptation comes, they draw back. By that which fell among the brambles are meant those who hear the Message, but who, as they go on their way, are completely choked by this world's cares and wealth and pleasures, and bring nothing to perfection. But by that in the good ground are meant those who, having heard the Message, keep it in the good, rich soil of their hearts, and patiently yield a return.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

“NOW THE PARABLE IS THIS: THE SEED IS THE WORD OF THEOS (*The Alpha & Omega*).

“THOSE BESIDE THE ROAD ARE THOSE WHO HAVE HEARD; THEN THE DEVIL COMES AND TAKES AWAY THE WORD FROM THEIR HEART, SO THAT THEY WILL NOT BELIEVE AND BE SAVED.

“THOSE ON THE ROCKY SOIL ARE THOSE WHO, WHEN THEY HEAR, RECEIVE THE WORD WITH JOY; AND THESE HAVE NO [firm] ROOT; THEY BELIEVE FOR A WHILE, AND IN TIME OF TEMPTATION FALL AWAY.

“THE SEED WHICH FELL AMONG THE THORNS, THESE ARE THE ONES WHO HAVE HEARD, AND AS THEY GO ON THEIR WAY THEY ARE CHOKED WITH WORRIES AND RICHES AND PLEASURES OF THIS LIFE, AND BRING NO FRUIT TO MATURITY.

“BUT THE SEED IN THE GOOD SOIL, THESE ARE THE ONES WHO HAVE HEARD THE WORD IN AN HONEST AND GOOD HEART, AND HOLD IT FAST, AND BEAR FRUIT WITH PERSEVERANCE.

Conservapedia Translation

”The parable means this: The seed is the Truth of The Lord. The seeds on the edge of the field are the people who hear the Truth, but The Devil comes and stops them believing, to stop them from being saved. The seeds on the rock represent those people who, having heard the Truth, are happy, but do not let the faith become established. And so they only believe for a little while, and when they are tested they lose faith. The seeds that tried to grow in the weeds are the people who heard the Truth, but were distracted by the everyday trivia of life and self-indulgence. But the seeds that fell on the fertile ground are the honest and moral people who hear and constantly remember the Truth, and so these people persevere, and achieve their potential.

Ferrar-Fenton Bible

Now the parable is simply this The seed is the message of God. Those by the roadside are the hearers; but the Devil comes, and snatches the message from their heart, so that they may not believe and be saved. And those upon the stones

are they who listen, and accept the message with delight; but being rootless, they trust for a time only, and in the hour of trial they fall away. And that falling among the thistles are those who are hearers; but being choked under the anxieties, wealth, and pleasures of life, become totally unproductive. But that upon the good soil represents those who with an honest and pure heart listen to the message, hold it fast, and yield its fruit with persistence.

God's Truth (Tyndale)

The similitude is this. The seed is the word of God. Those that are beside the way, are they that hear, and afterward comes the devil and takes away the word out of their hearts lest they should believe and be saved. They on the stones, are they which when they hear, receive the word with joy. But these have no roots, which for a while believe, and in time of temptation go away. And that which fell among thorns, are they which hear, and go forth, and are choked with cares and with riches, and voluptuous living, and bring forth no fruit. That in the good ground, are they which with a good and pure heart, hear the word and keep it and bring forth fruit with patience.

Lexham Bible

The Parable of the Sower Interpreted

Now the parable means this: the seed is the word of God, and those beside the path are the ones who have heard. Then the devil comes and takes away the word from their heart, so that they may not believe (+) and [Here "and" is supplied because the previous participle ("believe") has been translated as a finite verb] be saved. And those on the rock (+) are those who receive the word with joy when they hear (+) it, [Here the direct object is supplied from context in the English translation] and these do not have (+) enough root, who believe for a time and in a time of testing fall away. And the (+) seed that fell into the thorn plants—these are the ones who hear and (+) as they [Here "as" is supplied as a component of the participle ("go along") which is understood as temporal] go along are choked by the worries and riches and pleasures of life, and they do not bear fruit to maturity. But the (+) seed on the good soil—these are the ones who, (+) after [Here "after" is supplied as a component of the participle ("hearing") which is understood as temporal] hearing the word, hold fast to (+) it [Here the direct object is supplied from context in the English translation] with a noble and good heart, and bear fruit with patient endurance.

Riverside New Testament

This is the illustration: The seed is the message of God. Those by the roadside are those who hear, and then the Devil comes and takes away the message from their hearts so that they may not believe and be saved. Those on the rock are those who, though they receive the message with joy, yet have no root, who for a while believe, but in the time of trial desert. That which fell among thorns means those who hear, and as they go on are choked by the cares and riches and pleasures of life and bring nothing to completion. That in the good ground means those who with a noble and good heart hear the message and hold it fast and bear fruit in patience.

Leicester A. Sawyer's NT

But the parable signifies this; the seed is the word of God; those by the way are those who hear, then comes the devil and takes away the word from their hearts, that they may not believe and be saved; those on the rock are those who, when they hear, receive the word with joy, and they have no root; they believe for a time, and in a time of trial fall away; and that which fell among thorns signifies those who hear, and going away are choked by cares and riches and the pleasures of this life, and bring no fruit to perfection. But that on the good ground signifies those who, with a noble and good heart, hearing the word retain it, and bear fruit persistently.

Unlocked Literal Bible

Now this is the meaning of the parable: the seed is the word of God. The ones along the path are those who have heard, but then the devil comes and takes away the word from their hearts, so they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy. But they have no root; they believe for a while, and in a time of testing they fall away. The seeds that fell among the thorns are people who hear the word, but as they go on their

way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature. But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, they hold it securely and bear fruit with patient endurance.

Urim-Thummim Version

Now the parable is this: The seed is the Word of Elohim. Those by the roadside are they that hear; then comes the Devil, and takes away the Word out of their hearts, unless they should believe and be saved. They on the rock are they that when they hear, receive the Word with joy; but these have no root so that for a while they believe but in time of trial fall away. And those that fell among thorns are they that when they have heard, go out, but are choked with cares and riches and pleasures from this life, and bring no fruit to maturity. But those on the good soil are they that in an honest and good heart, having heard the Word, keep it secure, and produced fruit with patience.

Weymouth New Testament

The meaning of the parable is as follows. The seed is God's Message. Those by the way-side are those who have heard, and then the Devil comes and carries away the Message from their hearts, lest they should believe and be saved. Those on the rock are the people who on hearing the Message receive it joyfully; but they have no root: for a time they believe, but when trial comes they fall away. That which fell among the thorns means those who have heard, but as they go on their way, the Message is stifled by the anxieties, wealth and gaieties of time, and they yield nothing in perfection. But as for that in the good ground, it means those who, having listened to the Message with open minds and in a right spirit, hold it fast, and patiently yield a return.

Wikipedia Bible Project

“So this is what the illustration means. The seed is God’s message of truth. The seed sown on the road are like those who listen, but then the devil comes and takes away the truth from their minds, so that they don’t trust and aren’t saved. The seed sown on the rock are like those who hear and welcome the truth with joy but don’t have any roots. They trust for a while but when difficult times come they give up. The seed sown among thorns are like those who hear but because of the distractions of life’s worries, wealth, and pleasure, produce nothing. The seed sown on good earth are like those who are sincere and do what is right. They hear the message of truth, hold in to it, and quietly but profitably produce a harvest.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Now, this is the point of the parable: The seed is the word of God. Those along the wayside are people who hear it, but immediately the devil comes and takes the word from their minds, for he doesn't want them to believe and be saved. Those on the rocky ground are people who receive the word with joy, but they have no root; they believe for a while and give way in time of trial. Among the thorns are people who hear the word but as they go their way, are choked by worries, riches, and the pleasures of life; they bring no fruit to maturity. The good soil, instead, are people who receive the word and keep it in a gentle and generous mind, and persevering patiently, they bear fruit.

The Heritage Bible

And this is the parable: The seed is the word¹¹ of God. And the ones alongside of the way are the ones hearing; then the Devil comes, and lifts away the word from their hearts, so that they are not believing to be saved. And those upon the massive rock, are those who, when they hear, with joy receive the word, and these absolutely do not have root, who for a time believe, and in time of temptation remove themselves. And those falling into the thorns are those hearing, and going under distractions and riches and sensual pleasures^{14a} of this earthly life^{14b} are smothered, and absolutely do not bear fruit to completion. But those in the

beautifully good earth are those, who in a beautifully good and an inherently good heart, hearing the word, hold firm, and bear fruit in cheerful endurance.

¹¹ 8:11 word, logos, the collected Word of God in the Bible, and as embodied in the Son of God, the Lord Jesus Christ. John 1:1. The seed is the Word. Absolutely the most important thing in your life is the sowing of the seed of the Word of God in your own heart and in the heart of those around you. Not only is it necessary to sow the Word into your heart to be born of God, 1 Pet 1:23, you must sow the Word of God in your heart for all areas of your life. It is the Word, watered by the Holy Spirit, that produces character and fruit in your life for the glory of God, for your own good, and for the good of those around you, in spiritual character, in physical health, in your employment and finances, in friendships, in service to God and man. Whatever you need in your life, there are word seeds in the Bible that will produce it in your life, if you will plant them, water them with the Holy Spirit, speak them in faith, and obey them, Isa 55:10-11. CONFESSIO: Hold your Bible in your hand up to the Lord, and make this confession daily: This is my Bible. It is the Word of God. It is seed of the Living God. I am what it says I am. I can do what it says I can do. I can have what it says I can have. I am ready to receive the Word of God, the everlasting seeds, into my heart, today. I will never be the same after taking His words into my heart this day. I thank YOU God for my Bible.

^{14a} 8:14 sensual pleasures, hedone, our English word, hedonism and hedonistic, the pursuit of pleasure.

^{14b} 8:14 earthly life, bios, biological life, the life between the womb and the grave, the earthly life, contrasted with zoe, which is the higher spiritual and eternal life.

New American Bible (2011) *The Parable of the Sower Explained*.*

⁹ "This is the meaning of the parable. The seed is the word of God.^h Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved. Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of trial. As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.

* [8:11–15] On the interpretation of the parable of the sower, see note on Mt 13:18–23.

* [13:18–23] See Mk 4:14–20; Lk 8:11–15. In this explanation of the parable the emphasis is on the various types of soil on which the seed falls, i.e., on the dispositions with which the preaching of Jesus is received. The second and third types particularly are explained in such a way as to support the view held by many scholars that the explanation derives not from Jesus but from early Christian reflection upon apostasy from the faith that was the consequence of persecution and worldliness, respectively. Others, however, hold that the explanation may come basically from Jesus even though it was developed in the light of later Christian experience. The four types of persons envisaged are (1) those who never accept **the word of the kingdom** (Mt 13:19); (2) those who believe for a while but fall away because of **persecution** (Mt 13:20–21); (3) those who believe, but in whom **the word** is choked by **worldly anxiety** and the seduction of riches (Mt 13:22); (4) those who respond to **the word** and produce **fruit** abundantly (Mt 13:23).

g. [8:11–15] Mt 13:18–23; Mk 4:13–20.

h. [8:11] 1 Pt 1:23.

New English Bible–1970

The Parable of the Sower Explained - [Lk.8.11-15 →] - Mt.13.18-23, Mk.4.13-20

'This is what the parable means. The seed is the word of God. Those along the footpath are the men who hear it, and then the devil comes and carries off the word from their hearts for fear they should believe and be saved. The seed sown on rock stands for those who receive the word with joy when they hear it, but have no root; they are believers for a while, but in the time of testing they desert. That which fell among thistles represents those who hear, but their further growth is choked by cares and wealth and the pleasures of life, and they bring nothing to maturity. But the seed in good soil represents those who bring a good and honest heart to the hearing of the word, hold it fast, and by their perseverance yield a harvest.

New Jerusalem Bible

'This, then, is what the parable means: the seed is the word of God. Those on the edge of the path are people who have heard it, and then the devil comes and carries away the word from their hearts in case they should believe and be saved. Those on the rock are people who, when they first hear it, welcome the word with joy. But these have no root; they believe for a while, and in time of trial they give up. As for the part that fell into thorns, this is people who have heard, but as they go on their way they are choked by the worries and riches and pleasures of life and never produce any crops. As for the part in the rich soil, this is people with a noble and generous heart who have heard the word and take it to themselves and yield a harvest through their perseverance.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“The parable is this: the seed is God’s message. The ones along the path are those who hear, but then the Adversary comes and takes the message out of their hearts, in order to keep them from being saved by trusting it. The ones on rock are those who, when they hear the word, accept it with joy; but these have no root — they go on trusting for awhile; but when a time of testing comes, they apostatize. As for what fell in the midst of thorns these are the ones who hear; but as they go along, worries and wealth and life’s gratifications crowd in and choke them, so that their fruit never matures. But what fell in rich soil — these are the ones who, when they hear the message, hold onto it with a good, receptive heart; and by persevering, they bring forth a harvest.

exeGesés companion Bible

Now this is the parable:
 The sperma is the word of Elohim;
 those by the way side are they who hear;
 then Diabolos comes
 and takes the word from their hearts,
 lest they trust and be saved.
 They on the rock, who, whenever they hear,
 receive the word with cheer;
 and they have no root
 - who for a season trust
 and in season of testing fall away.
 And that falling among thorns
 are they who hear and go;
 and are strangled by anxieties
 and riches and pleasures of existence
 and bring no fruit to completion/shalom.
 And that on the beautiful earth
 are they who, in a beautiful and good heart,
 hear the word, hold on, and bear fruit by endurance.

Weird English, ©ldē English, Anachronistic English Translations:

Accurate New Testament

...is but This The Comparison The Seed is The Word [of] the god The [Ones] but {Falling} against the way are The [Men] Hearing {him} then comes The Devil and [He] takes the word from the heart [of] them that not Believing [Men] may be saved The [Ones] but {Falling} on the rock {are} Who* when [They] may hear {him} with happiness receive the word and These root not have Who* to time believe and in time [of] testing [They] stand (apart) The [Thing] but to the thorns Falling These are The [Men] Hearing {him} and by cares and wealth and pleasures [of] the living Going [Men] are choked and not [They] complete {someone} The [Thing] but {Falling} in the good earth These are Who* in heart good and good Hearing the word hold {him} and [They] bear {some ones} in endurance...

Awful Scroll Bible

(")Moreover, the putting-beside is the same-as-this: The seed is the word of God. (")Therewith those by the road are they hearing, after that comes the Caster-through himself, and takes away the word from the sensibility of their hearts, in-order-that- they are -not being confided in it, that they may come to be preserved sound.

(")Moreover they on the large stones, who as-when- they -shall hear, themselves welcome the word with joyfulness, indeed these-same hold no root, who for a time confide, and from-within the time of temptation themselves stand-away.

(")In addition, they being fallen into the thorns, are the-same being heard it, themselves proceeding, even come to be choking-together by distractions, and fullness, and the pleasures of life, even bears- not -to-the-objective a bearing-to-the-objective.

But they from-among the choice ground, are the-same which-certain, from-within a commendable and good sensibility of heart, being heard the word, hold- it -along-down, and bear-fruit from-within abiding-under it.

Concordant Literal Version

Now this is the parable: The seed is the word of God."

Now those beside the road are those who hear; thereafter the Adversary is coming and is picking up the word from their heart, lest, believing, they may be saved."

Now those on the rock are those who, whenever they should be hearing, with joy are receiving the word. And these have no root, who are believing for a season and, in a season of trial, are withdrawing."

Now that falling among the thorns, these are those who hear and, by worries and riches, and by the gratifications of life, going on, stifle, and are bringing nothing to maturity."

Now that in the ideal earth, these are they who, in a heart ideal and good, hearing the word, are retaining it and are bearing fruit with endurance."

Orthodox Jewish Bible

Now the mashal is this: The seed is the dvar Hashem.

The ones beside the road are the ones having heard, then Hasatan comes and takes away the dvar Hashem from their levavot, so that they may not have emunah (faith) and come to Yeshua'at Eloheinu.

Now the ones upon the rock are those who when they hear, with simcha they receive the dvar; but these have no shresh (root). They have emunah for a while, but in time of nisayon (trial, temptation), they become shmad and they fall away.

Now the seed which fell among thorns, these are the ones who have heard, and as they go on their derech, they are choked by the deagot (worries, anxieties) and ashires (riches) and taanugot (pleasures) of the Olam Hazeh and they bring no pri to maturity.

Now the one in the adamah tova (good ground), these are those who have heard the dvar Hashem with a lev (heart) tov and yashir (straight), and retain the dvar Hashem and bear pri with zitzfleisch (patience).

Expanded/Embellished Bibles:

The Amplified Bible

"Now [the meaning of] the parable is this: The seed is the word of God [concerning eternal salvation]. Those beside the road are the people who have heard; then the devil comes and takes the message [of God] away from their hearts, so that they will not believe [in Me as the Messiah] and be saved. Those on the rocky *soil* are the people who, when they hear, receive and welcome the word with joy; but these have no *firmly grounded* root. They believe for a while, and in time of trial and temptation they fall away [from Me and abandon their faith]. The seed which fell among the thorns, these are the ones who have heard, but as they go on their way they are suffocated with the anxieties and riches and pleasures of this life, and they bring no fruit to maturity. But as for that seed in the good soil, these are the ones who have heard the word with a good and noble heart, and hold on to it tightly, and bear fruit with patience.

An Understandable Version

Now [*the meaning of*] the parable is this: The seed represents the word of God. And those people [*represented by the seed falling*] along side of the road are those who have heard the word [*of God*], but the devil comes and takes away the word from their heart, so that they do not believe it and receive salvation. And those people [*represented by the seed falling*] on rocky ground are those who, upon hearing the word [*of God*], accept it gladly, but since they have no root [*system*], they believe it for [*only*] awhile, and [*then*] in times of trial fall away [*from God*]. And those people [*represented by the seed*] that fell among thorns are the ones who have heard [*the word*], and as they go about their business, they become choked by worry, by money and by worldly pleasures, and produce no mature crop. And those people [*represented by seed falling*] in the fertile soil are those who possess a good and honest heart when they hear the word [*of God*]. They hold on to it and patiently [*continue until they*] produce a crop.

The Expanded Bible

"This is what the ·story [parable] means: The seed is God's ·message [word]. The seed that fell ·beside the road [along the footpath] is like the people who hear God's teaching, but [·then] the devil comes and takes it away from ·them [·their hearts] so they cannot believe it and be saved. The seed that fell on rock is like those who hear God's teaching and ·accept [receive] it ·gladly [·with joy], but they ·don't allow the teaching to go deep into their lives [·have no root]. They believe for a while, but when ·trouble [·a time of temptation/testing] comes, they ·give up [fall away; depart]. The seed that fell among the thorny weeds is like those who hear God's teaching, but they let the ·worries [cares; anxieties], riches, and pleasures of this life ·keep them from growing and producing [·choke/crowd them and they do not produce] ·good [mature; ripe] fruit. And the seed that fell on the good ground is like those who hear ·God's teaching [the word] with good, honest hearts and ·obey [cling/hold to] it and ·patiently [with perseverance] produce good fruit.

Jonathan Mitchell NT

"Now the illustration is this (or: the parable means this): The seed sown is God's Word (Logos; Thought; Idea; Reason; laid-out communication; message).

"Yet those beside the path (road; way) are the folks [who] upon hearing [have] the adversary (the one thrusting something through folks) repeatedly coming, and it (or: he) is constantly (or: habitually) picking up and removing the Word (thought; message) from their hearts – to the end that they would not be delivered (rescued; made healthy and whole; saved), upon trusting and believing.

"Now those upon the rock-mass [are] those who – whenever they should hear – continue welcoming and receiving the Word (thought; idea; message) with joy. And yet, these do not continue having a root. They are folks who continue trusting and believing for a season, and then, during a season (or: within a situation) of testing and trial, they progressively stand off and position themselves away, continuing to withdraw.

"And now the ones falling into the midst of thorns: these are the folks [that] are at one point listening and hearing. And then, under anxieties (cares; worries; concerns) and by wealth and through pleasures (enjoyments; gratifications) of life

(= the daily functions of living and making a living, and the things that crowd our lives), continuing in going their way, they are being progressively choked together and stifled – and then they are not continuing on to the goal of bearing mature fruit (or: are not progressing to bear the finished product).

"But the one within the ideal soil – these are those folks who, at one point listening to and hearing the Word (the thought; the idea; the message; the Logos) within an ideal (beautiful) and good (virtuous) heart, continue holding [it] down within and retaining [it] – and so they continue bearing fruit (producing a harvest) within the midst of a remaining-under, and in union with endurance (or: in union with a persistent endurance which remains under [the task or burden]).

P. Kretzmann Commentary

Now the parable is this: The seed is the Word of God,

Christ's explanation of the parable was brief and simple. The seed of which He speaks is the Word. That shall be strewn, that shall be scattered broadcast again and again, with patient labor.

Those by the wayside are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved.

The first class of hearers are those by the wayside, hearers only. There is not even a chance for the Word to begin its saving influence in their case. The seed is lying on top of the hearts, and the devil takes it away, lest, believing, they should be saved. "Therefore He says that the devil comes and takes the Word from their hearts, lest they should believe and be saved. Which power of the devil not only signifies this, that the hearts, hardened by worldly ideas and life, lose the Word and let it escape, that they never understand it, but also that in the place of the Word of God the devil sends false teachers that tread it down with doctrines of men. For both is here given, that the seed is trodden down on the path and that it is eaten by the birds. "

They on the rock are they which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away

The second class of hearers are those that have a mere veneer, a shallow covering of Christianity. With them the "getting religion" is merely an incident, and they are able to change their profession like their clothes. There is no idea of indoctrination in their case; they are not firmly grounded and rooted in Scriptures. They are violent enthusiasts while it lasts, but the excitement does not last. For a time, and usually a short time, at that, they are prominently identified with the work of the Church. But then their interest flags and departs as suddenly as it came into being. In the time of temptation, when there seems to be danger of suffering for the sake of their convictions, they are no longer among those present. "The second class contains those that accept with joy, but they do not hold out. This is also a great crowd, that hear the Word properly and accept it in its purity, without any sects and schismatics and enthusiasts; they are glad also that they may know the right truth and find how we may be saved without works through faith; also because they have been delivered from the imprisonment of the Law, the conscience, and human doctrine. But when it comes to the battle, that they should on that account suffer harm, contempt, loss of life and goods, then they fall away and deny it all. "

And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

The third class includes such as also hear the Word, in whose hearts the seed finds a proper lodging. But later they, being taken possession of by the cares of riches and the pleasures of life, suffocate, so far as their faith is concerned, and do not bring their fruit to maturity. This is properly called suffocation, for the process is not brought to a climax at once, but takes much time. Very gradually the love of money and the deceitfulness of riches creeps into the heart; or just as unostentatiously the liking for the pleasures of this world takes possession of the mind, until the lingering

spark of faith is extinguished almost without their noticing it. "The third class that hear and accept the Word and yet fall to the wrong side, that is, to the pleasure and ease of this life, also bring forth no fruit according to the Word. And their number is also very large; for though they do not establish heresies, as the first ones, but always have the pure Word, and also are not attacked on the left side by opposition and temptation, yet they fall on the right side, and that is their ruin, that they enjoy peace and good days. Therefore they do not earnestly regard the Word, but become lazy and sink into the care, riches, and lust of this life, that they are without use. "

But that on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.

Only the last class of hearers, in whose case the seed of the Word falls into hearts that have been properly prepared by the preaching of the Law, is of value in the kingdom of God. There the meekness of the knowledge of self is replaced by the nobleness and generousness of the regenerated soul. The Word which they hear they also keep; they hold firmly to its glory and power, and are thus enabled to bring forth fruit well pleasing to God, with all perseverance.

Syndein/Thieme

"Now the parable means this: The seed keeps on being the Word of God. {could He SAY it any clearer?} Now those along the side of the path are the ones who have heard. Then the devil comes and takes away the Word from their hearts {the Truth of what the Word teaches - he deceives them into thinking God does not exist}, so that, having believed, may be saved {salvation is believing in Him}.

{Note: Diabolos means the 'accuser' - the slanderer. And we transliterate it into the 'devil'. It refers to the ruler of this World - Satan. His forces possess certain unbelievers who deceive many in this world into not believing in God. Others are believers and in the Church Age, can not be possessed, but they can be deceived - Satan is the most intelligent creature every created by God - Satan means 'the deceiver'. So, these believers are demon influenced to teach salvation by a thousand various methods, deceiving many from simply believing in God. But these unbelievers have no excuse. God made Himself known to them (we call that the point of God consciousness), and of their free will, they rejected Him.}

Those on the 'large rock' {petra} are the ones who receive the Word with joy {chara} when they hear it . . . but these have no root. They believe {pisteuo} for a while, but in a time of testing {peirasmos} fall away.

{Note: Faith must have an object. For salvation, faith must be in Him. Once saved, always saved. But after salvation, the object becomes His Word. These are the new believers who initially are positive to God, but taking in doctrine day after day after day . . . becomes tiring to them. So, they start missing Bible study . . . until eventually, they say 'bible study does not work' I tried it a month and nothing . . . or I tried it a year and nothing. Anything worthwhile takes MAXIMUM effort. The fight is constant! God and His Word must be first in your priorities}

And, for the seed that fell among the thorns, these are the ones, having heard, go forth and are choked by the worries and riches and pleasures of life, and their fruit {divine good production} absolutely does not {ouk} 'come to fruition' {telesphoreo}.

{Note: As difficult as the test of poverty is, the test of prosperity may even be more difficult. A million dollars is nothing to God. But if He gives it to you, do you have the capacity to truly handle it? You need to have the doctrine resident in your soul first, then If He decides to reward you in this fashion, He will. He knows all. So, He knows the best way to reward each of us - maybe you want fine healthy children, a good home, food on the table, a rewarding career, to be a great soldier, to be a loved mother, on and on. He knows how to reward you best.}

But, in contrast, as for that {the seed} that landed on the good soil {positive volition to His Word also}, these are the ones who, having heard the Word {NOTICE: the study comes FIRST - you must STUDY the WORD to KNOW the Word!}, hold it

fast in an noble/honest/virtuous {kalos} and 'good of intrinsic value' {agathis} 'right lobe'/heart/'mentality of the soul' . . . and bring forth 'divine good production'/fruit {karpophoreo} with steadfast endurance {hupomone - never give up attitude}."

{Note: It is a mistake to take a new believer - say a football star who becomes a believer and push them in front of a crowd to draw attention. It is not fair to this new believer! He needs to take in doctrine, take in doctrine, and GROW in the grace {of God} and KNOWLEDGE of our Lord and Savior Jesus Christ (the bible is the Mind of Christ) . . . FIRST. Then, once spiritually mature, he can bring forth divine good production. Do not get the cart in front of the horse!}

Translation for Translators

So this is the meaning of that parable: The seeds represent God's message. Some people are like the path on which some of the seeds fell. When these people hear God's message, the devil comes and causes them to forget what they have heard. As a result, they do not believe it, and will not be saved { God will not save them}. Some people are like the soil with rock underneath. When they hear God's message, they accept it joyfully. But because it does not penetrate deeply [MET] into their inner beings, they believe it for only a short time. They are like the plants that did not have deep roots. When difficult things happen to them, they stop believing God's message. Some people are like the soil that had roots of thorny weeds in it. They are people who accept God's message, but later on they worry about things, and try to become rich, and enjoy things that give them a lot of pleasure. So they do not become spiritually mature. But some people are like the good soil. They hear God's message and accept it. They become good, honest people, and they continue doing things that please God [MET]."

The Voice

Disciples: What were You trying to say?

Jesus: The kingdom of God contains many secrets.

They keep listening, but do not comprehend;

keep observing, but do not understand. [Isaiah 6:9]

I want you to understand, so here's the interpretation: The voice of God falls on human hearts like seeds scattered across a field. Some people hear that message, but the devil opposes the liberation that would come to them by believing. So he swoops in and steals the message from their hard hearts like birds stealing the seeds from the footpath. Others receive the message enthusiastically, but their vitality is short-lived because the message cannot be deeply rooted in their shallow hearts. In the heat of temptation, their faith withers, like the seeds that sprouted in gravelly soil. A third group hears the message, but as time passes, the daily anxieties, the pursuit of wealth, and life's addicting delights outpace the growth of the message in their hearts. Even if the message blossoms and fruit begins to form, the fruit never fully matures because the thorns choke out the plants' vitality.

But some people hear the message and let it take root deeply in receptive hearts made fertile by honesty and goodness. With patient dependability, they bear good fruit. A portion of v. 9 and all of v. 10 are included for context.

Bible Translations with a Lot of Footnotes:

Disciples' Literal New T.

Jesus Explains The Purpose of Parables And The Meaning of The Sower

And His disciples were asking Him what this parable might mean. And the One said— "It has been given to you to know^[c] the mysteries of the kingdom of God. But I speak in parables to the others in order that while seeing they may not be seeing, and while hearing, they may not be understanding. Now the parable means this: the seed is the word of God. And the people along the road are the ones having heard. Then the devil comes and takes away the word from their heart in order that they may not be saved, having believed. And the people on the bed-rock are ones who are welcoming the word with joy when they hear it. And these do not have a root—

*they are ones who are believing for a time, and are departing^[d] in a time of testing^[e]. And the seed having fallen into the thorns— these *people are* the ones having heard, and while proceeding are being choked by the anxieties^[f] and riches and pleasures of life. And they are not bringing-fruit-to-maturity. And the seed in the good soil— these *people are ones* who, having heard the word in a good and fertile heart, are holding-on-to *it* and bearing-fruit with endurance.*

[c] Luke 8:10 Or, understand.

[d] Luke 8:13 Or, withdrawing.

[e] Luke 8:13 Or, trial.

[f] Luke 8:14 Or, concerns, cares.

NET Bible®

“Now the parable means³⁶ this: The seed is the word of God. Those along the path are the ones who have heard; then the devil³⁷ comes and takes away the word³⁸ from their hearts, so that they may not believe³⁹ and be saved. Those⁴⁰ on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while,⁴¹ but⁴² in a time of testing⁴³ fall away.⁴⁴ As for the seed that⁴⁵ fell among thorns, these are the ones who hear, but⁴⁶ as they go on their way they are choked⁴⁷ by the worries and riches and pleasures of life,⁴⁸ and their fruit does not mature.⁴⁹ But as for the seed that landed on good soil, these are the ones who, after hearing⁵⁰ the word, cling to it⁵¹ with an honest and good⁵² heart, and bear fruit with steadfast endurance.⁵³

³⁶tn Grk “is,” but in this context it is clearly giving an explanation of the parable.

³⁷sn Interestingly, the synoptic parallels each use a different word for the devil here: Matt 13:19 has “the evil one,” while Mark 4:15 has “Satan.” This illustrates the fluidity of the gospel tradition in often using synonyms at the same point of the parallel tradition.

³⁸sn The word of Jesus has the potential to save if it germinates in a person’s heart, something the devil is very much against.

³⁹tn The participle πιστεύσαντες (pisteusante”) has been translated as a finite verb here. It may be regarded as an adverbial participle of attendant circumstance. From a logical standpoint the negative must govern both the participle and the finite verb.

⁴⁰tn Here δέ (de) has not been translated.

⁴¹sn This time of temporary faith represented by the description believe for a while is presented rather tragically in the passage. The seed does not get a chance to do all it can.

⁴²tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

⁴³tn Traditionally, “temptation.” Such a translation puts the emphasis on temptation to sin rather than testing of faith, which is what the context seems to indicate.

⁴⁴sn Fall away. On the idea of falling away and the warnings against it, see 2 Tim 3:1; Heb 3:12; Jer 3:14; Dan 9:9.

⁴⁵tn Grk “What”; the referent (the seed) has been specified in the translation for clarity.

⁴⁶tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

⁴⁷sn That is, their concern for spiritual things is crowded out by material things.

⁴⁸sn On warnings about the dangers of excessive material attachments, described here as the worries and riches and pleasures of life, see Luke 12:12-21; 16:19-31.

⁴⁹tn The verb τελεσφορέω (telesforew) means “to produce mature or ripe fruit” (L&N 23.203). Once again the seed does not reach its goal.

⁵⁰tn The aorist participle ἀκούσαντες (akousante”) has been taken temporally, reflecting action antecedent (prior to) that of the main verb.

⁵¹sn There is a tenacity that is a part of spiritual fruitfulness.

⁵²sn In an ancient context, the qualifier good described the ethical person who possessed integrity. Here it is integrity concerning God’s revelation through Jesus.

⁵³sn Given the pressures noted in the previous soils, bearing fruit takes time (steadfast endurance), just as it does for the farmer. See Jas 1:2-4.

The Spoken English NT

Jesus Explains the Parable of the Farmer Scattering Seed (Mt. 13:18-23; Mk 4:13-20)

But this is the parable. The seed is the messageⁱ of God. The ones along the path are the ones that hear it, then the devil comes and snatches the message from their hearts—that way, they don’t believe it and get saved. Others (the ones on rock) are the ones who gladly accept the message when they hear it, but they don’t have any root. They believe for a while, but when a time of testing comes, they disappear.

The seed that falls into the prickly weeds—that's the people that hear, but as they go along in life, they get suffocated by worries, and money, and life's pleasures. They never get to the point of bearing fruit. But the seed on the good soil—that's everybody who hears the message with a good and faithful heart. These people hold onto it and keep on until they bear fruit.^k

j. This could either mean the message about God or the message spoken by God or both.

k. Lit. "these hold it tight and bear fruit in perseverance."

Wilbur Pickering's New T.

The parable of the soils explained

"Now here is the parable: The seed is the Word of God. Those along the road are those who hear; then the devil comes and takes away the word from their hearts, in order that they not be saved, having believed.³ Those on the rock ledge are the ones who, whenever they hear, receive the word with joy; yet these have no root, who believe for a while and in time of testing fall away.⁴ Now that which fell into the thorns: these are the ones who heard, yet as they go they are choked by cares, riches, and pleasures of life, and bring no fruit to maturity. But that on the good ground: these are the ones who having heard the word with a noble and good heart, hold on to it and produce fruit with perseverance."

(3) The Lord here states a terrible truth: Satan has access to the human mind. See also 2Cor. 4:3–4.

(4) Note that with the exception of those along the road all the seeds germinate—there is life.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"Now this is the <i>[meaning of the]</i> allegory: The seed is the word of God. "Now the <i>[ones]</i> beside the road are the ones hearing, then the Devil comes and snatches away the word from their heart, lest having believed, they are saved. "But the <i>[ones]</i> on the rock <i>[are those]</i> who, whenever they hear, receive the word with joy, and these have no root, who for a time believe, and in time of temptation <i>[or, trial]</i> fall away. "But the <i>[seed]</i> having fallen into the thorns, these are the ones having heard, and going, are choked by anxieties and riches and pleasures of <i>[this]</i> life, and do not produce mature fruit. "But the <i>[seed]</i> in the good ground, these are such who with an upright and good heart, having heard the word, hold <i>[it]</i> fast and bear fruit with patient endurance.</p>
Charles Thomson NT	<p>Now this is the meaning of the parable. The seed is the word of God. By the highway, are meant those hearers out of whose hearts the devil coming, taketh away the word, that they may not believe and be saved. By the rocky ground are meant those who, when they hear the word, receive it with joy; but not having it rooted in them, they are but temporary believers, and in time of trial apostatise. The ground overrun with thorns denoteth them who hear, and who going away are choaked with cares and riches and the pleasurable enjoyments of life, so that they do not bring fruit to perfection. But by the good ground are meant they, who with an honest and good heart, having heard the word, retain it, and perseveringly bring forth fruit.</p>
Context Group Version	<p>Now the parable is this: The seed is the word of God. And those by the wayside are the ones that have heard; then the slanderer {trad. "devil"} comes, and takes away the word from their heart, that they may not trust and be rescued. And those on the rock [are] they who, when they have heard, receive the word with joy; and these have no root, who for awhile trust, and in time of loyalty-testing fall away. And that which fell among the thorns, these are those that have heard, and as they go on their way they are choked with anxieties and riches and pleasures of [this] life, and bring no fruit to completion. And that in the good ground, these are such as in an</p>

honest and good heart, having heard the word, hold it fast, and bring out fruit with patience.

Modern English Version

The Parable of the Sower Explained

“Now the parable means this: The seed is the word of God. Those along the path are those who hear. Then comes the devil, who takes away the word from their hearts, lest they should believe and be saved. Those on the rock are the ones who, when they hear the word, receive it with joy. But these have no root, for they believe for a while, then in the time of temptation fall away. That which fell among thorns are those who, when they have heard, go out and are choked with the cares and riches and pleasures of this life, and bring no fruit to maturity. But the seed on the good ground are those who, having heard the word, keep it in an honest and good heart and bear fruit with patience.

New American Standard B.

“Now the parable is this: the seed is the word of God. Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. Those on the rocky *soil* are those who, when they hear, receive the word with joy; and these have no *firm* root; they believe [Lit *who believe*] for a while, and in time of temptation fall away. The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of *this* life, and bring no fruit to maturity. But the *seed* in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance [Or *steadfastness*].

Niobi Study Bible

The Parable of the Sower Explained (the Meaning of it)

Now the parable is this: The seed is the Word of God . Those by the wayside are they that hear; then comes the devil and takes away the Word out of their hearts, lest they should believe and be saved. The seed on the rock are they that, when they hear, receive the Word with joy, but they have no root: they for a while believe, and in time of temptation fall away. And that which fell among thorns are they that, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they that, in an honest and good heart, having heard the Word, keep it and bring forth fruit with patience.

A Voice in the Wilderness

Now the parable is this: The seed is the Word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the Word out of their hearts, that they should not believe and be saved. And the ones on the rock are those who, when they hear, receive the Word with joy; and these have no root, who believe for a while and in time of trial draw back away. And the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the Word with an honest and good heart, keep it and bear fruit with steadfastness.

Young’s Updated LT

‘And this is the simile: The seed is the word of God, and those beside the way are those hearing, then cometh the Devil, and taketh up the word from their heart, lest having believed, they may be saved.

‘And those upon the rock: They who, when they may hear, with joy do receive the word, and these have no root, who for a time believe, and in time of temptation fall away.

‘And that which fell to the thorns: These are they who have heard, and going forth, through anxieties, and riches, and pleasures of life, are choked, and bear not to completion.

‘And that in the good ground: These are they, who in an upright and good heart, having heard the word, do retain it , and bear fruit in continuance.

The gist of this passage:

Jesus explains the parable, and what the 4 different *seed* situations are.

Luke 8:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autê (αὐτή) [pronounced <i>ow-TAY</i>]	<i>she, her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
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)
parabolê (παραβολή) [pronounced <i>par-ab-ol- AY</i>]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun; genitive/ablative case	Strong's #3850

Translation: Now this is [an explanation for] the parable:...

Jesus spoke this parable to a crowd of people. However, clearly many people did not understand what He taught. In fact, His disciples came up to Him and asked for an explanation. The very tenor of the previous verse suggests that this explanation was given to the Lord's inner circle; that this was done privately (this inner circle was more than just the twelve and a few women).

So Jesus says, "This is what the parable means..."

Luke 8:11b			
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
sporos (σπόρος) [pronounced <i>SPOR- oss</i>]	<i>a sowing, a scattering [of seed]; seed (used in sowing)</i>	masculine singular noun; nominative case	Strong's #4703
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 8:11b			
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
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, nominative case	Strong's #3056
του (του) [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

Translation: ...the seed is the Word of God.

The entire parable was about how a farmer was sowing seed, and he threw the seed out along the road, where the soil was compacted. Carts or cattle or whatever either crushed that seed, or birds came and ate it. Some seed was tossed out upon rocky soil, and there was no place for the seed to take root. It might germinate due to a little rain or a mist in the morning, and it then begin to spring up, but there were no roots because there was no place for the roots to go. A portion of plant might spring up, but it would be very temporary and it would die out. The farmer threw some of his seed among the briars and brambles, so that the seed took root and it began to grow, but it was growing among all of these briars which choked it out. It had no space of its own wherein to grow. Finally, the farmer threw some seed onto some good soil, and the seed grew and produced a large amount of produce—an amazing amount.

Jesus begins by telling His disciples the key to this parable: this seed being scattered is the Word of God.

The Word of God can be the gospel of Jesus Christ (**believe in the Lord Jesus Christ and you will be saved**); or it can be the word of truth (that is, Bible doctrine). The explanation for each place that the seed is sown may focus on one or the other.

Luke 8:11 **Now this is [an explanation for] the parable: the seed is the Word of God.** (Kukis mostly literal translation)

First, Jesus defines exactly the key element of the parable.

Luke 8:12a			
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

Luke 8:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced ho- DOSS]	<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
eisi (εἰσί) [pronounced i-SEE]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
akoúô (ἀκούω) [pronounced ah-KOO- oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191

Translation: The seed [scattered] along the way are those who [at first] hear [the Word of God].

Jesus explains the first circumstance, of the seed which is scattered along the way (on the road). This represents the first group of people who hear the Word of God being taught.

At this point, it is apparent that Jesus is talking about His audience, about the people who are coming and listening to Him. He is teaching the Word of God and the people who have come and listen are represented by four kinds of soil.

A portion of the Lord's audience who hear Him teach the word are like roads and pathways where the seed is thrown—there is no place for the seed to go and there is no moisture.

Luke 8:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eita (εἴτα) [pronounced Ī-tah]	<i>then, next, after that (-ward); furthermore, moreover</i>	adverb; a particle of succession	Strong's #1534
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, present (deponent) middle/passive indicative	Strong's #2064

Luke 8:12b			
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
diabolos (διάβολος) [pronounced dee-AB-ol-oss]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); nominative case	Strong's #1228
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
airō (αἴρω) [pronounced ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, present active indicative	Strong's #142
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
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, accusative case	Strong's #3056
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
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

Translation: [But] then the devil goes out and takes the word away from their hearts...

The devil goes out and he takes the word away from their hearts. No explanation is given here as to how this is done or by what means Satan is able to do this, but in some way, when someone hears the Word of God and their heart is hard, they either do not hear it, do not perceive what it says, so that, at some point, it is gone. The content of what they hear may remain with them for a few minutes or even hours, but, at some point, it is no longer with them.

A good modern-day example of this is, there are Facebook pages where there are debates between atheists and Christians. Now, how often have these atheists been exposed to the gospel? Maybe several times a week

(depending upon how often they come to this page—some spend hours on this page). Nevertheless, they will post memes and arguments which do not deal with the actual gospel of Jesus Christ. Most of them present hell as a place where bad people go. They often present Christians as people who are trying really, really hard to be good so that they are not cast into hell.

So many of them have to have heard, *believe in Jesus and you are saved*; and yet they continue to reference heaven and hell as places for good and bad people, respectively, in the Christian religion.

Luke 8:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
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
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, aorist active participle; nominative case	Strong's #4100
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	3 rd person plural, aorist passive subjunctive	Strong's #4982

Translation: ...so that they do not believe and [as a result, they] are not saved.

Just as there is no soil along the road where the seed can take hold and grow, there is no place in the hardened heart for the Word of God to take root and grow. And this information given just goes away.

In the Word of God, there is the gospel information that one might believe in Jesus and be saved; but that information (the word) is taken away from the person, so that they may not believe it.

The exact mechanics are not explained here, but they are explained elsewhere in the Bible. Is this a natural process where spiritual information is simply rejected by the heart and leaves the consciousness; or is there an actual process by which it can be removed by a third party (Satan)? This sounds as if there is a way that Satan might remove this information from the soul of a man.

I do not want to speculate too far on this, but when the unbeliever hears the gospel, God the Holy Spirit makes that information real to the hearer over some period of time—how long is that time? A few minutes or hours?

Whereas, I do not like to take personal experience to solve a theological problem, but when I heard the gospel and it caught my ear, it did not make any sense because the person who gave me the gospel made little sense. However a few days or weeks later, I was really unhappy with my life and I began to look at the book of John (this was probably in the Bible which my parents bought for me when I was a kid). Was the gospel information given me—all jumbled up as it was—still with me? How did I happen to be looking at the book of John? This all took place over 50 years ago, so I only vaguely recall those two events and somehow connect them. In any case, when I read, "Believe on the Lord Jesus Christ and you will be saved," I called God out on this verse and said, "Okay, I claim this; I stand on this." (I do not recall the exact words that I thought or said.) I was 21 years old when this took place; and I am 72 years old today. There was a period of time during which, I knew I had to make some kind of decision; and reading the first few chapters of the book of John told me that Jesus was the key to this decision.

I think what we might conclude is, the Holy Spirit makes the gospel information that we hear real (this is not evaluated by our own carnal nature, as **the natural man cannot receive the things of the Spirit**). So, when hearing the gospel, there is apparently a window during which we can ponder what we have just heard and believe or not believe. There is a point of time where the Holy Spirit stops functioning as a **human spirit**, and that time window closes. Is Satan made aware of when this takes place? Does he petition (or does a demon petition) to remove the Holy Spirit from the person who has just heard the gospel? I would give a tentative yes to each of those questions.

Luke 8:12 **[But] then the devil goes out and takes the word away from their hearts so that they do not believe and [as a result, they] are not saved.** (Kukis mostly literal translation)

In the first case, the seed is the gospel of Jesus Christ. The unbeliever hears it and the Holy Spirit allows this information to be heard and understood. However, there is a limited window of opportunity. Exactly how Satan figures into this picture is unclear. Is he allowed to influence the hearer of the gospel? Does he petition God to remove this knowledge?

So the unbeliever hears the gospel message, but his heart is hardened (from a build up of scar tissue) and he rejects it. The spiritual information remains in the thinking of this person for a limited amount of time. Maybe a few minutes; maybe even a few days. However, it does disappear after a time.

In other words, there is an expiration date on spiritual truth for those who do not believe it.



Luke 8:11–12 (NLT) (a graphic); from [heart Light](#); accessed February 23, 2023.

Luke 8:13a			
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
epí (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Luke 8:13a			
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
petra (πέτρα) [pronounced PEHT-ra]	<i>a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul</i>	feminine singular noun; genitive/ablative case	Strong's #4073

Translation: The seed [which falls] upon the rocky soil:...

Case #2 is where the seed falls upon rocky soil. So, there is no place for the roots to go. Even if the plant can take some sort of root, the compacted soil and rock cannot take enough root for the plant to grow properly.

Luke 8:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoɪ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, aorist active subjunctive	Strong's #191
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
dechomai (δέχομαι) [pronounced DEKH-om-ahee]	<i>to receive, to accept; to take</i>	3 rd person plural, present (deponent) middle/passive indicative	Strong's #1209
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

Luke 8:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, accusative case	Strong's #3056

Translation: ...[these are those] who, when they receive the word, they hear with joy;...

This is analogous to the person who hears the Word of God and they receive it with great joy. So, this is a person who has heard the gospel and they believe and they are saved.

Luke 8:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
rhiza (ρίζα) [pronounced HRID-zah]	<i>a root; that which like a root springs from a root, a sprout, shoot; metaphorically offspring, progeny</i>	feminine singular noun; genitive/ablative case	Strong's #4491
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, present active indicative	Strong's #2192

Translation: ...but these things shot up from a root that cannot hold onto [the soil].

However, such a person does not allow anything more to take root in their soul. So, for a period of time—a few days, a few weeks or even months—this person has believed and they are enthusiastic and they might go to church or join some Christian organization of some sort; but there is no more spiritual information being taken in and believed. So the plant may spring up, but without a root system to sustain it, it quickly dies.

Luke 8:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced ho]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739

Luke 8:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
καιρός (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun; accusative case	Strong's #2540
πιστεύô (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person plural, present active indicative	Strong's #4100

Translation: [There is] a time when they believe,...

So, for such a person, there is a time frame during which they believe. A person who has believed the gospel of Jesus Christ is saved, and saved forever, and has a permanent place in heaven. However, salvation does not insure that we will become a great Christian or even a mediocre Christian.

Luke 8:13e			
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, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
καιρός (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2540
πειρασμός (πειρασμός) [pronounced <i>pie-rah-MOSS</i>]	<i>temptation, provocation, solicitation; testing; a putting to proof (by experiment [of good])</i>	masculine singular noun; genitive/ablative case	Strong's #3986
απιστήμι (ἀφίστημι) [pronounced <i>af-IS-tay-mee</i>]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	3 rd person plural, present (deponent) middle/passive indicative	Strong's #868

Translation: ...but in a time of temptation [or, provocation, solicitation or testing], they depart [from the word].

Such a believer has no roots for his faith. He may hear spiritual information, but he chooses to ignore it or set it aside or reject it.

When you plant a plant, you are to dig out a very large area around where it will go, and you will break the soil up. If you have a plant in a 4" pot, you do not dig a 4" hole in the ground, just large enough for the plant, and put it

in. You might dig 1–2' around and down, break up that soil, and then plant the plant. This is so the roots are able to break through the soil. If the roots are not healthy, the plant is not healthy. If the roots have a place to go, they will spread out and take in nourishment. This will give the plant strength.

So, the person who at first received the Word of God with gladness, peels off and goes his own way. They did not put down any roots. Now, the person may continue to remember the gospel and remember that they are saved—but that is the full extent of their **Christian life**.

Luke 8:13 The seed [which falls] upon the rocky soil: [these are those] who, when they receive the word, they hear with joy; but these things shot up from a root that cannot hold onto [the soil]. [There is] a time when they believe, but in a time of temptation, they depart [from the word]. (Kukis mostly literal translation)

This is the person who hears the gospel and believes it; but it takes no root. That is, they can be saved, but they do not learn additional material in order to anchor the original information down into their soul. Therefore, they can enter into a time of testing and lose it all (they are still saved, but they may not even know that).

Recently, we made mention of the Exodus generation. They were all saved, they all followed Moses out of Egypt; but, they never adjusted after that. They did not understand logistical grace; they did not understand God's plan for Israel; they did not adhere to the Law of God. Bible doctrine took no root in their souls. The seed fell upon rocky soil, and there was no place for it to take root.

Luke 8:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular 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
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
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
akantha (ἄκανθα) [pronounced AK-an-thah]	thorn, bramble; bush, brier, a thorny plant	feminine plural noun; accusative case	Strong's #173
riptō (πίπτω) [pronounced PIHP-toh]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	neuter singular, aorist active participle; nominative case	Strong's #4098

Translation: The [seed] which fell into the thorns:...

The third case is where the seed is thrown into a mess of thorns (or briars and brambles). The seed will take root, it will grow, but it will grow up along with these additional, non-productive plants.

Luke 8:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὔτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
eisi (εἰσί) [pronounced i-SEE]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191

Translation: ...these are the ones who hear [the word],...

So, this group hears the word. Now, apparently they hear the gospel and believe, because they grow.

Luke 8:14c			
Greek/Pronunciation 14c	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
merimna (μέριμνα) [pronounced MER-ihm-nah]	<i>care, anxiety, worry; solicitude</i>	feminine plural noun, genitive/ablative case	Strong's #3308
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ploutos (πλοῦτος) [pronounced PLOO-toss]	<i>riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i>	masculine singular noun, genitive/ablative case	Strong's #4149
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hêdonê (ἡδονή) [pronounced hay-dohn-AY]	<i>sensual delight; (by implication) desire, lust, pleasure</i>	feminine plural noun, genitive/ablative case	Strong's #2237

Luke 8:14c			
Greek/Pronunciation 14c	Common English Meanings	Notes/Morphology	Strong's Number
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
bios (βίος) [pronounced BEE-oss]	<i>life, living; present state of existence; life extensively; the period or course of life; that by which life is sustained, resources, wealth, goods</i>	masculine singular noun, genitive/ablative case	Strong's #979
poreuomai (πορεύομαι) [pronounced po-ROO- oh-my]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, present (deponent) passive participle; nominative case	Strong's #4198
sumpnigō (σμπνίγω) [pronounced soom- PNEE-goh]	<i>to choke (completely, utterly); metaphorically the seed of the divine word sown in the mind; to press round or throng one so as almost to suffocate him; to strangle completely, that is, (literally) to drown, or (figuratively) to crowd</i>	3 rd person plural, present passive indicative	Strong's #4846

Translation: ...but worries or prosperity or lusts in life [gain their attention], so that they depart [from that word]...

But this person, who has heard the gospel and believes, and possibly even experiences some limited spiritual growth, is also faced with worries and problems; or they enjoy some prosperity and they have a lot of money or things (or this prosperity might mean a good wife and family); or they face these lusts in their lives—lusts for money, for sex, for alcohol, for drugs, for power—and these things are too much for the young believer. The believer may experience some spiritual growth, but these other things come into his life and choke off his **positive volition**.

Bible class night comes up, and he is too tired; or, he meets a very attractive woman and he pursues her that night, taking her out on a date instead. Or, personal problems become difficult to deal with, and he is too depressed to go to church (and I am giving whatever church the benefit of the doubt, that actual spiritual growth is occurring at his church²¹). Perhaps, it is the weekend and he takes his family on a vacation, so that they all skip church. The things of life simply spring up and take the place of his interest in spiritual things.

Luke 8:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

²¹ Maybe it is and maybe it isn't.

Luke 8:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
telesphoreô (τελεσφορέω) [pronounced <i>tehl-ehs- for-EH-oh</i>]	<i>to bring to (perfection or) maturity [used for of fruits; of pregnant women; of animals bringing their young to maturity], to bear to completion, to ripen</i>	3 rd person plural, present active indicative	Strong's #5052

This word is only found here in the New Testament.

Translation: ...and do not bear any fruit.

As a result, the plant does not bear any fruit. So, we are talking about someone who is saved—they heard the gospel and they believed—and, perhaps, they have even experienced some spiritual growth. However, the things of life choke out this person's spiritual life so that he does not grow spiritually. No spiritual growth means no production (you cannot produce good fruit until you have become a mature plant).

Luke 8:14 The [seed] which fell into the thorns: these are the ones who hear [the word], but worries or prosperity or lusts in life [gain their attention], so that they depart [from that word] and do not bear any fruit. (Kukis mostly literal translation)

There is the person who believes the gospel. They hear it and they believe it. But, they either have a lot of stuff going on or a lot of other things in their mind. At some point, everything in their life chokes out the truth, whether it be the gospel message, Bible doctrine or divine establishment thinking. They could be saved, but they no longer realize this. Or they may even continue their lives having some knowledge of their salvation, but the things of life completely choke out the teaching of Bible doctrine. As a result, their spiritual growth is minimal.

Next lesson is when the seed falls on good soil.

We have been studying this parable which Jesus gave and His disciples did not understand.

"A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. And some fell on the rock, and as it grew up, it withered away, because it had no moisture. And some fell among thorns, and the thorns grew up with it and choked it. And some fell into good soil and grew and yielded a hundredfold." As He said these things, He called out, "He who has ears to hear, let him hear." (Luke 8:5–8; ESV; capitalized)

We have covered the first three types of soil. Now we will study the fourth type of soil.

Luke 8:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular 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
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 8:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	feminine singular adjective, dative, locative or instrumental case	Strong's #2570
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1093

Translation: [Finally] the seed [which was planted] in the good soil:...

The final example given by Jesus is the seed which finds its way into good soil.

Luke 8:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
eisi (εἰσί) [pronounced i-SEE]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
hoitines (οἵτινες) [pronounced HOIT-eeen-ehs]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative	Strong's #3748
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	feminine singular adjective, dative, locative or instrumental case	Strong's #2570

Luke 8:15b			
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, along with</i>	conjunction	Strong's #2532
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>(intrinsic) good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #18
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
katechō (κατέχω) [pronounced <i>kaht-EH-khoh</i>]	<i>to hold in a firm grasp, to have in full and secure possession; to have clear title to</i>	3 rd person plural, present active indicative	Strong's #2722

Translation: ...these are [those] with virtuous and good hearts. They hear the word [and] hold onto [it],...

Jesus speaks of their hearts as being virtuous and good. The first word that describes the heart is kalos (καλός) [pronounced *kal-OSS*], which means, *good (literally or morally), that is, valuable or virtuous*. Strong's #2570. So first, the heart must be righteous. That is, the person must have imputed righteousness. This takes place when the person believes in Jesus Christ. God imputes righteousness to that person's soul. This is what is known as a **judicial imputation**. There is no natural home or target for God's righteousness in our souls. Therefore, what is imputed (God's righteousness) can only take place on the basis of our volition (which is expressed when we believe in the Lord). Furthermore, a judicial imputation may not violate God's essence. In other words, God cannot impute righteousness to us simply because He loves us and he wants to do that.

The reason that God is able to impute His righteousness to us is because His Son accepted the judicial imputation of our sins when He was on the cross. There was no natural home or target in the Lord for our sins. He did not have a **sin nature**; He had never committed any personal sins; and **Adam's original sin** was not imputed to Him *at birth* because there was no place for it to go (we are born with the natural target or home for Adam's original sin: we have a genetically formed sin nature, inherited from our fathers).

Now, for our sins to be imputed to Jesus, the Lord had to accept them. Jesus had to make the decision to take on our sins and the punishment for them (the volition of the recipient is always necessary for a judicial imputation). This does not violate the essence of God, because these sins were imputed to the

Lord's humanity. Our sins could not be imputed to His Deity, because that would violate His essence as God. The Lord's Deity could not accept our sins.

Luke 8:15b ...this refers to those who have righteous hearts which are in fellowship (and are, therefore, good). (Kukis paraphrase)

The second word used to describe our hearts is agathos (ἀγαθός) [pronounced *ag-ath-OSS*], which refers to (*intrinsic*) good, benefit; upright, honourable. Strong's #18. In other words, the heart must be receptive to spiritual information (not all believers automatically desire spiritual information). This is a person who has positive volition toward the Word of God.

Furthermore, we cannot take in the Word of God when out of **fellowship**. It can only come to us while in fellowship. Agathos is a word used to describe the believer in fellowship.

No matter what your personal weaknesses, you can **rebound** (name your sins to God), as a believer, and be filled with the Spirit; and then you can exercise positive volition toward the Word of God. As you take in more and more Bible doctrine, you grow and you begin to push away these other things of life. This does not mean that you reject your family or quit your job; it simply means that, you put yourself in a place to hear the Word of God being taught and you believe it. As you grow spiritually, God begins to change your heart (that is, your thinking) with the infusion of Bible doctrine.

Luke 8:15a-b [Finally] the seed [which was planted] in the good soil: these are [those] with virtuous and good hearts. hear the word and hold onto [it],... (Kukis mostly literal translation)

Summing up, to be good soil, you must first have God's imputed righteousness; you must be in fellowship; and then you must be positive toward the teaching of the Word of God.

This is analogous to the plant which is in good soil and it sends its roots down into that rich, well-watered soil. The end result is, it grows and it bears fruit.

Luke 8:15c			
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, along with</i>	conjunction	Strong's #2532
καρποφορέω (καρποφορέω) [pronounced <i>kahr-pohf-EH-oh</i>]	<i>to bear fruit; to bear, bring forth (fruit, deeds); to bear fruit of one's self</i>	3 rd person plural, present active indicative	Strong's #2592
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ὑπομονή (ὑπομονή) [pronounced <i>hoop-ohm-ohh-AY</i>]	<i>steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5281

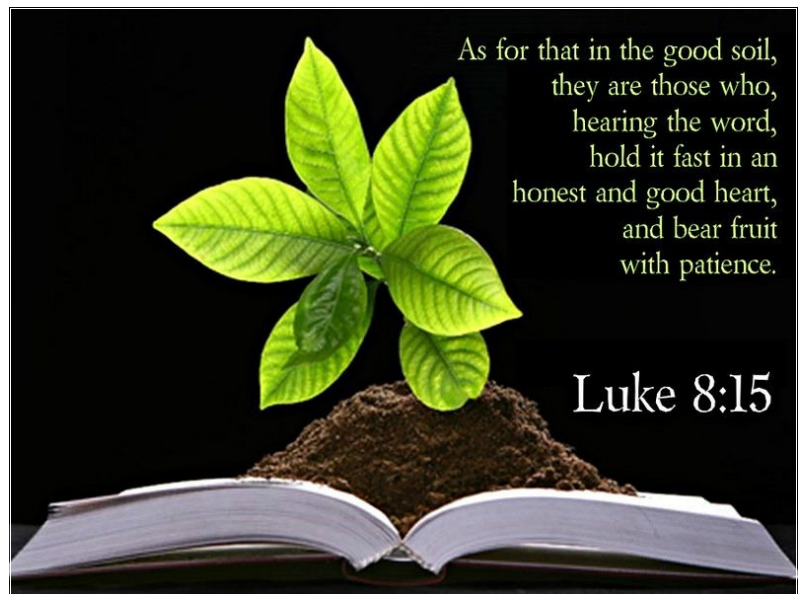
Translation: ...so that they bear fruit with endurance [or, constancy].

The key word here is the feminine singular noun *hupomonē* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*], which means, *steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose*. Strong's #5281. This fruit bearing does not happen overnight; maybe not in a year; maybe not in five or ten years. But you stay with it, with patience and endurance, keeping relaxed mental attitude under pressure.

Such a plant produces a hundredfold. Here, Jesus speaks of such a person as producing fruit with endurance or constancy. They produce fruit with consistency, regardless of the problems which they face. Regardless of life being good or difficult, they still produce fruit (which is spiritual production). What sort of fruit that is, we don't know—it is different for all believers. Perhaps they speak to many friends, giving them the gospel and their friends believe. Perhaps they end up teaching the Word of God and people grow from that. Perhaps they give money, and by this, many are blessed. Perhaps they become prayer warriors and their prayers provide a way for others to move forward. Every believer is different and important in the plan of God. Many mature believers may fight the spiritual war on two or more fronts, but nobody does it all.

Luke 8:15 (ESV) (a graphic); from [Pinterest.com](https://www.pinterest.com); accessed February 23, 2023.

Just as a football team has many players, all of whom have different positions and different responsibilities. Not every person is a quarterback; not every person is a center. Such a football team, even if it had the 12 best quarterbacks in the league, without blockers, without a center, without the lineman, that team is going nowhere. The same is true of the Christian life. We do not all have the same gifts; we do not all do that same things. We do not do "X" and then frown upon people who are not also doing "X." They might do "Y" or "Z." Furthermore, "X" may be something which is very public and very visible; whereas, "Y" and "Z" are not. Every believer needs to grow and then work out the function of his gift before God. Furthermore, we (should) function as a team.



Luke 8:15 [Finally] the seed [which was planted] in the good soil: these are [those] with virtuous and good hearts. hear the word and hold onto [it], so that they bear fruit with endurance. (Kukis mostly literal translation)

Spiritual growth and production take a long time. We simply need to be patient and stick with it.

Luke 8:11–15 Now this is [an explanation for] the parable: the seed is the Word of God. The seed [scattered] along the way are those who [at first] hear [the Word of God]. [But] then the devil goes out and takes the word away from their hearts so that they do not believe and [as a result, they] are not saved. The seed [which falls] upon the rocky soil: [these are those] who, when they receive the word, they hear with joy; but these things shot up from a root that cannot hold onto [the soil]. [There is] a time when they believe, but in a time of temptation [or, provocation, solicitation or testing], they depart [from the word]. The [seed] which fell into the thorns: these are the ones who hear [the word], but worries or prosperity or lusts in life [gain their attention], so that they depart [from that word] and do not bear any fruit. [Finally] the seed [which was planted] in the good soil: these are [those] with virtuous and good hearts. They hear the word [and] hold onto [it], so that they bear fruit with endurance [or, constancy]. (Kukis mostly literal translation)

Luke 8:11–15 Now, allow Me explain this parable to you. There are four different places where the seed might fall. The seed which falls along the road side illustrates the following: these are people who hear the Word of God,

but Satan comes and takes the word away from their consciousness, so that they will not believe it and be saved. Okay, now consider the seed planted in rocky soil: these are people who receive the Word of God with great joy, but they have no roots, so their enthusiasm does not carry them, and they become spinoff believers. The seed thrown in with the thorns illustrates this truth: there is a time when they believe; but later on, they face worries, difficulties, lusts or even prosperity, and these things serve to choke them off from the doctrine, so that they do not bear any fruit. But, there is also the soil that is good. This refers to those who have righteous hearts which are in fellowship (and are, therefore, good). As a result, these believers hear the word and they hold onto it; and, as a result, they bear enduring fruit. (Kukis paraphrase)

It should always be considered that Jesus may have taught the same information and the same parallels at different times. However, one of the constants of this particular set of stories is, the disciples ask Jesus to explain the parable to them. Although this could still be a set of different incidents, that fact alone suggests that these 3 narratives are all about the same incident.

This is one of those doctrines that you should read only if textual differences and similarities interest you. Otherwise, it may be quite the boring slog. On the other hand, you may enjoy comparing the texts side-by-side, simply out of curiosity.

At this point, let's look at all 3 accounts of what might be a recording of the same parable and its meaning. The ESV; capitalized will be used below. I have changed some of its formatting.

A Farmer Sows Seed—Recorded by the 3 Synoptic Gospel Writers

Matthew	Mark	Luke
The parable:		
Matthew 13:1–2 <i>That same day Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach.</i>	Mark 4:1 <i>Again He began to teach beside the sea. And a very large crowd gathered about him, so that He got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land.</i>	Luke 8:4a <i>And when a great crowd was gathering and people from town after town came to Him,..</i>
Matthew and Peter would have been on that boat with Jesus, so they would remember this (Mark appears to have written his gospel based mostly on the memories of Peter). Luke interviewed many people for his gospel, and whoever remembered this incident was more impressed by what was said and how many came to hear the Lord.		
Matthew 13:3a <i>And He told them many things in parables, saying:...</i>	Mark 4:2 <i>And He was teaching them many things in parables, and in his teaching he said to them:...</i>	Luke 8:4b <i>...He said in a parable,...</i>
We are in the section of Luke where we have many of the Lord's teachings, but they are presented without a chronological anchor.		
Matthew 13:3b–4 <i>..."A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them.</i>	Mark 4:3–4 <i>..."Listen! Behold, a sower went out to sow. And as he sowed, some seed fell along the path, and the birds came and devoured it.</i>	Luke 8:5 <i>..."A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.</i>
The word <i>seed</i> (s) occurs only in Luke. I know you see the words <i>seed</i> and <i>seeds</i> in Mark and Matthew, but those words are not actually there in the Greek.		
Only Luke speaks of the seed being possibly trampled underfoot.		

A Farmer Sows Seed—Recorded by the 3 Synoptic Gospel Writers

Matthew

Mark

Luke

The primary difference between these passages is the final word, which is plural in Matthew, and singular in Mark and Luke. The verb *to fall* is a 3rd person singular, aorist active indicative in all 3 gospels.

The difference between that final word is the 3rd person neuter plural personal pronoun; accusative case *autá* (αὐτά) [pronounced *ow-TAH*] as over against 3rd person neuter singular pronoun; accusative case *auto* (αὐτό) [pronounced *ow-TOH*]; and this comes down to a single letter, which certainly could have been miscopied in Matthew.

Matthew 13:5–6 *Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away.*

Mark 4:5–6 *Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. And when the sun rose, it was scorched, and since it had no root, it withered away.*

Luke 8:6 *And some fell on the rock, and as it grew up, it withered away, because it had no moisture.*

Here and elsewhere, there is a lot of additional text found in Matthew and Mark; this does not mean that the quotation in Luke is wrong; it is simply edited by the person telling Luke what he heard.

In the English, consistency is often retained, so the English of Matthew often has plural verbs to go along with the word *seeds* (actually, to go along with the word *them* from v. 4). However, *to spring up* and *to wither away* are both 3rd person singular verbs in the Greek of all 3 gospels. Now, to be clear, I am not doing a word by word examination here; just looked at a few key verbs and seeing how they compare. The word *seed (s)* does not occur in any of the gospels here.

Matthew 13:7 *Other seeds fell among thorns, and the thorns grew up and choked them.*

Mark 4:7 *Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain.*

Luke 8:7 *And some fell among thorns, and the thorns grew up with it and choked it.*

The primary difference is the pronoun (*them* in Matthew; and *it* in Mark and Luke). The word *seed (s)* is not found in any of the gospels. A single mistake in Matthew could have resulted in several words being changed in order to match up with the plural.

Another option is, Jesus could have given this parable twice; and the second time around, the disciples began to ask Jesus questions about it (in the gospels, we have the parable, the question *why parables*, and the question *what did this parable mean?*).

Matthew 13:8 *Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty.*

Mark 4:8 *And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold."*

Luke 8:8a *And some fell into good soil and grew and yielded a hundredfold."*

The word *seeds* is not found in any of the gospels. There is a different pronoun found in Luke than Mark and Matthew (at the very beginning), but the verb *to fall* is the 3rd person singular, aorist active indicative in all 3 gospels.

Matthew 13:9 *He who has ears, let him hear."*

Mark 4:9 *And He said, "He who has ears to hear, let him hear."*

Luke 8:8b *As He said these things, he called out, "He who has ears to hear, let him hear."*

The disciples then ask Him, "What do you teach using parables?"

A Farmer Sows Seed—Recorded by the 3 Synoptic Gospel Writers

Matthew	Mark	Luke
Matthew 13:10 Then the disciples came and said to Him, "Why do you speak to them in parables?"	Mark 4:10 And when He was alone, those around Him with the twelve asked Him about the parables.	Luke 8:9 And when His disciples asked Him what this parable meant,...
When it comes to narrative, we are not very worried about the words matching up, because two people can describe the same thing using different words. However, when it comes to a quotation of Jesus speaking, the text should line up closely.		
Mark's passage confirms my feeling that the disciples approached Jesus after the crowds had gone, and they asked Him about this parable.		
Note that the disciples ask one question in Matthew and a different question in Luke. This could suggest that this may have been different events (same parable given twice). However, I think that two questions were asked of Jesus.		
We would expect Luke's recollection of the explanation for this parable to be the shortest of the three, as he was not there but recording this information from someone else. So it went through two minds before it got to the gospel record.		
Matthew 13:11–13 And He answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.	Mark 4:11–12 And He said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven."	Luke 8:10 ...He said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.'
Matthew will clearly remember this incident in more detail than Peter does. The lack of text here with Luke suggests that he got a much more abbreviated account of this sermon.		
When R. B. Thieme III taught the <i>Life of Christ</i> series, he often combined the parallel gospel accounts into a single narrative. This section in the midst of the parable and its meaning cries out to be combined into a single narrative.		
	Mark 4:13 And He said to them, "Do you not understand this parable? How then will you understand all the parables?"	
Matthew 13:14 Indeed, in their case the prophecy of Isaiah is fulfilled that says: "You will indeed hear but never understand, and you will indeed see but never perceive."		

A Farmer Sows Seed—Recorded by the 3 Synoptic Gospel Writers

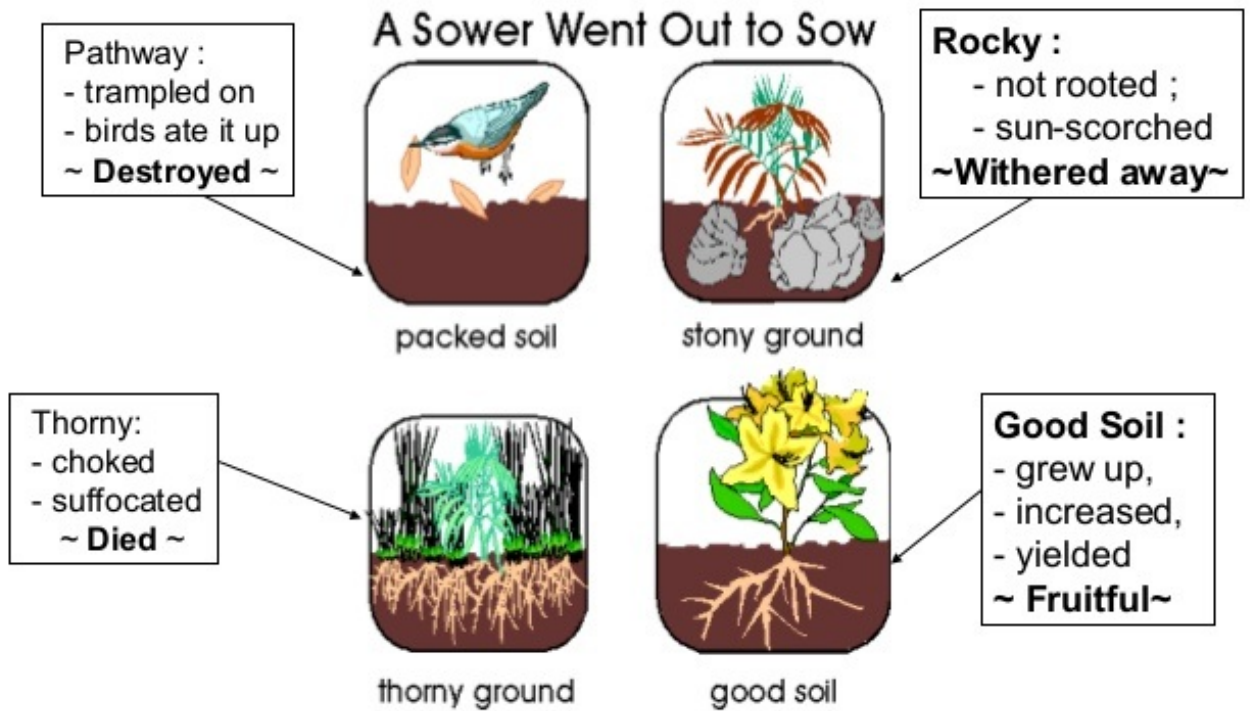
Matthew	Mark	Luke
<p>Matthew 13:15 For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'</p>		
<p>Matthew 13:16–17 But blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.</p>		
<p>Jesus is fulfilling the greatest prophecies written in the Old Testament.</p>		
<p>Now Jesus explains what this parable means.</p>		
<p>Matthew 13:18–19 "Hear then the parable of the sower: When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path.</p>	<p>Mark 4:14–15 The sower sows the word. And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them.</p>	<p>Luke 8:11–12 Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.</p>
<p>Matthew 13:20 As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy,...</p>	<p>Mark 4:16 And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy.</p>	<p>Luke 8:13a And the ones on the rock are those who, when they hear the word, receive it with joy.</p>
<p>Initially, the person who hears this is on positive signals. They appear to want to know more.</p>		
<p>Matthew 13:21 ...yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.</p>	<p>Mark 4:17 And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away.</p>	<p>Luke 8:13b But these have no root; they believe for a while, and in time of testing fall away.</p>
<p>When the seed is sown among thorns, there is also some positive response to the Word of God at first:</p>		

A Farmer Sows Seed—Recorded by the 3 Synoptic Gospel Writers

Matthew	Mark	Luke
<p>Matthew 13:22 As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.</p>	<p>Mark 4:18–19 And others are the ones sown among thorns. They are those who hear the word, but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful.</p>	<p>Luke 8:14 And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.</p>
<p>For the fourth soil, the believer is positive; he remains positive; and there is a great result.</p>		
<p>Matthew 13:23 As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."</p>	<p>Mark 4:20 But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold."</p>	<p>Luke 8:15 As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.</p>
<p>Interestingly enough, there are more differences in the ESV English translation than there appears to be in the Greek text. However, I did not point out each and every difference; nor did I go through the Greek texts word-by-word.</p>		
<p>That 3 gospel writers would include this parable suggests to me that it is of great importance.</p>		
<p>It is my opinion that John, at some point in time, read the other 3 gospels, and then wrote his own gospel many decades later (probably while on the Island of Patmos). I believe that John, after reading the other gospels, thought about what he remembered, to the point where he had to tell what he saw from his point of view. This would account for why his gospel is so different from the others (but not different in a way to suggest contradictions).</p>		
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>	

The 4 Types of Soil (a graphic); from [Tell the Lord Thank You](#); accessed March 2, 2023.

4 Types of Soil



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Parable of the Lit Candle

Mark 4:21-23

We continue with Jesus' teaching.

The context still appears to be the Word of God as the general topic. Jesus has just explained the scattering of the Word of God here or there, and the results of doing this.

Although the content of the next parable is different, the undergirding meaning is related to the previous parable.

Some portions of vv. 17–18 were difficult to translate and I looked at what many others had done. I am not fully satisfied with my own translation yet.

Although many translations present this as a single paragraph, this seems to be 2 or 3 sets of thoughts.

But no one a lamp lighting keeps on being hidden he covers him with a vessel or under a bed he keeps on setting. But on a lampstand he places [it] so that the ones coming in may see the light. For nothing is hidden which will not be made manifest; nor [is] secret that may not be known and for the purpose [of being made] manifest come [to be]. Behold then how you [all] hear: for whomever keeps having, it will be given to him; and whomever does not have and who keeps thinking to have, it will be taken away from him.”

Luke
8:16–18

But no one lighting a lamp [keeps it] hidden, covering it with a pot or placing it under a bed. Instead, he places [it] on a lampstand, so that those entering [his home] may see the light. For [there] is nothing hidden that will not be made known; nor [is there] a secret that is not known and [therefore, it will] come [to be] revealed. Be certain to listen carefully [lit., *behold how you (all) hear*], for whomever has, it will be given to him; and whomever does not have or only thinks [that] he has, it will be taken away from him.”

People don't first light a lamp and then cover it with a large pot and place that lamp under a bed. Instead, they put the lamp on a lampstand, so that all who enter that home can see because of the lamp. For there is nothing hidden in this world that will not be made known, nor is there any secret that will not be told and revealed to all. Listen to Me carefully now: whoever has, it will be given to him; and whoever does not have or only thinks that he has, it will be taken away from him.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But no one a lamp lighting keeps on being hidden he covers him with a vessel or under a bed he keeps on setting. But on a lampstand he places [it] so that the ones coming in may see the light. For nothing is hidden which will not be made manifest; nor [is] secret that may not be known and for the purpose [of being made] manifest come [to be]. Behold then how you [all] hear: for whomever keeps having, it will be given to him; and whomever does not have and who keeps thinking to have, it will be taken away from him.”
- Douay-Rheims 1899 (Amer.) Now no man lighting a candle covereth it with a vessel or putteth it under a bed: but setteth it upon a candlestick, that they who come in may see the light. For there is not any thing secret that shall not be made manifest, nor hidden that shall not be known and come abroad. Take heed therefore how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath shall be taken away from him.
- James Murdock's Syriac NT No one lighteth a lamp, and covereth it with a vessel, or placeth it under a bed, but setteth it upon a light-stand, that all who come in, may see the light of it. For there is nothing covered, that shall not be uncovered; nor concealed, that shall not be known and become manifest. Take heed how ye hear: for to him that hath, shall be given; and from him that hath not, shall be taken even what he thinketh he hath.
- Original Aramaic NT "No man lights a lamp and covers it with a vessel or sets it under a bed, but he sets it upon a lamp stand that everyone who enters may see its light."
"For there is nothing covered that will not be revealed, neither hidden that will not be made known and come into the open."
"Take heed how you hear. Whoever has it, it will be given to him, and whoever does not have it, also that which he thinks he has will be taken from him."
- Lamsa Peshitta (Syriac) No man lights a lamp and covers it with a vessel, or puts it under the bed; but he puts it on the lamp holder, that whoever enters sees its light. For there is nothing covered which will not be uncovered; and nothing hidden which will not be known, and come to light. Take heed how you hear; for he who has, to him shall be given;

and he who has not, even that which he thinks he has shall be taken away from him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English No man, when the light is lighted, puts a cover over it, or puts it under a bed, but he puts it on its table, so that those who come in may see the light. For nothing is put out of view which will not be made clear, and nothing is secret of which the knowledge will not come to light. So take care how you give hearing, for to him who has will be given, and from him who has not will be taken even what he seems to have.

Bible in Worldwide English No person lights a lamp and covers it with a basket or puts it under a bed. But he puts it on the place for a lamp. Then people who come in can see the light. Everything that is hidden will be seen. Everything that is secret will be known and come out to be seen. So take care how you listen. Anyone who has something will get more. But he who does not have anything, even the little that he has will be taken away from him.

Casual English Bible **Story of a lamp we shouldn't hide**
 When you light up a lamp, you don't cover it with a bucket or hide it under a bed. You set it up high on a lampstand. You do that to light up the room so people can see where they're going when they come in at night. I want you to know that the light is coming and that everything hidden in darkness is going to come to light. All the secrets buried under the cover of darkness will suddenly be right there for everyone to see. Pay attention to what you're hearing! If you want more, more will come. If you don't want more, what little you have will be taken away."⁵
⁵8:18 See also Mark 4:25. Some Bible experts say Jesus is talking about people who accept his message and people who reject it. Those who accept it will get more spiritual insight and joy. Those who don't will lose what little insight and joy they think they have.

Easy English Jesus went on to say, 'People do not light a lamp and then cover it. They do not put the lamp under a pot or under a bed. Instead, they put it in a high place. Then other people that come into the room can see the light from the lamp.

People burnt oil in a dish called a lamp. This gave them light at night. They put the lamp on a high place so that the people could see.

God hides some things now. But there will be a time when people will see them. God keeps some things secret now. But there will be a time when people will understand those things clearly.

So you should think carefully about what you hear. The person who has received some things will receive more. But some other people have nothing. They think that they have a little bit. But they will lose even that.'

Jesus is telling people how to listen to him. As in the picture story about the seeds, many people heard the message about God. But not all obeyed what they heard. They lost it. Some people were careful to listen. They received more than they started with.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 Use the Understanding You Have

"No one lights a lamp and then covers it with a bowl or hides it under a bed. Instead, they put the lamp on a lampstand so that the people who come in will have enough light to see. Everything that is hidden will become clear. Every secret thing will be made known, and everyone will see it. So think carefully about what you are

hearing. The people who have some understanding will receive more. But those who do not have understanding will lose even what they think they have.”

Good News Bible (TEV)

A Lamp under a Bowl

“No one lights a lamp and covers it with a bowl or puts it under a bed. Instead, it is put on the lampstand, so that people will see the light as they come in.

“Whatever is hidden away will be brought out into the open, and whatever is covered up will be found and brought to light.

“Be careful, then, how you listen; because those who have something will be given more, but whoever has nothing will have taken away from them even the little they think they have.”

The Message

Misers of What You Hear

“No one lights a lamp and then covers it with a washtub or shoves it under the bed. No, you set it up on a lamp stand so those who enter the room can see their way. We’re not keeping secrets; we’re telling them. We’re not hiding things; we’re bringing everything out into the open. So be careful that you don’t become misers of what you hear. Generosity begets generosity. Stinginess impoverishes.”

NIRV

A Lamp on a Stand

“No one lights a lamp and then hides it in a clay jar or puts it under a bed. Instead, they put it on a stand. Then those who come in can see its light. What is hidden will be seen. And what is out of sight will be brought into the open and made known. So be careful how you listen. Whoever has something will be given more. Whoever has nothing, even what they think they have will be taken away from them.”

New Life Version

The Picture-Story of the Lamp

“No man lights a lamp and puts it under a pail or under a bed. He puts it on a lamp-stand so all who come into the room may see it. Nothing is secret but what will be known. Anything that is hidden will be brought into the light. Be careful how you listen! Whoever has, to him will be given. Whoever does not have, even the little he has will be taken from him.”

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

Contemporary English V.

No one lights a lamp and puts it under a bowl or under a bed. A lamp is always put on a lampstand, so that people who come into a house will see the light. There is nothing hidden that will not be found. There is no secret that will not be well known. Pay attention to how you listen! Everyone who has something will be given more, but people who have nothing will lose what little they think they have.

The Living Bible

Another time he asked,^[b] “Who ever heard of someone lighting a lamp and then covering it up to keep it from shining? No, lamps are mounted in the open where they can be seen. This illustrates the fact that someday everything in men’s hearts^[c] shall be brought to light and made plain to all. So be careful how you listen; for whoever has, to him shall be given more; and whoever does not have, even what he thinks he has shall be taken away from him.”

[b] Luke 8:16 Another time he asked, implied; see Matthew 5:16.

[c] Luke 8:17 in men’s hearts, implied.

New Berkeley Version

The Passion Translation

The Revelation Light

“No one lights a lamp and then hides it, covering it over or putting it where its light won’t be seen. No, the lamp is placed on a lampstand so others are able to benefit from its brightness. Because this revelation lamp now shines within you, nothing will be hidden from you—it will all be revealed. Every secret of the kingdom^[j] will be unveiled and out in the open, made known by the revelation-light. So pay careful attention to your hearts as you hear my teaching, for to those who have open hearts, even more revelation will be given to them until it overflows. And for those

who do not listen with open hearts, what little light they imagine to have will be taken away.”^[k]

[j] Luke 8:17 Implied in the context of Jesus’ teaching on the mysteries of God’s kingdom realm (v. 10).

[k] Luke 8:18 This verse contains a complicated ellipsis, which is a literary function of omitting certain information to invite discovery. The ellipsis of the text has been supplied by making explicit what is implicit in the context. The parables of the sower and of the lamp are similar, in that they speak of the heart that receives truth. The word of the kingdom is a “seed” that grows within us and a “lamp” that glows within us.

Unlocked Dynamic Bible

After lighting a lamp, people do not cover it with a basket or put it under a bed. Instead, they put it on a lampstand, so that everyone who enters the room can see by its light. This illustrates that everything that is hidden now will someday be made visible. And everything that is secret now will someday be brought out into the open. So make sure that you are listening carefully to what I tell you, because Yahweh will enable those who believe his truth to understand even more. But Yahweh will cause those who do not believe his truth to not understand even the little that they think they have understood.”

William's New Testament

"Nobody lights a lamp and then covers it with a pot or puts it under a bed, but puts it on a lampstand, so that those who come in may see the light. For there is nothing hidden which shall not come out into the open, and nothing kept secret which shall not be known and come to light. So take care how you listen, for whoever gets more will have more given to him, and whoever does not get more will have even what he thinks he has taken away from him."

Partially literal and partially paraphrased translations:

American English Bible

For, no one who lights a lamp covers it with a pot or hides it under a bed... they put it on a lampstand, so those who step in can see by the light.
So there’s nothing hidden that will not be shown,
Or nothing covered that will not be known
And then brought out in the light.
'So, pay attention to the way that you listen;
For, those who have will be given more.
But, as for those who have nothing;
What they think that they have will be taken from them.'

Beck’s American Translation .
Breakthrough Version

No one, after lighting a lamp, covers *it* up with a container or puts *it* beneath a cot, but he puts it on a lampstand so that the *people* traveling in may see the light. You see, *a thing* isn't hidden that will not become shown, nor hidden away that will not in any way be known and come to be shown. So look out how you hear. You see, whoever has, it will be given to him, and whoever does not have, even what he seems to be having will be taken from him."

Common English Bible

Sharing the light

"No one lights a lamp and then covers it with a bowl or puts it under a bed. Instead, they put it on top of a lampstand so that those who enter can see the light. Nothing is hidden that won't be exposed. Nor is anything concealed that won't be made known and brought to the light. Therefore, listen carefully. Those who have will receive more, but as for those who don't have, even what they seem to have will be taken away from them."

International Standard V

A Light under a Bowl (Mark 4:21-25)

"No one lights a lamp and hides it under a bowl or puts it under a bed. Instead, he puts it on a lamp stand so that those who come in will see the light. There is

nothing hidden that will not be revealed, and there is nothing secret that will not become known and come to light. So pay attention to how you listen, because to the one who has something, more will be given. However, from the one who doesn't have, even what he thinks he has will be taken away from him."

Len Gane Paraphrase

"No one, when he lights a candle covers it with a something or puts it under a bed but sets it on a candlestick, so that those who come in may see the light.

"For nothing is private, that will not be made publicly known, or kept secret that will not be disclosed and common knowledge.

"Therefore beware how you hear, for whosoever has, to him it will be given, and whosoever doesn't have, from him it will be taken even that what he seems to have."

A. Campbell's Living Oracles

A lamp is never lighted to be covered with a vessel, or put under a bed; but to be set on a stand, that they who enter may see the light. For there is no secret which shall not be discovered; nor anything concealed which shall not be known, and become public. Take heed, therefore, how you hear; for to him who has, more shall be given; but from him who has not, shall be taken even that which he seems to have.

New Advent (Knox) Bible

Nobody lights a lamp, to hide it away in a jar or under a bed; it is put on a lamp-stand, so that all who come into the house can see its light. What is covered up will all be revealed; what is hidden will all be made known, and come to light. Look well, then, how you listen. If a man is rich, gifts will be made to him; if he is poor, he will lose even what he thinks his own.

NT for Everyone

Jesus Calms the Storm

'Nobody lights a lamp', continued Jesus, 'and then hides it under a pot or a bed. They put it on a lampstand, so that people who come in can see the light. You see, nothing is hidden which won't become visible; nothing is concealed that won't come to light. [Obviously, this title applies to what comes later in this chapter.]

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

No man lights a candle and hides the flame by covering it with a pot or putting it under a bed. Instead, he puts it on a candlestick [Is candlestick appropriate here?], so that people can see the light. For there is nothing secret that will not be revealed, and nothing hidden that will not be seen. Therefore, listen carefully to me: whoever has this will have it given to him, and whoever does not will have whatever he seems to have taken away." An attempt at a complex verse

Ferrar-Fenton Bible

The Light and How to Use it.

"No one, having lighted a lamp, hides it under an acorn-measure, or puts it under a couch; but places it upon a lamp-stand, so that the light may be seen by those who enter. For nothing is hidden which shall not be displayed; nor wrapped up in secret, that will not be brought to light. Beware, therefore, how you listen: for whoever possesses shall have his store increased; but whoever possesses nothing shall be deprived of what he imagines he does possess."

Free Bible Version

"You don't light a lamp and then cover it with a bucket, or hide it under a bed. No, you put it on a stand, so that anyone who comes in can see the light. For there's nothing hidden that won't be revealed; there's nothing secret that won't become known and obvious.

"So pay attention how you 'hear.'* To those who have received, more will be given; from those who don't receive, even what they think they have will be taken away!"

God's Truth (Tyndale)

No man lights a candle, and covers it under a vessel, neither puts it under the table, but sets it on a candlestick, that they that enter in, may see the light. Nothing is in secret that shall not come abroad: Neither any thing hid, that shall not be known, and come to light. Take heed therefore how you hear. For whosoever has, to him

shall be given: And whosoever has not, from him shall be taken, even that same which he supposes that he has.

Holman Christian Standard **Using Your Light**

“No one, after lighting a lamp, covers it with a basket or puts it under a bed, but puts it on a lampstand so that those who come in may see its light. For nothing is concealed that won’t be revealed, and nothing hidden that won’t be made known and come to light. Therefore take care how you listen. For whoever has, more will be given to him; and whoever does not have, even what he thinks he has will be taken away from him.”

Lexham Bible **The Parable of the Lamp**

“And no one, (+) after [Here “after” is supplied as a component of the participle (“lighting”) which is understood as temporal] lighting a lamp, covers it with a jar or puts (+) it [Here the direct object is supplied from context in the English translation] under a bed, but puts (+) it [Here the direct object is supplied from context in the English translation] on a lampstand, so that those who come in can see the light. For nothing is secret that will not become evident, and nothing hidden that will never be known and come to light. Therefore consider how you listen, for whoever has, to him (+) more will be given, and whoever does not have, even what he thinks (+) that he has will be taken away from him.”

Montgomery NT

"When he lights a lamp no one covers it with a vase or hides it under a bed; he puts it on a lamp-stand so whoever may behold the light.

"For is nothing hidden that shall not be disclosed; there is nothing secret which shall not be made known and come to the light.

"Take heed, then, how you listen. for he who has, to him shall it be given, but from him who has not, shall be taken away even what he has."

NIV, ©2011

A Lamp on a Stand

“No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.”

Riverside New Testament

"No one lights a lamp and hides it with a bowl or puts it under a bed. No, he puts it on a stand so that all who come in may see the light. For there is nothing hidden which will not become manifest, nor secret which will not be known and come to light. Be careful, then, how you hear; for whoever has, to him will be given, and whoever has not, even what he seems to have will be taken away from him."

Urilm-Thummim Version

No man, when he has lighted a candle, covers it with a vessel, or puts it under a bed; but sets it on a candlestick, so that they entering may see the light. For nothing is secret that will not appear in history; neither anything hidden, that will not be made public. Take heed therefore how you hear because whoever has, to him will be given; and whoever has not, from him will be taken even what he seems to have.

Weymouth New Testament

Wikipedia Bible Project

“You don’t light a lamp and hide it under a bucket or put it under a bed. Instead you put it on a stand, so that anyone who comes in can see by the light. There’s nothing hidden that won’t be revealed; there’s nothing secret that won’t become known and be made visible.

“So be careful how you ‘hear’ [God’s message of truth]. To whoever has received, more will be given; whoever doesn’t receive will have taken away from them even what they think they have!”

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) No one, after lighting a lamp covers it with a bowl or puts it under the bed; rather he puts it on a lampstand so that people coming in may see the light. In the same way, there is nothing hidden that shall not be uncovered; nothing kept secret that shall not be known clearly. Now, take care how well you listen, for whoever produces will be given more, but from those who do not produce, even what they seem to have will be taken away from them."
- The Heritage Bible And no one, having lit a lamp, covers it with a vessel, or places it down under a bed, but places it upon a lamp stand, in order that the ones entering in may see the light, Because there is absolutely nothing secret, that will absolutely not become manifested, and absolutely nothing kept secret, that will absolutely not be known and come into manifestation. Therefore look at how you hear, because whoever has, to him it will be given, and whoever does not have, even what he thinks he has will be lifted from him.
- New American Bible (2011) *The Parable of the Lamp.**
ⁱ"No one who lights a lamp conceals it with a vessel or sets it under a bed; rather, he places it on a lampstand so that those who enter may see the light.^j For there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light.^k Take care, then, how you hear. To anyone who has, more will be given, and from the one who has not, even what he seems to have will be taken away."^l
 * [8:16–18] These sayings continue the theme of responding to the word of God. Those who hear the word must become a light to others (Lk 8:16); even the mysteries of the kingdom that have been made known to the disciples (Lk 8:9–10) must come to light (Lk 8:17); a generous and persevering response to the word of God leads to a still more perfect response to the word.
 i. [8:16–18] Mk 4:21–25.
 j. [8:16] 11:33; Mt 5:15.
 k. [8:17] 12:2; Mt 10:26.
 l. [8:18] 19:26; Mt 13:12; 25:29.
- New English Bible–1970 *The parable about a lamp under a bowl - [Lk.8.16-18 -] - Mk.4.21-25*
 'Nobody lights a lamp and then covers it with a basin or puts it under the bed. On the contrary, he puts it on a lamp-stand so that those who come in may see the light. For there is nothing hidden that will not become public, nothing under cover that will not be made known and brought into the open.
 'Take care, then, how you listen; for the man who has will be given more, and the man who has not will forfeit even what he thinks he has.'
- New Jerusalem Bible 'No one lights a lamp to cover it with a bowl or to put it under a bed. No, it is put on a lamp-stand so that people may see the light when they come in. For nothing is hidden but it will be made clear, nothing secret but it will be made known and brought to light. So take care how you listen; anyone who has, will be given more; anyone who has not, will be deprived even of what he thinks he has.'
- Revised English Bible–1989 "Nobody lights a lamp and then covers it with a basin or puts it under the bed. You put it on a lampstand so that those who come in may see the light. For there is nothing hidden that will not be disclosed, nothing concealed that will not be made known and brought into the open.
 "Take care, then, how you listen; for those who have will be given more, and those who have not will forfeit even what they think they have."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible "No one who has lit a lamp covers it with a bowl or puts it under a bed; no, he puts it on a stand; so that those coming in may see the light. For nothing is hidden that will not be disclosed, nothing is covered up that will not be known and come out into the open. Pay attention, then, to how you hear! For anyone who has something will

be given more; but from anyone who has nothing, even what he seems to have will be taken away.”

exeGesese companion Bible **YAH SHUA ON CANDLES**

No one lights a candle and veils it with a vessel,
or puts it under a bed;
but puts it on a menorah,
that whoever enters sees the light.

For naught is secreted,
that becomes not manifest;
and naught is secreted,
that is not known and manifest.

So see how you hear:
for whoever has, to him is given;
and whoever has not, from him is taken
even what he thinks he has.

Tree of Life Version

“Now no one after lighting a lamp covers it with some object or places it under a bed. But he puts it on a lampstand so that all those who enter may be able to see the light. For nothing is hidden that will not become evident, nor secret that shall not be known and come into open view. So pay attention how you listen. For whoever has, to him more will be given. And whoever does not have, even what he supposes he has will be taken away from him.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...No [Man] but lamp Lighting covers him [with] implement or under bed [He] places {him} but on lampstand [He] places {him} that The [Men] Entering may see the light not for is [Thing] Hidden Which not Apparent will become not {is} [Thing] Secret Which not not may be known and {not} to [thing] apparent [It] may come see! so how [You*] hear {something} Who ever for may have {some things} [It] will be given [to] him and Who ever not may have {some things} and what [He] supposes to have will be taken from him...

Awful Scroll Bible

(")Furthermore, yet-not-one being lit a lamp, shrouds it with a vessel or places it under-neath a bed, however he places- it -upon a lampstand, in order that they proceeding-in may discern the light.

(")For nothing is that hidden, which itself will not become that evident a becoming, yet-not that hid-away, which will not come to become known, and itself shall be came into that apparent.

(")Be discerning therefore how yous hear, for who shall hold, to him it will become given, and who shall not hold, from him it will come about taken away, even what he seems to hold."

Concordant Literal Version

Now no one, lighting a lamp, is covering it with a vessel or is placing it underneath a couch, but is placing it on a lampstand that those going in may be observing the light."

For nothing is hidden which shall not become apparent, neither concealed which should not by all means be known and come to be apparent."

Beware, then, how you are hearing! For whoever may have, to him shall be given, and whoever may not have, from him shall be taken away also what he is supposed to have."

Orthodox Jewish Bible

Now no one having lit a menorah covers it with a jar or places it under a bed; but he places the menorah on the shulchan, in order that the ones entering may see the ohr (light).

For nothing is nistar (hidden) which will not become nikar (evident), nor anything hidden which shall not be made known and come to ohr (light).

Therefore, be shomer how you listen, for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him.

Expanded/Embellished Bibles:

The Amplified Bible

Parable of the Lamp

“Now no one lights a lamp and then covers it with a container [to hide it], or puts it under a bed; instead, he puts it on a lampstand, so that those who come in may see the light. For there is nothing hidden that will not become evident, nor anything secret that will not be known and come out into the open. So be careful how you listen; for whoever has [a teachable heart], to him more [understanding] will be given; and whoever does not have [a longing for truth], even what he thinks he has will be taken away from him.”

An Understandable Version

“And no one lights an [olive oil] lamp and then covers it with a basket or puts it under a bed. But he places it on a stand so that those entering [the house] will see [by] the light. For there is nothing done in obscurity that will not be made known [openly], and nothing done secretly that will not [eventually] become known and be revealed. Pay attention to how you listen, for to the person who [already] has something, [more] will be given, but from the person who has [virtually] nothing, even what he thinks he has will be taken away from him.”

The Expanded Bible

Use What You Have

“No one after lighting a lamp covers it with a bowl or hides it under a bed. Instead, the person puts it on a lampstand so those who come in will see the light. [For] Everything that is hidden [secret] will become clear [be revealed; disclosed; brought into the open] and every secret [hidden; concealed] thing will be made known [and come to light]. So be careful [pay attention; see] how you listen. [For] Those who have understanding [have] will be given more. But those who do not have understanding [have], even what they think they have will be taken away from them.”

Jonathan Mitchell NT

"Now no one, after lighting a lamp, is in the habit of covering it with a pot (or: in a vessel; by an instrument or utensil), or normally puts [it] down under a bed or underneath a couch; but to the contrary, he is normally putting [it] upon a lampstand, so that the folks progressively coming into the midst can continue seeing (observing; casting a look at) the light.

"For, you see, nothing continues being a hidden thing (or: there is nothing hidden) which will not proceed in coming to be visible and something seen in clear light. Neither [is there] something hidden away (or: concealed) which can (or: should) not at some point by all means be intimately and experientially known (or: made known), and can (or: should) come into a [situation that is] visible, apparent and seen in clear light.

"Therefore, keep on looking at and noticing how you folks continue hearing (or: are habitually listening). You see, whoever can continue possessing (or: should habitually have and hold), to him it (or: He) will continue being given; and whoever can not continue possessing (or: should not habitually have and hold), even that which he constantly imagines (thinks; supposes; presumes; or: seems; appears; or: is supposed) to continue possessing will be progressively picked up and taken from him."

P. Kretzmann Commentary

Verses 16-18

Other parabolic sayings:

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in may see the light.

These words seem to have been a favorite saying of Jesus, for He repeats them on various occasions, Matt. 5:15; Mark 4:21; Luke 11:33. "For anyone to light a lamp

and then hide it under some hollow vessel or place it under a bed or couch, when it is intended for a light to all that are in the house, would be foolish. It must rather be placed in a holder, on a candlestick; then all that come in may see the light, and it will serve its purpose. Even so people that have received Christianity into their hearts, that have the light of the Gospel shining in them, that have been given this light in order that its radiance may be shed also on others, must hide neither the light of their individual godliness nor that of the pure Gospel-preaching in such a way that no man can find out about it, not even if he inquired about it.

For nothing is secret that shall not be made manifest, neither anything hid that shall not be known and come abroad.

There is a grave responsibility resting upon the believers of the pure Gospel in these last days of the world. For there is nothing hidden which shall not be revealed, nor is there anything covered over which is not bound to become known and be exhibited. The very object in hiding something precious is to bring it forth at some convenient time. And so Christianity and the Christian doctrine is a treasure which we should guard most carefully lest it be taken from us; but incidentally, we uncover this treasure at every opportunity and permit others to share in the wonderful riches of God's grace and mercy in Christ Jesus. From this fact arises the duty of Christians to be careful hearers. The responsibility is for them really to know, and not merely have a knowledge about, the light of the Gospel, the treasure of salvation. To the one that has Christian knowledge the Lord adds thereto, with compound interest reckoned daily; the constant study of the Word of the Gospel enriches the hearer and reader in a manner beyond the comprehension of even the well-grounded Christian.

Take heed, therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from, him shall be taken even that which he seemeth to have. But if one is careless about his growth in Christian knowledge, then even that little which he foolishly believes himself to be possessing will be taken from him. A check in the growth of Christian faith amounts to the same thing as a frost in early fall: the plant is definitely harmed by the misfortune.

Syndein/Thieme

"No one having lit a lamp {the Word is the Light of the World} then covers it with a jar . . . or puts it under a bed, instead {alla} he places it on a stand so that those who come in can see the light . For absolutely nothing keeps on being hidden that 'will not be revealed'/ 'will not become what it was not before . . . manifest' {referring to the wonderful mystery doctrine of the church age about to be revealed}. Nor anything secret/hidden {apokruphos} that will absolutely not {ouk} become known {ginosko} . . . and come to light {phaneros}. Therefore, be exercising watchful care how you are listening {means to be very careful to pay attention to this!}, for whoever may 'have and hold {doctrine in their soul}' {echo - subjunctive mood} . . . to him . . . more {divine viewpoint} will be given. And whoever 'has and holds' {echo} not {'me'} {'me' - the Greek negative particle - means none or little doctrine - not an absolute 'ouk' here} , from him . . . even what he thinks he has will be taken away from him."

{Note: Doctrine is the key. It is the light of the World. Those who have it, need to demonstrate it to the rest of the world by how they live their lives - relaxed mental attitude, content with whatever their circumstances, daily intake of Doctrine, prayer to the Father as 'frequent as a smoker's cough', rebound their sins to the Father as often as they commit as sin (as we ALL do), learn what is 'the righteous Way to live' and live it, learn what God says is an alternative way and avoid it. Learning and applying divine viewpoint is the key to the spiritual life after salvation.}

Translation for Translators

Jesus explained the need to make his truth clear to others.

Luke 8:16-18

"After people light a lamp, they do not cover it with a basket or put it under a bed. Instead, they put it on a lampstand, so that those who enter *their house* can see

things from its light [MET]. Similarly, you must tell God's truth to others so that they can know what I can do for them. God wants to make clear all of his truth that was not evident previously. He intends that all of the truth that he had not revealed before be told openly {that his people openly tell others all of the truth that he has not revealed before}. So listen carefully to what I tell you, because God will enable those who accept my truth to understand even more. But God will cause those who do not accept my truth to not understand even the little that they think they have understood."

The Voice

Jesus: You wouldn't light a lamp and cover it with a clay pot. You're not going to hide it under your bed. No, when you light it, you're going to put it out in the open so your guests can feel welcome and see where they're going. Hidden things will always come out into the open. Secret things will come to light and be exposed. I hope you're still listening. And I hope you're listening carefully. If you get what I'm saying, you'll get more. If you miss My meaning, even the understanding you think you have will be taken from you.

Bible Translations with a Lot of Footnotes:

NET Bible®

Showing the Light

"No one lights⁵⁴ a lamp⁵⁵ and then covers it with a jar or puts it under a bed, but puts it on a lampstand so that those who come in can see the light.⁵⁶ For nothing is hidden⁵⁷ that will not be revealed,⁵⁸ and nothing concealed that will not be made known and brought to light. So listen carefully,⁵⁹ for whoever has will be given more, but⁶⁰ whoever does not have, even what he thinks he has⁶¹ will be taken from him."

^{54tn} The participle ἄψας ({aya}) has been translated as a finite verb due to requirements of contemporary English style.

^{55sn} This is probably an ancient oil burning lamp or perhaps a candlestick. Jesus is comparing revelation to light, particularly the revelation of his ministry; see 1:78-79.

^{56tn} Or "its light," if the Greek article is translated as a possessive pronoun (for such usage, cf. ExSyn 215).

^{57sn} Nothing is hidden. Light also exposes, and Jesus was suggesting that his teaching likewise revealed where people are and where they will be. Truth will be manifest in the future, just as it was declared by him then. Nothing will be concealed.

^{58tn} Or "disclosed."

^{59tn} Or "Therefore pay close attention"; Grk "Take heed therefore how you hear."

^{60tn} Grk "and." Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

^{61sn} The phrase what he thinks he has is important, because it is not what a person thinks he has that is important but whether he actually has something or not. Jesus describes the person who does not heed his word as having nothing. The person who has nothing loses even that which he thought was something but was not. In other words, he has absolutely nothing at all. Jesus' teaching must be taken seriously.

The Spoken English NT

The Parable of the Lamp (Mt. 4:21-25)

Nobody lights a lamp, and then covers it with a pot, or puts it under the bed. No, they put it on the lamp stand, so that people who come in the room can see by its light. Because there's nothing hidden that won't become visible. And there's nothing that's been hidden away that won't become known, and come out into the light. So beware how you listen. Because the person that has will get more,¹ and the person that doesn't have will even get what they think they havem taken away from them.

¹ Lit. "...has, it [i.e. more] will be given to them."

Wilbur Pickering's New T.

All will be exposed

Upon saying these things He called out: "He who has ears to hear, let him hear!⁵ No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but he sets it on a lamp stand, so that those who come in may see the light. Further, there

is nothing hidden that will not be revealed, nor anything concealed that will not be made known and come into the open. So be careful how you hear.⁶ Because whoever has, to him more will be given; and whoever does not have, even what he thinks he has will be taken away from him.”

(5) Most (if not all) versions omit “Upon saying these things He called out: He who has ears to hear let him hear!” following 45% of the Greek manuscripts. I follow the best line of transmission, which is part of the 55% here. Jesus was calling attention to what He was about to say.

(6) Spiritual growth is like going up an incline on a bicycle with no brakes; if you stop pedaling, you start going backwards. Either we grow, or we start losing what we have. There is no standing still. So be careful how you hear!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"Now no one having lit a lamp covers it with a container or puts <i>[it]</i> under a bed, but he puts <i>[it]</i> on a lampstand, so that the ones coming in shall be seeing the light. "For no^[thing] is hidden which will not become evident, nor secret which will not be known and come to light. "Therefore, be watching how you^p hear, for whoever shall be having, it will be given to him, and whoever shall not having, even what he seems to be having will be taken away from him."</p>
Context Group Version	<p>And no man, when he has lit a lamp, covers it with a vessel, or puts it under a bed; but puts it on a stand, that those that enter in may see the light. For nothing is hid, that shall not be made obvious; nor ^[anything] secret, that shall not be known and come to light. Take heed therefore how you (pl) hear: for whoever has, to him shall be given; and whoever does not have, from him shall be taken away even that which he thinks he has.</p>
Disciples' Literal New T.	<p>Lamps Are To Give Light And Reveal What Is Hidden “And no one having <i>lit</i> a lamp covers it <i>with</i> a container or puts <i>it</i> under a bed. But he puts <i>it on a lampstand</i>^[g] in order that the ones coming in may see the light. For there is not a hidden thing which will not become visible, nor a hidden-away <i>thing</i> which will never be known and come into visibility.</p> <p>Watch How You Listen “Therefore be watching how you listen. For whoever has— it will be given to him. And whoever does not have— even what he thinks^[n] that he has will be taken-away from him”.</p> <p>[g] Luke 8:16 The light from God which Jesus brings shines on all, and will expose the hearts of all. See Mk 4:21. [h] Luke 8:18 Or, seems to have.</p>
Far Above All Translation	<p>No-one <i>who has</i> lit a lamp hides it with a container or puts <i>it</i> under a bed, but <i>rather</i> puts <i>it</i> on a lamp-stand so that those <i>who</i> come in can see the light. For there is nothing hidden that will not become manifest, nor <i>anything</i> secret that will not become known and come into <i>the</i> open. So watch out how you hear. For whoever has <i>something</i>, <i>more</i> will be given to him, but whoever does not have <i>anything</i>, even <i>that</i> which he thinks he has will be taken from him.”</p>
Modern English Version	<p>A Light Under a Vessel “No one, when he lights a candle, covers it with a vessel or puts it under a bed, but sets it on a candlestick, that those who enter may see the light. For nothing is secret that will not be revealed, nor anything hidden that will not be known and revealed. Take heed therefore how you hear. For whoever has, to him will be given. And whoever has not, from him will be taken even what he thinks he has.”</p>
New American Standard B.	<p>Parable of the Lamp</p>

“Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light. So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks [Or seems to have] he has shall be taken away from him.”

New King James Version

The Parable of the Revealed Light

“No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light. For nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light. Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have [thinks that he has] will be taken from him.”

A Voice in the Wilderness

No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light.

For nothing is concealed that will not be made manifest, nor anything hidden that will not be perceived and come into plain view.

Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him.

Young’s Updated LT

“And no one having lighted a lamp does cover it with a vessel, or under a couch does put it ; but upon a lamp-stand he does put it , that those coming in may see the light, for nothing is secret, that will not become manifest, nor hid, that will not be known, and become manifest.

“See, therefore, how you [all] hear, for whoever may have, there will be given to him, and whoever may not have, also what he seems to have, will be taken from him.

The gist of this passage:

The first parable is about not hiding truth; just as you would never light a lamp and then hide that. The second bit of information is, *everything will become known; nothing will be hidden*. The final statement is more abstruse: those who have will be given more and those who do not will have it taken away.

16-18

Part of the difficulty of understanding these 3 verses is, are we on the same topic, or has Jesus given us 3 completely separate thoughts to consider? I think clearly, the latter is the case.

Luke 8:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ουδείς (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong’s #3762
This word designates exclusivity of a matter or a group of people. This word is used in a conditional negation: οὐδείς...εἰ μή..., which means <i>no one...except</i> . The pleonastic construction οὐ...οὐδείς means <i>not...anyone</i> . This adjective is used as an emphatic negation when strung together with additional negatives. Balz has additional combinations.			
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Luke 8:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
luchnos (λύχνος) [pronounced LOOKH-noss]	<i>a lamp, candle; light; that is placed on a stand or candlestick</i>	masculine singular noun, accusative case	Strong's #3088
I confirmed the morphology above, which does not match the Interlinear Westcott-Hort NT.			
haptô (ἄπτω) [pronounced HAHF-toh]	<i>fastening to, adhering to; fastening fire to a thing, kindling, setting fire, lighting</i>	masculine singular, aorist active participle; nominative case	Strong's #681
kaluptô (καλύπτω) [pronounced kal-OOP-toe]	<i>to hide, to cover, to veil; to hinder the knowledge of a thing; the covering of sin</i>	3 rd person singular, present active indicative	Strong's #2572
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
skeuos (σκεῦος) [pronounced SKYOO-oss]	<i>a vessel; an implement, equipment; in the plural; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; a man of quality, a chosen instrument</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4632

Translation: But no one lighting a lamp [keeps it] hidden, covering it with a pot...

Light is often used as a synonym for Bible doctrine. So, in v. 16, Jesus speaks using another parable, but this one centered upon light. If a person has a lamp and then they light it, they do not stick it under a pot (or some kind of vessel) which covers it and hides the light. When you have the light (which can be the gospel or **divine viewpoint**), you do not hide it. You let it light the way for everyone else.

Luke 8:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
hupocatô (ὑποκάτω) [pronounced hoop-ok-AHT-oh]	<i>under, underneath, beneath</i>	adverb	Strong's #5270
klinê (κλίνη) [pronounced KLEE-nay]	<i>a small bed, a couch; a couch to recline on at meals; a cot [stretcher] on which a sick man is carried</i>	feminine singular noun; genitive/ablative case	Strong's #2825

Luke 8:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithêmi (τίθημι) [pronounced TITH-ā-mee]	to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute	3 rd person singular, present active indicative	Strong's #5087

Translation: ...or placing it under a bed.

Continuing with the parable, someone does not light a lamp and then stick that lamp under a bed. Why light a lamp in the first place if you are then going to hide it? Today, we would not light a lamp and then stick that lamp inside a closet, closing the door.

Luke 8:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	but, but rather, but on the contrary	adversative particle	Strong's #235
epí (ἐπί) [pronounced eh-PEE]	on, close by, at; at the time of, during, in; [of sovereignty or oversight] over	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
luchnia (λυχνία) [pronounced lookh-NEE-ah]	lampstand, lamp and lampstand, candelabrum	feminine singular noun, genitive/ablative case	Strong's #3087
tithêmi (τίθημι) [pronounced TITH-ā-mee]	to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute	3 rd person singular, present active indicative	Strong's #5087

Translation: Instead, he places [it] on a lampstand,...

What a normal person does, after lighting a lamp is, he puts it on a lampstand, which is going to have a prominent place in the room. This way, it can provide light for the entire room.

We do not have many parallels in our time. There was no electricity in those days; but there were lamps that could be carried about; or candles (for your information, only about half the homes in the United States had electricity a century ago in 1925). If you have seen a movie which involved a castle, taking place perhaps 200 years ago or more, you will likely see people carrying candelabras (candle holders) from room to room after dark.

This is what Jesus was talking about.

We have flashlights today to light up rooms and areas which lack light. Today Jesus might say, "Would you carry your flashlight into a dark room and then put that flashlight under a pillow? Or in a closet?"

Beautiful Woman Carrying a Candelabra in a Castle (a graphic); from [Dreamstime](#), accessed March 31, 2023.

When going to a dark room, you would, of course, use your lamp to light up the room. You would not take a lamp into a dark room and then put the that lamp under the bed.



Chapter Outline

Charts, Graphics and Short Doctrines

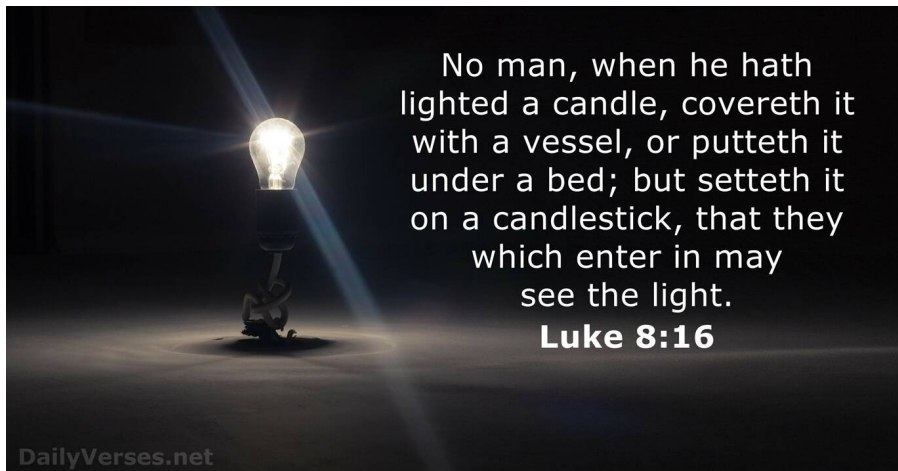
Luke 8:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
eisporenomai (εἰσπορεύομαι) [pronounced ice-pohr-YOU-om-ahee]	<i>those coming in, the ones going into, those who enter in</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1531
blepō (βλέπω) [pronounced BLEEP-oh]	<i>to look at; to behold, to beware, to look (on, to), to perceive, to regard, to see; to take heed</i>	3 rd person plural, present active subjunctive	Strong's #991
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
phōs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, nominative case	Strong's #5457

Translation: ...so that those entering [his home] may see the light.

Everyone who enters into this person's home can see the light; it is apparent; and it lights everyone's way in the dark.

Similarly, when you learn Bible doctrine, the purpose is not for you to know it and just keep it to yourself. You use this doctrine to provide wisdom (light) for others. Now, this does not mean that you are the verse-quoting master, and everything that happens, you find a verse for it. But the Bible doctrine in your soul informs you on what to do, how to act, how to think; and, when the time is appropriate, what to share.

Also, it is a good idea to understand doctrine so well that you can speak it and think it from your soul, and not simply from memorization. It is best that you understand and apply principles, rather than, when "X" happens, you quote this or that verse.



In other words, it is best if you understand the spiritual precepts and are able to express them in your own words.

Luke 8:16 (KJV) (a graphic); from [Daily Verses Net](http://DailyVerses.net); accessed February 23, 2023.

Luke 8:16 **But no one lighting a lamp [keeps it] hidden, covering it with a pot or placing it under a bed. Instead, he places [it] on a lampstand, so that those entering [his home] may see the light.** (Kukis mostly literal translation)

A light is designed to cast aside the darkness. We do not light a lamp and then place it into a closet.

Luke 8:17a			
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
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)
krupτός (κρυπτός) [pronounced kroop-TOSS]	<i>hidden, concealed, secret; private; inward</i>	neuter singular adjective, nominative case	Strong's #2927
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739

Luke 8:17a			
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
phanerós (φανερός) [pronounced fahn-er-OSS]	<i>apparent, manifest, plain, known, publically known, eminent</i>	neuter singular adjective, nominative case	Strong's #5318
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, future (deponent) middle indicative	Strong's #1096

Translation: For [there] is nothing hidden that will not be made known;...

Everything will be revealed. God's light will illuminate everything. At this point in life, we can understand a great deal. In fact, if you choose to, you can be a greater theologian than Paul. Why? Because you have the entire canon of Scripture. You have great historic perspective as well. There is very little of divine viewpoint that God will not allow you to master.

Luke 8:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
apokruphos (ἀπόκρυφος) [pronounced ap-OHK-roo-toss]	<i>hidden, secret; stored up</i>	neuter singular adjective, nominative case	Strong's #614
ho (ὅ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
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, aorist passive subjunctive	Strong's #1097

Luke 8:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
phanerós (φανερός) [pronounced fahn-er-OSS]	<i>apparent, manifest, plain, known, publically known, eminent</i>	neuter singular adjective, accusative case	Strong's #5318
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, aorist active subjunctive	Strong's #2064

Translation: ...nor [is there] a secret that is not known and [therefore, it will] come [to be] revealed.

The common way that this verse appears to be understood is, if you have some secret sin, everyone is going to know about it. Now, perhaps that is the meaning, but that does not really fit with the context, which is all about the Word of God. It is the entire Word of God which reveals the heart (that is, the thinking and motivation) of man.

Luke 8:17 For [there] is nothing hidden that will not be made known; nor [is there] a secret that is not known and [therefore, it will] come [to be] revealed. (Kukis mostly literal translation)

We have several similar verses found throughout the Scriptures:

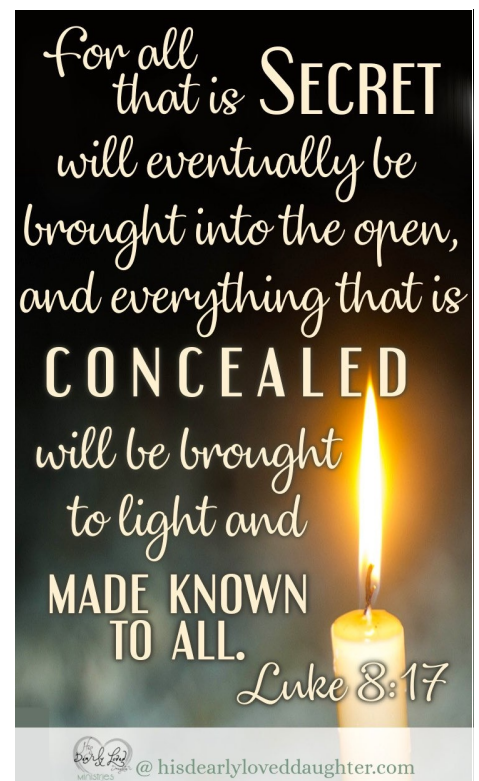
Luke 12:2–3 Nothing is covered up that will not be revealed, or hidden that will not be known. Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops. (ESV)

Ecclesiastes 12:14 For God will bring every deed into judgment, with every secret thing, whether good or evil. (ESV)

Matthew 10:26–27 "So have no fear of them [those who are persecuting you], for nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. (ESV)

1Corinthians 4:5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God. (ESV)

Key in life is motivation, and we cannot look inside a person and determine what his motivations are. But people are moved to do all sorts of things—sin, good and evil—and this all comes from the secret motivations of the heart. At some point, God will reveal these things. For believers, this is revealed at the end, and all of our human good will be burned as a great bonfire (this is cleansing for us, as our human good—just like the



goods we have purchases in life—will not follow us into eternity). For unbelievers, their human good and works will be the basis of their indictment by God.

Luke 8:17 (NLT) (a graphic); from cosamespe.org; accessed February 23, 2023.

Luke 8:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepô (βλέπω) [pronounced BLEEP-oh]	<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 plural, present active imperative	Strong's #991
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
pôs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
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, present active indicative	Strong's #191

Translation: **Be certain to listen carefully** [lit., behold how you (all) hear],...

Jesus then orders His disciples to listen to Him carefully; to be circumspect about what they hear and how they interpret what they hear.

Luke 8:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
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
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 subjunctive	Strong's #2192
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>	3 rd person singular, future passive indicative	Strong's #1325

Luke 8:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [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

Translation: ...for whomever has, it will be given to him;...

Again, the context is Bible doctrine. So, the person with Bible doctrine will be given, apparently, more light. Also, probably, greater rewards.

If you have divine knowledge, God will add to that.

Luke 8:18b (NIV) (a graphic); from [Jesus Calls](#); accessed February 23, 2023.



Chapter Outline

Charts, Graphics and Short Doctrines

Luke 8:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
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
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 subjunctive	Strong's #2192

Translation: ...and whomever does not have...

There will be two categories covered next. There is the person who does not have, meaning, they do not have light; they do not have Bible doctrine illuminating their souls. A person without divine knowledge will become less and less aware of life, reality and the plan of God.

Without this light, we do not naturally progress in the Christian life. True progress for the believer is spiritual growth; and spiritual growth occurs by taking in Bible doctrine.

Luke 8:18d			
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, along with</i>	conjunction	Strong's #2532
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, present active indicative	Strong's #1380
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
airō (αἴρω) [pronounced <i>I-row</i>]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, future passive indicative	Strong's #142
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
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: ...or only thinks [that] he has, it will be taken away from him.”

There is also the person who thinks he has light (illumination, Bible doctrine), but the implication here is, he does not. And, the person who lacks doctrine will retrogress in this life. He will go backwards.

Jesus promises that it will be taken from him. For the unbeliever, his life will be taken from him; and for the believer, his reward will be taken from him.

Luke 8:18 **Be certain to listen carefully** [lit., *behold how you (all) hear*], **for whomever has, it will be given to him; and whomever does not have or only thinks [that] he has, it will be taken away from him.**” (Kukis mostly literal translation)

The NET Bible: *The phrase what he thinks he has is important, because it is not what a person thinks he has that is important but whether he actually has something or not. Jesus describes the person who does not heed his word as having nothing. The person who has nothing loses even that which he thought was something but was not. In other words, he has absolutely nothing at all. Jesus' teaching must be taken seriously.*²²

²² From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed November 18, 2019.

Luke 8:16–18 But no one lighting a lamp [keeps it] hidden, covering it with a pot or placing it under a bed. Instead, he places [it] on a lampstand, so that those entering [his home] may see the light. For [there] is nothing hidden that will not be made known; nor [is there] a secret that is not known and [therefore, it will] come [to be] revealed. Be certain to listen carefully [lit., *behold how you (all) hear*], for whomever has, it will be given to him; and whomever does not have or only thinks [that] he has, it will be taken away from him.” (Kukis mostly literal translation)

Luke 8:16–18 People don't first light a lamp and then cover it with a large pot and place that lamp under a bed. Instead, they put the lamp on a lampstand, so that all who enter that home can see because of the lamp. For there is nothing hidden in this world that will not be made known, nor is there any secret that will not be told and revealed to all. Listen to Me carefully now: whoever has, it will be given to him; and whoever does not have or only thinks that he has, it will be taken away from him.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Lord's Brothers and Mothers Come to Him

Matthew 12:46-50 Mark 3:31-35 compare John 15:14

From Luke 8:19 and forward to the end of Luke 8, there is a clear parallel with Mark 3:31 to Mark 5:43. Most, but not all of this same section matches up with Matthew 8:18–9:26 (there are two incidents which match up with Matthew 12 & 13). These sections which match up appear to occur 1–1½ years into the public ministry of the Lord. There are nine or ten incidents which match up perfectly in Mark and Luke and mostly with Matthew. These can all be seen in a chart by Ken Palmer, modified by me, in the Luke Introduction ([HTML](#)) ([PDF](#)) ([WPD](#)) (this document is not completed yet, but it contains a few important charts). I will mention that here, and possibly go back to it at the end of Luke 8. Let me reproduce a portion of that chart here:

Harmony of the Gospel Chart from Life of Christ (Palmer/Kukis)			
Event	Matthew	Mark	Luke
Family seeks Jesus	12:46-50	3:31-35	8:19-21
Parables by the Sea	13:1-35	4:1-34	8:4-18
Parables explained and told in private	13:36-53		
Orders to cross the Sea of Galilee	8:18	4:35	8:22
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25
Legion cast out of violent man	8:28-34	5:1-20	8:26-39
Jesus sails to Capernaum	9:1	5:21	8:40
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42
Ill woman is healed by touching Jesus	9:20-22	5:24-34	8:42-48
Daughter's death is reported to Jairus		5:35-36	8:49-50
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56

With the exception of those passages in Matthew 12 & 13, there is such an exact synch-up to suggest that we have ten incidents from the book of Luke which all take place in this order early on in the Lord's public ministry (perhaps the end of the first year or beginning of the second year). Let's call this synch-up #1 (for want of a better designation).

This is important because we will have the same thing take place in Luke 9:18–50 with this very important note: suddenly, Luke parallels Matthew 16–17 and Mark 8–9. We move ahead to the next chapter in Luke, but seven chapters forward in Matthew and three chapters forward in Mark (Mark is the most condensed gospel). This is the point at which Jesus begins to lead His disciples toward Jerusalem for the final Passover (when Jesus would become our Passover). Let's call this synch-up #2.

Then these books do not synch up again in multiple passages until Matthew 19:13, Mark 10:13 and Luke 18:15. These gospels will all synch up from that point forward (this is where Jesus is walking to Jerusalem and then into Jerusalem, and Jesus and His followers are in Jerusalem for the Passover. Let's call this synch-up #3.

So, between synch-ups #2 and #3, we only jump a chapter forward in Matthew, a half a chapter in Mark, but there are 8½ chapters in Luke between these two sections (from Luke 10:–18:14).

Our focus is primarily in Luke, although we occasionally work Matthew and Mark into this study. A synch-up is where we have 8–10 (or more) incidents which match up in Matthew, Mark and Luke in the same order roughly in the same place in time. Focusing primarily on Luke, we have a synch up of the gospels in Luke 8:19–56 which seems to take place perhaps at the beginning of the second year.

In the second synch up, which is Luke 9:18–50, we have jumped forward in time in Luke to the end of the Lord's ministry. At this point, He is moving steadily toward Jerusalem and telling His disciples how He will be illegally taken and crucified. What is odd about this second synch-up is, in the book of Luke, we go from the early portion of the Lord's ministry to the end in about a half chapter. The passages in Matthew and Mark that Luke synchs up with have moved forward seven chapters and three chapters, respectively. So, Luke appears to be missing a middle section of the Lord's ministry, which can be found in those intervening chapters of Matthew and Mark.

Quite obviously, this confusion could be avoided if we simply ignored Matthew and Mark while studying Luke.

In the third synch-up, Matthew and Mark simply pick up where they were and move forward. So Jesus begins to focus on moving toward Jerusalem (synch-up #2), He moves toward Jerusalem; and then He enters into Jerusalem (synch-up #3, at which point, the synoptic gospels match up fairly closely). Here is the oddity—Luke begins this third synch-up in the middle of chapter 18. So, even though Matthew and Mark go directly from #2 to #3 (which is what we would expect), Luke has 8½ chapters between these two synch-ups. Let's see this in a chart:

Synch-up Chart for Matthew, Mark and Luke				
Synch-up	Public ministry	Matthew	Mark	Luke
#1	Early on (end of 1 st year, beginning of 2 nd)	Mt 8:18–9:26	Mark 3:31–5:37	Luke 8:19–56
There is the issue that some portions of Matthew 12 & 13 are also being parallel at this point, but we will not focus on that problem in our study of Luke.				
There are a sufficient number of chapters in Matthew and Mark for the middle portion of the Lord's ministry, which takes place between #1 and #2.. However, there is no place for this part of the Lord's ministry in the book of Luke between #1 and #2.				
#2	Near the end	Mt 16:13–18:11	Mark 8:27–9:42	Luke 9:18–50

Matthew and Mark proceed from #2 to #3 with very little in between. Luke has 8½ chapters in between these sections.				
#3	Near the end	Mt 19:13–21:11	Mk 10:13–11:10	Lk 18:15–19:38
Two theories would be (1) those 8½ chapters in Luke, despite their weird placement, represent the middle of the Lord’s ministry. Or (2) those 8½ chapters took place between #2 and #3.				

To sum up, we find the middle of the Lord’s ministry where we would expect to find it, between the beginning and the end of His ministry in Matthew and Mark. We do not really have a middle section in Luke; but we do have those oddly-placed 8½ chapters.

As we begin to synchronize Luke 8:19–56 with Matthew and Mark, this causes us to look forward to other places where these gospels synch up. Eventually, that leads us to those 8½ chapters in Luke. Is this the middle of the Lord’s ministry? Or did these things all take place as the Lord walked toward Jerusalem through Jericho? That is a question to keep in the back of your mind as we continue in Luke 8.

Now, let’s get to the actual narrative:

<p>And have come in face to face with Him the mother and the brothers of Him. And they are not able to get to Him through the crowd. And was brought a report to Him, “The mother of Yours and the brothers of Yours have stood outside wishing to see You.” And the [man] having answered said face to face with them, “A mother Mine and brothers Mine these are: the ones the word of the God they are hearing and they are doing.”</p>	<p>Luke 8:19–21</p>	<p>His mother and brothers came [to see] Him, but they were not able to get to Him through the crowd. So a report was brought to Him, [which read], “Your mother and brothers are standing outside, wishing to see You.” And the [Lord] answered, and said to them, “My mother and My brothers are the ones [who] hear and do the Word of God.”</p>
<p>Jesus’ mother and brothers came to see Him at this time, but they were unable to navigate their way through the large crowds to get to Him. However, someone was able to get this information to Jesus, saying, “Your mother and brothers are standing outside, and they would like to see You.’ The Lord considered their request and then sent back this message: “My mother and My brothers are those who hear and do the Word of God.”</p>		

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And have come in face to face with Him the mother and the brothers of Him. And they are not able to get to Him through the crowd. And was brought a report to Him, “The mother of Yours and the brothers of Yours have stood outside wishing to see You.” And the [man] having answered said face to face with them, “A mother Mine and brothers Mine these are: the ones the word of the God they are hearing and they are doing.”**
- Douay-Rheims 1899 (Amer.) **And his mother and brethren came unto him: and they could not come at him for the crowd. And it was told him: Thy mother and thy brethren stand without, desiring to see thee.
Who answering, said to them: My mother and my brethren are they who hear the word of God and do it.**
- James Murdock’s Syriac NT **And his mother and his brothers came to him, and they could not speak with him, because of the multitude. And they say to him: Thy mother and thy brothers stand**

without, and wish to see thee. And he answered and said: My mother and my brothers, are they who hear the word of God, and do it.

Original Aramaic NT

But his mother and his brothers came to him, and they were not able to speak with him, because of the crowd. They said to him, "Your mother and your brothers are standing outside and they desire to see you."

Lamsa Peshitta (Syriac)

But he answered and said to them, "These are my mother and my brothers; those who are hearing the word of God and are practicing it."

And there came to him his mother and his brothers, and they were not able to speak to him because of the crowd. And they said to him, Your mother and your brothers are standing outside, and they want to see you. He answered and said to them, These are my mother and my brothers, those who hear the word of God and do it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And his mother and his brothers came to him, and they were not able to get near him because of the great number of people. And someone said to him, Your mother and your brothers are outside desiring to see you.

But he said to them in answer, My mother and my brothers are those who have knowledge of the word of God and do it.

Bible in Worldwide English

The mother of Jesus and his brothers came to him. They could not reach him because there were so many people around him. Someone told him, Your mother and brothers are standing outside. They want to talk to you. But he said to them, These people who hear the word of God and do it, they are my mother and my brothers.

Casual English Bible

Jesus' family pays a visit

Jesus' mother and brothers came to see him, but they couldn't get through the thick crowd. Someone told him about it: "Your mother and brothers are standing outside, wanting to see you."

Jesus answered, "Anyone who hears and obeys the message from God that I'm delivering, those people are my mother and my brothers."

Easy English

The mother and brothers of Jesus come to see him

Then Jesus' mother and his brothers came to see him. But they could not reach him because of the large crowd of people who were there. Someone told Jesus, 'Your mother and brothers are standing outside. They want to see you.'

Jesus replied, 'I will tell you who my mother and brothers really are. My mother and my brothers are those people who hear God's message and do what he wants.'

People that believe in Jesus become part of the family of God.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

Jesus' Followers Are His True Family

Jesus' mother and brothers came to visit him. But they could not get close to him, because there were so many people. Someone said to Jesus, "Your mother and your brothers are standing outside. They want to see you."

Jesus answered them, "My mother and my brothers are those who listen to God's teaching and obey it."

The Message

His mother and brothers showed up but couldn't get through to him because of the crowd. He was given the message, "Your mother and brothers are standing outside wanting to see you."

He replied, "My mother and brothers are the ones who hear and do God's Word. Obedience is thicker than blood."

NIRV

Jesus' Mother and Brothers

Jesus' mother and brothers came to see him. But they could not get near him because of the crowd. Someone told him, "Your mother and brothers are standing outside. They want to see you."

He replied, "My mother and brothers are those who hear God's word and do what it says."

New Life Version

The New Kind of Family

The mother of Jesus and His brothers came to Him. They could not get near Him because of so many people. Someone said to Jesus, "Your mother and brothers are standing outside. They want to see You." Jesus said to them, "My mother and brothers are these who hear the Word of God and do it."

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

Contemporary English V.

Jesus' mother and brothers went to see him, but because of the crowd they could not get near him. Someone told Jesus, "Your mother and brothers are standing outside and want to see you."

Jesus answered, "My mother and my brothers are those people who hear and obey God's message."

The Living Bible

New Berkeley Version

New Living Translation

The True Family of Jesus

Then Jesus' mother and brothers came to see him, but they couldn't get to him because of the crowd. Someone told Jesus, "Your mother and your brothers are standing outside, and they want to see you."

Jesus replied, "My mother and my brothers are all those who hear God's word and obey it."

The Passion Translation

Jesus' True Family

Mary, Jesus' mother, and her other sons^[l] came to where Jesus was teaching, but they couldn't get through the crowd that had gathered around him. So he was told, "Your mother and brothers^[m] are standing outside, wanting to speak with you."

Jesus told them, "These who come to listen to me are like my mothers and my brothers. They're the ones who long to hear and to put God's word into practice."

[l] Mary had other sons and daughters. These were the half-brothers/sisters of Jesus. Jesus' father was not Joseph, but the Father of eternity. See also Mark 6:3.

[m] See John 7:5

Unlocked Dynamic Bible

William's New Testament

His mother and His brothers came to see Him, but they could not get in touch with Him, on account of the crowd. So it was reported to Him, "Your mother and your brothers are standing outside; they want to see you."

Then He answered them, "My mother and my brothers are those who listen to God's message and practice it."

Partially literal and partially paraphrased translations:

American English Bible

It was then that [Jesus'] mother and brothers came to see him, but they were unable to reach him because of the crowd. So someone came up to him and said: 'Your mother and brothers are waiting outside and [they] want to see you.'

But he replied:

'My mother and brothers are these who hear the word of God and obey it.'

Jesus' Fleshly Brothers and Sisters

Did Jesus have fleshly brothers and sisters? Yes, he did, for the words found at Matthew 12:46-50 make this very clear. There we read that as he was indoors speaking, his mother (Mary) and his brothers (James, JoSeph, Simon, and Judas)

had been standing outside waiting to talk to him. And at Acts 1:14, we once again read of Jesus' mother and brothers being present (along with his Apostles) shortly after he ascended to heaven.

So, were these in fact Jesus' fleshly brothers, or could the writers have been referring to 'spiritual' brothers? The context in each case provides the answer. Since Jesus' brothers are mentioned as being there along with his Apostles, his disciples, and his mother (Mary) in the account in Acts, these had to be his fleshly (half) brothers (other children of Mary).

Beck's American Translation
Breakthrough Version

His mother and brothers showed up to where He was, and they were not able to meet up with Him because of the crowd. But it was announced to Him, "Your mother and Your brothers have been standing outside wanting to see You." When He responded, He said to them, "My mother and My brothers are these people, the ones listening to and doing God's message."

Common English Bible

Jesus' family

Jesus' mother and brothers came to him but were unable to reach him because of the crowd. Someone told him, "Your mother and brothers are standing outside, wanting to see you."

He replied, "My mother and brothers are those who listen to God's word and do it."

International Standard V

The True Family of Jesus
(Matthew 12:46-50; Mark 3:31-35)

His mother and his brothers came to him, but they couldn't get near him because of the crowd. Jesus [Lit. He] was told, "Your mother and your brothers are standing outside and want to see you."

But he answered those people, [Lit. them] "My mother and my brothers are those who hear a message from God and heed it."

Len Gane Paraphrase

Then his mother and brothers came to him but couldn't reach him because of the crowd. It was then told to him [by some] who said, "Your mother and your brothers are outside wanting to see you."

He replied and said to them, "My mother and my brothers are these who hear the Word of God and do it."

A. Campbell's Living Oracles

Then his mother and brothers came to speak with him; but could not get near him for the crowd. And it was told him by some persons, Your mother and your brothers are without, desiring to see you.

But he, answering, said to them, My mother and my brothers are those who hear the word of God, and obey.

New Advent (Knox) Bible

And his mother and brethren came to visit him, but could not reach him because of the multitude. So word was given him, Thy mother and thy brethren are standing without, asking to see thee. But he answered them, My mother and my brethren are those who hear the word of God, and keep it. Mt. 12.46; Mk. 3.31

NT for Everyone

His mother and brothers came to him, and couldn't get near him because of the crowd. So they sent a message to him: 'Your mother and your brothers are standing outside, wanting to see you.'

'Mother and brothers, indeed?' replied Jesus. 'Here are my mother and brothers – people who hear God's word and do it!'

20th Century New Testament

Presently Jesus' mother and brothers came where he was, but they were not able to join him on account of the crowd. So word was brought to him--'Your mother and your brothers are standing outside, wanting to see you.'

His reply, spoken to them all, was: "My mother and my brothers are those who listen to God's teaching and do what it bids."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Ferrar-Fenton Bible	<p>Mother and Brethren. His mother and brothers then came; but were unable to approach Him on account of the crowd. It was accordingly reported to Him, "Your mother and brothers are standing outside, wishing to see You." "My mother and My brothers," He replied, "are those who listen to the message of God, and act up to it."</p>
God's Truth (Tyndale) Holman Christian Standard	<p>True Relationships Then His mother and brothers came to Him, but they could not meet with Him because of the crowd. He was told, "Your mother and Your brothers are standing outside, wanting to see You." But He replied to them, "My mother and My brothers are those who hear and do the word of God."</p>
Weymouth New Testament	<p>Then came to Him His mother and His brothers, but could not get near Him for the crowd. But He was told, "Your mother and brothers are standing on the edge of the crowd, and want to see you." "My mother and my brothers," He replied, "are these who hear God's Message and obey it."</p>
Wikipedia Bible Project	<p>Jesus' mother and brothers arrived, but they couldn't get through the crowd to him. Jesus was told, "Your mother and your brothers are standing over there, wanting to see you." "My mother and my brothers are those who hear God's message of truth, and practice it," Jesus replied.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Then his mother and his relatives came to him, but they could not get to him because of the crowd. Someone told him, "Your mother and your brothers are standing outside and wish to meet you." Then Jesus answered, "My mother and my brothers are those who hear the word of God and do it."</p>
The Heritage Bible	<p>And his mother and his brothers arrive near him, and absolutely did not have power to reach him through the crowd. And it was announced to him saying, Your mother and your brothers are standing outside exercising their will to see you. And he answering, said to them, My mother and my brothers are these, these hearing the word of God, and doing it.</p>
New American Bible (2011)	<p><i>Jesus and His Family.m</i> Then his mother and his brothers* came to him but were unable to join him because of the crowd. n He was told, "Your mother and your brothers are standing outside and they wish to see you." He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it."* * [8:19] His brothers: see note on Mk 6:3.</p>

The brother of James...Simon: in Semitic usage, the terms "brother," "sister" are applied not only to children of the same parents, but to nephews, nieces, cousins, half-brothers, and half-sisters; cf. Gn 14:16; 29:15; Lv 10:4. While one cannot suppose that the meaning of a Greek word should be sought in the first place from Semitic usage, the Septuagint often translates the Hebrew 'āh by the Greek word adelphos, "brother," as in the cited passages, a fact that may argue for a similar breadth of meaning in some New Testament passages. For instance, there is no doubt that in v. 17, "brother" is used of Philip, who was actually the half-brother of Herod Antipas. On the other hand, Mark may have understood the terms literally; see also 3:31–32; Mt 12:46; 13:55–56; Lk 8:19; Jn 7:3, 5. The question of meaning

here would not have arisen but for the faith of the church in Mary's perpetual virginity.

* [8:21] The family of Jesus is not constituted by physical relationship with him but by obedience to the word of God. In this, Luke agrees with the Marcan parallel (Mk 3:31–35), although by omitting Mk 3:33 and especially Mk 3:20–21 Luke has softened the Marcan picture of Jesus' natural family. Probably he did this because Mary has already been presented in Lk 1:38 as the obedient handmaid of the Lord who fulfills the requirement for belonging to the eschatological family of Jesus; cf. also Lk 11:27–28.

m. [8:19–21] Mt 12:46–50; Mk 3:31–35.

n. [8:20–21] 11:27–28.

New English Bible–1970

The Mother and Brothers of Jesus - [Lk.8.19-21 →] - Mt.12.46-50, Mk.3.31-35

His mother and his brothers arrived but could not get to him for the crowd. He was told, 'Your mother and brothers are standing outside, and they want to see you.' He replied, 'My mother and my brothers—they are those who hear the word of God and act upon it.'

New Jerusalem Bible

His mother and his brothers came looking for him, but they could not get to him because of the crowd. He was told, 'Your mother and brothers are standing outside and want to see you.'

But he said in answer, 'My mother and my brothers are those who hear the word of God and put it into practice.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Yeshua's mother and brothers came to see him, but they couldn't get near him because of the crowd. It was reported to him, "Your mother and your brothers are standing outside and want to see you." But he gave them this answer: "My mother and brothers are those who hear God's message and act on it!"

exeGesés companion Bible

And his mother and his brothers come to him, and cannot get at him for the multitude.

And they evangelize him, wording,
Your mother and your brothers stand outside;
they will to see you.

And he answers them, saying,
My mother and my brothers

are these who hear the word of Elohim, and do it.

Hebraic Roots Bible

And His mother and His brothers came to Him, and were not able to come up with Him through the crowd. And it was told to Him, saying Your mother and Your brothers are standing outside wishing to see You.

And answering, He said to them, My mother and My brothers are these: the ones hearing the Word of Elohim, and doing it.

The Scriptures 1998

And His mother and brothers came to Him, and were unable to get to Him because of the crowd. And it was reported to Him, saying, "Your mother and Your brothers are standing outside, wishing to see You."

And He answering, said to them, "My mother and My brothers are those who are hearing the Word of Elohim and doing it." Mt. 12:50, Mk. 3:35.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...comes but to him The Mother and The Brothers [of] him and not [They] had (ability) to meet him because of the crowd [It] is announced but [to] him The Mother [of] you and The Brothers [of] you have stood outside to see Wanting you The [Man] but Answering says to them {Who? is} Mother [of] me and {Who*? are} Brothers [of] me These are The [Men] the word [of] the god Hearing and {him} Making...

Awful Scroll Bible	Moreover came- themselves -near with respects to him, his mother and they he of the same-womb, and themselves sustain not able to chance-together-with him, because of they of the adjoining area. There is even coming about messaged-out to him, speaking out, "Your mother and they he of the same-womb as yours, have stood outside purposing to be perceived you." Then being came to be resolved-away, He said with regards to them, "My mother and they he of the same-womb as mine are the same-as-these, the ones hearing the word of God and effecting them."
Concordant Literal Version	Now there came along to Him His mother and His brothers, and they were not able to fall in with Him because of the throng." Now it was reported to Him, saying that "Thy mother and Thy brothers stand outside wanting to see Thee." Now He, answering, said to them, "My mother and My brethren are these who are hearing the word of God and doing it."
Israeli Authorized Version	Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of Elohim, and do it.
Orthodox Jewish Bible	And the Em of Rebbe, Melech HaMoshiach and his achim came to him, and they were not able to get to him because of the multitude. And it was announced to him, Your Em and your achim have been standing outside waiting to see you. But in reply, Rebbe Melech HaMoshiach said to them, My Em and my achim are these: the ones who are shomei dvar Hashem (hearers of the word of Hashem) and also shomrei dvar Hashem (keepers guarding, doing the word of Hashem).

Expanded/Embellished Bibles:

An Understandable Version	Then Jesus' mother and [half-] brothers came to Him, but they could not get near Him because of the [large] crowd. And it was told to Him [by someone], "Your mother and your brothers are standing outside wanting to see you." But He replied to them, "My mother and my brothers are those people who hear God's word and obey it."
The Expanded Bible	Jesus' True Family Jesus' mother and brothers came to see him, but there was such a crowd they could not get to him. Someone ·said [reported] to Jesus, "Your mother and your ·brothers [or brothers and sisters; ^c the Greek word can mean "siblings"] are standing outside, wanting to see you." Jesus answered them, "My mother and my ·brothers [or brothers and sisters] are those who listen to God's ·teaching [word] and ·obey [do; practice] it!"
Jonathan Mitchell NT	Now at one point His mother and brothers came along toward Him, and yet were unable to attain their aim to fall in with and meet with Him – because of the crowd. So it was reported back to Him, "Your mother and brothers have been standing – and yet stand – outside, desiring (wanting; intending) to see You." Yet, making a decided reply, He says to them, "My mother and brothers are now these folks – the people habitually listening to and hearing [implying: obeying] God's Word (or: the Logos of God; God's Idea and message) and then are doing (performing) [it]."
P. Kretzmann Commentary	Verses 19-21 The true relatives of the Lord: Then came to Him His mother and His brethren, and could not come at Him for the press. In the narrative above Luke had combined the discourses of two different occasions. This explains the fact that he here relates the incident concerning the

relatives of Jesus. Christ was busily engaged with His teaching when there came an interruption. His mother and His brothers (cousins or half-brothers) had come down with the intention of taking Him away for some time and giving Him a much-needed vacation. Though they tried to get into the house, they could not so much as come near Him on account of the great multitude that filled every bit of available space.

And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee.

So the request of His relatives was passed along, until finally Jesus was told by those nearest to Him that His mother and His brothers wanted to see Him. There was no doubt that they meant well, but their understanding of the Savior's work and ministry was very poor.

And He answered and said unto them, My mother and my brethren are these which hear the Word of God and do it.

And therefore their attempt, with all its implied kindness, was an unwarranted interference with the Lord's business. He did not go out to them, nor did He permit them to disturb Him. He was about His Father's business, and in the performance of those duties which had been given Him by His Father no man may disturb or hinder Him. Note: This is an example for us that we may not be discouraged or turned aside from our purpose when our work concerns the kingdom of God. Jesus here, after looking at His disciples that were sitting nearest to Him, gave an answer which could be transmitted to the waiting relatives: My mother and My brethren are these that hear and do the Word of God. The spiritual relationship with Christ through faith is far more intimate than any physical relationship possibly could be. It brings the believer into the closest communion with his Savior. John 15:1-6.

Lexham Bible

Jesus' Mother and Brothers

Now his mother and brothers came to him, and they were not able to meet with him because of the crowd. And it was reported to him, "Your mother and your brothers are standing outside wanting to see you." But he answered (+) and [Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] said to them, "These are my mother and my brothers—the ones who hear the word of God and do (+) it. [Here the direct object is supplied from context in the English translation]

Syndein/Thieme

{Jesus' True Family}

Then there came near to Him making a public appearance {paraginomai} His {Jesus'} mother {Mary} and His brothers {from Matthew 13:55 these are at least two of: James and Joseph Jr. and Simon and Judas/Jude}, and they absolutely did not have the ability to get near Him because of the crowd.

He was told, "Your mother and your brothers are standing outside, having desired to see You."

But He 'had an answer'/'gave a discerning answer from the ultimate source of Himself' {apokrinomai} and said to them, "My mother and my brothers keep on being those who are hearing the Word of God and doing it {replacing human viewpoint with divine viewpoint and applying it to life's experiences}."

Translation for Translators

Jesus told them that some people are as dear to him as his own relatives.

Luke 8:19-21

One day Jesus' mother and his younger brothers came to see him, but they could not get near him because there was a large crowd around him in the house. Someone told him, "Your mother and your younger brothers are standing outside, wanting to see you." He replied, "Those who hear God's message and obey it are as dear to me [MET] as my mother and my brothers."

The Voice

Around this time, Jesus was speaking to a crowd of people gathered in a house. His mother and brothers arrived to see Him, but the crowd around Him was so huge that they couldn't even get through the door. Word spread through the crowd.

Someone from the Crowd: Jesus, Your mother and brothers are outside the house hoping to see You.

Jesus: Do you want to know who My mother and brothers are? They're the ones who truly understand God's message and obey it.

Bible Translations with a Lot of Footnotes:

NET Bible®

Jesus' True Family

Now Jesus⁶² mother and his brothers⁶³ came to him, but⁶⁴ they could not get near him because of the crowd. So⁶⁵ he was told, "Your mother and your brothers are standing outside, wanting to see you." But he replied⁶⁶ to them, "My mother and my brothers are those⁶⁷ who hear the word of God and do it."⁶⁸

⁶²tn Grk "his"; the referent (Jesus) has been specified in the translation for clarity.

⁶³sn The issue of whether Jesus had brothers (siblings) has had a long history in the church. Epiphanius, in the 4th century, argued that Mary was a perpetual virgin and had no offspring other than Jesus. Others argued that these brothers were really cousins. Nothing in the text suggests any of this. See also John 7:3.

⁶⁴tn Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

⁶⁵tn Here καί (kai) has been translated as "so" to indicate the sequence of events.

⁶⁶tn Grk "answering, he said." This is redundant in contemporary English and has been simplified to "he replied."

⁶⁷tn There is some discussion about the grammar of this verse in Greek. If "these" is the subject, then it reads, "These are my mother and brothers, those who." If "these" is a nominative absolute, which is slightly more likely, then the verse more literally reads, "So my mother and brothers, they are those who." The sense in either case is the same.

⁶⁸sn Hearing and doing the word of God is another important NT theme: Luke 6:47-49; Jas 1:22-25.

The Spoken English NT

Jesus' Real Family (Mt. 12:46-50; Lk. 3:31-35)

Jesus' mother and brothers and sisters came to see him. But they couldn't reach him because of the crowd. He was told, "Your mother and brothers and sisters are standing outside, and they want to see you." But he said back to them, "My mother and brothers and sisters are the people that hear the message of God and put it into practice."

Wilbur Pickering's New T.

Relationships redefined

Then His mother and brothers came to Him, and they could not get near Him because of the crowd. And it was told Him by some saying, "Your mother and your brothers are standing outside, wanting to see you". But in answer He said to them, "My mother and my brothers are these, the ones who hear the word of God and do it!"⁷

(7) Our primary commitment should be to Christ and His Kingdom, not to our physical family. There are times when the Kingdom 'trumps' family.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now His mother and brothers having come to Him, and they were not able to get near to Him because of the crowd. And it was reported to Him, saying, "Your mother and Your brothers have stood outside wanting to see You."

But answering, He said to them, "My mother and My brothers are these: the ones hearing the word of God and doing it."

Charles Thomson NT

When his mother and his brethren came to him, and could not get near him by reason of the crowd, and some informed him, saying, Thy mother and thy brethren are standing without, and desire to see thee; he in reply, said to them, My mother and my brethren are they who hear the word of God and do it.

Disciples' Literal New T.

Those Who Do The Word of God Are My Family

And His mother and brothers came to Him, and they were not able to meet with Him because of the crowd. And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You". But the One, having responded, said to them, "My mother and My brothers are these— the ones hearing and doing the word of God".

Modern English Version

The Mother and Brothers of Jesus

Then His mother and His brothers came to Him, but could not reach Him because of the crowd. Someone told Him, "Your mother and Your brothers are standing outside, desiring to see You."

He answered them, "My mother and My brothers are these who hear the word of God and do it."

Modern Literal Version

{Mk 3:31-35 & Mt 12:46-50 & Lk 8:19-21.}

Now there came to him his mother and brethren, and they were not able to get-close to him because of the crowd. And it was reported to him, saying, Your mother and your brethren are standing outside, wishing to see you.

But he answered and said to them, My mother and my brethren are those who hear the word of God and are doing it.

New European Version

Jesus calms the storm

And there came to him his mother and relatives; and they could not come to him because of the crowd. And it was told him: Your mother and your relatives stand outside, desiring to see you. But he answered and said to them: My mother and my relatives are these that hear the word of God and do it. [Obviously, this subtitle applies to what comes later.]

New King James Version

Jesus' Mother and Brothers Come to Him

Then His mother and brothers came to Him, and could not approach Him because of the crowd. And it was told Him by some, who said, "Your mother and Your brothers are standing outside, desiring to see You."

But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

NT (Variant Readings)

And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand outside, desiring to see thee.

But he answered and said unto them, My mother and my brethren are these that hear the word of God, and °do [it]. °CT-do [it].

Restored Holy Bible 6.0

[The Saints are a family].

Then came to Him the mother and His brothers, and could not meet Him because of the multitude.

And it was told to Him by certain, who saying, Thy mother and Thy brothers have stood outside, desiring to see Thee.

But He answering, said to them,

My mother and My brethren are those who hearing the Word of GOD, and doing it.

Revised Young's Lit. Trans.
Young's Updated LT

And there came unto him his mother and brethren, and they were not able to get to him because of the multitude, and it was told him, saying, 'Thy mother and thy brethren do stand without, wishing to see thee;' and he answering said unto them, 'My mother and my brethren! they are those who the word of God are hearing, and doing.

The gist of this passage:

While Jesus is teaching, his mother and brothers come to Him, but they cannot get close to Him. When Jesus is told this, He says that His true family is made up of those who hear and do the Word of God.

19-21

Luke 8:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παράγινομαι) [pronounced pah-ahg- EEN-ohm-ai]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #3854
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
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
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)
mêtêr (μήτηρ) [pronounced MAY- tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
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
adelphos (ἀδελφός) [pronounced ad-el- FOSS]	<i>a brother (literally or figuratively)</i>	masculine plural noun, nominative case	Strong's #80
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: His mother and brothers came [to see] Him,...

Jesus has been teaching in Galilee; and we might assume that all that has gone on, immediately preceded this incident (but we do not know for certain).

His mother and his brothers hear all that is going on and they decide to go and to hear Him. We do not know if they did this all of the time or if this is something that they decided to do on a whim. They were hearing stories about Him and they wanted to go see for themselves.

Although His mother, Mary, is not mentioned as being among His disciples, she will be with Him when He goes to the cross. I don't know that there are any passages which speak to exactly when His mother or brothers believed in Him. His half-brothers did not believe in Him until after He was resurrected (John 7:5 compared with the book of James).

The wrong way to interpret Scripture:

There is another issue to discuss here, mentioned by the NET Bible.

The NET Bible: The issue of whether Jesus had brothers (siblings) has had a long history in the church. Epiphanius, in the 4th century, argued that Mary was a perpetual virgin and had no offspring other than Jesus. Others argued that these brothers were really cousins. Nothing in the text suggests any of this.²³

Here is where we need to be careful about interpreting this passage and others. The words used here could be taken metaphorically (they are so used elsewhere). That is, one might understand the word *brother* to refer to some relative other than an actual brother (and it is also used elsewhere in that way), but this is where we need to be careful. Do we begin with a doctrine clearly taught elsewhere in the Word of God, and interpret this passage in the light of that doctrine; or do we simply have a doctrine—not clearly taught elsewhere in the Bible—and yet, impose that doctrine on this passage? Historically, when this controversy was occurring (I do not think it is a real controversy today), they began with the doctrine that Mary remained a perpetual virgin. This is the belief that Mary never actually consummated her marriage to Joseph. This concept actually became a fundamental doctrine for Catholics. However, that is not taught anywhere in the Bible; so that should not be the starting point for any discussion of this (or any other) passage.

I use this illustration because there are very few people who read this and have an emotional reaction to it. There are very few people in this world who are emotionally invested in the idea that Mary was a perpetual virgin.

However, there are people who take other passages of the Bible and they begin with the doctrine—not clearly stated anywhere else—and then proceed from there. Two very recent examples of this are: (1) the idea that tongues is speaking in gibberish, the idea that most believers do not fully engage in the Christian life *until after* they *get the ghost* (and then speak in tongues). These people begin with this doctrine (not actually taught anywhere in the Bible) and proceed from there to interpret passages where tongues are mentioned in this light. (2) A second belief that many start with is, the idea that homosexuality is a normal and legitimate sexual practice, sanctioned by God, and therefore, all passages about homosexuality must be interpreted in this light. In fact, such people even take passages where there is no homosexuality and put that deviant practice into the text²⁴. Both of these are *very* emotional issues today, but they both begin in the same way. They start with a false doctrine—a doctrine that is not clearly taught anywhere in Scripture—and then they interpret related passages in the Bible beginning with a doctrine, assumed to be true, but not really taught anywhere else.

One thing that I particularly found humorous, when doing research on the second topic was, how some homosexual advocates have suddenly become experts in the Greek and the Hebrew languages, virtually overnight. Such advocates for homosexuality would use their new found expertise to (wrongly) interpret passages to say almost the opposite of what the text actually states.

It comes down to this: you let the Word of God present the true doctrines. The fundamental doctrines of Scripture are going to be found throughout Scripture (such as, faith alone in Christ alone yields salvation). Then these doctrines become the foundation, upon which all other doctrines are built (this process is known as systematic theology). You first begin with truths which are repeated throughout the Scriptures—such as, the Seed of the

²³ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed November 16, 2019.

²⁴ I am thinking of one person I know who argued passionately that David and Jonathan with homosexual lovers.

Woman, the Messiah, Jesus the Christ—and you proceed from there to develop other doctrines—**redemption, reconciliation, propitiation**—and, eventually, you develop a full understanding of the Scriptures.

But what you cannot do is take a doctrine, not clearly taught elsewhere, and then apply that doctrine to any related passage and interpret that passage so that it coincides with the doctrine you want to believe in. However, you cannot take something that you have assumed to be true, and then bend all other Scriptures to synch up with your assumptions.

The Jehovah Witnesses famously do that with the false doctrine that Jesus is not divine. Then they twist and bend Scriptures to fit this bias, even making up rules about the Greek language to support their case (they claim that Jesus is *a god*, based upon *God* not having a definite article—this is in John 1:1–3—and yet they do not follow this rule anywhere else in their JW translation). You see, the JW's actually have their own Bible translation, which, not uncoincidentally, supports all of their doctrines.

Let's get back to the narrative. Mary, Jesus' mother, and the Lord's half-brothers have come to see Him, but they run into a problem:

Luke 8:19b

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, along with</i>	conjunction	Strong's #2532
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, imperfect {deponent} middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
suntugchanō (συντυγχάνω) [pronounced <i>soon-toong-KHAHN-oh</i>]	<i>to meet with, to come to, to get to, to reach</i>	aorist active infinitive	Strong's #4940
This is the only occurrence of this word in the NT.			
αὐτὸ (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
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 8:19b			
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; accusative case	Strong's #3793

Translation: ...but they were not able to get to Him through the crowd.

They try to get to Jesus, but they cannot because of the large, impenetrable crowd that surrounded Him.

Luke 8:19 His mother and brothers came [to see] Him, but they were not able to get to Him through the crowd. (Kukis mostly literal translation)

What seems logical to me is, Jesus' family knows about His public ministry—about the healings and miracles and teachings—and they decide that they want to see this for themselves.

Mary knows Who Jesus is, but she apparently is having a difficult time convincing His half-brothers of this (this is an assumption which I am making here).

Luke 8:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<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>	3 rd person singular, aorist passive indicative	Strong's #518
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autō (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

Translation: So a report was brought to Him, [which read],...

I translated this *to bring a report*; but this could simply be someone, who tells someone else, who tells Jesus.

Someone either finds out about this or Mary (or one of her sons) is able to get a message to Jesus. So, in some way, a message from His human family gets to Jesus.

Luke 8:20b			
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)
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
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)
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
adelphos (ἄδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine plural noun, nominative case	Strong's #80
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)
histêmi (ἵστημι) [pronounced HHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	3 rd person plural, perfect active indicative	Strong's #2476
exô (ἔξω) [pronounced EHx-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong's #1492
thêlô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine plural, present active participle, nominative case	Strong's #2309
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: ...“Your mother and brothers are standing outside, wishing to see You.”

Jesus is told that His Mother and brothers are there to see Him.

The word that describes *where* they are standing is *exō* (ἐξω) [pronounced *EHX-oh*], which means, *outside, without, out of doors; outward*. Strong’s #1854. Jesus may be in a house; or He may be in the courtyard of a home. Because of the warm weather in that region, a home was often build around a courtyard, where some living would take place. The size of the courtyard would vary.

Why Mary and the Lord’s half-brothers are there is interesting in itself, and is a matter of speculation, as this and its parallel passages yield no clues. One of the weirdest speculations I read was, they showed up because Jesus has been working too hard and they think He needs to take a family vacation.²⁵

Let me suggest that Mary and the Lord’s half-brothers would certainly have an interest in His ministry, even if some or all of them had not yet believed in Him yet. Furthermore—and this is somewhat speculative—they may have expected special treatment or a special mention as the Lord’s family. I suggest these things based upon the following: not only does the Lord’s human family not receive any preferential treatment, but the Lord uses them in order to teach a specific doctrine. This could be taken as callous treatment—and the Lord is not a callous man—if his family was expecting more out of this than simply being able to hear Him speak. They were there, the Lord was speaking, and they could have chosen to find a place to listen to Him. But, instead, they send Him the message that they are there and unable to get close to Him.

Luke 8:20 **So a report was brought to Him, [which read], “Your mother and brothers are standing outside, wishing to see You.”** (Kukis mostly literal translation)

Jesus appears to be in the midst of teaching, and He finds out that His mother and brothers have come to see Him.

Jesus often allowed events occurring around Him to dictate the substance of His teaching.

Luke 8:21a			
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
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
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
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

²⁵ This comes from [Kretzmann](#), who is usually a reliable commentator.

Luke 8:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: And the [Lord] answered, and said to them

Jesus then gives a response, something that no one really expected from Him.

Now, we do not know if the Lord voiced their request and then said this aloud; or whether the message was brought to Him and He said these things to a smaller group (the one bringing Him the message and those near to him).

Luke 8:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
μου (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)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
adelphos (ἄδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine plural noun, nominative case	Strong's #80
μου (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)
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
eisi (εἰσί) [pronounced i-SEE]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Luke 8:21b			
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
tōn (τῶν) [pronounced tohn]	<i>the; of this, from that</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
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, accusative case	Strong's #3056
του (του) [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
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, present active participle; nominative case	Strong's #4160

Translation: ...“My mother and My brothers are the ones [who] hear and do the Word of God.”

Jesus tells the messenger (or perhaps even the crowd around Him) that those truly related to Him hear and do the Word of God.

This suggests to me that Jesus' brothers have not yet all believed in Him. So, He was teaching the Word of God, but they were not hearing it. They did not fully believe Him to be the promised Messiah. Not all of His immediate family recognized Him for Who He was.

Because this story is remembered and published, it is my guess that Jesus taught this to the crowd.

Luke 8:21 **And the [Lord] answered, and said to them, “My mother and My brothers are the ones [who] hear and do the Word of God.”** (Kukis mostly literal translation)

This curt explanation given by Jesus—which is given in an at least semi-public way (and recorded in the Word of God)—suggests to me that Mary and the Lord's half-brothers are not hearing His word; and they are not obeying them. That is, they have heard the Lord say, “Believe in Me and you will be saved;” and yet they have chosen not to do that (John 7:5). We also know that they are sending this message to the Lord while He is teaching (as there

are too many people around Him to get to Him). So, for me, there are two logical motivations for Mary and her sons: (1) they expect some sort of preferential treatment; or (2) they expect some sort of mention by the Lord. The Lord does both, but not in the way that they would have liked.

Luke 8:19–21 His mother and brothers came [to see] Him, but they were not able to get to Him through the crowd. So a report was brought to Him, [which read], “Your mother and brothers are standing outside, wishing to see You.” And the [Lord] answered, and said to them, “My mother and My brothers are the ones [who] hear and do the Word of God.” (Kukis mostly literal translation)

Unfortunately, this narrative is used in order to teach a very common cultic approach to their newly inducted ones.

Cultic Separation from Family and Friends:

There are some additional important points to be made about this passage. It is very easy to take a passage like this and distort it. Many cults use this as a *go-to* passage to separate the new of their flock from their family and friends. “We are your true family, not them!” they might claim. And they use this passage, along with other psychological techniques, in order to build a wall between a person new to the cult and that person’s family and friends.²⁶ If you recognize that your church or *Christian* group is suggesting this, then run—do not walk—to the nearest exit and get out of there.

We all have a relationship with our family, and sometimes it is somewhat simple (you love your family and they love you), but, more often, it is complicated. Every member of your family is a person for whom Jesus died. This does not mean that you should harass your parents and siblings daily with the gospel; but that, when there is an opening, to speak to them about the Person of Jesus Christ. The same thing is true of your friends (and, in some cases, former friends). Becoming a believer in Jesus Christ does not demand that you cut any and all human ties from your human family and from your friends. If you have members of your family and friends of yours who have not believed in Jesus Christ, then, yes, you will spend eternity with the people at your church, and that eternity will not include those friends and family who have rejected Jesus. However, for most people, this is your mission field—your unsaved family members and (former) friends.²⁷

Over time, you may separate from some family members and from some friends; or you may see them less. This does not mean that this is a step in a series of steps that you take after believing in Jesus Christ; but it sometimes occurs. Let’s say, you have friendships and these friendships involve going to bars or parties together and getting blasted—well, clearly, that is not something you will necessarily want to do after being saved. This does not mean that you cut off your friends; but that you are simply more circumspect about your relationship with them and the mutual activities that you engage in. The same thing may be true of your relationship with family members. Some families have normal get-togethers and people in attendance enjoy this gathering; and some families gather to intensify their dysfunction, just to see what might happen this time around.

If there is some separation, it is most likely going to be based upon your gathering together to do things which are not proper (I gave the example of hanging with friends at bars or parties in order to get blasted²⁸). In some groups of friends, the solidifying factor is taking drugs together or drinking a lot together (the Bible does not forbid drinking, but it does draw the line at drunkenness).

But, to be clear, if you are in some sort of *Christian* group or organization, and one of *their* priorities is separating you from family and friends, then you are in the wrong place. Because everyone’s family is different; because our relationship with friends is very different, that means Charley Brown will modify his relationship with family and friends in one way; but Lucy Van Pelt will modify her relationship with family and friends in another. There is not

²⁶ Generally speaking, beware of any church that builds itself upon one or two passages from the Bible.

²⁷ Christianity does not demand that you cut off all previous friendships. I only say (former) friends because sometimes they cut you off.

²⁸ I mean drunk or high.

a cut-and-dried approach for every person at your church. Cutting off family and friends would only take place in the most extreme circumstances.

For instance, you would *not* cut off family members simply for being liberals.

Some churches have a *new members group* (depending upon the size of the church) or they have what they call a *discipleship program*; and the key might be this: if they are going to monitor you in any way (or if one individual in the church is going to monitor your life in any way), then you are in the wrong place. Whereas, your church may not be a cult, per se, that would be a seriously cultic element of it.

No one ought to be assigned to you in order to disciple you or to *guide* you in what you should do and not do.

Back to our narrative.

Luke 8:21 **But He answered them, "My mother and My brothers are those who hear the word of God and do it."** (ESV; capitalized)

I believe that the implication of what Jesus is saying here is, not all of His immediate family have believed in Him. They have heard the word of the gospel, but they have not done it.

Matthew gives us more information:

Matthew 12:46–50 **While He was still speaking to the people, behold, His mother and His brothers stood outside, asking to speak to Him. But He replied to the man who told Him, "Who is My mother, and who are My brothers?" And stretching out His hand toward His disciples, He said, "Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother."** (ESV; capitalized)

Jesus was in the midst of teaching; Mark tells us that people are seated all around the Lord (Mark 3:31–35), which suggests that He is probably teaching in a large courtyard rather being out in an open air affair (since they are said to be *outside*). Without losing a beat, the Lord includes them in His teaching. He motions to His disciples and He tells them, "Here are My mother and My brothers."

Doing the will of the Father in heaven would be believing in Jesus and then following Him. We follow Him today by taking in the Word of God under a well-prepared pastor-teacher; and growing in grace and knowledge of Him.

Luke 8:19–21 **Jesus' mother and brothers came to see Him at this time, but they were unable to navigate their way through the large crowds to get to Him. However, someone was able to get this information to Jesus, saying, "Your mother and brothers are standing outside, and they would like to see You.' The Lord considered their request and then sent back this message: "My mother and My brothers are those who hear and do the Word of God."** (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Commands the Wind Over the Sea

Matthew 8:23-27 Mark 4:35-41

And it came to pass in one of the days and He [even] He has stepped onto the ship; as the disciples of Him. And He said face to face with them, "Let us go to the other side of the lake." And they have set sail and [as] they sailed, He fell asleep. And has descended a whirlwind, a violent wind upon the lake. And the ship is being filled with water and they are in jeopardy.

Luke
8:22–23

And it so happened once [lit., *in one of the days*] when He and His disciples stepped onto a ship. He said to them, "Let's go to the other side of the lake." So they set sail and [while] they are sailing, He fell asleep. A whirlwind descended [upon them], a violent wind over the lake. So the ship is being filled with water and the disciples [lit., *they*] [find themselves] in jeopardy.

And it so happened on one occasion when Jesus and His disciples had boarded a ship, because He said to them, "Let's go to the other side of the lake." So they set sail; and while they are sailing, the Lord fell asleep. Suddenly, a whirlwind descended upon them, and there were violent winds all around them on the lake. The ship began to fill with water and the disciples found themselves in great peril.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And it came to pass in one of the days and He [even] He has stepped onto the ship; as the disciples of Him. And He said face to face with them, "Let us go to the other side of the lake." And they have set sail and [as] they sailed, He fell asleep. And has descended a whirlwind, a violent wind upon the lake. And the ship is being filled with water and they are in jeopardy.
Douay-Rheims 1899 (Amer.)	And it came to pass on a certain day that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth. And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger.
James Murdock's Syriac NT	And on a certain day Jesus embarked and sat in a ship, he and his disciples. And he said to them; Let us pass over to the other side of the sea. And while they were rowing, Jesus fell asleep. And there was a tempest of wind on the sea; and the ship was near to sinking.
Original Aramaic NT	But it was on one of those days, Yeshua went up and sat down in the boat, he and his disciples, and he told them, "Let us cross to the other side of the lake." And as he journeyed, Yeshua himself was asleep and there was a tempest of wind on the lake and the ship was coming close to sinking.
Lamsa Peshitta (Syriac)	It came to pass on one of the days, Jesus went up and sat in a boat with his disciples; and he said to them, Let us cross to the other side of the lake. And while they were rowing Jesus fell asleep; and there rose a storm of wind on the lake; and the boat was near sinking.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now it came about on one of those days that he got into a boat with his disciples; and he said to them, Let us go over to the other side of the water: and they put out the boat. But while they were sailing he went to sleep: and a storm of wind came down on the sea, and the boat became full of water and they were in danger.
Bible in Worldwide English	One day Jesus got into a boat with his disciples. He said to them, Let us cross over to the other side of the sea. So they started out. While they were going, Jesus was

sleeping. A bad storm came on the sea. Water was coming into the boat, and they were in trouble.

Casual English Bible

Jesus does something about the weather

One day Jesus told his disciples, "Let's go to the other side of the lake." So they got in the boat and pushed off. As they sailed along, Jesus fell asleep. A windstorm swooped down on the lake. The boat started to take on so much water that it was in danger of sinking.

Easy English

Jesus stops a storm

One day, Jesus got into a boat with his disciples. He said to them, 'We should go across to the other side of the lake.' So they started to cross the lake. While they sailed in the boat, Jesus began to sleep. Then a strong wind started to blow across the lake. Water began to fill the boat and they were in danger.

Easy-to-Read Version–2006

Jesus' Followers See His Power

One day Jesus and his followers got into a boat. He said to them, "Come with me across the lake." And so they started across. While they were sailing, Jesus slept. A big storm blew across the lake, and the boat began to fill with water. They were in danger.

Good News Bible (TEV)

Jesus Calms a Storm

One day Jesus got into a boat with his disciples and said to them, "Let us go across to the other side of the lake." So they started out. As they were sailing, Jesus fell asleep. Suddenly a strong wind blew down on the lake, and the boat began to fill with water, so that they were all in great danger.

The Message

One day he and his disciples got in a boat. "Let's cross the lake," he said. And off they went. It was smooth sailing, and he fell asleep. A terrific storm came up suddenly on the lake. Water poured in, and they were about to capsize.

NIRV

Jesus Calms the Storm

One day Jesus said to his disciples, "Let's go over to the other side of the lake." So they got into a boat and left. As they sailed, Jesus fell asleep. A storm came down on the lake. It was so bad that the boat was about to sink.

New Life Version

The Wind and Waves Obey Jesus

On one of those days Jesus and His followers got into a boat. Jesus said to them, "Let us go over to the other side of the lake." Then they pushed out into the water. As they were going, Jesus fell asleep. A wind storm came over the lake. The boat was filling with water and they were in danger.

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

Contemporary English V.

One day, Jesus and his disciples got into a boat, and he said, "Let's cross the lake." They started out, and while they were sailing across, he went to sleep. Suddenly a windstorm struck the lake, and the boat started sinking. They were in danger.

The Living Bible

One day about that time, as he and his disciples were out in a boat, he suggested that they cross to the other side of the lake. On the way across he lay down for a nap, and while he was sleeping the wind began to rise. A fierce storm developed that threatened to swamp them, and they were in real danger.

New Berkeley Version

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New Living Translation

Jesus Calms the Storm

One day Jesus said to his disciples, "Let's cross to the other side of the lake." So they got into a boat and started out. As they sailed across, Jesus settled down for a nap. But soon a fierce storm came down on the lake. The boat was filling with water, and they were in real danger.

The Passion Translation

Peace in the Storm

Unlocked Dynamic Bible	One day Jesus said to his disciples, "Let's get in a boat and go across to the other side of the lake." So they set sail. Soon Jesus fell asleep. The wind rose, and the fierce wind became a violent squall that threatened to swamp their boat.
William's New Testament	On another day Jesus got into a boat with his disciples. He said to them, "I would like us to go across to the other side of the lake." So they started to sail across the lake. But as they were sailing, Jesus fell asleep. Then a powerful windstorm came down on the lake. Soon the boat was filling with water, and they were in danger.
	One day He got into a boat with His disciples, and He said to them, "Let us cross to the other side of the lake." So they set sail. Now as they were sailing along, He fell off to sleep. But a furious squall of wind rushed down upon the lake, and they were filling up and were in impending peril.

Partially literal and partially paraphrased translations:

American English Bible	Well, some days later, [Jesus] and his disciples got into a boat, and he said to them: 'Let's cross over to the other side of the lake.' So, they set off. And as they were sailing along, he fell asleep. But then, a violent windstorm soon came down on the lake and the boat started taking on water, putting them in a dangerous situation.
Beck's American Translation . Breakthrough Version	It happened during one of the days; He and His students also climbed on board into a boat, He said to them, "We will go across to the other side of the lake," and they took off. As they sailed, He fell asleep. And a sudden windstorm stepped down onto the lake, and they were being filled totally up and were in danger.
Common English Bible	Jesus calms the sea One day Jesus and his disciples boarded a boat. He said to them, "Let's cross over to the other side of the lake." So they set sail. While they were sailing, he fell asleep. Gale-force winds swept down on the lake. The boat was filling up with water and they were in danger.
Len Gane Paraphrase	Then it came about on a certain day that he went into a ship with his disciples, and he said to them, "Let us go over to the other side of the lake." So they launched. But as they sailed, he fell asleep, and a severe windstorm came down on the lake. They were filling with water and starting to be in great danger.
A. Campbell's Living Oracles	One day, Jesus having gone into a bark with his disciples, said to them, Let us cross the lake. Accordingly they set sail. But while they sailed, he fell asleep; and there blew such a storm upon the lake, as filled the bark with water, and endangered lives..
New Advent (Knox) Bible	A day came when he and his disciples embarked on a boat; Let us cross to the other side of the lake, he said to them; and they began their voyage. While they were sailing, he fell asleep. And now a storm of wind came down upon the lake, and they began to ship water perilously.
NT for Everyone	One day he got into a boat with his disciples, and suggested that they cross to the other shore. So they set off. As they were sailing, he fell asleep. A violent wind swept down on the lake, and the boat began to fill dangerously with water.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	NOW ON ONE OF THOSE DAYS JESUS AND HIS DISCIPLES GOT INTO A BOAT, AND HE SAID TO THEM, "LET US GO OVER TO THE OTHER SIDE OF THE LAKE." SO THEY LAUNCHED OUT. BUT AS THEY WERE SAILING ALONG HE FELL ASLEEP; AND A FIERCE GALE OF WIND DESCENDED ON THE LAKE, AND THEY BEGAN TO BE SWAMPED AND TO BE IN DANGER.
Conservapedia Translation	Now one day, Jesus and his best students got into a boat, and He said, "Let us sail to the other side of this lake." So they launched the boat and set sail. But as they

sailed, Jesus fell asleep, and a gale blew up, which filled the boat with water, putting it in danger of sinking.

Ferrar-Fenton Bible

Stilling the Storm.

Now during one of those days, He went into a boat; and being accompanied by His disciples, He said to them, "Let us go across the lake." So they sailed off. As they were sailing, however, He fell into a deep sleep; but a storm then blowing down upon the lake, they were being flooded, and were in extreme danger.

God's Truth (Tyndale)

And it chanced on a certain day that he went into a ship and his disciples also, and he said unto them: Let us go over unto the other side of the lake. And they launched forth. And as they sailed, he fell asleep, and there arose a storm of wind in the lake, and they were filled with water, and were in jeopardy.

Holman Christian Standard

Wind and Wave Obey the Master

One day He and His disciples got into a boat, and He told them, "Let's cross over to the other side of the lake." So they set out, and as they were sailing He fell asleep. Then a fierce windstorm came down on the lake; they were being swamped and were in danger.

Weymouth New Testament

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Wikipedia Bible Project

One day He went on board a boat--both He and his disciples; and He said to them, "Let us cross over to the other side of the Lake." So they set sail. During the passage He fell asleep, and there came down a squall of wind on the Lake, so that the boat began to fill and they were in deadly peril.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And it was in one of the days, and he embarked into a boat and his disciples, and he said to them, Let us go through into the other side of the lake. And they went on. And they sailing through the water, he fell asleep, and a violent storm of wind and rain came down into the lake, and they were being filled completely, and were in danger.

New American Bible (2011)

The Calming of a Storm at Sea.^o

* One day he got into a boat with his disciples and said to them, "Let us cross to the other side of the lake." So they set sail, and while they were sailing he fell asleep. A squall blew over the lake, and they were taking in water and were in danger.

* [8:22–56] This section records four miracles of Jesus that manifest his power and authority: (1) the calming of a storm on the lake (Lk 8:22–25); (2) the exorcism of a demoniac (Lk 8:26–39); (3) the cure of a hemorrhaging woman (Lk 8:40–48); (4) the raising of Jairus's daughter to life (Lk 8:49–56). They parallel the same sequence of stories at Mk 4:35–5:43.

o. [8:22–25] Mt 8:18, 23–27; Mk 4:35–41.

New English Bible–1970

The Calming of a Storm (Sea of Gennesaret) - [Lk.8.22-25 →] - Mt.8.23-27, Mk.4.35-41

One day he got into a boat with his disciples and said to them, 'Let us cross over to the other side of the lake.' So they put out; and as they sailed along he went to sleep. Then a heavy squall struck the lake; they began to ship water and were in grave danger.

New Jerusalem Bible

It happened that one day he got into a boat with his disciples and said to them, 'Let us cross over to the other side of the lake.' So they set out, and as they sailed he fell asleep. When a squall of wind came down on the lake the boat started shipping water and they found themselves in danger.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One day Yeshua got into a boat with his <i>talmidim</i> and said to them, "Let's cross to the other side of the lake." So they set out; and as they were sailing, he fell asleep. A windstorm came down on the lake, so that the boat began to fill up with water, putting them in great danger.
exeGesés companion Bible	<u>YAH SHUA REBUKES THE WIND</u> And so be it, one day, he embarks in a sailer with his disciples: and he says to them, Pass through across the lake. - and they embark. And as they sail he falls asleep: and a whirlwind descends on the lake and they fill full and are in peril:...
<i>The Scriptures</i> 1998	And on a certain day it came to be, that He entered into a boat with His taught ones, and He said to them, "Let us go over to the other side of the lake." And they set out. And as they were sailing He fell asleep. And a windstorm came down on the lake, and they were filling up, and were in danger.
Tree of Life Version	Crossing a Stormy Sea Now on one of those days <i>Yeshua</i> and His disciples got into a boat, and He said to them, "Let's move to the other side of the lake." So they set out. Then as they were sailing, He fell asleep. A violent windstorm came down on the lake, and they were swamped with water and in danger.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[It] becomes but in one [one] [of] the days and He embarks to boat and The Students [of] him and [He] says to them [We] may pass to the [thing] beyond the lake and [They] are led (up) sailing but them [He] falls (asleep) and descends Storm [of] wind to the lake and [They] were filled and [They] had (danger)...
Awful Scroll Bible	Now itself came about from-within a certain day, he even stepped-from-within onto a ship, and His disciples, and He said with regards to them, "Let us be gone-through to cross the lake." Even are they being led-up-through. What is more, they sailing, he sleeps-away, although there stepped-down a tempestuous wind onto the lake. Even continue they to come to be filled-with water, indeed they keep to be in peril.
Concordant Literal Version	Now it occurred on one of the days that He, as well as His disciples, stepped into a ship, and He said to them, "We may be passing through to the other side of the lake. And they set out." Now, at their sailing, He falls asleep. And a whirl of wind descended to the lake, and they were foundered and in danger."
Orthodox Jewish Bible	Now it came about on one of those yamim when he and his talmidim embarked into a sirah that he said to them, Let us go over to the other side of the lake. And they launched out. But as they were sailing, he fell asleep; and a driving storm of wind descended upon the lake, and they began to be swamped and began to be in a situation of pikuach nefesh (a matter of life and death).
Rotherham's Emphasized B.	And it came to pass, on one of the days, that, he, entered into a boat, and his disciples; and he said unto them—Let us pass over unto the other side of the lake. And they set sail. Now, as they were sailing, he fell asleep. And there came down a hurricane of wind upon the lake, and they began to be filled, and to be in peril.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus Calms the Sea
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Now on one of those days Jesus and His disciples got into a boat, and He said to them, "Let us cross over to the other side of the lake (Sea of Galilee)." So they set out. But as they were sailing, He fell asleep. And a fierce gale of wind swept down [as if through a wind tunnel] on the lake, and they began to be swamped, and were in great danger.

An Understandable Version Now it happened on one of those days that Jesus entered a boat with His disciples. He said to them, "Let us go over to the other side" [*i.e., the east side of Lake Galilee*]; so they launched out. But while they were sailing, Jesus fell asleep. A windstorm blew down on the lake and [*the boat*] began filling with water so they were in great danger [*of sinking*].

The Expanded Bible **Jesus Calms a Storm**
One day Jesus and his followers [disciples] got into a boat, and he said to them, "Let's go across the lake." And so they started across. While they were sailing, Jesus fell asleep. A very strong wind blew up on the lake, causing the boat to fill with water [nearly swamp], and they were in danger..

Jonathan Mitchell NT Now it occurred on one of those days, [that] He, as well as His disciples, stepped into a sailing vessel (ship; boat; bark) and He said to them, "Let us pass through (= cross) unto the other side of the lake."
Then they were led up [upon the water] (= they shoved off), yet [after a time], during their sailing, He fell asleep. Then a furious, violent windstorm (squall; whirlwind; hurricane) suddenly descended into the lake, and they began being completely filled (swamped) with [water] and continued to be in danger.

P. Kretzmann Commentary **Verses 22-25**
The Storm on the Sea.
Now it came to pass on a certain day that He went into a ship with His disciples; and He said unto them, Let us go over unto the other side of the lake. And they launched forth.

See Matt. 8:23-34; Mark 4:35-41. It was at the close of a strenuous day that Jesus embarked in a boat with His disciples, and He gave the command to sail across the sea to the other side. The disciples, some of whom were expert navigators, having spent a large part of their life on the lake, immediately launched forth, setting sail for the center of the lake.

But as they sailed, He fell asleep; and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

Jesus was a true man, with all the physical needs of a true man. So now, fatigued as He was with the strain of teaching and probably also with the sultriness, He fell into a deep sleep, though there was no comfortable couch aboard. Suddenly a tornado-like storm came down upon the lake, accompanied with such a turbulent upheaval of the waters of the sea that they rushed in upon them from all sides, filling the boat and placing them all in the greatest peril of their lives. And yet Jesus slept. The powers of nature are in His hand. They may storm and threaten, but they cannot harm Him. Note: If a Christian has Jesus with him in all his work and in all his play, then he is secure in spite of all threatening of the enemies. Not a hair of his head may be harmed without the will of his Lord.

Lexham Bible **Calming of a Storm**
Now it happened that on one of the days both he and his disciples got into a boat, and he said to them, "Let us cross over to the other side of the lake." And they set sail, and (+) as [Here "as" is supplied as a component of the temporal genitive absolute participle ("were sailing")] they were sailing, he fell asleep. And a storm of wind came down on the lake, and they were being swamped and were in danger.

Syndein/Thieme {Calming of a Storm}
And, it came to pass {new subject}, on a certain day and He {Jesus} got into a boat with His students/disciples and said to them, "Let us cross over to the other side of the lake." So they set out. Now as they were sailing, He fell asleep. A violent

windstorm came down on the lake, and they {them and the boat} were being swamped {with water} and {they} were in danger.

Translation for Translators

Jesus calmed a storm.

Luke 8:22-25

One day Jesus got into a boat with his disciples. He said to them, "Let's go *around* to the other side of the lake." So they started to go. As they were sailing, he fell asleep. A big windstorm struck the lake. Soon the boat was filling with water, and they were in danger.

The Voice

Picture this:

One day Jesus and His disciples get into a boat.

Jesus: Let's cross the lake.

So they push off from shore and begin sailing to the far side. As they progress across the lake, Jesus falls sound asleep. Soon a raging storm blows in. The waves wash over the sides of the boat, and the boat starts filling up with water. Every second the situation becomes more dangerous.

Bible Translations with a Lot of Footnotes:

NET Bible®

Stilling of a Storm

One⁶⁹ day Jesus⁷⁰ got into a boat⁷¹ with his disciples and said to them, "Let's go across to the other side of the lake." So⁷² they set out, and as they sailed he fell asleep. Now a violent windstorm⁷³ came down on the lake,⁷⁴ and the boat⁷⁵ started filling up with water, and they were in danger.

⁶⁹tn Grk "Now it happened that one." 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. Here δέ (de) has not been translated either.

⁷⁰tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

⁷¹sn A boat that held all the disciples would be of significant size.

⁷²tn Grk "lake, and." Here καί (kai) has been translated as "so" to indicate the response to Jesus' request. In addition, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁷³tn Or "a squall."

⁷⁴sn A violent windstorm came down on the lake. The Sea of Galilee is located in a depression some 700 ft (200 m) below sea level and is surrounded by hills. Frequently a rush of wind and the right mix of temperatures can cause a storm to come suddenly on the lake. Storms on the Sea of Galilee were known for their suddenness and violence.

⁷⁵tn Grk "they were being swamped," but English idiom speaks of the boat being swamped rather than the people in it, so the referent (the boat) has been supplied to reflect this usage.

The Spoken English NT

Jesus Calms the Storm (Mt. 8:23-27; Mk 4:35-41)

On one of those days, Jesus got into a boat with his followers, and he said to them, "Let's go over to the other side of the lake." And they set out. As they were sailing, he fell asleep. And a big wind storm hitⁿ the lake. And they started to get swamped, and were in danger.

Wilbur Pickering's New T.

Jesus stills a storm

Now it happened on one of those days that He got into a boat with His disciples; and He said to them, "Let us go over to the other side of the lake". So they launched out. But as they sailed He fell asleep. A windstorm descended on the lake, and they were being swamped and were in jeopardy.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And it happened, on one of those days, that He stepped into a boat with His disciples, and He said to them, "Let us cross over to the other side of the lake." And they put out to sea. But as they sailed, He fell asleep. And a storm of wind [*fig., a windstorm*] came down onto the lake, and they began being swamped and were being in danger.

Context Group Version	Now on one of those days, he entered into a boat, himself and his apprentices; and he said to them, Let us go over to the other side of the lake: and they launched out. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling [with water], and were in jeopardy..
Disciples' Literal New T.	Jesus Calms The Sea. Who Is This Man? Even The Winds And Sea Obey Him! And it came about on one of the days that He got into a boat, and His disciples. And He said to them, "Let us go to the other side of the lake [That is, the Sea of Galilee.]" And they put-to-sea. Now while they were sailing, He fell-asleep. And a storm of wind came down on the lake, and they were being filled-with water and were being-in-danger.
Modern English Version	The Calming of a Storm One day He went into a boat with His disciples, and He said to them, "Let us go over to the other side of the lake." So they launched out. As they sailed, He fell asleep. Then a wind storm came down on the lake, and they were filling with water, and were in danger.
Modern Literal Version	Now it happened on one of those days, that he stepped onto a ship, himself and his disciples, and he said to them, We should go over to the area beyond-that of the lake. And they set-sail. But while* they are sailing, he slept and a gale of wind came down toward the lake, and they were filling with water, and were in peril..
New American Standard B.	Jesus Stills the Sea Now on one of those days Jesus and His disciples got into a boat, and He said to them, "Let us go over to the other side of the lake." So they launched out. But as they were sailing along He fell asleep; and a fierce gale of wind descended on the lake, and they <i>began</i> to be swamped and to be in danger.
New European Version	Now it came to pass on one of those days that he boarded a boat, he and his disciples, and he said to them: Let us go over to the other side of the lake. And they cast off. But as they sailed, he fell asleep; and there came down a storm of wind on the lake, and they were filling with water; and were in danger for their lives.
New King James Version	Wind and Wave Obey Jesus Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out. But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water, and were in jeopardy [<i>danger</i>].
World English Bible	Now on one of those days, he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out. But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water.
Young's Updated LT	And it came to pass, on one of the days, that He Himself went into a boat with His disciples, and He said unto them, 'We may go over to the other side of the lake;' and they set forth, and as they are sailing He fell deeply asleep, and there came down a storm of wind to the lake, and they were filling, and were in peril.

The gist of this passage:

They all stepped onto a boat and the Lord fell asleep. Afterward, there was an horrendous storm which threatened the safety of those on the boat.



Calm in the Midst of the Storm (a graphic); from [Faith Life Sermons](#); accessed March 2, 2023.

Luke 8:22a			
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>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced hīce, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520
This word can be used in the place of the indefinite pronoun, and it can be translated <i>one, anyone, someone.</i>			
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
This phrase is variously translated, <i>Now on one of those days, Now it occurred on one of the days, One day, Now it came to pass on a certain day, Now it happened, on a certain day.</i> Literally, this would be rendered, <i>And it happened, on one of those days.</i>			

Translation: **And it so happened once** [lit., *in one of the days*]...

Literally, this first phrase reads, **And it comes to pass in one of the days...**

This is an interesting phrase. Clearly, given the event which will follow, this is something which took place early on in the Lord's ministry. I think the phrasing suggests that this happened around the same time as the other events of this chapter.

There are 4 miracles—acts of power—done by the Lord—starting here and continuing to the end of this chapter; and the same 4 incidents, occurring in the same order are also found in Mark 4:35–5:43 (in fact, Luke 8 and Mark 4–5 are very nearly parallel chapters). Luke mentions the women who travel with the Lord, and this is not found in Mark, or anywhere else. Also, I should add that, the Lord's mother and brothers coming to Him is found at the end of Mark 3, so that is a 5th parallel incident found in both Matthew, Mark and Luke.

These parallel incidents—particularly, those which take place in the same order—often tie these gospels together, chronologically speaking. Since the parallels in Matthew and Mark take place early in the Lord’s public ministry, we logically conclude that Luke 8 also takes place early in the Lord’s ministry (this would make sense, as the Lord began His public ministry in Luke 4).

Along the same lines, when we get to Luke 9, we are going to draw some very important organizational conclusions based upon there being 8 or 9 parallel incidents in Luke 9 as well. These conclusions are going to shed some light as to the overall organization of the book of Luke.

Mark mentions two additional parables, which are not found in Luke. It would be completely normal for one person to remember a set of the Lord’s teachings that someone else does not (furthermore, Luke was not there; his information comes from others).

Luke 8:22b			
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, along with</i>	conjunction	Strong’s #2532
αυτος (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong’s #846
embainō (ἐμβαίνω) [pronounced <i>em-BAhee-no</i>]	<i>to go into, to step [in, into], to walk [on, into], to enter; to embark [on a vessel], to take ship</i>	3 rd person singular, aorist active indicative	Strong’s #1684
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
ploion (πλοῖον) [pronounced <i>PLOY-on</i>]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, accusative case	Strong’s #4143
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588
mathētēs (μαθητής) [pronounced <i>math-ay-TAYÇ</i>]	<i>disciple, a learner, pupil</i>	masculine plural noun; nominative case	Strong’s #3101
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: ...when He and His disciples stepped onto a ship.

What was taking place is, Jesus and His disciples got onto a ship. This was probably a fishing vessel which belonged to John and James or to Peter. This gives us an idea as to the size of this ship, which is able to hold over a dozen adults.

We do not know how many of the Lord's disciples continued with Him; but the size of the ship logically would have limited the number of those who could travel with the Lord. Given that there were so many followers that His family was unable to easily speak to Him, Jesus may be purposefully limiting those who are able to follow Him. If He went to the next city over on the lake, all those following Him in vv. 1–21 could easily walk to meet Him there. However, going across the lake would eliminate anyone from Capernaum following Him, apart from those who are able to fit in the boat.

Luke 8:22c			
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, along with</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτοὺς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
διέρχομαι (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	1 st person plural, aorist active subjunctive	Strong's #1330
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
τὸ (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
πέραν (πέραν) [pronounced <i>PER-ahn</i>]	<i>beyond, on the other side, farther, over, across</i>	adverb	Strong's #4008
τῆς (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
λίμνη (λίμνη) [pronounced <i>LIM-nay</i>]	lake, pond; body of water	feminine singular noun, genitive/ablative case	Strong's #3041

Translation: He said to them, "Let's go to the other side of the lake."

We don't know if Jesus set the destination before or after they all got into the boat. He may have said to His disciples, "I would like to minister in Gadara;" and then perhaps one of the disciples volunteered his ship. Or He may have asked one of His disciples to volunteer his boat; and then told them where they were going, when on the boat.

The *lake* here is the Sea of Galilee. At that time, it was also known as *Lake Tiberias* and *Lake of Gennesareth*. There is a small lake north of Galilee, but I am not aware of the Lord ministering that far north in Israel. Later in this narrative, Jesus and the disciples will arrive in *Gadarenes, which is opposite Galilee*, which tells us that we are on the Sea of Galilee here.

There are times when the Lord's motivation and guidance are reasonably clear; and there are times when these things are not known to us. I do not believe that the Lord accesses His **omniscience** in order to determine where to go next. Sometimes, traveling from point A to point B is based upon, these cities or villages are next to one another and B would be the next logical stop. In this case, I don't know why Jesus has chosen to go to region of the Gadarenes.

Luke 8:22a-c **One day He got into a boat with his disciples, and He said to them, "Let us go across to the other side of the lake."** (ESV; capitalized)

It is Jesus Who is making the call as to where they are going next (and we would reasonably assume that He continued determining each next step). We do not have, in the book of Luke, anything to suggest what the Lord's motivation is. All that He is doing is certainly limiting the number of people who can follow Him.

V. 26 tells us where we are going exactly (well, kind of exactly).

The Sea of Galilee (a map); from **Precept Austin**; accessed April 20, 2023. Gadara is the direction that the Lord is going to. The region around Gadara and going toward the sea is the region of the Gadarenes.

The most recent city named in this context is Capernaum, which is found in Matthew 8:5. It is far back enough to allow for Jesus to have been in another city since then. If He is going from Capernaum (or anywhere near to Capernaum) to the region of the Gadarenes, that would be a relatively long ship ride (given that they are going across the length of the sea).

Luke 8:22a-c **And it so happened once [lit., in one of the days] when He and His disciples stepped onto a ship. He said to them, "Let's go to the other side of the lake."** (Kukis mostly literal translation)



Luke 8:22d			
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, along with</i>	conjunction	Strong's #2532
anagô (ἀνάγω) [pronounced <i>an-AG-oh</i>]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	3 rd person plural, aorist passive indicative	Strong's #321

Translation: *So they set sail...*

So Jesus and His disciples set sail across the lake.

Luke 8:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pleô/pleuô (πλέω/πλεύω) [pronounced <i>PLEH-oh/PLYOO-oh</i>]	<i>sailing, navigating, traveling by ship</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4126
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
aphupnoô (ἀφύπνῳ) [pronounced <i>af-ooop-NOH-oh</i>]	<i>to awaken from sleep; to fall asleep, to fall off to sleep, to drop (off) in slumber</i>	3 rd person singular, aorist active indicative	Strong's #879

This verb is only found here in the NT.

Translation: *...and [while] they are sailing, He fell asleep.*

During the time that they are sailing, the Lord falls asleep. A temporal participle can suggest the words *while, when, as*.

The verb here is the aorist active indicative of *aphupnoô* (ἀφύπνῳ) [pronounced *af-ooop-NOH-oh*], and it means, *to awaken from sleep; to fall asleep, to fall off to sleep, to drop (off) in slumber*. Strong's #879. The word used here is only found once, and perhaps it suggests that He is falling into sleep while they are sailing.

A word which occurs only once in the New Testament is called an hapax legomenon.

The Lord was subject to His human body, and the human body requires periodic rest. Jesus takes this opportunity to sleep. For all we know, this may have been His motivation (a trip from Capernaum to Gadarenes would give Him enough time to rest).

Luke 8:23b			
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, along with</i>	conjunction	Strong's #2532
καταβαίνω (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, aorist active indicative	Strong's #2597
λαίλαψ (λαίλαψ) [pronounced <i>LAH-ee-laps</i>]	<i>a whirlwind, a tempestuous wind; a violent attack of wind, a squall</i>	feminine singular noun, nominative case	Strong's #2978
Thayer: [This is] never a single gust nor a steady blowing wind, however violent, but a storm breaking forth from black thunder clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy. ²⁹ This word is only found 3x in the NT.			
άνεμος (άνεμος) [pronounced <i>AN-em-oss</i>]	<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
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
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)
λίμνη (λίμνη) [pronounced <i>LIM-nay</i>]	lake, pond; body of water	feminine singular noun, accusative case	Strong's #3041

Translation: A whirlwind descended [upon them], a violent wind over the lake.

While Jesus is asleep, a whirlwind descends upon them. The violent winds are all around them on the lake.

The NET Bible: A violent windstorm came down on the lake. The Sea of Galilee is located in a depression some 700 ft (200 m) below sea level and is surrounded by hills. Frequently a rush of wind and the right mix of temperatures can cause a storm to come suddenly on the lake. Storms on the Sea of Galilee were known for their suddenness and violence.³⁰

A change of temperature can affect precipitation; and a low pressure zone could pull a storm right into the valley of this lake. The surrounding mountains can hold such a storm in the same place for a long period of time. So a storm entering into the depression of the lake would not simply blow over, as that same storm would do on flat land.

²⁹ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2978.

³⁰ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed November 19, 2019.

Luke 8:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
συνπληροῦ (συνπληρόω) [pronounced soom-play-ROH-oh]	<i>to fill a ship with water; figurative meanings, to fulfill, to approach, to come</i>	3 rd person plural, imperfect passive indicative	Strong's #4845 Arndt & Gingrich p. 787
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
κινδυνεύω (κινδυνεύω) [pronounced kihn-doon-YOU-oh]	<i>to be [stand] in jeopardy, to be in danger, to put in peril</i>	3 rd person plural, imperfect passive indicative	Strong's #2793

Translation: So the ship is being filled with water and the disciples [lit., they] [find themselves] in jeopardy.

The disciples are in the ship with the Lord and Jesus is sleeping. As the storm rages, the ship begins to take on water. The disciples believe themselves to be in serious danger.

At least four of the disciples have made their living by going out on the sea and fishing.

Luke 8:22d–23 So they set out, and as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. (ESV; capitalized)

The topography and certain weather conditions will pull a violent storm into the Sea of Galilee, and there is nothing that will break the storm and the wind up when on a flat sea.

The Man in the Boat (a graphic); from [Marc Turnage](#); accessed March 2, 2023.

Luke 8:22d–23 So they set sail and [while] they are sailing, He fell asleep. A whirlwind descended [upon them], a violent wind over the lake. So the ship is being filled with water and the disciples [lit., they] [find themselves] in jeopardy. (Kukis mostly literal translation)

Luke 8:22–23 And it so happened once [lit., in one of the days] when He and His disciples stepped onto a ship. He said to them, “Let’s go to the other side of the lake.” So they set sail and [while] they are sailing, He fell asleep. A whirlwind descended [upon them], a violent wind over the lake. So the ship is being filled with water and the disciples [lit., they] [find themselves] in jeopardy. (Kukis mostly literal translation)



Luke 8:22–23 And it so happened on one occasion when Jesus and His disciples had boarded a ship, because He said to them, “Let’s go to the other side of the lake.” So they set sail; and while they are sailing, the Lord fell asleep. Suddenly, a whirlwind descended upon them, and there were violent winds all around them on the lake. The ship began to fill with water and the disciples found themselves in great peril. (Kukis paraphrase)

And coming near they woke Him and they were saying, “Master, Master, we are being destroyed.” And the [man], waking up, rebuked the wind and to the raging of the water. And they stopped and it became calm. And He said to them, “Where [is] the faith of yours?” And frightened, they marveled, speaking face to face with one another, “Who He is that even the winds He commands and the water—and they listen to Him.”

Luke
8:24–25

[Jesus’ disciples] came near and woke Him up, saying, “Teacher, Teacher, we are being destroyed!” And the [Man], waking up, rebuked the wind and the raging waters. [The waters] stopped [raging] and [the wind] became calm. Then He said to them, “Where [is] your faith?” While frightened, they marveled [at this event], saying to one another, “Who is He that He commands even the winds and the water—and they listen to Him [and obey]!”

In desperate straits, Jesus’ disciples came near to Him and woke Him up, saying, “Teacher, Teacher, we are perishing!” Jesus, at waking up, gave charge to the wind and to the raging waters. Suddenly, the waters stopped raging and the wind was calmed. He then said to them, “Where is your faith?” Despite being frightened still, His disciples marveled, saying to one another, “Who is This Who commands even the winds and the sea? And, what’s more, they listen to Him!”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And coming near they woke Him and they were saying, “Master, Master, we are being destroyed.” And the [man], waking up, rebuked the wind and to the raging of the water. And they stopped and it became calm. And He said to them, “Where [is] the faith of yours?” And frightened, they marveled, speaking face to face with one another, “Who He is that even the winds He commands and the water—and they listen to Him.”
- Douay-Rheims 1899 (Amer.) And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water; and it ceased, and there was a calm. And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this, (think you), that he commandeth both the winds and the sea, and they obey him?
- James Murdock’s Syriac NT And they came and awaked him, and said to him: Our Rabbi, our Rabbi, we are perishing! And he arose, and rebuked the winds and the agitations of the water; and they ceased, and there was a calm. And he said to them: Where is your faith ? And they being in awe, wondered, and said one to another: Who is this, that commandeth even the winds, and the waves, and the sea; and they obey him ?
- Original Aramaic NT And they came and they awakened him and they were saying to him, "Our Master, our Master, we are being destroyed!" But he arose and rebuked the wind and the waves of the seas, and they ceased and there was calm. And he said to them, "Where is your faith?" But they, being in awe, were marveling, and they were saying one to another, "Who is this, truly, who commands even the wind, the waves and the sea, and they obey him?"*

Lamsa Peshitta (Syriac) And they came up and awoke him and said to him, Our teacher, our teacher, we are perishing. He got up and rebuked the winds and the waves of water, and they quieted down, and there was a calm. And he said to them, Where is your faith? But as they were frightened, they wondered, saying one to another, O who is this man, who even commands the winds, and the waves and the sea obey him?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then they came to him and, awaking him out of his sleep, said, Master, Master, destruction is near. And he, when he was awake, gave orders to the wind and the rolling waves, and the storm came to an end, and all was calm. And he said to them, Where is your faith? And fear and wonder overcame them, and they said to one another, Who then is this, who gives orders even to the winds and the water and they do what he says?

Bible in Worldwide English The disciples came to Jesus and woke him. They shouted, Master! Master! We will die! Jesus woke and said to the wind and the water, Stop! They stopped. Then all was quiet. He said to the disciples, Why do you not believe God? They were afraid and surprised. They said to each other, What kind of man is this? He tells the wind and the sea what to do and they obey him.

Casual English Bible His disciples woke him up. "Sir, sir! We're going to die!" Jesus ordered the wind and the waves to calm down. That's what they did. He asked his disciples, "Where's your faith?" This whole scene left the disciples stunned and afraid. They asked each other, "Who in the world is this man? He gives orders to the wind and the water, and they actually obey him."

Easy English So the disciples went to Jesus and they woke him. 'Master, master, we are going to die here in the water!' they said. Then Jesus got up and he spoke strongly to the wind and to the water. 'Stop!' he said. The wind stopped immediately and the water became flat. Jesus said to his disciples, 'Why do you not believe in me?' All this frightened the disciples and they were very surprised. They asked each other, 'Who is this man? He even tells the wind and the water what to do. He speaks and they obey him!'

Easy-to-Read Version—2006 The followers went to Jesus and woke him. They said, "Master! Master! We will drown!" Jesus got up. He gave a command to the wind and the waves. The wind stopped, and the lake became calm. He said to his followers, "Where is your faith?" They were afraid and amazed. They said to each other, "What kind of man is this? He commands the wind and the water, and they obey him."

God's Word™ A violent storm came across the lake. The boat was taking on water, and they were in danger. They went to him, woke him up, and said, "Master! Master! We're going to die!" Then he got up and ordered the wind and the waves to stop. The wind stopped, and the sea became calm. He asked them, "Where is your faith?" Frightened and amazed, they asked each other, "Who is this man? He gives orders to the wind and the water, and they obey him!" V. 23 is included for context.

The Message They woke Jesus: "Master, Master, we're going to drown!" Getting to his feet, he told the wind, "Silence!" and the waves, "Quiet down!" They did it. The lake became smooth as glass. Then he said to his disciples, "Why can't you trust me?" They were in absolute awe, staggered and stammering, "Who is this, anyway? He calls out to the winds and sea, and they do what he tells them!"

NIRV	The disciples went and woke Jesus up. They said, "Master! Master! We're going to drown!" He got up and ordered the wind and the huge waves to stop. The storm quieted down. It was completely calm. "Where is your faith?" he asked his disciples. They were amazed and full of fear. They asked one another, "Who is this? He commands even the winds and the waves, and they obey him."
New Life Version	The followers came to awake Jesus. They said, "Teacher! Teacher! We are going to die!" Then Jesus got up and spoke sharp words to the wind and the high waves. The wind stopped blowing and there were no more waves. He said to them, "Where is your faith?" The followers were surprised and afraid. They said to each other, "What kind of a man is He? He speaks to the wind and the waves and they obey Him."

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

Contemporary English V.	So they went to Jesus and woke him up, "Master, Master! We are about to drown!" Jesus got up and ordered the wind and waves to stop. They obeyed, and everything was calm. Then Jesus asked the disciples, "Don't you have any faith?" But they were frightened and amazed. They said to each other, "Who is this? He can give orders to the wind and the waves, and they obey him!"
The Living Bible	They rushed over and woke him up. "Master, Master, we are sinking!" they screamed. So he spoke to the storm: "Quiet down," he said, and the wind and waves subsided and all was calm! Then he asked them, "Where is your faith?" And they were filled with awe and fear of him and said to one another, "Who is this man, that even the winds and waves obey him?"
New Berkeley Version The Passion Translation	. So the disciples woke Jesus up and said, "Master, Master, we're sinking! Don't you care that we're going to drown?" With great authority Jesus rebuked the howling wind and surging waves, and instantly they stopped and became as smooth as glass. Then Jesus said to them, "Why are you fearful? Have you lost your faith in me?" Shocked and shaken, they said with amazement to one another, "Who is this man ^[n] who has authority over winds and waves that they obey him?" [n] Luke 8:25 The answer to that question is found in Jer. 31:35, "He is the Lord of hosts!"
Unlocked Dynamic Bible William's New Testament	. So they came to Him and woke Him up, and said, "Master, Master, we are perishing? Then He aroused Himself and reprovved the wind and the surge of the water, and they stopped at once and instantly there came a calm. Then He said to them, "Where is your faith?" But they were frightened and astounded, and continued to say to one another, "Who can He be? For He gives orders even to the winds and the water, and they obey Him."

Partially literal and partially paraphrased translations:

American English Bible	So [the disciples] went over and woke Jesus up and said: 'Lord... Lord... We're about to drown!' Then, when he awoke, he scolded the wind and the raging water, which made them suddenly become very calm and peaceful. And he asked them: 'Where is your faith?' Well, they were frightened and awestruck [by what had happened], and they started asking each other: 'Who really is this? For he even orders the wind and waves and they obey him!'
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Beck's American Translation . Breakthrough Version	After coming forward, they woke Him up, saying, "Boss, boss, we are being ruined." When He was fully awake, He forbid the wind and the wave of water, they stopped, and it became calm. He said to them, "Where is your trust?" They who were afraid <i>before</i> were amazed, saying to each other, "Who is this Man, then? Because even to the winds and the water He gives the directive and they obey Him."
Common English Bible	So they went and woke Jesus, shouting, "Master, Master, we're going to drown!" But he got up and gave orders to the wind and the violent waves. The storm died down and it was calm. He said to his disciples, "Where is your faith?" Filled with awe and wonder, they said to each other, "Who is this? He commands even the winds and the water, and they obey him!"
Len Gane Paraphrase	They came to him, woke him up, saying, "Master, Master, we are going to die." He got up and rebuked the wind and the raging of the water, and they stopped, and there was calm. He said to them, "Where is your faith?" Being scared, they wondered, saying to one another, "What kind of man is this, for he commands even the winds and the water, and they obey him."
New Advent (Knox) Bible	So they came and roused him, crying, Master, master, we are sinking. And he rose up, and checked both wind and wave, and there was calm. Then he said to them, Where is your faith? And they were full of awe and astonishment, saying to one another, Why, who is this, who gives his command to wind and water, and is obeyed? vv. 22-25: Mt. 8.23; Mk. 4.35.
NT for Everyone	'Master, Master!' shouted the disciples, coming and waking him up. 'Master, we're lost!' He got up and scolded the wind and the waves. They stopped, and there was a flat calm. 'Where's your faith?' he asked them. They were afraid and astonished. 'Who is this, then,' they asked one another, 'if he can give orders to wind and water, and they obey him?'
20 th Century New Testament	So the disciples came and roused him. "Sir, Sir," they cried, "we are lost!" Jesus rose and rebuked the wind and the rushing waves, and they fell, and a calm followed. "Where is your faith?" he exclaimed. But in great awe and amazement they said to one another: "Who can this be, that he commands even the winds and the waves, and they obey him?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And His students awoke Jesus, saying, "Teacher, we will drown." Then He stood up and rebuked the wind and the waves, so that the wind stopped blowing and the waves calmed. ἐπιτιμάω means "to rebuke"; note that this event is also reported in the Gospels of Matthew and Mark. See Talk:Essay:Calming the Storm for discussion. And Jesus said to his students, "Where is your faith?" And they were in awe of this, and said to each other, "What kind of man is this? When He commands the winds and the waves, they obey!" 'Wonder' now often means 'speculate'
Ferrar-Fenton Bible	So they went to arouse Him, exclaiming, "Master, Master, we shall be lost!" But He, roused from sleep, commanded the wind and the rolling waters, and they became calm. He then asked them, "Where is your faith?" In their terror and amazement, however, they said to one another, "Who then is this? that He even orders the winds and the water, and they obey Him!"

God's Truth (Tyndale) And they went to him and awoke him saying: Master, Master, we are lost. Then he arose and rebuked the wind and the tempest of water, and they ceased, and it waxed calm. And he said unto them: where is your faith? They feared and wondered saying one to another: what fellow is this? for he commands both the winds and water, and they obey him?

Weymouth New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The disciples then went to Jesus to wake him, saying, "Master! Master! We are sinking!" Jesus woke up. He rebuked the wind and the rolling waves; the storm subsided, and all was quiet. Then Jesus said to them, "Where is your faith?" They had been afraid; now they were astonished and said to one another, "Who can this be? See, he commands even the wind and the sea and they obey him!"

The Heritage Bible And they coming near to him, awoke him, saying, Master, Master, we are being destroyed. And he being raised, restrained the wind and the raging of the water, and they stopped, and there was a calm. And he said to them, Where is your faith? And they being afraid marveled, saying one to another, Who then is this one, because he orders even the winds and water, and they attentively hear him.

New American Bible (2002) They came and woke him saying, "Master, master, we are perishing!" He awakened, rebuked the wind and the waves, and they subsided and there was a calm. Then he asked them, "Where is your faith?" But they were filled with awe and amazed and said to one another, "Who then is this, who commands even the winds and the sea, and they obey him?"

New Jerusalem Bible So they went to rouse him saying, 'Master! Master! We are lost!' Then he woke up and rebuked the wind and the rough water; and they subsided and it was calm again. He said to them, 'Where is your faith?' They were awestruck and astounded and said to one another, 'Who can this be, that gives orders even to winds and waves and they obey him?'

Revised English Bible–1989 They came and roused him: "Master, Master, we are sinking!" they cried. He awoke, and rebuked the wind and the turbulent waters. The storm subsided and there was calm. "Where is your faith?" he asked. In fear and astonishment they said to one another, "Who can this be? He gives his orders to the wind and the waves, and they obey him."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They went and woke him, saying, "Rabbi! Rabbi! We're about to die!" He woke up, rebuked the wind and the rough water; and they calmed down, so that it was still. Then he said to the *talmidim*, "Where is your trust?" Awestruck, they marveled, asking one another, "Who can this be, that he commands even the wind and the water, and they obey him?"

exeGesés companion Bible ...and they come to him, and rouse him, wording,
Rabbi! Rabbi! We destruct!
And he rises,
and rebukes the wind and the surging of the water:
and they pause, and a calm beomes:
and he says to them, Where is your trust?
And awing, they marvel, wording one to another,
Who then is this?
Who even orders the winds and water
and they obey him?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Approaching but [Men] awaken him Saying Master Master [We] lose {ourselves} The [Man] but Being Awakened reprimands the wind and the surging [of] the water and [They] stop and becomes Calm [He] says but [to] them where? {is} The Faith [of] you* Fearing but {him} [Men] wonder Saying to one another Who? then This is for and the winds [He] commands and the water and [They] obey him...
Awful Scroll Bible	Thereupon they being came-near thoroughly-aroused him, confirming, "Over-stander, Over-stander, we ourselves perish-away!" Yet he being came to be risen up, criticized-over the wind and the surges of the water, and itself desisted and itself became calm! Again he said to them, "Where then is you all's confidence?" But being came about afraid, they wondered, speaking out with regards to one another, "Who taking upon this is this-same one? -- certainly-of-which he assigns-over even the winds and the water, and they listen-in-subjection-to him!"
Concordant Literal Version	Now approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing!Now He, being roused, rebukes the wind and the surging of the water, and they cease, and it became calm." Now He said to them, "Where is your faith?Yet, being afraid, they marvel, saying to one another, "Who, consequently, is this, that He is enjoining the winds as well as the water, and they are obeying Him!"
Orthodox Jewish Bible	And they came and woke him up, saying, Adoneinu, Adoneinu, we are perishing! And having been awakened, he rebuked the wind and the rough waves, and the storm ceased. And all became calm. [TEHILLIM 107:29] And Moshiach said to them, Where is your emunah? And they were fearful and amazed, saying to one another, Who then is this, that he commands even the winds and the sea and they obey him? [MISHLE 30:4]
Rotherham's Emphasized B.	And, coming near, they roused him up, saying—Master! Master! we perish! And, he, roused up, rebuked the wind, and the surging of the water; and they ceased, and it became a calm. And he said unto them—Where was your faith? But, struck with fear, they marvelled, saying one to another—Who then is, this,—that, even unto the winds, he giveth orders, and unto the water, and they hearken unto him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They came to Jesus and woke Him, saying, "Master, Master, we are about to die!" He got up and rebuked the wind and the raging, violent waves, and they ceased, and it became calm [a perfect peacefulness]. And He said to them, "Where is your faith [your confidence in Me]?" They were afraid and astonished, saying to one another, "Who then is this, that He commands even the winds and the sea, and they obey Him?"
An Understandable Version	The disciples approached Jesus and woke Him, shouting, "Master, Master, we are sinking." And He woke up and spoke sternly to the wind and the raging water; [then] the storm [immediately] stopped and [everything] became calm. Then He said to the disciples, "Where is your faith?" They became afraid and were amazed, saying to one another, "Who can this [man] be, that he can even command the winds and the water and they obey him?"
The Expanded Bible	The ·followers [disciples] went to Jesus and woke him, saying, "Master! Master! We ·will drown [are perishing/going to die]!" Jesus got up and ·gave a command to [reprimanded; rebuked] the wind and the waves. They stopped, and it became calm [c paralleling God's subduing of the waters (representing chaos); Ps. 65:7; 89:9; 107:29]. Jesus said to ·his followers [l them], "Where is your faith?" ·The followers [l They] were afraid and amazed and said to each other, "Who [l then] is this that commands even the wind and the water, and they obey him?"

Jonathan Mitchell NT

So then, after approaching, they got Him fully awake, repeatedly saying, "Captain (or: Commander; Chief; = Boss; perhaps: Instructor), we are progressively losing ourselves (or: we, ourselves, are presently perishing)!" Now He, having been fully aroused, gave a respectful directive to the wind and to the violent surging of the water – and it came to be calm (or: a stillness was birthed on the surface of the water).

And so He said to them, "Where [is] your confidence, trust and faith?" Now, having been caused to fear (or: being afraid), they marveled with amazement, in turn saying to one another, "Who really is this Man, that to even the winds and to the water He now applies directives (or: gives orders and adds arrangements)? – and in submissive hearing they continue giving obedience to Him!"

P. Kretzmann Commentary

And they came to Him and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

The disciples were at their wits' end. They rushed over to Him, they awakened Him with the anxious call that they were perishing. And He heard their frantic cry and gave them such an exhibition of His almighty power that they must have felt the greatness of their unbelief on this account more than by the reproving words of the Lord. For He arose at once and threateningly spoke to the wind and to the surge of the waters. And they paused in the midst of their fury. At once their unleashed fierceness was replaced with an absolute calm.

And He said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him.

And then came the rebuke from the mouth of the Master, chiding their lack of faith. The effect upon the disciples, who had seen quite a number of wonderful deeds at His hands, was peculiar. They were filled with fear in the presence of such evidence of almighty power. At the same time they wondered that He who ordinarily appeared a mere man, who had but a few minutes ago lain in their midst in the sleep of utter exhaustion, could command the winds and the water, and exact absolute obedience from them. Jesus, true man, is at the same time the mighty God from heaven, the almighty Creator of the universe. People that trust in Him are assured of safety in the arms of Him whose providence governs even the death of a sparrow.

Lexham Bible

And they came (+) and [Here "and" is supplied because the previous participle ("came") has been translated as a finite verb] woke him up, saying, "Master, master! We are perishing!" So he got up (+) and [Here "and" is supplied because the previous participle ("got up") has been translated as a finite verb] rebuked the wind and the billowing waves of water and they ceased, and it became calm. And he said to them, "Where (+) is your faith?" But they were afraid (+) and [Here "and" is supplied because the previous participle ("were afraid") has been translated as a finite verb] were astonished, saying to one another, "Who then is this, that he commands even the winds and the water and they obey him?"

Syndein/Thieme

Now having come to Him, they woke Him, saying, "Master, Master, we are perishing {apollumi}!" So getting up, He rebuked the wind and the raging waves, and they stopped, and there was what there was not before . . . a calm. Then He said to them, "Where keeps on being your faith {pistis}?" But they, having become afraid and amazed, saying to 'one another of the same kind' {allelon}, "Who then is this, He commands even the winds and the water, and they obey Him?"

{Note: Remember these are STUDENTS at this point. Students are students for a reason! They are learning!}

Translation for Translators

Jesus' disciples woke him up. They said *to him*, "Master! Master! We (*inc*) are going to drown!" He got up and rebuked the wind and told the waves to be calm. The wind *immediately* stopped blowing and the waves calmed down. *The lake* became calm. He said to them, "◁I am disappointed that you did not trust me to help you!/Why did you not trust me to help you?▷" [RHQ] They were afraid. They were also amazed.

The Voice

They said to each other, “What kind of man is this?/This man is not like ordinary men! [RHQ] He *not only commands people, but* when he commands the wind and the water, they also obey him!”

The disciples *shake Jesus and wake Him.*

Disciples (*shouting*): Master! Master! We’re all going to die!

Jesus wakes up and tells the wind to stop whipping them around, and He tells the furious waves to calm down. They do just that. Then Jesus turns to the disciples.

Jesus: What happened to your faith?

The disciples had been terrified during the storm, but now they’re afraid in another way. They turn to each other and start whispering, chattering, and wondering.

Disciples: Who is this man? How can He command wind and water so they do what He says?

Bible Translations with a Lot of Footnotes:

NET Bible®

They⁷⁶ came⁷⁷ and woke him, saying, “Master, Master,⁷⁸ we are about to die!” So⁷⁹ he got up and rebuked⁸⁰ the wind and the raging waves;⁸¹ they died down, and it was calm. Then⁸² he said to them, “Where is your faith?”⁸³ But they were afraid and amazed,⁸⁴ saying to one another, “Who then is this? He commands even the winds and the water,⁸⁵ and they obey him!”

^{76tn} Here δέ (de) has not been translated.

^{77tn} The participle προσελθόντες (proselqonte) has been translated as a finite verb due to requirements of contemporary English style.

^{78tn} The double vocative shows great emotion.

^{79tn} Here δέ (de) has been translated as “so” to indicate the connection to the preceding events.

^{80tn} Or “commanded” (often with the implication of a threat, L&N 33.331).

^{81sn} Who has authority over the seas and winds is discussed in the OT: Ps 104:3; 135:7; 107:23-30. When Jesus rebuked the wind and the raging waves he was making a statement about who he was.

^{82tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{83sn} “Where is your faith?” The call is to trust God and realize that those who exercise faith can trust in his care.

^{84sn} The combination of fear and respect (afraid and amazed) shows that the disciples are becoming impressed with the great power at work in Jesus, a realization that fuels their question. For a similar reaction, see Luke 5:9.

^{85sn} Jesus’ authority over creation raised a question for the disciples about who he was exactly (“Who then is this?”). This verse shows that the disciples followed Jesus even though they did not know all about him yet.

The Spoken English NT

And they came over and woke him up. They were saying, “Teacher, Teacher! We’re going down!” But he woke up and told off the wind and the big waves—and they stopped, and it became calm.

And he said to them, “Where is your faith?” They were frightened and amazed. They were saying to each other, “Who is this, anyway? He even tells the winds and the water what to do, and they obey him!”

Wilbur Pickering’s New T.

So they came and awakened Him, saying, “Master, Master, we are perishing!” Then He got up and rebuked the wind and the waves of water—and they stopped, and there was a calm!⁸

So He said to them, “Where is your faith?”⁹ But being terrified they marveled, saying to each other: “Who can this be?”¹⁰ Because He commands even the winds and the water, and they obey Him!”

(8) Agitated water does not calm down immediately, even if the cause stops, so there was a double miracle here—Jesus undid the consequences of the wind.

(9) In other words, He is telling them that they could, and should, have done something about it themselves.

(10) This puzzles me; after all the miracles they had seen, they still wonder who Jesus is! Well, maybe controlling nature is in a 'higher league' than controlling sickness and demons.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then having approached, they awakened Him, saying, "Master, Master, we are perishing!" And having gotten up, He rebuked the wind and the raging of the water, and they ceased, and it became calm! And He said to them, "Where is your faith?" Then having been afraid, they marveled, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"
Charles Thomson NT	Whereupon they went near and awoke him, saying, Master, master, we are lost. Upon which he arose and rebuked the wind, and the raging of the water, and they were still; and there was a calm. And he said, to them, Where is your faith? And they being terrified, expressed admiration, saying one to another, Who in reality is this, that he commandeth even the winds and the water, and they obey him!
Disciples' Literal New T.	And having gone to <i>Him</i> , they woke Him up, saying, "Master, Master, we are perishing!" And the <i>One</i> , having awakened, rebuked the wind and the surge of the water. And they ceased, and there was calm. And He said to them, "Where is your faith?" But having feared, they marveled, saying to one another, "Who then is this <i>One</i> , that [Or, because.] He commands even [Or, both.] the winds and the water, and they obey Him?"
Far Above All Translation	So they went to him, and woke him up and said, "Master, master, we are in mortal danger." Then he got up and rebuked the wind and the dashing of the water, and they stopped, and it became calm. Then he said to them, "Where is your faith?" But they were afraid and astonished, and said to each other, "Who is this then, in that he even commands the winds and water, and they obey him?"
Modern English Version	They came to Him and awoke Him, saying, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. He said to them, "Where is your faith?" Being afraid, they marveled, saying to each other, "Who then is this Man? He commands even the winds and water, and they obey Him."
New King James Version	And they launched out. But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water, and were in jeopardy [<i>danger</i>]. And they came to Him and awoke Him, saying, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. But He said to them, "Where is your faith?" And they were afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!" V. 23 is included for context.
Young's Updated LT	And having come near, they awoke him, saying, "Master, Master, we perish;" and He, having arisen, rebuked the wind and the raging of the water, and they ceased, and there came a calm, and he said to them, "Where is your faith?" and they being afraid did wonder, saying unto one another, "Who, then, is this, that even the winds He does command, and the water, and they obey Him?"

The gist of this passage: The disciples, fearing for their lives, wake Jesus up, and He calms the winds.
24-25

Luke 8:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ah-ee</i>]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine plural, aorist active participle; nominative case	Strong's #4334
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
diegeirô (διεγείρω) [pronounced <i>dee-ehg-Ī-roh</i>]	<i>to wake up, to awaken, to arouse (from sleep); metaphorically: to arouse the mind; to stir up, to render active</i>	3 rd person plural, aorist active indicative	Strong's #1326
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: [Jesus' disciples] came near and woke Him up,...

The situation is, the disciples and Jesus are in a fishing boat on the Galilean Sea, and suddenly it is storming and water is coming into the ship and the disciples are frightened. Therefore, they go to Jesus to wake Him up.

This could be a good thing, if they woke up Jesus to solve this problem. If they woke Him up simply to emote, then the disciples clearly have not caught on yet to Who Jesus is. The latter seems to be the case, given v. 25a.

Luke 8:24b			
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
epistatês (ἐπιστάτης) [pronounced <i>ep-is-TAT-ace</i>]	<i>master, commander, teacher; one appointed over; a superintendent, overseer</i>	masculine singular noun; vocative	Strong's #1988
epistatês (ἐπιστάτης) [pronounced <i>ep-is-TAT-ace</i>]	<i>master, commander, teacher; one appointed over; a superintendent, overseer</i>	masculine singular noun; vocative	Strong's #1988

Luke 8:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to destroy; to lose</i>	3 rd person plural, present middle indicative	Strong's #622

Translation: ...saying, "Teacher, Teacher, we are being destroyed!"

The disciples come to Jesus, saying, "Teacher, Teacher, we are perishing!" It appears that they have awakened the Lord to emote and tell Him about this crisis. The disciples believe that they will drown at sea. Remember, these are experienced fishermen on this ship, so they know when a storm is dangerous. These are men not given to hysterics.

Luke 8:24c			
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
diegeirō (διεγείρω) [pronounced dee-ehg-ī-roh]	<i>waking up, being awaken, arousing (from sleep); metaphorically: arousing the mind; being stirred up, rendered active</i>	masculine singular, aorist passive participle, nominative case	Strong's #1326
epitimaō (ἐπιτιμάω) [pronounced eh-p-ee-tee-MAH-oh]	<i>to rebuke; to admonish; to charge; to censure; to forbid</i>	3 rd person singular, aorist active indicative	Strong's #2008
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
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; dative, locative or instrumental case	Strong's #417
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 8:24c			
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
kludôn (κλύδων) [pronounced <i>KLOO-dohn</i>]	<i>a dashing (surging, raging) wave, a surge, a violent agitation of the sea</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2830
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hudôr/hudatos (ὑδωρ/ὑδατος) [pronounced <i>HOO-dor, HOO-dat-os</i>]	<i>water [literally or figuratively]</i>	neuter singular noun, genitive/ablative case	Strong's #5204

Translation: And the [Man], waking up, rebuked the wind and the raging waters.

Jesus wakes up and He commands (charges, rebukes, admonishes) the wind and the sea. What He says exactly is not recorded. He may have lifted a hand and simply said, "Stop!"

Luke 8:24d			
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, along with</i>	conjunction	Strong's #2532
παύō (παύω) [pronounced <i>POW-oh</i>]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	3 rd person plural, aorist middle indicative	Strong's #3973
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
galênê (γαλήνη) [pronounced <i>gal-AY-nay</i>]	<i>calmness, stillness of the sea, a calm</i>	feminine singular noun, nominative case	Strong's #1055

Translation: [The waters] stopped [raging] and [the wind] became calm.

At the Lord’s rebuke, the waters stopped raging and the wind became calm. In much less time than it took for the winds to kick up and the waves to start surging, they all suddenly stopped. Every indication here is, this was quite sudden, within seconds or minutes at most.

I believe that what Jesus said here was in accordance with the plan of God, and that God the Father calmed the winds, much the way that Moses *did* some of the miracles of the Exodus with his staff. There was no magic in his staff; nor could someone else, like one of Pharaoh’s magicians have picked up the staff and done a Moses-type miracle. It was given to Moses to be able to show where God was going to act. The staff merely enlarged the person of Moses so that he might be more easily seen.

Jesus rebukes the storm, but it is not His Deity which acts, but God the Father—same as was done for Moses. Don’t misunderstand me here—Jesus is God and has, at any time, the power to do what Deity is able to do (within the confines of His Own character). However, Jesus acts according to God’s plan, and by His Own choice, voluntarily restricts the use of His Own Deity (this is the **Doctrine of Kenosis** ([HTML](#)) ([PDF](#)) ([WPD](#)); a key doctrine for those studying any of the gospels; but it is very applicable in the book of Luke).

Just so that there is no confusion, there is nothing in this passage which suggests that Jesus Himself lacked the authority or the power to do this. Nor am I suggesting in any way that He lacks even the tiniest amount of Deity. Certainly, He restricted His Own Deity when that conformed to the plan of God. Whether this is true for His entire human life, I could not say, but I personally lean toward that point of view.

Luke 8:24 [Jesus’ disciples] came near and woke Him up, saying, “Teacher, Teacher, we are being destroyed!” And the [Man], waking up, rebuked the wind and the raging waters. [The waters] stopped [raging] and [the wind] became calm. (Kukis mostly literal translation)

Luke 8:22–23 One day He got into a boat with His disciples, and He said to them, "Let us go across to the other side of the lake." So they set out, and as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. (ESV; capitalized)

Jesus has suggested to the disciples that they continue His ministry on the other side of the sea. As they set out, Jesus falls asleep; and a violent storm suddenly comes.

Luke 8:24 And they went and woke Him, saying, "Master, Master, we are perishing!" And He awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. (ESV; capitalized)

The storm was so sudden and strong that Jesus’ disciples—most of whom had spent years on this same sea—believed that they might perish in the storm.

Jesus wakes up and calms the storm. The wind ceases and the raging waves stop raging. Perhaps God changed the low pressure into a high pressure area, which would force the storm out of there. For whatever reason, the storm is suddenly gone.

Luke 8:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (ἔπρω) [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
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Luke 8:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
που (ποῦ) [pronounced poo]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226
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)
pistis (πίστις) [pronounced PIHS- tihs]	<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
humôn (ὁμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

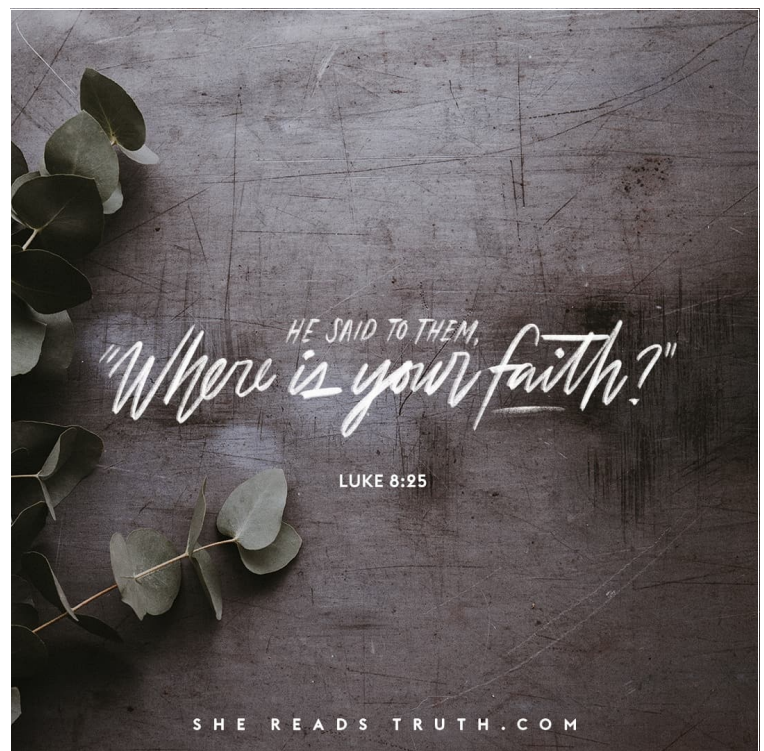
Translation: Then He said to them, "Where [is] your faith?"

Jesus then looks at the disciples and asks them, "Where is your faith?" He leaves out the verb, which puts great emphasis upon this statement. Literally, this reads, "Where the faith of you (all)?" When the verb is left out, this is an elliptical statement, which could indicate that it is being said dramatically and with great force. We often add words in to indicate an emphatic statement. "Where the hell is your faith?" would be a better English equivalent.

Jesus knows the hearts of His disciples; He knows that they woke Him up in panic. They did not wake Him up to solve the problem, they woke Him up to express their fears.

The word *faith* is *pistis* (πίστις) [pronounced PIHS-tihs], and it can refer both to *the act of having faith* as well as to *what is believed*. So this can be the act and the content of one's faith. Strong's #4102.

Also, given Who Jesus is, and that He has chosen these men as His disciples; He and they cannot just perish in a random storm. That would clearly be outside of the plan of God. If they understood Who Jesus is and, even to a limited degree, His mission; then they would understand that He cannot be removed from God's plan by some arbitrary storm. Also, by their relationship



to Him, they cannot perish either. Why would Jesus choose twelve disciples to simply have them perish within the year of being selected?

Therefore, despite the epic storm, everyone in the ship is safe. Understanding all of that and then believing it would be faith. Jesus has just asked them, “Where is this faith?”

Bear in mind that much of this is new to the disciples. They obviously do not appreciate who Jesus is yet, as they will remark in this verse. Nor do they have any appreciation as to how Jesus will use them in the near and far future.

Luke 8:25a (ESV) (a graphic); from [She Reads Truth](#); accessed February 23, 2023.

Luke 8:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced <i>fob-EH-oh</i>]	active: <i>frightened, fearing, striking with fear</i> , passive: <i>being frightened, alarmed, scared</i> ; metaphorically: <i>being in awe of, revering; having reverence for</i>	masculine plural, aorist (deponent) passive participle, nominative case	Strong's #5399
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
thaumázō (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

Translation: *While frightened, they marveled [at this event],...*

Even though the disciples are clearly frightened, they are clearly marveling at what has just taken place. Obviously, they had never seen anything like this before. These are men, many of whom have made their living on the sea. They have seen great storms before, but for this to frighten all of the disciples as it did, it had to be quite the horrific storm.

The disciples had seen Jesus do some amazing things so far. They had not seen Him do anything like this before. How could someone command the wind and the seas?

Have you been on a roller coaster³¹ ride where you actually feared for your life, and then it was over? You are still fearful at the very end—that does not disappear completely yet—yet, you are thinking, *wow, what a ride!* at the end of it. Whereas, this does not exactly match how the disciples felt (they truly feared that they would die), this might be a more universal approximation of their feelings at this time.

For anyone who has been in battle with a successful outcome—which is a much smaller percentage of us—that might be even a better approximation of how they felt.

³¹ I realize that there are newer rides now which are even more frightening—I just have not been on any of those.

Luke 8:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
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
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	reciprocal pronoun; accusative case	Strong's #240

Translation: ...saying to one another,...

The disciples kept speaking to one another, talking about this event. Many of us have been through a dramatic storm with other people (perhaps with our family or with neighbors) and once it is over, there is an overwhelming need to talk about what we had all experienced.

Although what follows is presented as a single quote, it is probably two quotes or more, half quoted and half summarized. However, they kept on saying these things to one another.

Luke 8:25d			
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>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
ara (ἄρα) [pronounced AHR-ah]	<i>an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner</i>	interrogative particle	Strong's #687
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 8:25d			
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
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 plural noun; dative, locative or instrumental case	Strong's #417
epitassô (ἐπιτάσσω) [pronounced ep-ee-TAS-so]	<i>to enjoin [upon], to order, to command, to charge</i>	3 rd person singular, present active indicative	Strong's #2004
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hudôr/hudatos (ὑδὼρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	<i>water [literally or figuratively]</i>	neuter singular noun, dative, locative or instrumental case	Strong's #5204

Translation: ...“Who is He that He commands even the winds and the water...”

The disciples excitedly talk about what has just happened. “What kind of a Man is this?” one may have said, Another adds, “He commands even the winds.” Another chimes in, “And the water! When have we seen waves like that before?” They had never seen anything like this. No one had ever seen anything like this—not since Moses, and even he never did anything like what Jesus has done (and, bear in mind, we are early into the Lord’s ministry).

Luke 8:25e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 8:25e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupakouô (ὑπακούω) [pronounced hoop-ak-OO-oh]	<i>to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to hear a command and obey it; to obey, to be obedient to, to submit to</i>	3 rd person plural, present active indicative	Strong's #5219
autô (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

Translation: ...—and they listen to Him [and obey]!”

Then one disciples adds the most important detail: “And they listen to Him!” It is one thing to deliver orders to the wind and the sea. It is quite another thing for those entities to listen and obey.

The verb here is the present active indicative of hupakouô (ὑπακούω) [pronounced hoop-ak-OO-oh], a compound verb. It combines the preposition hupó (ὑπό) [pronounced hoop-OH], which means, *under, beneath*; and the simple verb *to hear*, which is, akouô (ἀκούω) [pronounced ah-KOO-oh]. Hupakouô means more than to simply listen; it means *to hear a command and obey it; to obey, to be obedient to, to submit to*. Strong's #5219. Somehow, the winds and the storm could hear what the Lord said and they obeyed Him.

Luke 8:25 He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, "Who then is This, that He commands even winds and water, and they obey Him?" (ESV; capitalized)

The disciples are both excited and shaken up by the storm; but they are also amazed at what Jesus just did.

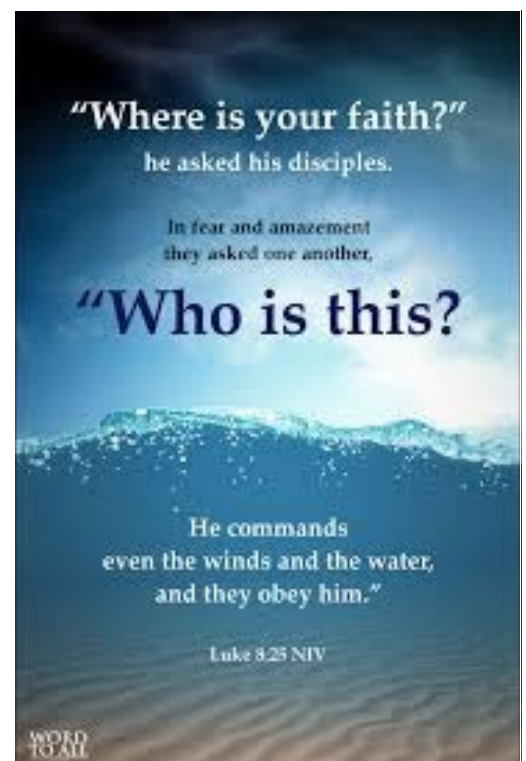
Luke 8:25 (NIV) (a graphic); from [Facebook](#); accessed March 2, 2023.

At this point, we go to a different narrative. They arrive at their destination and suddenly are confronted by a whole new reality.

What is going to be particularly interesting in the next narrative is, we focus on the reaction of the people of this region and upon the person that Jesus encounters.

The parallel passages for what happens next are Matthew 8:28–9:1 Mark 5:1–20. I mention these passages because the accounts are different in some significant ways. Because this narrative possibly has parallel accounts elsewhere, we have to be careful about making assumptions about what we read in the text. It is easy to form an impression of how things happen in a narrative, and then, when reading the same narrative elsewhere, believe the passages to be contradictory. However, they are not really contradictory, except for some assumptions that readers might make.

Furthermore, it is not unusual for the same narrative, seen from the



eyes of two different people, to be seen in different ways, with a different set of emphases—even when both accounts are accurate and without error.

The narrative which follows is going to involve casting out a demon. It is important to bear in mind that, casting out a demon is not a process, nor is there any mumbo jumbo involved. It is a matter of authority, nothing else. When the greater authority says, “Out,” that should end the conversation. However, here, it does not. *That* is going to spur some conversation—and I suspect there will be discussion of this passage which you have never heard before or considered.³²

Here is what is at stake: on the one hand, we have orthodox theology (and I am orthodox); and there are basic fundamentals which I believe: I believe in the Divine Trinity; and more specifically, I believe that Jesus is God. If you read Luke’s account carefully, the narrative appears to contradict the notion that Jesus is God. Let me explain, so that when we come to that point in the narration, your mind will already be thinking about it: Jesus tells the demons to get out of this man, and yet they stay in the man (at first) and discuss with Jesus where He will send them next. If Jesus is sovereign God, and He tells demons to do something, how do we explain them not doing what He told them to do?

Luke 8:25 Then He said to them, “Where [is] your faith?” While frightened, they marveled [at this event], saying to one another, “Who is He that He commands even the winds and the water—and they listen to Him [and obey]!” (Kukis mostly literal translation)

Luke 8:24–25 [Jesus’ disciples] came near and woke Him up, saying, “Teacher, Teacher, we are being destroyed!” And the [Man], waking up, rebuked the wind and the raging waters. [The waters] stopped [raging] and [the wind] became calm. Then He said to them, “Where [is] your faith?” While frightened, they marveled [at this event], saying to one another, “Who is He that He commands even the winds and the water—and they listen to Him [and obey]!” (Kukis mostly literal translation)

Luke 8:24–25 In desperate straits, Jesus’ disciples came near to Him and woke Him up, saying, “Teacher, Teacher, we are perishing!” Jesus, at waking up, gave charge to the wind and to the raging waters. Suddenly, the waters stopped raging and the wind was calmed. He then said to them, “Where is your faith?” Despite being frightened still, His disciples marveled, saying to one another, “Who is This Who commands even the winds and the sea? And, what’s more, they listen to Him!” (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Heals the Demon-Possessed Man in Gadara

Jesus communicates with the demons in the man

Matthew 8:28–9:1 Mark 5:1–20

In the previous section, Jesus and the disciples crossed over the Sea of Galilee. Jesus fell asleep on the boat and a great storm took place—a storm which apparently upset even the experienced fishermen who are aboard (they are not named in the narrative, but this appears to have been the case).

³² At this point in my life, I rarely read other commentators. In some difficult passages, I may consult 4 or 5 specific writers/teachers of the Bible; but most of the time, my commentary is based upon what I read in the Greek (and, of course, the Bible teaching that I have received over the past 40 years).

And they arrived to the land of the of the Gaderene which is opposite the Galilee; and going out to him to the land. He met a man, one from the city, having demons and time long. He did not clothe himself [with] a garment and in a house he did not live but among the tombs. But seeing the Jesus he was crying out, he fell by Him. And a voice great he said, "Who [am] I and You, Jesus, Son of the God the Most High, I beg of You, You will not test me."

Luke
8:26–28

Then they arrived [by boat] at the land of Gaderene (which is opposite Galilee). And [Jesus] having gone out onto the land, met a man, someone [originally] from the city, who had [been possessed by] demons [for] a long time. He did not clothe himself with [any] clothing and he did not live in a house, but among the tombs. When he saw Jesus, he was crying out. He fell by Him, and with a great voice, he said, "Who [am] I that You, Jesus, the Son of God, the Most High [have come to me]? I beg You [that] You might not torment me."

They arrived in their ship at the other side of the sea at Gaderene. Jesus went onto the land and he met a man, who was originally from the city. He had been tormented by demons for a very long time. He was naked and living around the tombs, rather than wearing clothes and living in a house like a normal person. When he saw Jesus, he began calling out to Him with a great voice. He fell before the Lord and, with a very loud voice, said, "Who am I that You, Jesus, the Son of God the Most High, have come to me? I beg You not to harass or distress me."

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And they arrived to the land of the of the Gaderene which is opposite the Galilee; and going out to him to the land. He met a man, one from the city, having demons and time long. He did not clothe himself [with] a garment and in a house he did not live but among the tombs. But seeing the Jesus he was crying out, he fell by Him. And a voice great he said, "Who [am] I and You, Jesus, Son of the God the Most High, I beg of You, You will not test me."
- Douay-Rheims 1899 (Amer.) And they sailed to the country of the Gerasens, which is over against Galilee. And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchers. And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.
- James Murdock's Syriac NT And they rowed on, and came to the country of the Gadarenes, which lieth over against Galilee. And when he went out upon the land, there, met him a man of the city, in whom had been a demon for a long time; and he wore no clothing, and did not reside in a house, but among the tombs. And when he saw Jesus, he cried out, and fell down before him, and said, with a loud voice: What have we to do with thee? Jesus, thou Son of the exalted God. I entreat of thee, torment me not.
- Original Aramaic NT And they sailed and they came to the region of the Gadarenes which is on the other side next to Galilee. And when he unboarded to land, a man met him from the city who had a demon in him for a long time. He was not wearing clothes, and he was not living in a house but among the tombs. And when he saw Yeshua, he screamed and he fell before him, and with a loud voice, he said, "What business do we have with you Yeshua, the Son of God Most High? I beg of you, do not punish me!"
- Lamsa Peshitta (Syriac) And they rowed and came to the country of the Gadarenes, which is on the coast opposite Galilee. And when he landed, he was met by a man from the city, who had the demon in him for a long time, and he did not wear clothes, and did not live in a

house, but in the cemetery. When he saw Jesus, he cried out and fell before him, and said in a loud voice, What have we in common, Jesus, Son of the Most High God? I beg you not to torment me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they came to the country of the Gerasenes, which is opposite Galilee. And when he had come to the land, there came to him a certain man from the town who had evil spirits; and for a long time he had had no clothing on, and was not living in a house but in the place of the dead. And when he saw Jesus, he gave a loud cry and went down on the earth before him and in a loud voice said, What have I to do with you, Jesus, Son of the Most High God? Do not be cruel to me. For he gave an order to the evil spirit to come out of the man.
Bible in Worldwide English	They came to the other side of the sea, to the country of the Gadarene people. Their country is on the other side of the sea from Galilee. As Jesus got out of the boat a man met him from the town. He had bad spirits in him. He had not worn clothes for a long time. He did not live in a house, but among the graves. When he saw Jesus, he screamed loudly and bowed down in front of him. He called out loud, Jesus, Son of the Highest One! What do you want to do to me? I beg you, do not hurt me.
Casual English Bible	Sending demons into a hog herd They made land in the territory of the Gerasenes, on the opposite side of the lake from Galilee. As soon as Jesus stepped out of the boat, a naked man from the nearby town came to meet him. The man was demon possessed. He hadn't worn clothes for a long time. And he didn't live in a house anymore; he lived among the tombs. The man fell down in front of Jesus and screamed, "What have I done to you, Jesus, son of the Highest God? Please, don't hurt me!"
Easy English	Jesus makes a man well Jesus and his disciples went to the place where the Gerasene people lived. This place is across the lake from Galilee. When Jesus got out of the boat there, a man from the town came towards him. Bad spirits were living inside him. He had not worn any clothes for a long time. He did not live in a house. Instead, he lived in a place where they buried dead people. When he saw Jesus, he screamed. Then he went down on his knees in front of Jesus and said in a loud voice, 'Jesus, you are the Son of the powerful God above! We have nothing in common! Please do not hurt me.' He said that because Jesus had already said to the bad spirit, 'Come out of this man.' A portion of v. 29 is included for context.
Easy-to-Read Version–2006	Jesus Frees a Man From Evil Spirits Jesus and his followers sailed on across the lake. They sailed to the area where the Gerasene people live, across from Galilee. When Jesus got out of the boat, a man from that town came to him. This man had demons inside him. For a long time he had worn no clothes. He did not live in a house but in the caves where the dead are buried. The demon inside the man had often seized him, and he had been put in jail with his hands and feet in chains. But he would always break the chains. The demon inside him would force him to go out to the places where no one lived. Jesus commanded the evil spirit to come out of the man. When the man saw Jesus, he fell down before him, shouting loudly, "What do you want with me, Jesus, Son of the Most High God? Please, don't punish me!" V. 29 is included for context.
God's Word™	Jesus Cures a Demon-Possessed Man They landed in the region of the Gerasenes across from Galilee. When Jesus stepped out on the shore, a certain man from the city met him. The man was

possessed by demons and had not worn clothes for a long time. He would not stay in a house but lived in the tombs. When he saw Jesus, he shouted, fell in front of him, and said in a loud voice, "Why are you bothering me, Jesus, Son of the Most High God? I beg you not to torture me!"

Good News Bible (TEV)

Jesus Heals a Man with Demons

Jesus and his disciples sailed on over to the territory of Gerasa,[a] which is across the lake from Galilee. As Jesus stepped ashore, he was met by a man from the town who had demons in him. For a long time this man had gone without clothes and would not stay at home, but spent his time in the burial caves. When he saw Jesus, he gave a loud cry, threw himself down at his feet, and shouted, "Jesus, Son of the Most High God! What do you want with me? I beg you, don't punish me!" He said this because Jesus had ordered the evil spirit to go out of him. A portion of v. 29 is included for context.

The Message

The Madman and the Pigs

They sailed on to the country of the Gerasenes, directly opposite Galilee. As he stepped out onto land, a madman from town met him; he was a victim of demons. He hadn't worn clothes for a long time, nor lived at home; he lived in the cemetery. When he saw Jesus he screamed, fell before him, and bellowed, "What business do you have messing with me? You're Jesus, Son of the High God, but don't give me a hard time!" (The man said this because Jesus had started to order the unclean spirit out of him.) A portion of v. 29 is included for context.

NIRV

Jesus Heals a Man Controlled by Demons

Jesus and his disciples sailed to the area of the Gerasenes across the lake from Galilee. When Jesus stepped on shore, he was met by a man from the town. The man was controlled by demons. For a long time he had not worn clothes or lived in a house. He lived in the tombs. When he saw Jesus, he cried out and fell at his feet. He shouted at the top of his voice, "Jesus, Son of the Most High God, what do you want with me? I beg you, don't hurt me!"

New Life Version

Demons Ask Jesus to Let Them Live in Pigs

They came to the land of the Gadarenes, which is on the other side of the country of Galilee. As Jesus stepped out on land, a man met Him who had come from the city. This man had demons in him. For a long time he had worn no clothes. He did not live in a house, but lived among the graves. When he saw Jesus, he got down before Him and cried with a loud voice, "What do You want with me, Jesus, Son of the Most High? I beg of You not to hurt me!"

New Simplified Bible

They arrived at the country of the Gerasenes, which is near Galilee. When he arrived on the shore, a demon-possessed man met him. He wore no clothes and did not live in a house but in the tombs. He had been this way a long time. When he saw Jesus he cried out and fell down in front of him. He shouted in a loud voice: »What have I to do with you, Jesus, you Son of the Most High God? I implore you do not torment me.«

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

Contemporary English V.

Jesus and his disciples sailed across Lake Galilee and came to shore near the town of Gerasa. As Jesus was getting out of the boat, he was met by a man from that town. The man had demons in him. He had gone naked for a long time and no longer lived in a house, but in the graveyard. The man saw Jesus and screamed. He knelt down in front of him and shouted, "Jesus, Son of God in heaven, what do you want with me? I beg you not to torture me!"

The Living Bible

So they arrived at the other side, in the Gerasene country across the lake from Galilee. As he was climbing out of the boat a man from the city of Gadara came to meet him, a man who had been demon-possessed for a long time. Homeless and naked, he lived in a cemetery among the tombs. As soon as he saw Jesus, he

shrieked and fell to the ground before him, screaming, "What do you want with me, Jesus, Son of God Most High? Please, I beg you, oh, don't torment me!"

New Berkeley Version
New Living Translation

Jesus Heals a Demon-Possessed Man

So they arrived in the region of the Gerasenes,^[c] across the lake from Galilee. As Jesus was climbing out of the boat, a man who was possessed by demons came out to meet him. For a long time he had been homeless and naked, living in the tombs outside the town.

As soon as he saw Jesus, he shrieked and fell down in front of him. Then he screamed, "Why are you interfering with me, Jesus, Son of the Most High God? Please, I beg you, don't torture me!" For Jesus had already commanded the evil^[d] spirit to come out of him. A portion of v. 29 is included for context.

[c] 8:26 Other manuscripts read *Gadarenes*; still others read *Gergesenes*; also in 8:37. See Matt 8:28; Mark 5:1.

[d] 8:29 Greek *unclean*.

The Passion Translation

A Demonized Man Set Free

As soon as they stepped ashore on the eastern side of the lake in the land of the Gerasenes, the disciples were confronted by a demon-possessed madman from a nearby town. Many times he had been put under guard and bound with chains, but repeatedly the many demons inside him had thrown him into convulsions, breaking his shackles and driving him out of the town into the countryside. He had been demonized for a long time and was living naked in a cemetery among the tombs. When he saw Jesus, he fell at his feet and screamed out, "What are you doing here? You are Jesus, the Son of the Most High God!"

Jesus commanded the demons to come out of him, and they shouted, "We beg you, don't torture us!"

Unlocked Dynamic Bible

Jesus and his disciples continued sailing and came to the region where the Gerasene people lived, on the opposite side of the lake from the district of Galilee. After Jesus stepped out of the boat onto the land, he was met by a certain man from the town in that area. This man had demons in him. For a long time this man had not worn clothes and did not live in a house. Instead, he lived in the burial caves. When he saw Jesus, the man cried out, lay face down before him, and said with a loud voice, "What do you want with me, Jesus, Son of Most High Yahweh? I beg you, do not torment me!"

William's New Testament

They landed in the neighborhood of Gerasa, which is just across the lake from Galilee. As soon as He stepped out upon the shore, there met Him a man from town, who was under the power of demons; and for a long time he had worn no clothes, and did not stay in a house but in tombs. When he saw Jesus, he screamed and flung himself down before Him, and said in a loud voice, "What do you want of me, Jesus, Son of the Most High God? I beg you not to torture me!"

Partially literal and partially paraphrased translations:

American English Bible

Then from there, they sailed on to the country of the GeraSenes, which is on the shore directly across from Galilee. And when he stepped out on land, a demonized man came from the city to meet him. This man hadn't worn clothing for some time, and he didn't live in a house, for he stayed among the tombs. And when he saw Jesus, he screamed and fell down in front of him, shouting:

'What dealings do I have with you, Jesus, you Son of the Most High God? I beg you... Don't torment me!'

([He said this, because Jesus] had ordered the unclean spirit to come out of the man). A portion of v. 29 is included for context.

Beck's American Translation

Breakthrough Version	And they sailed down to the rural area of the Gadarenes, a certain area that is on the opposite side of Galilee. When He came out on the land, a certain man came to meet <i>Him</i> from the city who had demons. And for an adequate amount of time, he did not put clothes on and was not staying in a house, but among the graves. When he saw Jesus, after yelling out, he fell toward <i>Him</i> and said with a loud voice, "What <i>do You want</i> with me, Jesus, Son of the Highest God? I plead with You, You should not torture me.
Common English Bible	Jesus frees a demon-possessed man Jesus and his disciples sailed to the Gerasenes' land, which is across the lake from Galilee. As soon as Jesus got out of the boat, a certain man met him. The man was from the city and was possessed by demons. For a long time, he had lived among the tombs, naked and homeless. When he saw Jesus, he shrieked and fell down before him. Then he shouted, "What have you to do with me, Jesus, Son of the Most High God? I beg you, don't torture me!"
Len Gane Paraphrase	Then they arrived at the country of the Gadarenes, which is across from Galilee. When he got on land, a certain man from the city met him, who had devils for a long time. He wore no clothes and didn't live in any house, instead lived in the tombs. But then he saw Jesus and started yelling. He fell in front of him and said with a loud voice, "What do you want with me, Jesus, Son of God Most High? I beg you, do not torment me?"
New Advent (Knox) Bible	So they came to land in the country of the Gerasenes, which is on the coast opposite Galilee; and as he went ashore, he was met by a possessed man who for a long time had gone naked, and lived homeless among the tombs. When he saw Jesus, he fell down before him, and cried with a loud voice, Why dost thou meddle with me, Jesus, Son of the most High God? I pray thee, do not torment me.
NT for Everyone	The Healing of the Demonic They sailed to the land of the Gerasenes, which is on the other side from Galilee. As he got out on land, a demon-possessed man from the town met him. For a long time he had worn no clothes, and he didn't live in a house but among the tombs. When he saw Jesus he screamed and fell down in front of him. 'You and me, Jesus – you and me!' he yelled at the top of his voice. 'What is it with you and me, you son of the Most High God? Don't torture me – please, please don't torment me!'
20 th Century New Testament	And they reached the country of the Gerasenes, which is on the opposite side to Galilee; And, on getting ashore, Jesus met a man, who had demons in him, coming out of the town. For a long time this man had worn no clothing, and he had not lived in a house, but in the tombs. Catching sight of Jesus, he shrieked out and threw himself down before him, and in a loud voice exclaimed: "What do you want with me, Jesus, Son of the Most High God? I beseech you not to torment me."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	THEN THEY SAILED TO THE COUNTRY OF THE GERASENES, WHICH IS OPPOSITE GALILEE. AND WHEN HE CAME OUT ONTO THE LAND, HE WAS MET BY A MAN FROM THE CITY WHO WAS POSSESSED WITH DEMONS; AND WHO HAD NOT PUT ON ANY CLOTHING FOR A LONG TIME, AND WAS NOT LIVING IN A HOUSE, BUT IN THE TOMBS. SEEING JESUS, HE CRIED OUT AND FELL BEFORE HIM, AND SAID IN A LOUD VOICE, "WHAT BUSINESS DO WE HAVE WITH EACH OTHER, JESUS, SON OF THE MOST HIGH THEOS (<i>The Alpha & Omega</i>)? I BEG YOU, DO NOT TORTURE ME."
Conservapedia Translation	And so they arrived in the country of the Gadarenes, which borders on Galilee. And when Jesus stepped onto the land, He was met by a man from the city, who had been possessed by devils for a long time, and had no clothes, and lived in the graveyard rather than in a house. When he saw Jesus, he fell down in front of him,

crying in a loud voice, "What have I go to do with you, Jesus the Son of God? I beg you not to hurt me."

Evangelical Heritage V.

A Demon-Possessed Man and a Herd of Pigs

They sailed down to the region of the Gerasenes,[c] which is across from Galilee. When Jesus stepped ashore, a man from the town met him. He was possessed by demons and for a long time had not worn any clothes. He did not live in a house but in the tombs. When he saw Jesus, he cried out, fell down before him, and said with a loud voice, "What do I have to do with you, Jesus, Son of the Most High God? I beg you, don't torment me!"

Ferrar-Fenton Bible

The Gadarene Demoniac.

They then sailed to the district of the Gadarenes, situated upon the opposite shore to Galilee. And having disembarked, there met Him a man of that town, who was demonized; who for a long time had worn no clothes, and did not live at home, but among the tombs. And seeing Jesus, he shrieked out, and fell down before Him, and called with a loud voice, "What is there between me and You, Jesus, Son of the Most High God? Do not, I beg of You, torture me!"

God's Truth (Tyndale)

And as he went out to land, there met him a certain man out of the city, which had a devil long time, and ware no clothes, neither abode in any house: but among graves. When he saw Jesus, he cried, and fell down before him, and with a loud voice said: What have I to do with you Jesus the son of the God most highest? I beseech you torment me not.

Holman Christian Standard

Demons Driven Out by the Master

Then they sailed to the region of the Gerasenes, [Other mss read the *Gadarenes*] which is opposite Galilee. When He got out on land, a demon-possessed man from the town met Him. For a long time he had worn no clothes and did not stay in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and said in a loud voice, "What do You have to do with me, [Lit *What to me and to You*] Jesus, You Son of the Most High God? I beg You, don't torment me!"

NIV, ©2011

Jesus Restores a Demon-Possessed Man

They sailed to the region of the Gerasenes,^[b] which is across the lake from Galilee. When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!"

[b] Luke 8:26 Some manuscripts Gadarenes; other manuscripts Gergesenes; also in verse 37

Weymouth New Testament

Then they put in to shore in the country of the Gerasenes, which lies opposite to Galilee. Here, on landing, He was met by one of the townsmen who was possessed by demons--for a long time he had not put on any garment, nor did he live in a house, but in the tombs. When he saw Jesus, he cried out and fell down before Him, and said in a loud voice, "What have you to do with me, Jesus, Son of God Most High? Do not torture me, I beseech you." For already He had been commanding the foul spirit to come out of the man. V. 29a is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The crossing ended at the country of the Gerasenes, on the shore facing Galilee. As Jesus stepped ashore, a man from the town approached him. This man was possessed by demons and for a long time was without clothes. He would not live in a house but stayed among the tombstones. When he came nearer to Jesus, he yelled and threw himself on the ground before him, and then shouted, "What do you want with me, Jesus, son of the Most High God? I beg you, do not torment me"; for

Jesus had ordered the evil spirit to leave the man. A portion of v. 29 is included for context.

The Heritage Bible

And they sailed down into the region of the Gadarenes, which is opposite Galilee. And going out upon the land, a certain man out of the city met him, who had demons for time enough, and absolutely did not put on clothes, and absolutely did not stay in a house, but in the tombs. And seeing Jesus, and screaming, he fell before him, and with a great voice said, What is there to me and to you, Jesus, Son of God the Most High? I bind myself in petition to you; do not torture me.

New American Bible (2011)

The Healing of the Gerasene Demoniac.^p

Then they sailed to the territory of the Gerasenes,* which is opposite Galilee. When he came ashore a man from the town who was possessed by demons met him. For a long time he had not worn clothes; he did not live in a house, but lived among the tombs. ^qWhen he saw Jesus, he cried out and fell down before him; in a loud voice he shouted, "What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!"

* [8:26] **Gerasenes:** other manuscripts read Gadarenes or Gergesenes. See also note on Mt 8:28. **Opposite Galilee:** probably Gentile territory (note the presence in the area of pigs—unclean animals to Jews) and an indication that the person who receives salvation (Lk 8:36) is a Gentile.

p. [8:26–39] Mt 8:28–34; Mk 5:1–20.

q. [8:28–29] 4:33–35; Mt 8:29; Mk 1:23–24.

New English Bible–1970

The Healing of the Gadarene Demoniacs (Gergesa) - [Lk.8.26-39 -] - Mt.8.28-34, Mk.5.1-20

So they landed in the country of the Gergesenes, [Some witnesses read: Gerasenes; others read: Gadarenes.] which is opposite Galilee. As he stepped ashore he was met by a man from the town who was possessed by devils. For a long time he had neither worn clothes nor lived in a house, but stayed among the tombs. When he saw Jesus he cried out, and fell at his feet shouting, 'What do you want with me, Jesus, son of the Most High God? I implore you, do not torment me.'

New Jerusalem Bible

They came to land in the territory of the Gerasenes, which is opposite Galilee. He was stepping ashore when a man from the city who was possessed by devils came towards him; for a long time the man had been living with no clothes on, not in a house, but in the tombs. Catching sight of Jesus he gave a shout, fell at his feet and cried out at the top of his voice, 'What do you want with me, Jesus, son of the Most High God? I implore you, do not torture me.'

New RSV

Then they arrived at the country of the Gerasenes,* which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn [Other ancient authorities read *a man of the city who had had demons for a long time met him. He wore*] no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, 'What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me'— for Jesus [Gk *he*] had commanded the unclean spirit to come out of the man. A portion of v. 29 is included for context.

Revised English Bible–1989

So they landed in the country of the Gerasenes, which is opposite Galilee. As he stepped ashore he was met by a man from the town who was possessed by demons. For a long time he had neither worn clothes nor lived in a house, but stayed among the tombs. When he saw Jesus he cried out, and fell at his feet. "What do you want with me, Jesus, Son of the Most High God?" he shouted. "I implore you, do not torment me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

They sailed on and landed in the region of the Gerasenes, which is opposite the Galil. As Yeshua stepped ashore, a man from the town who had demons came to

meet him. For a long time he had not worn clothes; and he lived, not in a house, but in the burial caves. Catching sight of Yeshua, he screamed, fell down in front of him and yelled, "Yeshua! Son of God *Ha'Elyon*! What do you want with me? I beg you, don't torture me!"

exeGeses companion Bible **YAH SHUA EVANGELIZES IMPURE SPIRITS**

And they sail to the region of the Gadarenes opposite Galiyl:

and he comes to land,
and a man from the city meets him
who has demons time enough:
he neither clothes in a garment,
nor abides in any house, but in the tombs:
and seeing Yah Shua, he screams,
and prostrates in front of him:
and with a mega voice, says,
What have I to do with you,
Yah Shua, you Son of El Elyon?
I petition you, torture me not.

Hebraic Roots Bible

And they sailed down to the country of the Gadarenes, which is across from Galilee. And when He went out onto land, a certain man from the city caught up to Him. In him had been a demon a long time. And he would not wear clothing and he would not dwell in a house, but would be in a cemetery. And seeing Yahshua, and crying out, he fell down before Him, and with a loud voice said, What have we to do with each other, Yahshua, the Son of the Most High Elohim? I beseech you, do not torment me.

Israeli Authorized Version

And they arrived at the region of the Gerasenes, which is over against Galil. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Y'shuv`a, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Y'shuv`a, thou Son of El Eleyown? I beseech thee, torment me not.

The Scriptures 1998

And they sailed to the country of the Gadarenes, which is opposite Galil. And as He went out onto the land, He was met by a certain man, from the city, who had demons for a long time. And he wore no garments, and he was not living in a house but in the tombs. And when he saw עשוהי, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, עשוהי, Son of the Most High Elohim? I beg You, do not torture me!"

Tree of Life Version

Not Welcome in the Gerasenes

They sailed over to the country of the Gerasenes, which is on the opposite side of the Galilee. A demon-plagued man from the town met *Yeshua* as He was coming out onto the land. The man hadn't worn any clothing for a long time and was living not in a house but in the tombs.

Seeing *Yeshua*, he cried out and fell down before Yeshua, and with a loud voice said, "What's between You and me, *Yeshua*, *Ben El Elyon*? I'm begging You, do not torment me!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and [They] sail to the land [of] the gerasenes Who is opposite the galilee proceeding but him to the earth meets {him} Man Someone from the city Having demons and [for] time considerable not [He] puts (on) garment and in house not [He] stayed but in the tombs {He stayed} Seeing but the jesus Shrieking [He] falls [to] him and [with] sound great [He] says What? {is} [to] me and [to] you Jesus Son [of] the god the [one] highest [I] request you not me [You] may torment...

Awful Scroll Bible	Now they sailed-down to the region of the Gadarenes, what-certain is across-over-against The Circuit. Moreover, he being came-out upon the land, there made opposite-by him a certain man from the city, who continues to hold demons out of a sufficient enough time, and himself remains not sinking- himself -from-within clothing, and keeps not to stay from-within a house, however from-within the tombs. Furthermore, being perceived Deliverance-of-Jah being exclaimed-up-among, even fell-down-by him, and with a great voice said, "What is there with me and you? -- Deliverance-of-Jah son of the God most high! I myself implore you, may you yourself not torment me!"
Concordant Literal Version	And they sail down into the country of the Gergesenes, which is across from Galilee. " Now at His coming out on the land, there meets Him a certain man out of the city, who had demons, and for a considerable time puts on no cloak, and remained in no house, but in the tombs." Now, perceiving Jesus and crying out, he prostrates to Him and said in a loud voice, "What is it to me and to Thee, Jesus, Son of God Most High! I beseech Thee, Thou shouldst not be tormenting me."
Orthodox Jewish Bible	And they sailed down to the country of the Gerasenes, which is opposite the Galil. And as Rebbe Melech HaMoshiach disembarked upon the shore, he was met from the town by a certain ish possessed by shedim; and the ish had not worn clothing for a long time and was not living in a bais but among the kevarim (graves). And having seen Rebbe Melech HaMoshiach and having cried out, he fell down before him and said in a kol gadol, Mah li ulchah, Yehoshua Ben El Elyon? (What to me and to you, Yehoshua Son of the Most High G-d?) I beg you, do not torment me.
Rotherham's Emphasized B.	And they sailed down into the country of the Gerasenes, the which is over against Galilee. And, when he went forth upon the land, there met him a certain man, out of the city, having demons; and, for a considerable time, he had put on no garment, and, in a house, would not abide, but among the tombs. But, seeing Jesus, he cried out aloud, and fell down before him, and, with a loud voice, said—What have I in common with thee, O Jesus, Son of God the Most High? I beg of thee—Do not torment me!— for he was about to charge the impure spirit to come out from the man. V. 29a is included for context.

Expanded/Embellished Bibles:

The Amplified Bible

The Demoniac Cured

Then they sailed to the ^[b]country of the Gerasenes, which is east of Galilee. Now when Jesus stepped out on land, He was met by a man from the city [of Gerasa] who was possessed with demons. For a long time he had worn no clothes, and was not living in a house, but among the ^[c]tombs. Seeing Jesus, he cried out [with a terrible voice from the depths of his throat] and fell down before Him [in dread and terror], and shouted loudly, ^[d]"What business do we have [in common] with each other, Jesus, Son of the Most High God? I beg You, do not torment me [before the appointed time of judgment]!"

[b] Luke 8:26 The southeastern region of the Sea of Galilee.

[c] Luke 8:27 These probably were burial places built above the ground, or natural caves in the hillside. Cave tombs often had two chambers, one of which remained empty as long as relatives were still alive. Such tombs frequently were used as shelter by lepers, demoniacs, and the poor.

[d] Luke 8:28 See note 4:34.

An Understandable Version

[Finally] they arrived at the district of the Gerasenes, which is opposite [i.e., across the lake from the province of] Galilee. [Note: Matt. 8:28 says 'Gadara.' Gerasa and Gadara were two towns about twelve miles apart in the same region east of Lake

Galilee. And when He stepped out [of the boat] onto the shore, He was met by a certain man from the town, who was dominated by evil spirits. He had not worn any clothes for a long time and lived in the graveyard instead of a house. And when he saw Jesus, he fell at His feet [*i.e., in worship. See Mark 5:6*] and shouted out with a loud voice saying, "What do you want with me, Jesus, Son of the Highest God? I beg you, do not torture me."

The Expanded Bible

A Man with Demons Inside Him

·Jesus and his followers [[†] They] sailed across the lake from Galilee to the area of the Gerasene [Some Greek copies read "Gadarene"; others read "Gergesene."] people [^C Gerasa was southeast of Lake Galilee; the exact location is uncertain]. When Jesus got out on the land, a man from the town who ·had demons inside him [was possessed by demons] came to Jesus. For a long time he had worn no clothes and had lived in the ·burial caves [tombs], not in a house. When he saw Jesus, he ·cried out [shouted; shrieked] and fell down before him. He said with a loud voice, "·What do you want with me [Leave me alone; What business do we have with each other; L What to me and to you], Jesus, Son of the Most High God? I beg you, don't ·torture [torment] me!"

Jonathan Mitchell NT

Then they sailed down into the region of the Gerasenes [other MSS: Gergesenes] which is across on the side opposite the Galilee [district]. But at His going out on the shore (or: land), a certain adult man from out of the town met up with Him – one continuously possessing (having and holding) demons (Hellenistic concept and term: = animistic influences). Now for a considerable period of time he did not clothe himself with a cloak (outer garment; perhaps = clothing in general) and by habit he was not staying (remaining) in a house, but rather, among the memorial tombs, instead. Now, upon seeing Jesus and uttering up a cry (or: crying aloud; screaming), he fell toward Him. And then in a loud voice he said, "What [is there] for me and for You (or: What [is the connection] to me, and in You; may = What do want with me), Jesus, Son of the Most High God? I beg (or: urgently request) You... You should not test my qualities or cause me pain or distress!"

P. Kretzmann Commentary

Verses 26-29

In the Country of the Gadarenes.

The demoniac:

And they arrived at the country of the Gadarenes, which is over against Galilee.

See Matt. 8:28-34; Mark 5:1-20. Luke's description is graphic: They sailed down from the deep sea to the land. There was not the faintest indication of the recent tempest, and they had no difficulty about putting in near the shore. The country where they landed belonged to a strip of Gaulanitis, which was variously called the country of the Gadarenes or the Gerasenes, Gadara being a town farther inland, and Gerasa, or Gergesa, being situated near the Sea of Galilee. The strip of the country where the disciples cast anchor was comparatively wild and uninhabited, the hilly section just east of the lake, opposite Galilee.

And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

No sooner had Jesus set foot to the land, with the intention of going over to the city which was not far distant, than two demoniacs came toward Him, the more violent of whom Luke speaks of. The home of this unfortunate sufferer was in the city, but he himself was not living there at the present time, being possessed of demons, who tortured him in various ways. Their power over him was such as to make him spurn all shame; for a long time he had worn no clothes. He would also not remain in a house, but preferred to live in the tombs which were hewn into the rock on the lake shore. He had almost been stripped of the attributes of a human being, and rather resembled a wild beast in appearance and habits.

When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, Thou Son of God Most High? I beseech Thee, torment me not.

No sooner, however, did he see Jesus than he screamed aloud and threw himself down at His feet and begged with a loud voice that Jesus should not torment him.

Lexham Bible

A Demon-possessed Gerasene Healed

And they sailed to the region of the Gerasenes, which is opposite Galilee. And (+) as [Here “as” is supplied as a component of the participle (“got out”) which is understood as temporal] he got out on the land, a certain man from the town met (+) him [Here the direct object is supplied from context in the English translation] who had demons and for a considerable time had not worn clothes and did not live in a house, but among the tombs. And (+) when he [Here “when” is supplied as a component of the participle (“saw”) which is understood as temporal] saw Jesus, he cried out, fell down before him, and said with a loud voice, “What do I have to do with you, [Literally “what to me and to you”] Jesus, Son of the Most High God? I beg you, do not torment me!”

Syndein/Thieme

{Healing of a Demoniac}

Then they 'put in'/arrived at the region of the Gerasenes . . . which is opposite Galilee. Now, as He {Jesus} 'stepped ashore'/disembarked, a man {aner} from the town met him who kept on being possessed by demons {daimonion}. For a long time this man had worn absolutely no {ouk} clothes and had absolutely not lived in a house but among the tombs. Now having seen Jesus, he cried out, fell down before Him, and shouted with a loud voice, " 'What do You and I have in common'? {idiom: literally 'what I and You'} Jesus . . . Son of the Most High! I beg You, don't torment me."

{Note: The fallen angels understand bible doctrine. They understood from Old Testament Scriptures Who and What Jesus Christ really was. It is only the 'mystery doctrine' of the Church Age, that was not revealed before hand to Satan or any angels - fallen or elect.}

Translation for Translators

Jesus expelled many demons from a man.

Luke 8:26-39

Jesus and his disciples arrived at the region near Gerasa, a town which was on the eastern side of Lake Galilee. There was a man in that region in whom demons lived. He was from the town of Gerasa. (OR, In that area there was a man from that town whom demons controlled.) For a long time he had not worn clothes. He did not live in a house. Instead, he lived in burial caves. Many times demons attacked him. He was guarded { People tried to guard him} so that he would not injure others. Chains were fastened {They fastened chains} on his hands and shackles on his feet, but he would break the chains and shackles. Then he would be sent away by the demons {the demons would send him away} to some desolate area.

When Jesus stepped out of the boat onto the shore, the man saw him. He ran to Jesus and prostrated himself before him. Then Jesus commanded, “You evil spirit, come out of that man!” But it *did not leave immediately. Instead, it* caused the man to shout very loudly, “Jesus, Son of the great God in heaven, since we (*inc*) have nothing in common, *leave me alone* [RHQ]! I beg you, do not torture me *now!*” [This translation mixes vv. 28 & 29 together in this translation.]

The Voice

When they get to the other side of the lake, in the Gerasene country opposite Galilee, a man from the city is waiting for Jesus when He steps out of the boat. The man is full of demonic spirits. He’s been running around for a long time stark naked, and he’s homeless, sleeping among the dead in a cemetery. This man has on many occasions been tied up and chained and kept under guard, but each time he has broken free and the demonic power has driven him back into remote places *away from human contact*. Jesus commands the demonic force to leave him. The man looks at Jesus and starts screaming. He falls down in front of Jesus.

Possessed Man (shouting): Don't torment me, Jesus, Son of the Most High God!
Why are You here? [The Voice mixes v. 29 into all of this]

Bible Translations with a Lot of Footnotes:

NET Bible®

Healing of a Demoniac

So⁸⁶ they sailed over to the region of the Gerasenes,⁸⁷ which is opposite⁸⁸ Galilee. As⁸⁹ Jesus⁹⁰ stepped ashore,⁹¹ a certain man from the town⁹² met him who was possessed by demons.⁹³ For a long time this man⁹⁴ had worn no clothes and had not lived in a house, but among⁹⁵ the tombs. When he saw⁹⁶ Jesus, he cried out, fell⁹⁷ down before him, and shouted with a loud voice, “Leave me alone,⁹⁸ Jesus, Son of the Most High⁹⁹ God! I beg you, do not torment¹⁰⁰ me!”

^{86tn} Grk “And.” Here καί (kai) has been translated as “so” to indicate a summary and transition in the narrative.

^{87tc} The textual tradition here is quite complicated. Most mss, especially later ones (A W Ψ É13 L̄ sy), read “Gadarenes,” which is the better reading in Matt 8:28. Some mss (κ L Θ Æ É1 33 579 700* 1241 pc) have “Gergesenes.” But early and important representatives of the Alexandrian and Western texttypes (Ç75 B D latt) have “Gerasenes,” the reading followed in the translation. The difference between Matthew and Luke may well have to do with uses of variant regional terms.

^{sn} The region of the Gerasenes would be in Gentile territory on the (south)eastern side of the Sea of Galilee across from Galilee. Matthew 8:28 records this miracle as occurring “in the region of the Gadarenes.” “Irrespective of how one settles this issue, for the Third Evangelist the chief concern is that Jesus has crossed over into Gentile territory, ‘opposite Galilee’” (J. B. Green, Luke [NICNT], 337). The region of Gadara extended to the Sea of Galilee and included the town of Sennabris on the southern shore – the town that the herdsmen most likely entered after the drowning of the pigs.

^{88sn} That is, across the Sea of Galilee from Galilee.

^{89tn} Here δέ (de) has not been translated.

^{90tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{91tn} Grk “stepped out on land.”

^{92tn} Or “city.”

^{93tn} Grk “who had demons.”

^{94tn} Grk “he”; the referent (the demon-possessed man) has been specified in the translation for clarity.

^{95tn} Or “in.”

^{96tn} Grk “And seeing.” The participle ἰδὼν (idwn) has been taken temporally. Here δέ (de) has not been translated.

^{97tn} Grk “and fell,” 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.

^{98tn} Grk “What to me and to you?” (an idiom). The phrase τί ἐμοὶ καὶ σοί (ti emoi kai soi) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἐγ). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12; 2 Chr 35:21; 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13; Hos 14:8). These nuances were apparently expanded in Greek, but the basic notions of defensive hostility (option 1) and indifference or disengagement (option 2) are still present. BDAG suggests the following as glosses for this expression: What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone....”

^{99sn} On the title Most High see Luke 1:35.

^{100sn} The demons’ plea “do not torment me” is a recognition of Jesus’ inherent authority over evil forces. The request is that Jesus not bother them. There was an appointed time in which demons would face their judgment, and they seem to have viewed Jesus’ arrival on the scene as an illegitimate change in God’s plan regarding the time when their sentence would be executed.

The Spoken English NT

Jesus Heals a Man from Thousands of Demons (Mt. 8:28-9:1; Mk 5:1-20)

And they sailed over to the region of the Gerasenes, which is across from Galilee. As Jesus stepped out of the boat onto the shore,^o a man from the city there met him. He had demons-and he'd gone without clothes for a fair amount of time, and wouldn't stay in a house at all, but only in a cemetery.^p When he saw Jesus, he screamed and fell down in front of him. He shouted, "What do you want with me, Jesus, Son of God Most High? Please, please, don't^q torment me!" (Because Jesus had told the unclean spirit to come out of the man.) A portion of v. 29 is included for context.

^o. Lit. "And in getting out on land."

^p. Lit. "only among the tombs."

^q. Lit. "I beg you not to."

Wilbur Pickering's New T.

Jesus handles demon infestation

Then they sailed to the district of the Gadarenes,¹¹ which is opposite Galilee. Well when He stepped out on the land, a certain man of that town met Him, who had had a demon for a long time—he wore no clothes, nor did he live in a house, but among the tombs. When he saw Jesus he gave a yell, fell down before Him, and with a loud voice he said: "What do you want with me, Jesus, Son of the Most High God?"¹² I beg you, don't torment me!"

(10) This puzzles me; after all the miracles they had seen, they still wonder who Jesus is! Well, maybe controlling nature is in a 'higher league' than controlling sickness and demons.

(11) The eclectic text currently in vogue, following just 4 Greek manuscripts, of objectively inferior quality, reads 'Gerasenes' (as in NIV, NASB, LB, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And they sailed to the region of the Gadarenes, which is opposite Galilee. Then when He got out on the land, *[there]* met Him a certain man from the city, who was having *[fig., was possessed by; or, oppressed by]* demons for a long time, and he was not dressing himself with a garment, and he was not living in a house but in the tombs. Now having seen Jesus, and having cried out, he fell down before Him and said with a loud voice, "What to me and to You *[fig., What have I to do with You]*, Jesus, Son of the Most High God? I beg You, do not torment me!"

Charles Thomson NT

And when they arrived at the country of the Gadarenes, which is over against Galilee; just as he was landing he was met by a man of the city who had been long possessed by demons, and who wore no clothes, nor abode in any house, but in the tombs; who upon seeing Jesus, screamed and fell down before him, and said with a loud voice, What hast thou to do with me, Jesus son of the Most High God. I beseech thee, torment me not.

Context Group Version

And they arrived at the country of the Gerasenes, which is across from Galilee. And when he came out on the land, there met him a certain man from the city, who had unseen entities; and for a long time he had worn no cloak, and did not stay in [any] house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with you, Jesus, Son of the Most High God? I implore you, don't torment me.

Disciples' Literal New T.

Jesus Casts Demons Out of a Man Into a Herd of Pigs. The Locals Beg Him To Leave

And they sailed-down to the country of the Gerasenes, which is opposite Galilee. And He having gone out on the land, a certain man from the city met *Him*, having demons. And *for a considerable time* he did not put-on a garment, and was not staying in a house, but in the tombs. And having seen Jesus, having cried out, he fell before Him and said *with a loud voice*, "What do I have to do with you [Lit, What

[is there] *for me and for You*], Jesus, Son of the Most-High God? I beg You, do not torment me”.

Far Above All Translation

Then they put in at the region of the Gadarenes, which is on the opposite side to Galilee. And when he had disembarked onto land, a certain man from the town met him, a man who had been possessed by demons for a considerable time, and who was not wearing *any outer* clothing, and who did not stay at home, but among the tombs. And when he saw Jesus, he shouted out and fell *down* at him and said in a loud voice, “What have I to do with you, Jesus, son of the Most High God? I implore you, do not torment me.”

Literal New Testament

AND THEY SAILED DOWN TO THE COUNTRY OF THE GADARENES, WHICH IS OVER AGAINST GALILEE. AND ON HIS HAVING GONE FORTH UPON THE LAND MET HIM A MAN CERTAIN OUT OF THE CITY, WHO HAD DEMONS FOR A LONG TIME, AND A GARMENT NOT WAS WEARING, AND IN A HOUSE DID NOT ABIDE, BUT IN THE TOMBS. BUT HAVING SEEN JESUS AND HAVING CRIED OUT HE FELL DOWN BEFORE HIM, AND WITH A VOICE LOUD SAID, WHAT TO ME AND TO THEE, JESUS, SON OF GOD THE MOST HIGH? I BESEECH OF THEE NOT ME THOU MAYEST TORMENT.

Modern English Version

The Healing of the Gadarene Demoniac

They sailed to the country of the Gadarenes, which is across from Galilee. When He stepped out on land, a man from the city who had demons for a long time met Him. He wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out and fell down before Him, and with a loud voice said, “What have You to do with me, Jesus, Son of the Most High God? I plead with You, do not torment me.”

New American Standard B.

The Demoniac Cured

Then they sailed to the country of the Gerasenes, which is opposite Galilee. And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. Seeing Jesus, he cried out and fell before Him, and said in a loud voice, “What business do we have with each other [Lit *What to me and to you* (a Heb idiom)], Jesus, Son of the Most High God? I beg You, do not torment me.”

New European Version

The healing of Legion

And they arrived in the region of the Gerasenes, which is opposite Galilee. And when he had arrived upon the land, there met him a certain man out of the city, who had demons, and for a long time he had worn no clothes and abode not in any house, but in the tombs. And when he saw Jesus, he cried out and fell down before him, and with a loud voice said: What have I to do with you, Jesus, you Son of the Most High God? I beg you, do not torment me.

New King James Version

A Demon-Possessed Man Healed

Then they sailed to the country of the Gadarenes [NU *Gerasenes*], which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time [NU *and for a long time wore no clothes*]. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!”

NT (Variant Readings)

And they arrived at the country of the Gerasenes, which is opposite Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who °had demons; and for a long time he had worn no clothes, and abode not in [any] house, but in the tombs.

°Byz.-had demons for a long time, and he wore no clothes...

Young's Updated LT

And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not!

And they sailed down to the region of the Gadarenes, that is over-against Galilee, and he having gone forth upon the land, there met him a certain man, out of the city, who had demons for a long time, and with a garment was not clothed, and in a house was not abiding, but in the tombs, and having seen Jesus, and having cried out, he fell before him, and with a loud voice, said, "What—to me and to you, Jesus, Son of God Most High? I beseech you, may you not afflict me!"

The gist of this passage:

In the region of Gadarenes, Jesus and His disciples come upon a man possessed by demons.

26-28

This passage has parallels found in Matt. 8:28–34 Mark 5:1–20; there are some differences as to the details, which we will **discuss at the end of this section** (which is Luke 8:26–39).

Luke 8:26a			
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
katapleō (καταπλέω) [pronounced <i>kaht-ap-LEH-oh</i>]	<i>to land at, to arrive at shore in a boat; to sail down from the deep sea to the land; to put in</i>	3 rd person plural, aorist active indicative	Strong's #2668
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
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)
chōra (χώρα, ας, ἡ) [pronounced <i>KHOH-ra</i>]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561
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
Gadarēnos (Γαδαρηνός) [pronounced <i>gad-ar-ay-NOSS</i>]	<i>reward at the end; this refers to, an inhabitant of Gadara: transliterated, Gadarene</i>	proper singular noun/adjective form	Strong's #1046

Translation: Then they arrived [by boat] at the land of Gaderene...

Jesus originally got into the boat with the disciples and He told them, “Let’s go across to the other side.” The other side is Gadara.

I use the English Standard Version as my base text, and it has the word *Gerasenes* right here, whereas, I will use *Gadarenes* (or, *Gadara*) in my own translation. This will be discussed more fully as we move forward in this study.

This suggests that this was a purposeful trip, and not random. Jesus wanted to take His disciples to Gadara, and that He had some sort of plan. We don’t know any more details; and that is reasonable speculation on my part.

Interestingly enough, I would suggest that the humanity of Jesus Christ was not aware of what He would find. He did not know who He would meet; He did not have a set of specific things which He planned to do when He got there.

We do not know exactly how Jesus was guided in each and every situation, but I believe that He was specifically guided by God the Holy Spirit, according to God’s plan, but that Jesus Himself was not aware of exactly what would happen (now and again, Jesus is aware of future events, but this does not appear to be the case most of the time).

Gadara is a city on the Sea of Galilee, and remains of this city have been discovered (or what is believed to be that city). There seems to be a disagreement as to whether this is the city referred to here or not. In fact, there are several textual problems involving this place where Jesus and the disciples have gone. This will be **discussed in greater detail** later on in this study.

John Kitto writes about Gadara.

The City of Gadara (John Kitto)

Gad´ara was the chief city or metropolis of Peræa, lying in the district termed Gadaritissome small distance from the southern extremity of the Sea of Galilee, sixty stadia from Tiberias, to the south of the river Hieromax, and also of the Scheriat-al-Mandhur. It was fortified, and stood on a hill of limestone. Its inhabitants were mostly heathens. After the place had been destroyed in the domestic quarrels of the Jews, it was rebuilt by Pompey, in order to gratify Demetrius of Gadara, one of his freedmen. Augustus added Gadara, with other places, to the kingdom of Herod; from which, on the death of that prince, it was sundered, and joined to the province of Syria (Josephus, De Bell, Jud. ii. 6. 3). At a later period it was the seat of an episcopal see.

Most modern authorities find Gadara in the present village of Om-keis. The hill on which it stood was full of caverns, which were used for tombs. The summit of the hill commands a very fine view.

The city formed nearly a square. The upper part of it stood on a level spot, and appears to have been walled all round, the acclivities of the hill being on all sides exceedingly steep. The eastern gate of entrance has its portals still remaining. Among the ruins Buckingham found a theater, an Ionic temple, a second theater, besides traces and remnants of streets and houses. The prevalent orders of architecture are the Ionic and the Corinthian.

Burckhardt also found near Gadara warm sulphurous springs. According to Epiphanius, a yearly festival was held at these baths.

Gadara is the scene of the miracle recorded in Matthew 8:28; Mark 5:1; Luke 8:26. Buckingham's remarks on this event are well worth quoting:—'The accounts given of the habitation of the demoniac from whom the legion of devils was cast out here struck us very forcibly, while we ourselves were wandering among rugged mountains, and surrounded by tombs still used as dwellings by individuals and whole families. A finer subject for a masterly expression of the passions of madness in all their violence, contrasted with the serenity of virtue and benevolence in him who went about doing good, could hardly be chosen for the pencil of an artist; and a faithful delineation of the rugged and wild majesty of the mountain scenery here on the one hand, with the still

The City of Gadara (John Kitto)

calm of the waters of the lake on the other, would give an additional charm to the picture.' One of the ancient tombs was, when our traveler saw it, used as a carpenter's shop, the occupier of it being employed in constructing a rude plow. A perfect sarcophagus remained within, which was used by the family as a provision-chest

This is from The Cyclopedia of Biblical Literature, topic: Gadara.

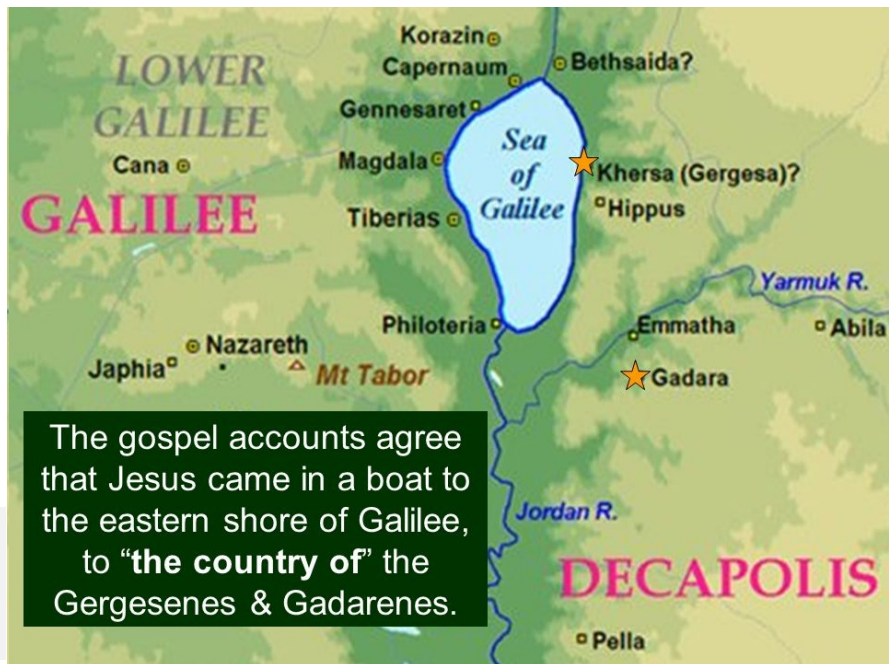
If Gadara is the correct name here, that particular city appears to be about 5.5 miles from the shore of Galilee, according to one map which I accessed. We are told in this narrative that Jesus walked inland a bit.

There appears to be some disagreement upon where exactly this is that Jesus and His disciples have gone to; and there appear to be two primary possibilities. There is Gadara, which is southeast of the tip of the Sea of Galilee and there is Gergesa, on the east side of the Sea of Galilee (both possibilities are show in the map below).

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Charts, Graphics and Short Doctrines

The Sea of Galilee (a second map); from [Slide Player](#); accessed November 21, 2019.

It appears that Jesus and His disciples are in Capernaum (or in an adjacent city), and they go across the lake to get to the destination named in this text.



Chapter Outline

Charts, Graphics and Short Doctrines

Luke 8:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hētis (ἧτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
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 8:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antiperan (ἀντιπέραν) [pronounced <i>an-tee-PER-an</i>]	<i>over against, on the opposite shore, on the other side</i>	adverb	Strong's #495
This adverb is only found here in the NT, but it is based upon 2 fairly common words.			
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced <i>gal-il-ī-yah</i>]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; genitive/ablative case	Strong's #1056
From Thayer: <i>It is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee.</i>			

Translation: ...*(which is opposite Galilee)*.

The region of Galilee is where Jesus had the bulk of His public ministry, but on the other side of the Galilean Sea is a different area, not considered to be Galilee. Possibly, He and His disciples are in Decapolis.

Luke 8:26 *Then they arrived [by boat] at the land of Gaderene (which is opposite Galilee)*. (Kukis mostly literal translation)

Jesus is not going to the city of Gadara but to the region near Gadara. Take note, I keep talking about Gadara but the ESV references the country of the Gerasenes. The map below shows the alternative place that maybe they went to.



Pigs Don't Walk on Water (a map of the Sea of Galilee); from the [Casual English Bible Site](#); accessed November 21, 2019. I particularly like the 3D appearance of this map (this particular webpage has some excellent maps).

This map presents a different viewpoint, that Jesus and His disciples sailed to Gergesa (rather than Gadara). Why do we appear to have two different sets of people and, therefore, two different destinations? The problem is apparently in Matthew 8:28 (the parallel passage). Some translations read: **And He having come to the other side, to the region of the Gergesenes,...** (Matthew 8:28a; LSV)

Gadarenes, Gergesenes, Garasenes, or Gerasens?

From here to the next doctrine box, I will be discussing the correct name of this city and where Jesus and His disciples sailed to. This may not interest you.

In some manuscripts, we have the word *Gergesēnós* (Γεργεσηνός) [pronounced *gher-ghes-ay-NOSS*], which transliterated, *Gergesene(s)*. Strong's #1086. This is what is found in the KJV, and so about half of the translations have *the region of the Gergesenes* (remember that a large number of translations are really just updated versions of the King James translation). The better reading appears to be *Gadarēnos* (Γαδαρηνός) [pronounced *gad-ar-ay-NOSS*], which is transliterated, *Gadarene(s)*. Strong's #1046.

When I exegete a passage, going back to the Greek, I generally use the Westcott Hort text as my base text, but I refer to three other texts as well when there is a discrepancy (many of these texts are available online or in e-sword). In Matthew 8:28, the Westcott Hort text and Tischendorf’s Greek text both have *Gadarenes*; and the Byzantine Greek text and the Scrivener Textus Receptus both have *Gergesenes*. When you see the words *Textus Receptus*, that is a reference to the text which was accepted by the KJV translators. Because *Gergesenes* is found in the KJV, it is automatically going to be found in about half of the English translations/versions, because many translation/versions simply update the KJV text. The English Standard Version, An Understandable Version, the Berean Literal Bible, the Berean Study Bible and the International Standard Version all have *Gadarenes* (I am talking about the text in Matthew, not in Luke). If you are interested in other ancient witnesses, the Latin has *Gerasens* and the Aramaic has *Gadarenes* (which are considered to be the same word by some scholars—see the next paragraph). Perhaps a handful of Bibles will let you know by footnote that we have these two different readings.

Unfortunately, there are also problems with the Lukian text of Luke 8:26. The Byzantine Greek text and the Scrivener Textus Receptus both have *Gadarenes*; Tischendorf’s Greek text has *Gergesenes*; and The Westcott Hort text has *Garasenes* (which most see as an alternate spelling or a misspelling of *Gadarenes*). The reason for this goes back to the Hebrew words, but I will spare you further explanation.

I don’t know if you caught it, but Greek manuscripts do not agree about Matthew 8:28 and Luke 8:26. Of the four fundamental Greek texts to which I refer, are not all internally consistent with those two passages.

Comparing the Original Texts		
	Matthew 8:28	Luke 8:26
Gadarenes	Westcott Hort text; Tischendorf’s Greek text; Aramaic	Byzantine Greek text; Scrivener Textus Receptus; Aramaic
Gergesenes	Byzantine Greek text; Scrivener Textus Receptus	Tischendorf’s Greek text
Garasenes		Westcott Hort text
Gerasens	Latin	Latin

Now, I viewed the Greek text in all 8 cases; but I used the English translation for the Latin and the Aramaic (assuming that no one *fixed* it).

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How does a translation choose which words to use when there is a discrepancy? Some simply follow the KJV; some choose an ancient Greek manuscript or a set of Greek manuscripts as their basis. In its time, the Textus Receptus was an excellent manuscript. Most Greek scholars believe that there are better manuscripts in existence now than when the KJV was crafted.

Determining which Greek manuscript (s) to depend upon is known as the science of textual criticism. The translation which begins from scratch (that is, bypasses the KJV and depends upon the Greek manuscripts) must make such a determination. Which manuscript (s) will be depended upon? In such Bible translations, you find this information in the preface or some other introductory text. Every such Bible translation will talk about the Greek manuscripts that their English text rests upon.

The NET Bible, in its footnotes, often references more than a dozen ancient Greek manuscripts when it is trying to sort out a questionable reading. In fact, for this particular verse, its footnote for this word reads:

The textual tradition here is quite complicated. Most mss, especially later ones (A W Ψ ̐¹³ ̑ sy), read “Gadarenes,” which is the better reading in Matt 8:28. Some mss (κ L Θ ̐¹ 33 579 700* 1241 pc) have “Gergesenes.” But early and important representatives of the Alexandrian and Western texttypes (̑75 B D latt) have “Gerasenes,” the reading followed in the translation. The difference between Matthew and Luke may well have to do with uses of variant regional terms.³³

The numbers and Greek letters and Hebrew letters in the parentheses represent specific manuscripts. There are 26,000 Greek New Testament manuscripts which are extant today (these are full and partial manuscripts). One would need to study the abbreviations used by the NET Bible (and others) so that our understanding goes beyond, “A bunch of manuscripts read *Gadarenes* and another bunch of manuscripts read *Gergesenes*; and a small number read *Gerasenes*.”

There are scholars who have devoted their lives to the study of these manuscripts and they know the strengths and weaknesses of the various manuscripts. They know their age and they even know the family of manuscripts which some individual manuscripts belong to. They read the footnote above and they know exactly which manuscripts are being referenced.

I would assume that most or all Vatican-approved translations depend upon the Douay-Rheims Bible or upon the Latin Vulgate text from Saint Jerome.

Sometimes, when choosing this or that word in the text, there is no overwhelming evidence to be had. Nevertheless, some translators seem very certain on their choice at this point. Wilbur Pickering chooses *Gadarenes*, and footnotes this: *The eclectic text currently in vogue, following just 4 Greek manuscripts, of objectively inferior quality, reads ‘Gerasenes’ (as in NIV, NASB, LB, etc.).*³⁴ I am not even sure what the heck he means here.

When all is said and done, are there two different places? We do not know for certain. Which is the correct reading? We do not know for certain.

Let’s return to the narrative.

Luke 8:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong’s #1831
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
autô (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

³³ From <https://bible.org/netbible/index.htm?luk8.htm> (taken from a footnote).

³⁴ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Luke 8:26 (footnote).

Luke 8:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τήν (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Translation: And [Jesus] having gone out onto the land,...

Jesus is on the ship and he leaves the ship and walks onto dry land. This is wherever they happen to be.

Luke 8:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἕρπαια (ἕρπαια) [pronounced hoop-an-TAH-oh]	<i>to go to meet, to meet (encounter); to fall in with; in military reference; of a hostile meeting</i>	3 rd person singular, aorist active indicative	Strong's #5221
ἀνὴρ (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; nominative case	Strong's #435
τίς (τίς) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective; masculine singular, 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.			
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
τῆς (τῆς) [pronounced tayç]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
πόλις (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: ...met a man, someone [originally] from the city,...

Jesus meets a man, someone who was originally from the city (we will assume the nearby city, which is probably Gadara). However, this man no longer lives in the city and we will find out why.

Luke 8:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echō (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
daimonion (δαίμονιον) [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 plural noun, accusative case	Strong's #1140
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5550
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; dative, locative or instrumental case	Strong's #2425

There seems to be some disagreement as to where to place *for a long time*; does it go with the demon possession or with the not wearing clothes (v. 27d).

Translation: ...who had [been possessed by] demons [for] a long time.

This man had suffered an infestation of demons; and he had been demon-possessed for a very long time. It is at this point that we realize that this man is not possessed by a single demon.

What seems to be suggested here is, he had some volition, but that his own volition was becoming less and less of an issue as time went on. There were a number of things which suggest a progressive subordination to his demons.

So that there is no confusion, these are not *emotional* or *psychological demons*; these are actual spirit creatures which took up residence in this man, causing him to do a number of odd things. They seem to have some control over him; and he seems to have some limited control over himself.

Luke 8:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Luke 8:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
endue (ἐνδύω) [pronounced ehn-DOO-oh]	<i>to sink into (clothing), to put on, to clothe oneself, to array (oneself)</i>	3 rd person singular, aorist middle indicative	Strong's #1746
himation (ἱμάτιον) [pronounced heem-AHT-ee-on]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter singular noun, accusative case	Strong's #2440

Translation: He did not clothe himself with [any] clothing...

In his descent into anti-social behavior, this man stopped wearing clothing. He apparently just did not bother.

One of the reasons that this is very weird behavior is, if he is living out in the wilderness, where there is all sorts of vermin about, I would think that he might want a covering to place something between himself and the vermin. But that is not how he lived his life. He lived naked. So this lifestyle is not the choice of a fully rational person.

It is fascinating that, as demon-possessed, this man lived like an animal. I may have to give this some consideration before commenting specifically; but we know that angelic creation is superior to us in many ways. However, when they take over a person's body, in many cases, the person becomes a complete and total outcast; and in this case in particular, they behave like animals.

I don't know if the idea is, they do not feel a need to conform to any standards of civilization; and they will meet their own needs (for food, water and sleep) in any way possible. Or perhaps this is a rebellion against the clothing that God covered Adam and the woman with.

Luke 8:27e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
oikia (οἰκία) [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; dative, locative or instrumental case	Strong's #3614
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ménō (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live</i>	3 rd person singular, imperfect active indicative	Strong's #3306
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235

Luke 8:27e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [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
mnêma (μνήμα) [pronounced MNAY-mah]	<i>tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulcher memorial</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3418

Translation: ...and he did not live in a house, but among the tombs.

Furthermore, this man did not live in a house, but he lived among the tombs. So, he is close enough to the main city to reside where they build tombs.

So his behavior is erratic and anti-social. He was not normal; and the demons apparently affected him to cause him to live in this way.

I believe that it is significant that this man did not live in a house. In some parts of the United States, those who are given in to drugs or drinking; or have mental problems, are found in many part of our nation, living not in a house but in a tent in a park or along a road or on the concrete in a city. There is a very simple reason why these people do not live in graveyards—for the most part, graveyards are a private enterprise, and this business does not work if there are multiple transients living among the tombs and graves. Therefore, such people are not allowed to live in those places.

We do not know exactly how much control the demons had; or even how much they themselves wrestled for control of this man. We do not know if the demons were tightly organized or a very loose affiliation. We simply know that there are many who inhabit this man.

Luke 8:27 And [Jesus] having gone out onto the land, met a man, someone [originally] from the city, who had [been possessed by] demons [for] a long time. He did not clothe himself with [any] clothing and he did not live in a house, but among the tombs. (Kukis mostly literal translation)

It is interesting to me—we get a lot of background information about this man and his being possessed by demons, but we do not know exactly where this information comes from. I would suggest that what we read here is readily apparent. That is, even a detective is not required to look at this man and figure out that he has lived out in these tombs for a long time, without clothing. Although it does not say, I would assume that bathing is not on this man's list of priorities.

Luke 8:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492

Luke 8:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
anakrazô (ἀνακράζω) [pronounced an-ak-RAD-zoh]	<i>crying [out]; screaming; raising a cry from the depth of the throat</i>	masculine singular, aorist active participle, nominative case	Strong's #349

Translation: When he saw Jesus, he was crying out.

The man sees Jesus and he cries out.

Given his anti-social behavior and given that he has been demon-possessed for a long time, it is highly unlikely that he, in his humanity, knows anything about Jesus.

We will find out that this behavior appears to be related to Jesus although, for all we know, he may have screamed at anyone who got close to him.

Luke 8:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prospiptô (προσπίπτω) [pronounced pros-PIP-toh]	<i>to fall [forwards, down], to prostrate one's self [before, in homage to, or in supplication] [at one's feet]; to rush upon, beat against; of winds beating upon a house</i>	3 rd person singular, aorist active indicative	Strong's #4363
autô (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

Translation: He fell by Him,...

The demon-possessed man came up to Jesus and fell before Him. There is nothing that suggests to us that this demon-possessed man could have harmed Jesus. He appears to lack the ability to act with hostility towards Jesus.

Many have suggested that there is some human volition still at work within this man, and his falling before Jesus constitutes worship. Or could this be the demons within him showing their subservience to Jesus?

In v. 29, is it going to become apparent that, at some time in this meeting, Jesus called for the spirit beings to leave this man's body (we will later read this in a different gospel). So, perhaps when Jesus called for this, this man fell down before Jesus—but he remains possessed (this is going to require some discussion in v. 29).

Luke 8:28c			
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, along with</i>	conjunction	Strong's #2532
phōnē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
meγas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173
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

Translation: ...and with a great voice, he said,...

This man has a strong voice, which suggests that he is controlled to some degree by demons and that it is not disorganized. A person suffering from chaos might not be able to speak at all. This strength of voice suggests that there was not some sort of power play going on for control of this man's vocal chords. For the most part, there appears to be a singular demon speaking on behalf of those demons who have possessed this man.

It does not appear that the man is speaking from his own volition.

Luke 8:28d			
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; nominative case	Strong's #5101
emoi (ἐμοί) [pronounced <i>ehm-OY</i>],	<i>I, me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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)

Luke 8:28d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424

Translation: ...“Who [am] I that You, Jesus,...

This appears to be the clear indicator that a demon (or demons³⁵) is speaking. They know Jesus; they know exactly Who He is. And, they have a way of recognizing Him, which is different from men in general. We have had circumstances where men were unable to recognize Jesus and distinguish Him from the others; but this man knows exactly Who Jesus is.

The man who is possessed would not likely know Who Jesus is. Who would tell him? For this reason, I would assume that this interaction is between Jesus and a demon (or demons).

Luke 8:28e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, vocative	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
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

Of the God is in brackets in the Westcott-Hort text, suggesting to me that it is not found in that text. It is clearly found in the Scrivener Textus Receptus, however.

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
hupsistos (ὑψιστος) [pronounced HOOP-sihs-toss]	<i>highest, most high [of place: the highest regions; of rank: the most high God]</i>	masculine singular adjective; genitive/ablative case	Strong's #5310

Translation: ...the Son of God, the Most High [have come to me]?

He knows that Jesus is the Son of God, and reference to the *Most High* appears to be a reference to God. Again, this is information known by the demon (s); but would not be known by the possessed man.

I believe the idea here is, *why have You come to Me? What is going on that You have invaded My space?*

I think it is reasonable for us to assume that these demons scared off anyone who came near the man.

³⁵ As an aside, throughout, we have the singular used; which would suggest that there is one demon doing the speaking.

Luke 8:28f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced DEH-om-ah-ee]	<i>to want, lack; to desire, long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, make supplications</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1189
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)
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
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
basanizô (βασανίζω) [pronounced bas-an-IHD-zoh]	<i>to test [for purity]; to question [with torture]; to torment (body or mind); to harass, to distress; to struggle with a head wind at sea</i>	2 nd person singular, aorist active subjunctive	Strong's #928

Translation: I beg You [that] You might not torment me.”

The final verb can mean a great many things; so these demons may be asking, “I request that you do not harass or distress me.”

A point of grammar—despite what we learn later—there appears to be an emphasis on the singularity of this man and the demon speaking for him. Let me suggest that only one demon is in possession of his vocal cords (at least, for most of the encounter).

There are a couple of important things that we can get from this. The demon spokesman (assuming that there is a single demon controlling the vocal cords of this man) realizes that, at some point, all these demons who have rebelled against God would be placed in torments. That is, they would be imprisoned, isolated and in pain. The sign that this might be coming near is the Messiah right there speaking to him.

Demons know the Old Testament, and when Jesus the Messiah walked the earth, they expected that the Kingdom of God was soon to follow; which meant the judgment of men and **angels** as well. I believe that this demon was aware of these things and, at the same time, feared this ultimate torment to which he would be subjected.

Jesus is on the coast and He is speaking to a demon-possessed man. Jesus apparently is communicating with one of the demons occupying the body of this man.

Luke 8:28 When he saw Jesus, he was crying out. He fell by Him, and with a great voice, he said, “Who [am] I that You, Jesus, the Son of God, the Most High [have come to me]? I beg You [that] You might not torment me.” (Kukis mostly literal translation)

Did the man exercise enough volition to fall before Jesus? Or did the demons living in this man fall before Jesus in order to entreat Him for a favor?

The demon seems concerned that Jesus, the Messiah is there; and the demon is worried about the judgment which would soon follow. At some point, when Jesus is on earth, all demons would be thrown into the Lake of Fire. Prior to this, some demons have been placed into *Torments* (such as those who had carnal relations with women in Genesis 6).

In context, we have this:

Luke 8:26–28 Then they arrived [by boat] at the land of Gaderene (which is opposite Galilee). And [Jesus] having gone out onto the land, met a man, someone [originally] from the city, who had [been possessed by] demons [for] a long time. He did not clothe himself with [any] clothing and he did not live in a house, but among the tombs. When he saw Jesus, he was crying out. He fell by Him, and with a great voice, he said, “Who [am] I that You, Jesus, the Son of God, the Most High [have come to me]? I beg You [that] You might not torment me.” (Kukis mostly literal translation)

Like many demon-possessed men, this person lived in an odd place and he demonstrated very odd, antisocial behavior.

The demon-spokesman tries to strike a deal with Jesus. This is because Jesus had ordered the demons out of this man.

Luke 8:26–28 They arrived in their ship at the other side of the sea at Gaderene. Jesus went onto the land and he met a man, who was originally from the city. He had been tormented by demons for a very long time. He was naked and living around the tombs, rather than wearing clothes and living in a house like a normal person. When he saw Jesus, he began calling out to Him with a great voice. He fell before the Lord and, with a very loud voice, said, “Who am I that You, Jesus, the Son of God the Most High, have come to me? I beg You not to harass or distress me.” (Kukis paraphrase)

It appears that v. 29a is really a part of v. 28, explaining v. 28. Many translations show this (often splitting v. 29 into separate paragraphs). Most translations begin v. 29 as a new paragraph.

In retrospect, I should have divided v. 29 and included the first part with the passage below.

In retrospect, it might have been best to split v. 29 up into two parts, and place the first sentence with the passage above.

For He was commanding the spirit the unclean to go out from the man. For many times he had seized him and he was being put into chains [and] being guarded. And he was tearing the bonds; he was being driven by the demon towards the deserts.

Luke
8:29

For He was commanding the unclean spirit to go out from the man. For many times one had taken him and he was put into bonds [and] guarded; yet he broke [those] bonds [and] escaped]. He was [continually] driven by the demon out towards the uninhabited regions.

The spirit in the man was concerned, because Jesus was telling the unclean spirit to go out from him. Many times in the past, this demon-possessed man had been captured and put into bonds and guarded, but he continually broke the bonds and escaped. The demon drove him out towards the uninhabited regions of that area.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	For He was commanding the spirit the unclean to go out from the man. For many times he had seized him and he was being put into chains [and] being guarded. And he was tearing the bonds; he was being driven by the demon towards the deserts.
Douay-Rheims 1899 (Amer.)	For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds, he was driven by the devil into the deserts.
James Murdock's Syriac NT	For Jesus had commanded the unclean spirit, to come out of the man: for, of a long time he had been held captive by him; and he had been bound with chains, and held in fetters; but he had burst the bonds, and had been driven by the demon into the desert.
Original Aramaic NT	For Yeshua had commanded the vile spirit to go out from the man, as it had possessed him for a long time. And he had been kept bound in chains and in shackles and he would burst his bonds and he would be driven by the demon into the desert.
Lamsa Peshitta (Syriac)	For Jesus commanded the unclean spirit to go out of the man. For it was a long time since he was possessed, and bound with chains, and kept in fetters; but he would often break off his bonds and was driven into the desert by the demon.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For frequently it would take a grip of him: and he was kept under control, and prisoned with chains; but parting the chains in two, he would be sent by the driving of the evil spirit into waste places. V. 29b only.
Bible in Worldwide English	He said this because Jesus had told the bad spirit to come out of the man. Many times the spirit had taken hold of the man. People had guarded him. They had tied him with chains and strong ropes. But he broke the chains and ropes. The bad spirit drove him into the desert.
Casual English Bible	The evil spirit inside the man was responding to Jesus, who had already ordered the spirit to come out. Because of this evil spirit, the man had managed to get himself arrested many times—chained, locked up, and kept under guard. Yet he managed to break his chains and escape into the desert, driven there by the demon.
Easy English	The bad spirit had often taken hold of the man and people watched him carefully. They held his feet with metal chains. But when the bad spirit took hold of him, he often broke the chains. The bad spirit then caused him to go into the wilderness. V. 29b only.
<i>God's Word</i> TM	Jesus ordered the evil spirit to come out of the man. (The evil spirit had controlled the man for a long time. People had kept him under guard. He was chained hand and foot. But he would break the chains. Then the demon would force him to go into the desert.)
Good News Bible (TEV)	Many times it had seized him, and even though he was kept a prisoner, his hands and feet tied with chains, he would break the chains and be driven by the demon out into the desert. V. 29b only.
<i>The Message</i>	Time after time the demon threw the man into convulsions. He had been placed under constant guard and tied with chains and shackles, but crazed and driven wild by the demon, he would shatter the bonds. This is v. 29b only.
NIRV	When he saw Jesus, he cried out and fell at his feet. He shouted at the top of his voice, "Jesus, Son of the Most High God, what do you want with me? I beg you, don't hurt me!" This was because Jesus had commanded the evil spirit to come out of the man. Many times the spirit had taken hold of him. The man's hands and feet were chained, and he was kept under guard. But he had broken his chains. And

then the demon had forced him to go out into lonely places in the countryside. V. 28 is included for context.

New Life Version

For Jesus had spoken to the demon to come out of the man. Many times the demon had taken hold of him. The man had to be tied with chains. But he would break the chains and be taken by the demon into the desert.

New Simplified Bible

The spirit seized him many times. For this reason he was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the deserts. Jesus commanded the unclean spirit to come out from the man!

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

Contemporary English V.

He said this because Jesus had already told the evil spirit to go out of him. The man had often been attacked by the demon. And even though he had been bound with chains and leg irons and kept under guard, he smashed whatever bound him. Then the demon would force him out into lonely places.

The Living Bible

For Jesus was already commanding the demon to leave him. This demon had often taken control of the man so that even when shackled with chains he simply broke them and rushed out into the desert, completely under the demon's power.

New Berkeley Version

New Living Translation

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For Jesus had already commanded the evil [Greek unclean.] spirit to come out of him. This spirit had often taken control of the man. Even when he was placed under guard and put in chains and shackles, he simply broke them and rushed out into the wilderness, completely under the demon's power.

Unlocked Dynamic Bible

The man said this because Jesus had just commanded the evil spirit to come out of him. Although the man had been bound with chains on his wrists and ankles while people guarded him, many times the evil spirit would suddenly seize him by force. Then the man would break the chains and the demon would make him go out into deserted places.

William's New Testament

For He was commanding the foul spirit to get out of the man. For on many occasions it had seized him, and repeatedly he had been fastened with chains and fetters under constant guard, and yet he would snap his bonds, and the demon would drive him into desert places.

Partially literal and partially paraphrased translations:

American English Bible

[This man had been] arrested repeatedly, then bound with chains and leg irons and put under guard. But he would break the chains, and the demons forced him to [live in] such isolated places. This is only v. 29b.

Beck's American Translation

Breakthrough Version

You see, He passed the order on to the spirit that was not clean to come out from the man; for many times it had seized him, and he was being locked up with a chain and foot shackles as he was guarded. And ripping the locks apart, he was being driven by the demon into the backcountry.

Common English Bible

Jesus had already commanded the unclean spirit to come out of the man. Many times it had taken possession of him, so he would be bound with leg irons and chains and placed under guard. But he would break his restraints, and the demon would force him into the wilderness.

International Standard V

When he saw Jesus, he screamed, fell down in front of him, and cried out in a loud voice, "What do you want from me, Jesus, Son of the Most High God? I beg you not to torture me!" because Jesus [Lit. he] was in the process of ordering the unclean spirit to come out of the man. On many occasions the unclean spirit [Lit. it] had seized the man, [Lit. him] and though he was kept under guard and bound with chains

and shackles, he would break the chains and be driven by the demon into deserted places. V. 28 is included for context.

Len Gane Paraphrase	Now [he had said this because] he had commanded the unclean spirit to come out of the man. Many times it had seized him, and he was kept tied up by chains on his hands and feet, but broke the chains and was driven by the devil into the wilderness.
A. Campbell's Living Oracles	(For he had ordered the unclean spirit to come out of the man; for it had frequently seized him, so that when he was chained and fettered, he broke his bonds, and was driven by the fiend into the desert.)
New Advent (Knox) Bible	(For he was bidding the unclean spirit come out of the man.) Often, at times when it had seized upon him, the man had been bound, under guard, with chains and fetters, but still he would break his bonds, and the devil would drive him out into the wilderness.
NT for Everyone	Jesus was commanding the unclean spirit to come out of the man. Many times over it had seized him, and he was kept under guard with chains and manacles; but he used to break the shackles, and the demon would drive him into the desert.
20 th Century New Testament	For Jesus was commanding the foul spirit to come out from the man. On many occasions it had seized him, and, even when secured with chains and fetters, and watched, he would break through anything that bound him, and be driven by the demon into the Wilds.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	(For Jesus had ordered The Devil to come out of the man, because the man had been possessed so often that he was kept restrained with chains, but when possessed, he would break the chains, and The Devil would drive him out into the wilderness.)
Ferrar-Fenton Bible	For He had ordered the foul spirit to depart from the man, because it frequently took possession of him; and although he was kept under guard, bound with chains and shackles, yet breaking these, he used to be driven by the demon into the deserts.
Free Bible Version	For Jesus had already commanded the evil spirit to leave the man. It had often seized him, and despite being tied down with chains and shackles, and placed under guard, he would break the chains apart and would be driven by the demon into the desert areas.
God's Truth (Tyndale)	Then he commanded the foul spirit to come out of the man. For often times he caught him, and he was bound with chains, and kept with fetters: and he brake the bonds, and was carried of the fiend, into wilderness. [Even here, where Jesus' command for the spirits to come out follows temporally; we still have the demons negotiating after this verse.]
Leicester A. Sawyer's NT	And they sailed to the country of the Gerasenes, which is opposite to Galilee. And as he went out on the land, there met him a certain man from the city who had had demons for a long time; and he wore no clothes, and remained not in a house, but in the tombs. And seeing Jesus, he cried out, and worshipped him, and said with a loud voice, What have you to do with me, Jesus, son of the Most High God? I beg of you not to torment me; for he had commanded the impure spirit to go out of the man; for it had often seized him; and he had been bound with chains, and confined with fetters; and breaking his bonds he had been driven by the demon into solitary places. Vv. 26–28 are included for context.
Urim-Thummim Version	Then they arrived in the Gadarenes region that is opposite Galilee. And when he landed, there met him out from the city a certain man that had evil spirits a long time, and wore no clothes, neither lived in any house but in the tombs. When he saw Jesus he cried out and fell down before him, and with a loud voice said, what have I to do with you, Jesus, you Son of Elohim Most High? I beg you, distress me not. (For he had commanded the unclean spirit to come out of the man. For many

times it had caught him: and he was kept bound with chains and in fetters; but he broke the bands, and was driven of the evil spirits into the uninhabited places.) Vv. 26–28 are included for context.

Weymouth New Testament	For already He had been commanding the foul spirit to come out of the man. For many a time it had seized and held him, and they had repeatedly put him in chains and fetters and kept guard over him, but he used to break the chains to pieces, and, impelled by the demon, to escape into the Desert.
Wikipedia Bible Project	When he saw Jesus he cried out, fell at Jesus' feet, and in a loud voice asked, "What have you got to do with me, Jesus, Son of the Most High God? Don't torture me, I'm begging you!" For Jesus had already commanded the evil spirit to leave the man. (Many times it had seized him and even though he was guarded and tied down with chains and foot shackles, he would tear apart the chains and the demon would drive him into the desert areas). V. 28 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When he came nearer to Jesus, he yelled and threw himself on the ground before him, and then shouted, "What do you want with me, Jesus, son of the Most High God? I beg you, do not torment me"; 29. for Jesus had ordered the evil spirit to leave the man. This spirit had seized him many times, when he had been bound with ropes and chains and kept under control. He would then suddenly break the chains and be driven by the evil spirit into wild places. [This is all v. 28 and most of v. 29.]
The Heritage Bible	Because he had charged the unclean spirit to come out from the man, because many times he had seized him, and he was bound with chains and shackles, being kept, and tearing apart the bonds, was pushed into the wasteland under the demon.
New Jerusalem Bible	For Jesus had been telling the unclean spirit to come out of the man. It had seized on him a great many times, and then they used to secure him with chains and fetters to restrain him, but he would always break the fastenings, and the devil would drive him out into the wilds.
New RSV	(For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) [This is v. 29b only.]
Revised English Bible–1989	For Jesus was already ordering the unclean spirit to come out of the man. Many a time it had seized him, and then, for safety's sake, they would secure him with chains and fetters; but each time he broke loose and was driven by the demon out into the wilds.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For Yeshua had ordered the unclean spirit to come out of the man. It had often taken hold of him — he had been kept under guard, chained hand and foot, but had broken the bonds and been driven by the demon into the desert.
exeGesés companion Bible	... - for he had evangelized the impure spirit to come from the human: for oftentimes it catches him: and they guard him, bind with fetters and in shackles; and he rips the bonds, and the demon drives him into the wilderness.
Israeli Authorized Version	(For He had Commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

Tree of Life Version For *Yeshua* commanded the defiling spirit to come out of the man. For many times it had seized him so that, even though he was restrained and bound with chains and shackles, he would break the chains and be driven by the demons into the desert.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[He] orders for the spirit the [thing] unclean to proceed from the man many for times [It] had seized him and [He] was bound [by] bonds and [by] shackles Being Kept and Breaking the bonds [He] was driven by the demon to the [ones] deserted...

Awful Scroll Bible For he persists to announce-before, an announcing-before to the un-clean breath, to be came-out from he of the aspects-of-man. (For often times he had seized- him -together, indeed he is coming to be guarded, keeps to be bond with chains and shackles. However he breaking-through the bonds, remains being driven by the demons into the wilderness.).

Concordant Literal Version For He charged the unclean spirit to be coming out from the man; for many times it had gripped him, and he was bound, being guarded with chains and fetters, and, bursting through the bonds, he was driven by the demon into the wilderness."

Orthodox Jewish Bible For Rebbe Melech HaMoshiach had been commanding the ruach hatumah (unclean spirit, shed) to come out of the ish. For many times it had seized him; and he was restrained with chains and imprisoned by shackles and, breaking apart the bonds, he was being driven by the shed into the wilderness places.

Expanded/Embellished Bibles:

The Amplified Bible Now He was [already] commanding the unclean spirit to come out of the man. For it had seized him [violently] many times; and he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.

An Understandable Version For Jesus was commanding the evil spirits to be driven out of the man, because they had been controlling him for a long time. The man was continually being guarded and his hands and feet were bound with chains. [Sometimes] he broke loose from the chains and was driven into the desert by the evil spirits.

The Expanded Bible He said this because Jesus was commanding [reprimanding; rebuking] the ·evil [defiling; ^L unclean; 4:33] spirit to come out of the man. Many times it had ·taken hold of [seized; taken control of] him. Though he had been kept under guard and chained hand and foot, he had broken his chains and had been ·forced [driven] by the demon out into ·a lonely place [the desert/wilderness].

Jonathan Mitchell NT You see, He began passing on an announcement and continued giving instruction to the unclean breath-effect (spirit; attitude; state of mind) to at once come out of the man. For many times it had seized and violently gripped him together (= took control of him), and he was from time to time being bound with and confined by chains and shackles (ankle fetters), being repeatedly guarded (or: kept in protective custody). And yet, repeatedly breaking the bonds in two, he kept on being driven (or: urged forward; impelled) away, from [other MSS: by; under] the demon (Hellenistic concept and term: = animistic influence; = an influence that was not part of him), into the uninhabited places (wilderness areas; desert regions; lonely places).

P. Kretzmann Commentary (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)
That was the demon, one of their number speaking. The devil knows who Jesus of Nazareth is, was aware of it during the entire lifetime of Jesus, and tried everything in his power to frustrate the work of the Lord. If Christ had been a mere man, the devil could easily have conquered him. But He was the Son of the most

high God, and therefore Himself true God from eternity. He had the power, if He so chose, to let the last terrible judgment upon the devils begin at any time, to chain them in the abyss of darkness and keep them there. The devil and his angels have been condemned by God, they are reserved in everlasting chains under darkness unto the judgment of the Great Day, Jude 1:6. The very fact that they are excluded from the bliss of heaven is for them a species of hell torture. In the meantime, however, and especially during these last days of the world, the devil is loosed for a little season, Rev. 20:3. Until the Day of Judgment Satan and his demons still have permission to move here on earth and to torment God's creatures. But their chains are upon them. And on the Day of Judgment they will enter their eternal prison and feel the tortures of the fire which is prepared for the devil and his angels, Matt. 25:41. For Jesus was about to command (conative imperfect) that the unclean spirit should come out of the man, hence the cry of fear. The disease was not permanently and continually of a violent nature, but rather took hold of this victim with intermittent spells of acute mania, followed by intervals of comparative quiet and sensibility. But when the devils seized him in their powerful grip, all efforts at keeping him under guard were fruitless. People had tried to keep him bound and in subjection by means of fetters and chains on hands and feet, but these were like strips of gossamer in the hands of the demoniac. At such times the poor victim was driven into the deserts, and no one could hold him.

Lexham Bible

For he had commanded the unclean spirit to come out of the man. (For it had seized him many times, and he was bound with chains and shackles (+) and [Here "and" is supplied because the previous participle ("was bound") has been translated as a finite verb] was guarded, and breaking the bonds he would be driven by the demon into the deserted places.)

Syndein/Thieme

(For He {Jesus} was commanding the unclean spirit to come out of the man . . . for many times it had seized him by force and carried him away so he was bound with chains and shackles and kept under guard . . . but he broke the bonds and was being driven by the demon into deserted places.)

Translation for Translators

Many times *demons* attacked him. He was guarded { *People* tried to guard him } so that he would not injure others. Chains were fastened {They fastened chains} on his hands and shackles on his feet, but he would break the chains and shackles. Then he would be sent away by the demons {the demons would send him away} to some desolate area.

When Jesus stepped out of the boat onto the shore, the man saw him. He *ran to Jesus* and prostrated himself before him. Then Jesus commanded, "You evil spirit, come out of that man!" But it *did not leave immediately. Instead, it* caused the man to shout very loudly, "Jesus, Son of the great God in heaven, since *we (inc)* have nothing in common, *leave me alone* [RHQ]! I beg you, do not torture me *now!*" [This translation mixes vv. 29 & 29 together here.]

The Voice

Bible Translations with a Lot of Footnotes:

NET Bible®

For Jesus¹⁰¹ had started commanding¹⁰² the evil¹⁰³ spirit to come out of the man. (For it had seized him many times, so¹⁰⁴ he would be bound with chains and shackles¹⁰⁵ and kept under guard. But¹⁰⁶ he would break the restraints and be driven by the demon into deserted¹⁰⁷ places.)¹⁰⁸

¹⁰¹tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

¹⁰²tc † Although the external evidence favors the aorist παραγγειλεν (parhngailen, "he commanded"; ì75 B Θ Ξ Ψ Ë13 579 700 1241 1424 2542 pm), the internal evidence favors the imperfect παραγγελλεν (parhngellen, here translated "he had started commanding"; x A C K L W Γ Δ 1 33 565 892 pm). The aorist is suspect because it can more easily be taken as a single command, and thus an immediate exorcism. The imperfect would most likely be

ingressive (BDF §§328; 329; 331), suggesting that Jesus started to command the evil spirit to depart, and continued the command.

^{103tn} Grk “unclean.”

^{104tn} Here καί (kai) has been translated as “so,” introducing a clause that gives the result of the man being seized by the demon.

^{105tn} Or “fettters”; these were chains for the feet.

^{106tn} Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

^{107tn} Grk “into the deserts.” The plural use here has been translated as “deserted places,” that is, uninhabited areas.

^{108sn} This is a parenthetical, explanatory comment by the author.

The Spoken English NT

Because Jesus had told the unclean spirit to come out of the man.) Now,^r lots of times the spirit had taken control of him:^s he'd be bound with chains and leg-irons and kept under guard, butt he'd tear off his restraints and be driven by the demon into deserted places.

^{r.} Lit. “For.”

^{s.} Or “for a long time, the spirit had completely controlled him.”

Wilbur Pickering's New T.

Because He had commanded the unclean spirit to get out of the man (it had seized him many times—he would be bound with chains and shackles, being kept under guard; then bursting the bonds he would be driven by the demon into deserted places).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

For He gave strict orders to the unclean [*or, defiling*] spirit to come out from the man, for many times it had seized him, and he was being bound with chains and shackles, being guarded; and breaking the bonds, he was being driven by the demons into the uninhabited [*areas*].

Charles Thomson NT

For he had commanded the unclean spirit to go out of the man. For it had often seized him. And when he was bound with chains and fastened with fetters, bursting the bonds, he was driven by the demon into the wilderness.

Context Group Version

For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands apart, he was driven by the unseen entity into the deserts.

Disciples' Literal New T.

For He ordered the unclean spirit to come out from the man. For it had seized him many times. And he was being bound with chains and shackles [That is, bindings for the feet.], while being guarded. And tearing the bonds, he was being driven by the demon into the desolate *places*.

Far Above All Translation

For he had commanded the unclean spirit to come out of the man, for it had held him *in its grip* for a long time, and he was kept under guard bound with chains and fetters, but he would break the bonds and be driven by the demon into desolate *places*.

Green's Literal Translation

For He charged the unclean spirit to come out of the man. For many times it had seized him, and he was bound with chains and fetters, being guarded. And tearing apart the bonds, he was driven by the demons into the deserted *places*.

Modern Literal Version

For He had commanded the unclean spirit to come out of the man. It often had seized him, and he was kept under guard, bound with chains and shackles. But he broke the shackles and was driven by the demon into the wilderness.

Young's Updated LT

For he commanded the unclean spirit to come forth from the man, for many times it had caught him, and he was being bound with chains and fetters--guarded, and breaking asunder the bonds he was driven by the demons to the deserts.

The gist of this passage:

Jesus commanded for the unclean spirit to exit the man. In the past, this man has been bound and guarded, but he has broken out of his bonds and driven out to unpopulated areas.

Luke 8:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paragellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin; to declare</i>	3 rd person singular, imperfect active indicative	Strong's #3853
This is an aorist active indicative in the Robinson-Pierpont Greek text.			
The NET Bible: <i>Although the external evidence favors the aorist παραγγειλεν (parhngelien, "he commanded"; ἰ75 Β Θ Ξ Ψ Ḙ13 579 700 1241 1424 2542 pm), the internal evidence favors the imperfect παραγγελλεν (parhngellen, here translated "he had started commanding"; κ Α C K L W Γ Δ 1 33 565 892 pm). The aorist is suspect because it can more easily be taken as a single command, and thus an immediate exorcism. The imperfect would most likely be ingressive (BDF §§328; 329; 331), suggesting that Jesus started to command the evil spirit to depart, and continued the command.</i> ³⁶			
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
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
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative, instrumental case	Strong's #4151
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
akathartos (ἀκάθαρτος) [pronounced <i>ak-ATH-ar-toss</i>]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter singular adjective; dative, locative, instrumental case	Strong's #169
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>	aorist active infinitive	Strong's #1831
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

³⁶ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed November 21, 2019.

Luke 8:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Translation: For He was commanding the unclean spirit to go out from the man.

V. 29 appears to provide some sort of explanation, as it contains the post-positive explanatory particle *gár* (γάρ) [pronounced *gahr*]: For He was commanding the unclean spirit to go out from the man.

The verb here is imperfect active indicative of *paraggellô* (παράγγελλω) [pronounced *par-ang-GEL-low*], which means, *to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin*. Strong's #3853.

The imperfect tense can be continuous action beginning in the past; or this can mean that Jesus *began to command that the unclean spirit come out of the man*.

But something odd has taken place. There seems to be a hold up on the exorcism here (and, when I say *exorcism*, I do not mean to imply that there was some sort of ritual which Jesus followed). Jesus simply said, "Come out of the man," (or words to that effect), and most of the time, the demon (s) did. This time, the demon did not come out—not immediately anyway. There are several things to note here, which will be discussed further in v. 29 (below).

As an aside—let me relay to you an observation I have made here. In most of the less-than-literal translations, it is clear that v. 29 is a part of this context (which is going to lead us to some fascinating observations). In the very literal translations, very often, they follow the verse division almost religiously, so that the intimate connection between vv. 26–28 and the verse that follows them, is not as apparent. What I am saying here is, it is more obvious in the less-than-literal translations how this passage fits together and what it is telling us.

I have been raised up spiritually in Berachah Church. I was under the ministry of R. B. Thieme, Jr. for about 25 years. So, like many of his students (or, *sheep*, if you would rather), I developed a healthy respect for an accurate translation of Scripture (and therefore, a preference for the most literal translations). So, for many years, I have set aside the less-than-literal translations aside as being inferior or not being worthy of serious consideration. Well, that view was a mistake on my part. Since I have embarked on this approach to developing a verse-by-verse commentary on whatever books of the Bible God gives me time to study, I have developed a very healthy appreciation for the translations which are not perfectly literal. Now and again, some of them will really mess up the meaning of a passage; but, more often than not, these translations often provide me insight which I did not get out of the very literal translations (and, I mean insight, when compared with the original Greek or Hebrew).

For those of you engaged by my studies, I highly recommend that you read the limited vocabulary or the less-than-literal translations which I have highlighted before studying each verse. You will find yourself having a better feel for the flow and meaning of the verse if you do. These are found in the Luke chapter studies: ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)). When I complete the studies which I email out, I then take this commentary and place it back into the chapter studies of Luke. In these studies, there are 100+ translations which I refer to; and every single word in the Greek is fully examined in the Greek text boxes.

Now, back to the text at hand:

Luke 8:29a **For He had commanded the unclean spirit to come out of the man.** (ESV; capitalized)

It is the demon speaking when he asked Jesus not to torment him.

We now get a little bit of this history of this man and of his demon possession.

Jesus is sending the demon (singular?) out; and there is some resistance here.

Let's place v. 29a into context now, because this verse raises some very serious theological questions.

Luke 8:26–29a **They arrived in their ship at the other side of the sea at Gaderene. Jesus went onto the land and he met a man, who was originally from the city. He had been tormented by demons for a very long time. He was naked and living around the tombs, rather than wearing clothes and living in a house like a normal person. When he saw Jesus, he began calling out to Him with a great voice. He fell before the Lord and, with a very loud voice, said, "Who am I that You, Jesus, the Son of God the Most High have come to me? I beg You not to harass or distress me." For He was commanding the unclean spirit to go out from the man.** (Kukis paraphrase)

We might reasonably see v. 29a as being parenthetical. An explanation is being provided here as to what appears to be a hold-up in the exorcism of these demons.

I want you to consider something here. Jesus, as God, can command demons to come out of any person (at any time and under any circumstance), and they must exit. There is none of this, "Let's talk about this first, Jesus." Jesus, as God, knows everything about what He is facing, and Jesus as sovereign God can say, "Get out," and, in a split second, the demon (s) has (have) exited the person.

We are told here that *Jesus was commanding*, which is the imperfect active indicative of *paraggellō* (παραγγέλλω) [pronounced *par-ang-GEL-low*], which means, *to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin*. Strong's #3853. The imperfect voice tells us that, Jesus began doing this before the demon (using the vocal cords of the man) began to talk to him. So, these demons have remained inside of this man, even though Jesus has been telling them to get out. Now, there is an alternative reading that has this verb in the aorist tense. That would be in a point of time—in context, in the past. So we end up with the same problem. The primary difference is, Jesus was and continues commanding this spirit (spirits), but they remain in the man.

Here is what is being implied: Jesus is not casting out demons in His Own power; He is not exerting divine power over these demons; nor is He accessing His divine omnipotence to know all that is going on (although this discussion is could be made for the benefit of His disciples and us reading this hundreds of years later). I believe that Jesus is doing what He understands His commission to be, which includes casting out demons. From His humanity, Jesus is ordering these demons to come out, and they are able to temporarily resist Him. This tells us that Jesus is not ordering the demons to leave from His sovereignty, as a Member of the Godhead, but from His humanity, as a part of His public ministry on earth. These demon spirits will remain within this man in order to speak to Jesus, something which God the Father has allowed.

So, the demons have not exited this man, and that is going to lead Jesus to having a discussion with the demon that possesses this man. So the demons have remained within this man, and Jesus is going to discuss the situation with the demons in order to gain some additional information.

Now, I want you to notice a few things: (1) Jesus does not panic and say, "What has happened to My powers?" He is not worried that he commanded the demons to leave, and yet they have not. (2) Jesus explores the situation with a conversation. (3) Quite obviously, there is no fear on the part of Jesus.

Given that Jesus has not used His divine authority at this juncture; it is reasonable to assume that Jesus is speaking to the occupying demon from His humanity, not exactly certain of what has just happened (that is, Jesus is not sure why the demons still remain within the man). But Jesus does not lose His cool; He changes with the changing circumstances (actually, the changing circumstances is the fact that nothing changes).

Luke 8:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	masculine singular adjective; dative, locative, instrumental case	Strong's #4183
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
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5550
sunarpazô (συναρπάζω) [pronounced soon-ahr-PAD-zoh]	<i>to seize by force; to catch or lay hold of (one so that he is no longer his own master); to seize by force and carry away</i>	3 rd person singular, perfect active indicative	Strong's #4884
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: For many times one had taken him...

At this point, there is going to be some discussion of what has typically happened to this man under demonic influence. This is quite interesting because who knows this information and who explains it to Luke?

We are about to get some sort of background on this man. I have two speculative theories at this point as to why we find this information in the book of Luke: (1) Luke has met this formerly demon-possessed man and has heard all of this information directly from him; or (2) Jesus is told this information from the people in the crowd (His disciples would have heard and passed along this information to Luke at a later time).

When considering the words that we read in any of the books of the Bible, keep in mind that these books are produced by human authors, but as guided by God the Holy Spirit. Most, if not all of the time, there is going to be a human side to the writing of these words. What is the human side here? How did Luke know about these things? He would have had to have heard this information from someone else (Luke himself was not an eyewitness to any of the events in the book bearing his name). That means that someone there, when this took place, relayed this information to Luke (or to someone else who tells Luke). Who are the people who are there? The Lord's disciples, the women previously mentioned; and this demon-possessed man. Later in the narrative, some of the townsfolk will show up.

How does Luke eventually get these details? The demon-possessed man tells him (or tells someone else who tells Luke); or one of the followers of Jesus tells Luke. How would one of these followers know? Someone would have to tell him. That means that either some of the disciples went throughout this region and interviewed people

in order to get more information, *or*, that information was freely revealed here (I think the demon-possessed man will talk about these things). This is how I reasoned my way to those two possible theories.

Because of the erratic behavior of this man, he was, on many occasions, seized by force and carried away.

So, as Jesus is about to engage this man in conversation, one of the bystanders tells him, "Listen, we have been dealing with this guy for awhile. We have taken him into custody due to his crazy behavior."

Luke 8:29c			
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, along with</i>	conjunction	Strong's #2532
desmeuō (δεσμεύω) [pronounced <i>dehs-MYOO-oh</i>]	<i>to put in chains; to bind up, bind together</i>	3 rd person singular, imperfect passive indicative	Strong's #1195
haluseis (ἀλύσεις) [pronounced <i>hahl-OO-sice</i>]	<i>chains, bonds by which the body or any part of it (hands, feet) is bound, fetters</i>	feminine plural noun; dative, locative, instrumental case	Strong's #254
phulassō (φυλάσσω) [pronounced <i>foo-LAHS-soh</i>]	<i>being kept, being guarded; the one watching, observing, not violating [precepts, laws]</i>	masculine singular, present passive participle, nominative case	Strong's #5442

Translation: ...and he was put into bonds [and] guarded;...

Again, Jesus is about to engage in a conversation with the indwelling demon (as it did not exit this man's body on command), and someone offers up the fact that this man has been put into bonds and guarded.

Men placed him into various kind of bonds and they guarded him. It is reasonable to assume that he did not receive the best of treatment; and that my may have even been starved.

I would suggest that this indicates that it is the man who feels the pain of his body when subjected to such things.

Luke 8:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, likewise, moreover, or, that, therefore, when, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
diarrhēssō (διαρρήσσω) [pronounced <i>dee-ar-HRAYCE-so</i>]	<i>tearing apart, breaking asunder, bursting through, rending asunder; rending, tearing (which was done by the Jews to their clothes in cases of extreme indignation or in deep grief)</i>	masculine singular, present active participle, nominative case	Strong's #1284

Luke 8:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
desmon (δεσμών) [pronounced <i>dehs-MON</i>]	<i>bands, bonds, chains</i>	neuter plural noun, accusative case	Strong's #1199

Translation: ...yet he broke [those] bonds [and escaped].

In keeping with my approach to this background information, someone tells Jesus that this man has been put into a variety of restraints before and he just breaks out and escapes. That is why he is here living without restraints in and around the tombs.

We apparently all have great strength that we do not really use. We have all heard of stories of a man lifting up a car because a child is underneath. But even more stories of a druggie taking angel dust and requiring 5 big men to restrain him. So there is a way to access a strength which our body has that we do not do normally. These demons are well-aware of how to do this.

Luke 8:29e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elaunô (ἐλαύνω) pronounced <i>ehl-OW-noh</i>	<i>to drive, being driven; propelling by rowing; being carried to a ship; sailing</i>	3 rd person singular, imperfect passive indicative	Strong's #1643
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
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
daimonion (δαιμόνιον) [pronounced <i>die-MON-ee-on</i>]	<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>	masculine singular noun, genitive/ablative case	Strong's #1140
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
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
erêmos (ἔρημος) [pronounced <i>EHR-ay-moss</i>]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine plural adjective used as a substantive; accusative case	Strong's #2048

Translation: He was [continually] driven by the demon out towards the uninhabited regions.

Once free, the demon (s) would drive this man out into the desert (which is simply uninhabited areas near the city. The man would escape the bonds and then come back here to the graves to live.

Luke 8:29 For He was commanding the unclean spirit to go out from the man. For many times one had taken him and he was put into bonds [and] guarded; yet he broke [those] bonds [and escaped]. He was [continually] driven by the demon out towards the uninhabited regions. (Kukis mostly literal translation)

As previously discussed, we need to consider, *from where does this information come? How does Luke (and the other gospel writers) know about this history of this demon-possessed man?* I believe that the most logical answer is, there are people there from that region—they know about this man and about his background, and they tell Jesus about him. Is this not logically what a person would tell Jesus who is standing opposite this crazy man?

Jesus seemed to suddenly inform His disciples that they needed to go across the lake, and so they did. They arrived in Gerasenes and a man possessed by a demon (or demons) fell before Jesus and made this rather odd statement: "What have You to do with me, Jesus, Son of the Most High God? I beg You, do not torment me." (From Luke 8:28; ESV; capitalized)

We do not know if it is the man or the demon falling before Jesus; but these are clearly the words of the demon, knowing that he may be cast out of this man and placed into torments.

Luke 8:29 For He had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) (ESV; capitalized)

Jesus had commanded the spirit to leave the man, but it does not. This tells us that the words of Jesus come from His humanity and not His deity—else, how could the demon resist the Lord's command?

This man had been possessed for a considerable amount of time and Luke provides us with quite an amazing backstory on this guy.

Luke 8:29 The spirit in the man was concerned, because Jesus was telling the unclean spirit to go out from him. Many times in the past, this demon-possessed man had been captured and put into bonds and guarded, but he continually broke the bonds and escaped. The demon drove him out towards the uninhabited regions of that area. (Kukis paraphrase)

And asked him the Jesus, "What to you a name is?" And the [one] said, "Legion," because entered in demons many into him. And they were entreating Him that He not order them to the abyss to go. But [there] was in that place a herd of hogs many feeding on the mountain. And they entreated Him that He permit them to them to enter. And He permitted them. But while going out the demons from the man entered into the hogs and plunged the herd from the steep place into the water and they drown.

Luke
8:30–33

Jesus asked him, "What is your name?" And [this one] said, "Legion" (for many demons had entered into him). And they [the demons] were entreating Him that He not order them to go into the abyss. But [there] was in that place a herd of many hogs feeding on the mountain. They asked Him [if] He would permit them to enter into the hogs [lit., *them*]. He allowed them [to do this]. The demons went out from the man and entered into the hogs. [Suddenly], the herd plunged off a precipice into the water and they drown.

Jesus asked him, “What is your name?” The lead demon said, “Legion” (as there were many demons who entered into the man). The demons then asked Jesus that He not order them into the abyss. They asked if He would permit them to enter into a herd of hogs, which were feeding on the mountain. Jesus allowed them to do this. So the demons went out of the man and entered into the hogs. Suddenly, the herd began running and they plunged off a steep precipice into the water and drown.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And asked him the Jesus, “What to you a name is?” And the [one] said, “Legion,” because entered in demons many into him. And they were entreating Him that He not order them to the abyss to go. But [there] was in that place a herd of hogs many feeding on the mountain. And they entreated Him that He permit them to them to enter. And He permitted them. But while going out the demons from the man entered into the hogs and plunged the herd from the steep place into the water and they drown.
- Douay-Rheims 1899 (Amer.) And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him.
And they besought him that he would not command them to go into the abyss. And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were stifled.
- James Murdock’s Syriac NT And Jesus demanded of him: What is thy name? And he said to him: Legion: because many demons had entered into him. And they besought him, not to command them to depart into the abyss. And there was a herd of many swine grazing on the mountain. And they besought him, that he would permit them to enter the swine. And he permitted them. And the demons went out of the man, and entered the swine; and the whole herd ran to a precipice, and plunged into the sea, and were strangled.
- Original Aramaic NT But Yeshua asked him, "What is your name?" But he said to him, "Legion", because many demons had entered him. And they were begging him that he would not command them to enter the abyss. Now a herd of many swine was there grazing on the mountain, and they were begging him to permit them to enter the swine, and he permitted them. And the demons went out from the man and they entered the swine and the whole herd went straight to the precipice and they fell into the lake and drowned.
- Lamsa Peshitta (Syriac) Jesus asked him, What is your name? He said, Legion, because many demons had entered into him. And they besought him not to command them to go down into the abyss. Now there was there a herd of many swine feeding on the mountain; and they besought him to permit them to attack the swine. And he permitted them. Then the demons went out of the man, and they attacked the swine; and that whole herd went straight to the cliff, and fell down into the lake and were drowned.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And Jesus said to him, What is your name? And he said, Legion; for a number of spirits had gone into him. And they made a request to him that he would not give them an order to go away into the deep. Now there was a great herd of pigs in that place, getting food on the mountain: and the evil spirits made a request to him that

he would let them go into the pigs, and he let them. And the evil spirits came out of the man and went into the pigs: and the herd went rushing down a sharp slope into the water and came to destruction.

Bible in Worldwide English

Jesus asked him, What is your name? He answered, My name is An Army. He said this because many bad spirits had gone into him. The spirits begged Jesus not to send them away to the big hole that has no bottom. Many pigs were feeding on the hill there. The spirits begged Jesus to let them go into the pigs. Jesus let them. The spirits came out of the man and went into the pigs. They ran fast down the steep hill into the sea. They died in the water.

Casual English Bible

“What’s your name?” Jesus asked. “Legion,” the demon answered. (The demon used that name because there were many demons inside the man.)⁶ They begged Jesus not to send them to the abyss, home of the demons.⁷ A huge herd of pigs was grazing on a nearby hillside. The demons begged Jesus to let them go into those pigs. Jesus agreed. The demons left the man and entered the pigs. Spooked, the pigs stampeded down the steep bank and into the lake where they drowned.

⁶8:30 In the time of Jesus, the Roman army unit known as a Legion was made up of roughly 5000 men.

⁷8:31 Jews at the time of Jesus taught that the abyss was the underworld – the place of the dead (Romans 10:7). Luke presents it as the home of demons, too. The word is sometimes translated “bottomless pit.” It’s also linked to the depths of the sea, something Luke may have had in mind since the demons end up in the Sea of Galilee.

Easy English

Jesus asked the man, ‘What is your name?’ The man replied, ‘My name is Army.’ He said this because very many bad spirits had gone into him. These bad spirits asked Jesus not to send them away to the world below.

There were 6,000 Roman soldiers in a group called a legion. The man told Jesus that his name was Legion. He had many bad spirits that were living in him. The spirits used the voice of the man to speak to Jesus.

The world below is the place where the Devil and all the bad spirits will have to go.

There was a large group of pigs there and they were eating on the hill. The bad spirits asked Jesus, ‘Let us go into the pigs.’ Jesus replied, ‘You can go into them.’ So the bad spirits came out of the man and they went into the pigs. All the pigs rushed together down the hill into the lake. They all died there in the water.

Easy-to-Read Version–2006

Jesus asked him, “What is your name?”
The man answered, “Legion.”^[b] (He said his name was “Legion” because many demons had gone into him.) The demons begged Jesus not to send them into the bottomless pit.^[c] On that hill there was a big herd of pigs eating. The demons begged Jesus to allow them to go into the pigs. So he allowed them to do this. Then the demons came out of the man and went into the pigs. The herd of pigs ran down the hill into the lake, and all were drowned.

[b] Luke 8:30 “Legion” This name means very many. A legion was about 6000 men in the Roman army.

[c] Luke 8:31 bottomless pit Literally, “the abyss,” something like a deep hole where evil spirits are kept.

God’s Word™

Jesus asked him, “What is your name?”
He answered, “Legion [Six Thousand].” (Many demons had entered him.) The demons begged Jesus not to order them to go into the bottomless pit. A large herd of pigs was feeding on a mountainside. The demons begged Jesus to let them enter those pigs. So he let them do this. The demons came out of the man and went into the pigs. Then the herd rushed down the cliff into the lake and drowned.

The Message

Jesus asked him, "What is your name?"

"Mob. My name is Mob," he said, because many demons afflicted him. And they begged Jesus desperately not to order them to the bottomless pit.

A large herd of pigs was browsing and rooting on a nearby hill. The demons begged Jesus to order them into the pigs. He gave the order. It was even worse for the pigs than for the man. Crazy, they stampeded over a cliff into the lake and drowned.

New Life Version

Jesus asked him, "What is your name?" And the demon answered, "Many," because many demons had gone into him. The demons asked Jesus not to send them to the hole without a bottom in the earth. There were many pigs feeding on the side of the mountain. The demons begged Jesus to let them go into the pigs. Jesus said they could. The demons came out of the man and went into the pigs. Then the many pigs ran down the side of the mountain into the water and died.

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

Contemporary English V.

Jesus asked the man, "What is your name?" He answered, "My name is Lots." He said this because there were 'lots' of demons in him. They begged Jesus not to send them to the deep pit, where they would be punished. A large herd of pigs was feeding there on the hillside. So the demons begged Jesus to let them go into the pigs, and Jesus let them go. Then the demons left the man and went into the pigs. The whole herd rushed down the steep bank into the lake and drowned.

The Living Bible

"What is your name?" Jesus asked the demon. "Legion," they replied—for the man was filled with thousands of them! [d] They kept begging Jesus not to order them into the Bottomless Pit.

A herd of pigs was feeding on the mountainside nearby, and the demons pled with him to let them enter into the pigs. And Jesus said they could. So they left the man and went into the pigs, and immediately the whole herd rushed down the mountainside and fell over a cliff into the lake below, where they drowned. The herdsmen rushed away to the nearby city, spreading the news as they ran. V. 34 is included for context.

New Berkeley Version
New Living Translation

Jesus demanded, "What is your name?"

"Legion," he replied, for he was filled with many demons. The demons kept begging Jesus not to send them into the bottomless pit. [Or *the abyss*, or *the underworld*] There happened to be a large herd of pigs feeding on the hillside nearby, and the demons begged him to let them enter into the pigs.

So Jesus gave them permission. Then the demons came out of the man and entered the pigs, and the entire herd plunged down the steep hillside into the lake and drowned.

The Passion Translation

Jesus asked the man, "What is your name?"

"Mob," the demons answered. "We are a mob, [o] for there are many of us here in this man. We beg you, don't banish us to the bottomless pit of the Abyss!" [p]

On the hillside nearby, there was a large herd of pigs, and the demons pled with Jesus, "Let us enter into the pigs." So Jesus ordered all the "mob" of demons to come out of the man and enter the pigs. The crazed herd of swine stampeded over the cliff into the lake and all of them drowned.

Unlocked Dynamic Bible

Then Jesus asked him, "What is your name?" He replied, "My name is Thousands." He said that because many demons had entered that man. The demons kept begging Jesus not to command them to go into the deep pit where Yahweh punishes demons. There was a large herd of pigs grazing on the hillside nearby. The demons begged Jesus to allow them to enter the pigs, and he allowed them. So the demons left the man and entered the pigs, and the herd of pigs rushed down the steep bank into the lake and drowned.

Partially literal and partially paraphrased translations:

American English Bible	<p>So Jesus asked him: 'What is your name?' And they replied: 'Legion' (because many demons had entered him). And they kept begging him not to order them to go away into the abyss. At the time, a large herd of pigs happened to be feeding there on the mountain; so they begged [Jesus] to allow them to go into [the >pigs]... and he gave them permission. Then the demons came out of the man and entered the pigs, and the whole herd ran down a steep drop-off into the lake and drowned.</p>
Beck's American Translation . Breakthrough Version	<p>Jesus asked him, "What is a name for you?" He said, "Legion" (<i>the Latin word for regiment</i>), because many demons went into him. And they were encouraging Him so that He would not give the directive to them to go off into the bottomless area. A herd of an adequate amount of hogs was there grazing on the mountain. And they encouraged Him that He would give them permission to go into those <i>hogs</i>, and He gave them permission. When the demons came out from the man, they went into the hogs, the herd rushed down the steep slope into the lake, and they were choked out.</p>
International Standard V	<p>Jesus asked the man, [Lit. him] "What's your name?" He answered, "Legion," [A Roman legion consisted of about 6,000 men.] because many demons had gone into him. Then the demons [Lit. they] began begging Jesus [Lit. him] not to order them to go into the bottomless pit. [I.e. the realm of punishment in the afterlife] Now a large herd of pigs was grazing there on the hillside. So the demons [Lit. they] begged Jesus [Lit. him] to let them go into those pigs, and he consented to that. Then the demons came out of the man and went into the pigs, and the herd rushed down the cliff into the lake and drowned.</p>
Len Gane Paraphrase	<p>Jesus demanded from him, "What is your name?" He said, "Legion," because many devils had entered him. They plead with him, so that he wouldn't command them to go out into the abyss. There was present a large herd of pigs feeding on the mountainside, they plead with him, that he would allow them to enter them. He let them. Then the devils left the man and entered the pigs, and the herd ran violently down a steep place into the lake and drowned.</p>
A. Campbell's Living Oracles	<p>Then Jesus asked him, saying, What is your names?" He answered, Legion; because many demons had entered into him. And they entreated him, that he would not command them to go into the deep; but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter into the swine. And he permitted them. Then the demons having quitted the man, entered into the swine; and the herd rushed down a precipice into the lake, and were drowned.</p>
New Advent (Knox) Bible	<p>Then Jesus asked him, What is thy name? And he said, Legion; for there were many devils that had entered into him. And they entreated him not to bid them go back to the abyss. There was a great herd of swine feeding on the mountain-side, and the devils besought his leave to go into these instead; this leave he granted them. So the devils left the man and entered into the swine; whereupon the herd rushed down the cliff into the lake, and were drowned.</p>
NT for Everyone	<p>'What's your name?' Jesus asked him. 'Regiment!' replied the man – for many demons had entered him. And they begged him not to order them to be sent into the Pit. A sizeable herd of pigs was feeding on the hillside, and they begged him to allow them to go into them. He gave them permission. The demons went out of the man and entered the pigs, and the herd rushed down the steep slope into the lake and was drowned.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And Jesus asked him, "What is your name?" And he said, "Legion" because he was possessed by many devils. And the devils begged Him not to send them to Hell. And there was a herd of pigs feeding on the mountain, and the devils begged Jesus to permit them to enter the pigs, and He gave them permission to do so. Then all of the devils left the man and possessed the pigs, and the herd of pigs jumped off a cliff, falling into the lake and drowning.
Ferrar-Fenton Bible	"What is your name?" asked Jesus. "Legion," replied he; for many demons had gone into him. And they implored Him that He would not order them to return to the pit. There was a large herd of swine feeding upon the hill near by; and they begged that He would give them permission to enter them. He accordingly gave them leave. The demons then went out from the man to the swine; and the herd rushed headlong down the precipice into the lake, and were drowned.
God's Truth (Tyndale)	And Jesus asked him saying: what is your name? And he said: Legion, because many devils were entered into him. And they besought him, that he would not command them to go out into the deep. And there was there by an herd of many swine, feeding on an hill and besought him, that he would allow them to enter into them. And he suffered (allowed) them. Then went the devils out of the man, and entered into the swine: And the herd took their course and ran headlong into the lake, and were choked.
NIV, ©2011	Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into him. And they begged Jesus repeatedly not to order them to go into the Abyss. A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.
Urim-Thummim Version	Jesus asked him saying, <i>what is your name?</i> and he replied, Legion: because many demons were entered into him. And they begged him that he would not command them to go out into the abyss. And there was there a herd of many swine feeding on the mountain: and they requested of him that he would permit them to enter into them. And he permitted them. Then the evil spirits went out of the man and entered into the swine: and the herd ran violently down a precipice and into the lake, and were drowned.
Weymouth New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Jesus asked him, saying, What is your name? And he said, Legion, because many demons entered into him. And they called on him that he not order them to go out into the abyss. And a herd of ample ³² hogs was there grazing in the mountain, and they called on him that he would allow them to enter into them, and he allowed them. And the demons going out from the man, entered into the hogs, and the herd rushed violently down a steep place into the lake, and were drowned. ³² 8:32 ample, hikanos, ample or sufficient. There was an ample number of hogs to house the demons. However, the hogs drowned themselves as soon as the demons moved in.
New American Bible (2011)	Then Jesus asked him, "What is your name?"* He replied, "Legion," because many demons had entered him. And they pleaded with him not to order them to depart to the abyss.* A herd of many swine was feeding there on the hillside, and they pleaded with him to allow them to enter those swine; and he let them. The demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

* [8:30] What is your name?: the question reflects the popular belief that knowledge of the spirit's name brought control over the spirit. Legion: to Jesus' question the demon replies with a Latin word transliterated into Greek. The Roman legion at this period consisted of 5,000 to 6,000 foot soldiers; hence the name implies a very large number of demons.

* [8:31] Abyss: the place of the dead (Rom 10:7) or the prison of Satan (Rev 20:3) or the subterranean "watery deep" that symbolizes the chaos before the order imposed by creation (Gn 1:2).

New Jerusalem Bible

Jesus asked him, 'What is your name?' He said, 'Legion' -- because many devils had gone into him. And these begged him not to order them to depart into the Abyss. Now there was a large herd of pigs feeding there on the mountain, and the devils begged him to let them go into these. So he gave them leave. The devils came out of the man and went into the pigs, and the herd charged down the cliff into the lake and was drowned.

New RSV

Jesus then asked him, 'What is your name?' He said, 'Legion'; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons* begged Jesus* to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

Revised English Bible—1989

Jesus asked him, "What is your name?" "Legion," he replied. This was because so many demons had taken possession of him. And they begged him not to banish them to the abyss. There was a large herd of pigs nearby, feeding on the hillside; and the demons begged him to let them go into these pigs. He gave them leave; the demons came out of the man and went into the pigs, and the herd rushed over the edge into the lake and were drowned.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Yeshua asked him, "What is your name?" "Legion," he said, because many demons had entered him. They begged Yeshua not to order them to go off into the Bottomless Pit.

Now there was a herd of many pigs, feeding on the hill; and the demons begged him to let them go into these. So he gave them permission. The demons came out of the man and entered the pigs, whereupon the herd rushed down the hillside into the lake and were drowned.

exeGesés companion Bible

And Yah Shua asks him, wording,
What is your name?

And he says, Legion!

- because many demons entered him:

and they beseech him

to not order them to go into the abyss.

And there is an ample drove of swine
grazing on the mountain:

and they beseech him to allow them to enter them.

- and he allows them.

And the demons come from the human

and enter the swine:

and violently the drove runs down a cliff into the lake
and choke.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...asks but him The Jesus What? [to] you Name is The [Man] but says Legion for enters~ Demons Many to him and [They] called (near) him that not [He] may command them to the deep to go was but there Herd [of] pigs considerable Being Fed in the mountain and [They] call (near) him that [He] may allow them to those to enter and [He] allows them Proceeding but The Demons from the man enter to the pigs and rushes The Herd against the bank to the lake and [She] is choked... Therewith Deliverance-of-Jah asked-over-against him, speaking out, "What is your name?" Therewithal he said, "Legion", certainly-of-which many demons came-towards into him. Surely they keep to call- him -by a calling-by, in-order-that- he should -not be assigned-upon them, to be gone-away into the immeasurable-depth. Moreover, there was a herd of many enough swine, coming to be fed from-within the mountain, and they continue to call- him -by, in order that he should be given-turn-upon them, to be came-towards into them, and He gave- them -turn-upon. What is more, the demons being came-out from he of the aspects-of-man, came-towards into the swine, and the herd rushed down the precipice into the lake, and are became choked-away.
Awful Scroll Bible	Now Jesus inquires of him, saying, "What is your name?" Now he said, "Legion, for many demons entered into him." And they entreated Him that He should not enjoin them to be coming away into the submerged chaos. Now a considerable herd of hogs was there, grazing on the mountain, and they entreat Him that He should permit them to be entering into those. And He permits them."
Concordant Literal Version	Now the demons, coming out from the man, entered into the hogs, and the herd rushes down the precipice into the lake and was smothered."
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach questioned him, What is your name? And he said, Legion. For many shedim had entered him. And the shedim were entreating Rebbe Melech HaMoshiach, lest he might command them to depart into the abyss. Now there was a herd of many chazirim feeding there on the mountain. And the shedim begged him that he might permit them to enter into those chazirim. And Rebbe Melech HaMoshiach permitted the shedim. And the shedim came out from the ish, and entered the chazirim, and the herd of chazirim rushed down the bank into the lake, and were drowned.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Jesus asked him, "What is your name?" And he answered, "Legion"; because many demons had entered him. They <i>continually</i> begged Him not to command them to go into the abyss. Now a large herd of pigs was feeding there on the mountain. <i>The demons</i> begged Jesus to allow them to enter the pigs, and He gave them permission. Then the demons came out of the man and entered the pigs; and the herd rushed down the steep bank into the lake and was drowned.
An Understandable Version	Then Jesus asked him, "What is your name?" And he answered, "[My name is] 'Legion'" [Note: This word means a number consisting of between 5,000 and 6,000], for many evil spirits had entered the man. And the evil spirits begged Jesus not to require them to go away into the "pit" [Note: This appears to be the place reserved for the devil and his evil spirits. See Rev. 9:1-11; 20:1-3]. Now a herd of many [wild (?)] hogs was grazing on a [nearby] mountain, so the evil spirits begged Jesus to give them permission to enter [the bodies of] the hogs. So, He gave them permission [to do it]. Then the evil spirits went out of the man and entered the hogs. The herd [immediately] rushed down the cliff into the lake and was drowned.
The Expanded Bible	Jesus asked him, "What is your name?"

He answered, "Legion," because many demons were in [had entered] him [^C a legion was about five thousand Roman soldiers; the sense here is "many"]. The demons begged Jesus not to send them [^L command them to depart] into eternal darkness [the bottomless pit; ^L the Abyss]. A large herd of pigs [^C considered ritually unclean by Jews] was feeding on a hill, and the demons begged Jesus to allow them to go into the pigs. So Jesus allowed them to do this. When the demons came out of the man, they went into the pigs, and the herd ran [rushed] down the hill [steep bank; precipice] into the lake and was drowned.

Jonathan Mitchell NT

So Jesus asked him, "What is [the] name for you?" Now the man said, "Legion (or: An Army)," because many demons (= influences) at some point entered into him. Then they began calling Him alongside for aid and assistance, entreating Him to the end that He would (might) not add directives and apply arrangements for (or: give orders to) them to go off into the Deep (the Abyss). Now there was a considerable herd of pigs (hogs) being grazed (pastured) there, within the hill country (or: on the mountain), and so they entreated Him for assistance, to the end that He would proceed to allow (or: progressively permit) them to enter into those [pigs]. Then He gave permission to them. So the demons (= influences), after going out from the man, entered into the pigs. Next, the herd stampeded (rushed headlong) down the precipice (cliff; steep bank) into the lake – and it was choked, so as to drown.

P. Kretzmann Commentary

Verses 30-33

The healing:

And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils were entered into him.

Since the man appeared to have a rational interval, Jesus asked him his name. The poor man being the victim, not only of one or of a few devils, answered accordingly that his name was Legion, thousands of demons having taken possession of him.

And they besought Him that He would not command them to go out into the deep. But the devils were growing restive, knowing that their time for torturing this man was over. And so they pleaded with Christ not to commit them to the abyss, to the pit of hell.

And there was there an herd of many swine feeding on the mountain; and they besought Him that He would suffer them to enter into them. And He suffered them. But there was a herd of many swine feeding on the side of the mountain, within easy distance of the place where Jesus had landed, and the devils eagerly begged Christ to permit them to enter into the dumb brutes.

Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.

And when Jesus had given permission, the devils took possession of the swine. And the brutes, taken with a sudden spasm of fright, bolted down the precipice overhanging the lake, leaped down into the waves below, and were drowned, suffocation taking place in the water. Note: The devil is a murderer from the beginning. If he cannot destroy the souls of men, he tries to harm their bodies, and when this is denied him, he takes out his spite on the dumb animals. His one desire is to ruin the works of God. But he can do this only with God's permission. It is indeed a secret of God why He gives this permission. But it may be said, in general, that even such visitations, by which the devil works harm against us, are fatherly visitations of God, by means of which He wants to chastise us and call us to repentance.

Lexham Bible

So Jesus asked him, "What is your name?" And he said, "Legion," because many demons had entered into him. And they began imploring [The imperfect tense has been translated as ingressive here ("began imploring")] him that he would not order them to depart into the abyss. Now there was a large herd of pigs feeding there on the hill, and they implored him that he would permit them to enter into those (+) pigs. And he permitted them. So the demons came out of the man (+) and [Here "and" is supplied

because the previous participle (“came out”) has been translated as a finite verb] entered into the pigs, and the herd rushed headlong down the steep slope into the lake and were drowned.

Syndein/Thieme

Jesus then asked him {the demon controlling the voice of the stricken man}, saying, “What’s your name?” He said, “Legion” {meaning there are thousands of us} . . . because many demons had entered him {the stricken man}. And they kept on begging Him not to order them to depart into the abyss {abussos}. {Note: Abussos is the word used for the deepest part of the sea/ocean. But it also is one of the words used for where fallen angels are imprisoned.} Now there kept on being a large herd of pigs feeding there on the hillside. And they {the demons} kept on begging Him {Jesus} to permit them go into them. And, He gave them permission. Then the demons came out of the man and went into the pigs. And the herd of pigs rushed down the steep slope into the lake and were drowned.

Translation for Translators

In order to expel the demon more easily, Jesus asked *the demon*, “What is your (sg) name?” He replied, “My name is Crowd/Mob.” *He said that* because many demons had entered that man. *The demons* kept begging *Jesus* that he would not command them to go into the deep place *where God punishes demons*. There was a large herd of pigs ◀grazing/rooting for food▶ on the hillside. The demons begged Jesus that he allow them to enter the pigs. So he did. The demons left the man and entered the pigs. Then the herd of pigs rushed down the steep bank into the lake and drowned.

The Voice

Jesus (*calmly and simply*): What’s your name?

Possessed Man: Battalion.

He says this because an army of demons is inside of him. The demons start begging Jesus not to send them into the bottomless pit. They plead instead to enter into a herd of pigs feeding on a steep hillside near the shore. Jesus gives them permission to do so. Suddenly the man is liberated from the demons, but the pigs—they stampede, squealing down the hill and into the lake where they drown themselves.

Bible Translations with a Lot of Footnotes:

NET Bible®

Jesus then¹⁰⁹ asked him, “What is your name?” He¹¹⁰ said, “Legion,”¹¹¹ because many demons had entered him. And they began to beg¹¹² him not to order¹¹³ them to depart into the abyss.¹¹⁴ Now a large herd of pigs was feeding there on the hillside,¹¹⁵ and the demonic spirits¹¹⁶ begged Jesus¹¹⁷ to let them go into them. He gave them permission.¹¹⁸ So¹¹⁹ the demons came out of the man and went into the pigs, and the herd of pigs¹²⁰ rushed down the steep slope into the lake and drowned.

¹⁰⁹tn Grk “And Jesus.” Here δέ (de) has been translated as “then” to pick up the sequence of the narrative prior to the parenthetical note by the author.

¹¹⁰tn Here δέ (de) has not been translated.

¹¹¹sn The name Legion means “thousands,” a word taken from a Latin term for a large group of soldiers. The term not only suggests a multiple possession, but also adds a military feel to the account. This is a true battle.

¹¹²tn One could also translate the imperfect tense here with a repetitive force like “begged him repeatedly.”

¹¹³tn Or “command.”

¹¹⁴tn This word, ἄβυσσος (abusso), is a term for the place where the dead await the judgment. It also could hold hostile spirits according to Jewish belief (Jub. 5:6-7; 1En. 10:4-6; 18:11-16).

¹¹⁵tn Grk “mountain,” but this might give the English reader the impression of a far higher summit.

¹¹⁶tn Grk “they”; the referent (the demonic spirits) has been specified in the translation for clarity.

¹¹⁷tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

^{118sn} Many have discussed why Jesus gave them permission, since the animals were destroyed. However, this is another example of a miracle that is a visual lesson. The demons are destructive: They were destroying the man. They destroyed the pigs. They destroy whatever they touch. The point was to take demonic influence seriously, as well as Jesus' power over it as a picture of the larger battle for human souls. There would be no doubt how the man's transformation had taken place.

^{119tn} Here δέ (de) has been translated as "so" to indicate a conclusion and transition in the narrative.

^{120tn} The words "of pigs" are supplied because of the following verb in English, "were drowned," which is plural.

The Spoken English NT

And Jesus asked him, "What's your name?" He said, "Thousands,"^u because lots of demons had gone into him. And they were begging him not to order them to go off into the abyss. Now, there was a good sized herd of pigs grazing there on the mountainside. And the demons pleaded with Jesus to let them go into the pigs. He gave them permission. And the demons came out of the man and went into the pigs—and the herd rushed over a cliff and into the lake, and drowned.

Wilbur Pickering's New T.

^u Lit. "Legion," an army division with approximately 6,000 to 12,000 soldiers. Then Jesus asked him, "What is your name?"¹³ And he said, "Legion" (because many demons had gone into him). And he¹⁴ kept imploring Him that He would not order them to go away into the Abyss.¹⁵ Now a herd of many pigs was feeding there on the hillside; and they started begging Him that He would allow them to go into those; so He gave them permission. Then the demons exited the man and entered the pigs—and the herd rushed down the steep bank into the lake and was drowned!¹⁶

(13) I assume that Jesus knew the demon's name without asking, so why did He ask? I would say that He wanted it to be part of the Record, to teach us that demon infestation can and does occur.

(14) The boss demon does most of the talking, representing his cohort.

(15) The Text has 'the Abyss', presumably the same one mentioned in Rev_20:3. The demons knew something that most of us don't.

(16) I very much doubt that the demons engineered that reaction; it would have been counterproductive, leaving them without a 'home'. Animals often show more good sense than do humans, and they may have preferred death to demons. (And I suppose it is possible that Jesus Himself commanded the action, since pork was proscribed for God's people.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then Jesus questioned him, saying, "What is your name?" But he said, "Legion" (because many demons [*had*] entered into him). And he kept imploring Him that He would not command them to go away into the bottomless pit [*or, abyss*]. Now a herd of many pigs was in that place being fed in the mountain, and they kept imploring Him that He would permit them to enter into these, and He permitted them. Then the demons having gone out from the man, entered into the pigs, and the herd stampeded down the steep bank into the lake and were drowned.

Charles Thomson NT

Then Jesus asked him, saying, What is thy name? And he said, Legion. (For many demons had entered into him) and entreated him that he would not command them to go into the abyss.

Now there was a herd of many swine there, feeding on the mountain, so they besought him to permit them to enter into the swine. And when he permitted them, the demons quitting the man, entered into the swine, and the herd rushed down a precipice into the lake, and were drowned.

Context Group Version

And Jesus asked him, What is your name? And he said, Legion; for many unseen entities went into him. And they entreated him who he would not command them to depart into the abyss.

Disciples' Literal New T. Now there was there a herd of many swine feeding on the mountain: and they entreated him who he would give them leave to enter into them. And he gave them leave. And the unseen entities came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. And Jesus asked him, "What is *the* name for you?" And the one said, "Legion^[n]", because many demons entered into him. And they were begging Him that He not command them to go into the abyss. Now there was a herd of many pigs there feeding on the mountain. And they begged Him that He permit them to enter into those pigs. And He permitted them. And the demons, having come out from the man, entered into the pigs. And the herd rushed down the steep-bank into the lake, and was drowned.

New American Standard B. [n] A Roman legion had about 6000 soldiers, plus horsemen and auxiliaries. And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. They were imploring Him not to command them to go away into the abyss. Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine [Lit *them*]. And He gave them permission. And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned. And Jesus questioned him, saying, "What is your name?" and he said, "Legion," (because many demons were entered into him,) and he was calling on him, that he may not command them to go away to the abyss, and there was there a herd of many swine feeding in the mountain, and they were calling on him, that he might suffer them to enter into these, and he suffered them, and the demons having gone forth from the man, did enter into the swine, and the herd rushed down the steep to the lake, and were choked.

Young's Updated LT And Jesus questioned the demons inside of the man, and they expressed fear that they might be cast into the abyss. Jesus, instead, cast them into swine who are on a nearby hill, which swine then plummeted off a precipice into the lake and drowned.

The gist of this passage:

Jesus questioned the demons inside of the man, and they expressed fear that they might be cast into the abyss. Jesus, instead, cast them into swine who are on a nearby hill, which swine then plummeted off a precipice into the lake and drowned.

30-33

Luke 8:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επερωτάω (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire	3 rd person singular, aorist active indicative	Strong's #1905
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
αυτον (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, nominative case	Strong's #2424

Luke 8:30a			
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; nominative case	Strong's #5101
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)
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh- mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
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: Jesus asked him, "What is your name?"

I find this fascinating—Jesus is speaking to these demons (or to a particular demon) and He asks for the name. Throughout the Bible, it is clear that angels and demons are as much individuals as we humans are.

Luke 8:30b			
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
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
legeôn (λεγεών) [pronounced <i>lehg-eh- OHM</i>]	<i>a legion, a Roman regiment, a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6826 men (i.e. 6100 foot soldiers, and 726 horsemen)</i>	feminine singular noun, nominative case	Strong's #3003
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Translation: And [this one] said, "Legion"...

There seems to be a particular demon answering—again, we do not know exactly how this works, but there appears to be a lead demon who communicates with Jesus.

His answer is legeōn (λεγεών) [pronounced *lehg-eh-OHN*], which is transliterated and translated, *legion*. This indicates that there are many demons inside of this man.

What comes to my mind is the jellyfish known as the man of war, which is not a single animal, but many animals acting in concert with one another, as an inseparable union.

A Portuguese man-of-war (a photograph); from [Encyclopedia Britannica](#); accessed June 15, 2023. *The Portuguese man-of-war is a colonial organism made up of numerous specialized polyps, and four separate kinds of polyps constitute its structure: the uppermost polyp (pneumatophore), the tentacles (dactylozooids), the digestive polyp (gastrozooids), and the reproductive polyp (gonozooids). Each part performs its very specific bodily function.*³⁷



I do not know if there is this kind of relationship with these demons, but they appear to be some sort of a package deal. It is relatively easy to understand demon possession by a single demon; it is much harder to understand a person possessed by a number of demons. Off the top of my head, I recall Jesus teaching about a man who takes in 7 demons, reforms superficially, loses the demons and then takes them in again (this was an illustration). I seem to recall that Mary Magdalene had seven demons thrown out of her. So, there are cases of more than a single demon inhabiting a person; but not very many.

Even as individual humans, we carry within us a variety of bacteria, some of which we cannot live without. Now, these are living creatures which act apart from our own direction within us. My brain automatically directs my breathing and my heart and many physiological things, separate from my conscious control. However, our brains do not direct in any way these various bacteria which live throughout our bodies, and without which, we could not survive.

How this happened and how so many of them indwell this man, we are not told. Nor, do we really understand how they associate as a group in one person. It does appear that one demon speaks for the lot of them, as Jesus speaks to them using a 2nd person singular pronoun.

Luke 8:30c			
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
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active indicative	Strong's #1525

³⁷ From <https://www.britannica.com/animal/Portuguese-man-of-war> accessed June 15, 2023.

Luke 8:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
daimonion (δαίμονιον) [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 plural noun, nominative case	Strong's #1140
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	neuter plural adjective; nominative case	Strong's #4183
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
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: ...*(for many demons had entered into him)*.

The explanation is, there are many demons in him. We do not know how exactly this took place.

I personally have not done a great deal of study in this area. The believer cannot be demon-possessed, but he can be demon-influenced. Unbelievers can be demon-possessed through a combination of their volition and the use of drugs, involvement in the occult. Perhaps the best book available—and it is free—comes from R. B. Thieme, Jr. Ministries, [Satan and Demonism](#). They have over 50 books available which can be ordered. They have 25 books available online, as PDFs or as ebooks.

Luke 8:30 Jesus asked him, "What is your name?" And [this one] said, "Legion" (for many demons had entered into him) (Kukis mostly literal translation)

Because the demons did not immediately leave this man, Jesus engages the speaking demon in conversation.

Jesus allows the demons to go into a herd of swine, which dive into the water

Luke 8:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<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

Luke 8:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
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
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
epitassô (ἐπιτάσσω) [pronounced ep-ee-TAS-so]	to enjoin [upon], to order, to command, to charge	3 rd person singular, aorist active subjunctive	Strong's #2004
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 rd person neuter plural personal pronoun; locative, dative or instrumental 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
tên (τήν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
abussos (ἄβυσσος) [pronounced AHB-oos-soss]	bottomless (pit), unbounded, the abyss, the deep; an immeasurable depth; a very deep gulf or chasm	feminine singular noun, accusative case	Strong's #12
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	to go away, to depart, to go away from; to go [on one's way]	aorist active infinitive	Strong's #565

Translation: And they [the demons] were entreating Him that He not order them to go into the abyss.

Abyss is from the feminine singular Greek noun abussos (ἄβυσσος) [pronounced AHB-oos-soss], which means, *bottomless (pit), unbounded, the abyss, the deep; an immeasurable depth; a very deep gulf or chasm*. Strong's #12. It appears to be a place where fall angels are sent as somewhat of a holding prison until the end of times. This ends whatever freedom they enjoyed to this point in time. How much the **fallen angels** know about this is unclear. Do they all know, "Do this, and you are thrown into torments?" That is hard to say. But given the fears expressed here and elsewhere by demons, they know that they do not want to be assigned there.

It appears that some demons who inhabit people can be assigned immediately to the abyss, which appears to be a place where some demons are held, as some sort of ethereal jail. Perhaps this automatically occurs after a demon exits a person? Or perhaps after they have been told to leave by divine authority.

We do know that there is a temporary place of abode for some demons, not unlike torments for humans. This is, apparently, where all of the demons and half demons are from Genesis 6.

Several translations had words like *return to*, *to go back to* in v. 31, which does not make sense to me. Would a demon be placed into the abyss, and then either get out or be let out? That would make no sense to me. Twice, because of these translations, I have gone back to this verse and checked it word-by-word, just in case I missed something (and I checked an alternative Greek text as well). Also, if you would like to view this word-by-word, every book which I study is originally in a format which includes the Greek text. Each chapter of Luke can be accessed through this document—**Luke Links** ([HTML](#)) ([PDF](#)) ([WPD](#)); and also accessed in this online [folder](#). Also, when I complete a chapter in this study that you are reading now, I integrate it back into the chapter-by-chapter studies, which pretty much completes that study on that chapter (the typical chapter in Luke runs 200–600 pages; the entire book of Luke will be about 10,000 pages in total).

Luke 8:31 **And they [the demons] were entreating Him that He not order them to go into the abyss.** (Kukis mostly literal translation)

The demon is aware of being placed into some sort of lockdown, and he asks not to be so incarcerated.

Luke 8:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ekei (ἐκεῖ) [pronounced <i>ehk-ē</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563
agelê (ἀγέλη) [pronounced <i>ag-EL-ay</i>]	<i>a herd (of oxen or cattle), a drove, a company</i>	feminine singular noun, nominative case	Strong's #34
choiros (χοῖρος) [pronounced <i>KHOY-ross</i>]	<i>swine, hogs</i>	masculine plural noun; genitive/ablative case	Strong's #5519
hikanos (ἰκανός) [pronounced <i>hik-an-OSS</i>]	<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 plural adjective; genitive/ablative case	Strong's #2425
boskô (βόσκω) [pronounced <i>BOSS-koh</i>]	<i>feeding, grazing, pasturing</i>	feminine singular, present passive participle, nominative case	Strong's #1006

Luke 8:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
oros (ὄρος, οὐς, τό) [pronounced OH-ross]	<i>mountain, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735

Translation: But [there] was in that place a herd of many hogs feeding on the mountain.

While all of this was taking place, there were hogs feeding on the mountain nearby. The demons are able to see this—likely through the eyes of the man whom they inhabit. I don't know that we fully understand what demons are able to perceive of this world as unattached beings as opposed to being in possession of a man.

Luke 8:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<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, aorist active indicative	Strong's #3870
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
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
epitrepō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>to permit, to allow, to give leave to; to entrust to</i>	3 rd person singular, aorist active subjunctive	Strong's #2010
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 8:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ekeinous (ἐκείνους) [pronounced ehk-INE-oos]	<i>them</i>	3 rd person masculine plural pronoun or remote demonstrative; accusative case	Strong's #1565
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	Strong's #1525

Translation: They asked Him [if] He would permit them to enter into the hogs [lit., them].

In this narrative, we go back and forth between referring to the demons as a single entity (speaking of them in the singular) and referring to them as a group. Here, the plural is used to refer to them.

This certainly suggests that, in order for demons to go into a person or animal, they must have permission. This portion of Luke 8 also tells us that animals might be indwelt by demons.

I assume that it is obvious to the demons that Jesus will not allow them to enter into another person (or persons).

Luke 8:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epitrepō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>to permit, to allow, to give leave to; to entrust to</i>	3 rd person singular, aorist active indicative	Strong's #2010
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: He allowed them [to do this].

Jesus gave them permission to go into the hogs. This is somewhat curious; and perhaps this is done so that the witnesses there can see the self-destructive nature of these demons. It will reveal that they are unable to act for the good. Having received this permission from Jesus, these demons do not live docile lives out as pigs.

This may give us an idea how Jesus was motivated. Through the gospels, someone would come up to Jesus with a serious need, and Jesus would agree to go with that person in order to deal with their problem. Perhaps this

is a similar thing—the demons suggest that Jesus allow them to go into the hogs, and, simply because they asked, Jesus allows it. Allow me to temporarily postulate this, although I may change my mind later on.

Luke 8:32 **But [there] was in that place a herd of many hogs feeding on the mountain. They asked Him [if] He would permit them to enter into the hogs [lit., them]. He allowed them [to do this].** (Kukis mostly literal translation)

My assumption here is, the demons believed that they might be put into a holding cell of sorts waiting for eternity; (or that they might be subject to the final judgment of angels and demons). In any case, Jesus gave them this permission.

Luke 8:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	neuter plural, aorist active participle; nominative case	Strong's #1831
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
daimonion (δαιμόνιον) [pronounced <i>die-MON-ee-on</i>]	<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 plural noun, nominative case	Strong's #1140
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
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
anthrōpos (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; genitive/ablative case	Strong's #444

Translation: **The demons went out from the man...**

The demons went out from the possessed man. It appears that Jesus has some authority over them, but that God the Father did not expel them until this point, where the demons appear to have left this man of their own volition. I would assume that this is for our education, as well as the education of the disciples.

Luke 8:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσέρχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person plural, 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
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
choiros (χοῖρος) [pronounced <i>KHOY-ross</i>]	<i>swine, hogs</i>	masculine plural noun; accusative case	Strong's #5519

Translation: ...and entered into the hogs.

Jesus allows them to enter into the hogs. We are not given any sort of explanation as to why Jesus allows this. My thinking is to reveal the heart (thinking) of the townsfolk. Possibly this was to reveal to His disciples (and to us studying this gospel) the true nature of their enemy.

Luke 8:33c			
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, along with</i>	conjunction	Strong's #2532
hormaô (ὀρμάω) [pronounced <i>hor-MAH-oh</i>]	<i>to set in rapid motion, to stir up, to incite, to urge on; to start forward impetuously, to rush, to dash, to plunge</i>	3 rd person singular, aorist active indicative	Strong's #3729
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)
agelê (ἀγέλη) [pronounced <i>ag-EL-ay</i>]	<i>a herd (of oxen or cattle), a drove, a company</i>	feminine singular noun, nominative case	Strong's #34
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596

Luke 8:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
krêmnos (κρημνός) [pronounced krame-NOSS]	<i>a steep place, a precipice</i>	masculine singular noun, genitive/ablative case	Strong's #2911
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)
limnê (λίμνη) [pronounced LIM-nay]	lake, pond; body of water	feminine singular noun, accusative case	Strong's #3041

Translation: [Suddenly], the herd plunged off a precipice into the water...

So much of the Bible is narrative, and we do not know exactly what has happened here. Was this a reflection of the volition of the hogs? Of the demons? We do not know exactly what has happened here. Is this akin to an eleven-year-old taking a car for a joy ride?

It seems obvious that, this happened as a result of the demons entering into the hogs. Whether the possession drove the hogs crazy, or if the demons themselves went wild, we do not know.

In any case, there is no peaceful coexistence with demons; or with any fallen creature. This is why all creatures under judgment will be isolated from God and God's creation forever.

Demons (fallen angels) have shown on many occasions that they simply cannot let man alone. Our universe is vast—beyond our imagination vast. But demons cannot simply choose an existence light years away. They seem to have this need to mess with man—perhaps as an aspect of their fallen nature. One result of this was the demon corruption of all mankind in Genesis 6 (those fallen angels are locked in chains of darkness right now).

Illustration: We have an excellent modern-day application. The society in the United States decided that we would let anyone claim to be this or that gender, or just make up a brand-new gender and be that. We have decided to allow homosexuals to be whatever they want to be and even allow them to hook up with other homosexuals in certain clubs and bars (essentially, we have chosen to look the other way while homosexuals have sex in certain public places). The whole justification for that is, "Just let us do whatever we want to do in the privacy of our own homes." But, even from the outside, this LGBTQ movement was not willing to leave it at that. They demanded to get married like men and women do; those men dressing like women somehow gained a foothold in our public schools and libraries to read books to children; our public schools have been flooded with sexually explicit books dealing with homosexual behavior and transgenderism, and there are movements to convince young children that maybe they are not in the right body for the gender that they think they are. You see, it was impossible for adult homosexuals and adult transgender-types to simply act among one another in a private setting. At some point, they had to go after children (children are more malleable when it comes to perverted suggestions). This movement could not let innocence go unchallenged. Letting them have pride parades where

public decency standards are not enforced; and then allowing them marry were two very wrong steps. Our society is in the midst of deciding, just how much contact should we allow the LGBTQ movement with our children. Logically, such interaction should be zero; but that is currently not the case. It has been a downward slide since then with regards to sexual deviancy.

Tangent: Our society either must view gender confusion and homosexuality as sinful deviations from the norm (suggesting absolutely no contact with children); or as things which we cannot view as aberrations (in which case, their contact with children is only limited by their imagination). The Old Testament understood homosexuality as a deviant behavior to be wiped out (because the laws of the Old Testament primarily applied to nation Israel). In the New Testament, because we exist as the church in many nations, we can influence but we cannot control the society that we are a part of. Therefore, we as believers are not put on this earth to try to stamp out homosexuality (or to cure any other social problem).

Tangent: I would suggest a twofold approach to this social problem. First of all, we have to recognize that we cannot control the volition of others; and Romans 1 tells us to give them over to their own lusts. On the other hand, we are given a great deal of freedom when it comes to our own environment. Establishing a home is fundamental to the lives of all people; and we set the standards as to what is allowed within the home. Outside the four walls of the home, we have less control, as this involves the volition of more than just those within our home. Some take this control to an extreme, as do the Amish, who set up an entire segregated society which reflects their values. On the other hand, the believing married couple with children have to, at the very least, educate their own children regarding what they are going to run into in the outside world (many parents, believers and unbelievers alike, teach their children from a very early age to avoid drugs, sexual perverts and crime). Ideally speaking, the believing parents with doctrine look to establish guidance which falls somewhere between the Amish society and sending your children out into the world without any guidance at all.

Back to the study at hand:

Luke 8:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
απορνιγῶ (ἀπορνίγω) [pronounced ahp-op-NEE-go]	to choke; to stifle; to suffocate with water, drown	3 rd person singular, aorist passive indicative	Strong's #638

Translation: ...and they drown.

The hogs went into the water and they all drown. Whatever the reason, the hogs all died.

The NET Bible: Many have discussed why Jesus gave them permission, since the animals were destroyed. However, this is another example of a miracle that is a visual lesson. The demons are destructive: They were destroying the man. They destroyed the pigs. They destroy whatever they touch. The point was to take demonic influence seriously, as well as Jesus' power over it as a picture of the larger battle for human souls. There would be no doubt how the man's transformation had taken place.³⁸

To continue with the points being made by the NET Bible, this further reveals that there is no coexistence possible between mankind and demons. Despite having a universe that is vast, demons would not, of their own volition, pick a planet 7 million light years away and hang out there, out of everyone's hair. They just would not/could not

³⁸ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed November 21, 2019.

do that. Whatever demons have by way of a sin nature; it is impossible for them to simply go off on their own and not to bother anyone else.

Illustration: Another good illustration is the segment of our society which takes drugs. People who take drugs most often offer up the argument, “This is something that I do by myself at my own home and I place these drugs in my own body.” But, that is not always the case. More often than not, drug use affect every member of their family, all of their friends, their landlord, their neighbors (adults and children), etc. They do not always confine themselves to a safe place at home, not affecting anyone else, to use their drugs. Their drug problem is going to seep out in a number of ways, and that is going to affect all of those people I named.

The common experience of life is, when you sin, you tend to eventually involve other people in your sinning. You may try not to, but, at some point you do. And usually not just one person, but often many.

Knowing these things helps us to understand why God will, at some point in the future, completely separate His kingdom from evil (and all who are evil will be thrown into the Lake of Fire).

Luke 8:33 **The demons went out from the man and entered into the hogs. [Suddenly], the herd plunged off a precipice into the water and they drown.** (Kukis mostly literal translation)

There is no peaceful coexistence between man and demons. They cannot be given a place somewhere else in the universe, as their desire will be to always mess with mankind in some way, despite our being inferior to them in so many respects. These demons cannot even keep things under control when operating a pig.

You could allow your 10 year old boy to drive your car, but that is, for the most part, courting disaster. The difference here is, these demons seem to be incapable of leading normal lives (living in such a way that seems normal to us). They cannot settle down in this herd of pigs and enjoy their lives on earth. It is their very nature to try to screw things up. They cannot avoid that.

This is not unlike the contemporary drug addict. No matter how many times you here the phrase, *this is a victimless crime*, everyone in his periphery becomes a victim. If you have had druggies for neighbors—particularly those who sell drugs—or in your family, there will be a time at which they will negatively impact their surroundings. And a drug dealer makes his living selling drugs and ruining lives through selling these drugs.

Luke 8:30–33 **Jesus asked him, “What is your name?” And [this one] said, “Legion” (for many demons had entered into him). And they [the demons] were entreating Him that He not order them to go into the abyss. But [there] was in that place a herd of many hogs feeding on the mountain. They asked Him [if] He would permit them to enter into the hogs [lit., *them*]. He allowed them [to do this]. The demons went out from the man and entered into the hogs. [Suddenly], the herd plunged off a precipice into the water and they drown.** (Kukis mostly literal translation)

On a personal note, God has provided me a very specific background prior to writing commentary—I was a geometry teacher, and I was the sort of geometry teacher who emphasized *proofs* (some of you know what I am talking about and some have no idea). The proper way to teach a math course is, you begin with a few accepted principles³⁹ (which principles are never proven, but accepted by the students as reasonable suppositions) and then you built upon those principles. Each type of mathematics that you are familiar with (arithmetic, algebra, geometry, pre-calculus and calculus) and every type of mathematics you are not (vector bundles, fuzzy sets) are developed the same way. One of the key elements for a body of mathematics is for it to be internally sound and logical. Therefore, when I study a passage of Scripture, that background is a big part of my approach, which may possibly be unique among theologians (I don’t know the backgrounds of most pastors or theologians, but having a mathematical background is unusual for any vocation in life). For me, the road that has taken me to this place has been a great blessing for me; and, in many narratives, this background comes into play.

³⁹ These are called *postulates*.

Luke 8:30–33 Jesus asked him, “What is your name?” The lead demon said, “Legion” (as there were many demons who entered into the man). The demons then asked Jesus that He not order them into the abyss. They asked if He would permit them to enter into a herd of hogs, which were feeding on the mountain. Jesus allowed them to do this. So the demons went out of the man and entered into the hogs. Suddenly, the herd began running and they plunged off a steep precipice into the water and drown. (Kukis paraphrase)

The people of Gadara urge Jesus to leave their place

And having seen the ones grazing [animals] the thing which had happened, fled; and, having gone away brought word to the city and to the lands. And they came out to see the thing which had happened and they went out face to face with the Savior [or, *Jesus*]. And they found sitting the man from whom the demons went out. [He is] clothed and in his right mind, at the feet of the Savior [or, *Jesus*]. And they were frightened. And they made known to them, the ones seeing, how was saved the one controlled by a demon.

Luke
8:34–36

Those who had been pasturing [their animals] saw what happened [and] fled. Having gone away, they brought word to the city and to the countryside. So those living in the city [lit., *they*] came to see what had happened, and went out [and found themselves to be] face to face with the Savior [or, *Jesus*]. They also found the man from whom the demons went out [just] sitting [there normally]. [He was] clothed and in his right mind, sitting at the feet of the Savior [or, *Jesus*]. They were frightened [by what they saw]. The [swine herders] made know to the ones seeing [all of this for the first time] how the man controlled by a demon was made whole [or, *saved*].

The swine herders saw all that happened, and they fled. When they got to the city, they told everyone there and the news spread to the countryside. So, those living in the city and out in the countryside came to see what had happened. They went out and found themselves to be face to face with the Savior. They also discovered that the man from whom the demons went out, was sitting at the feet of Jesus, clothed, in his right mind, and acting normal. This frightened the people; and the swine herders explained to them exactly what they saw, and how the demon-possessed man was made whole.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And having seen the ones grazing [animals] the thing which had happened, fled; and, having gone away brought word to the city and to the lands. And they came out to see the thing which had happened and they went out face to face with the Savior [or, *Jesus*]. And they found sitting the man from whom the demons went out. [He is] clothed and in his right mind, at the feet of the Savior [or, *Jesus*]. And they were frightened. And they made known to them, the ones seeing, how was saved the one controlled by a demon.

Douay-Rheims 1899 (Amer.) Which when they that fed them saw done, they fled away, and told it in the city and in the villages.

And they went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind; and they were afraid.

And they also that had seen, told them how he had been healed from the legion.

James Murdock's Syriac NT And when the herdmen saw what had occurred, they fled, and told [it] in the cities and the villages. And the men went out to see what was done. And they came to Jesus, and found the man, out of whom the demons had gone, now clothed, and

modest, and sitting at the feet of Jesus; and they were awed. And they that saw [it], related to them in what manner the demoniac was cured.

Original Aramaic NT

But when the herdsmen saw what happened, they fled, and they related it in the city and in the villages. And people went out to see the thing that happened and they came to Yeshua, and they found that man, whose demons had gone out, being clothed, sober and sitting at the feet of Yeshua, and they were in awe. And those who had seen it related to them how the demoniac man had been healed.

Lamsa Peshitta (Syriac)

When the herdsmen saw what had happened, they fled and told it in the cities and in the villages. And some men went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, dressed, and well behaved, and sitting at the feet of Jesus; and they were afraid. And those who had seen it told them, how that lunatic was healed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And when the men who took care of them saw what had come about, they went quickly and gave news of it in the town and the country. And they went out to see what had taken place, and they came to Jesus and saw the man out of whom the evil spirits had gone, seated, clothed and with full use of his senses, at the feet of Jesus; and fear came on them. And those who had seen it gave them an account of how the man who had the evil spirits was made well.

Bible in Worldwide English

The men who cared for the pigs saw what happened. They ran and told it to the people in the town and in the country. The people went out to see what had happened. They came to Jesus. They saw the man from whom the bad spirits had gone. He was sitting near the feet of Jesus. He had clothes on and was not crazy any more. The people were afraid. Those who had seen it told the people how the man had been saved from the bad spirits.

Casual English Bible

When the pig herders saw this, they ran like crazy to tell everyone they could, in the countryside as well as the town. The people went out to take a look for themselves. They saw the formerly demon-possessed man sitting at the feet of Jesus. The man was dressed and he seemed to be thinking clearly and acting normal. This terrified the people. The people who had seen the demon-possessed man healed told the others about it.

Easy English

The men who were taking care of the pigs saw this happen. They ran away. They told the people in the town and in the villages what had happened. So the people went out from these places to see what had happened. They came to Jesus. The man that the bad spirits had come out of was sitting there, beside Jesus' feet. Now he was wearing clothes and his mind was well again. When the people saw this, they were afraid. Some people had seen Jesus make the man well. They told the other people how he had done this.

God's Word™

When those who had taken care of the pigs saw what had happened, they ran away. They reported everything in the city and countryside. The people went to see what had happened. They came to Jesus and found the man from whom the demons had gone out. Dressed and in his right mind, he was sitting at Jesus' feet. The people were frightened. Those who had seen this told the people how Jesus had restored the demon-possessed man to health.

The Message

Those tending the pigs, scared to death, bolted and told their story in town and country. People went out to see what had happened. They came to Jesus and found the man from whom the demons had been sent, sitting there at Jesus' feet, wearing decent clothes and making sense. It was a holy moment, and for a short time they were more reverent than curious. Then those who had seen it happen told how the demoniac had been saved.

NIRV

Those who were tending the pigs saw what had happened. They ran off and reported it in the town and countryside. The people went out to see what had happened. Then they came to Jesus. They found the man who was now free of the demons. He was sitting at Jesus' feet. He was dressed and thinking clearly. All this made the people afraid. Those who had seen it told the others how the man who had been controlled by demons was now healed.

New Life Version

The men who cared for the pigs ran fast and told what had happened in the town and in the country. People came to see what had happened. They came to Jesus and saw the man from whom the demons had been sent. He was sitting at the feet of Jesus with clothes on and had the right use of his mind. The people were afraid. Those who had seen it told how the man who had had the demons was healed.

New Simplified Bible

The herdsmen saw what happened and rushed to the city to tell others. They went out to see what happened. They came to Jesus and found the man who had been demon possessed. He was clothed, in his right mind and sitting at the feet of Jesus. They were afraid. They then learned how he was possessed with demons and became whole.

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

Contemporary English V.

When the men taking care of the pigs saw this, they ran to spread the news in the town and on the farms. The people went out to see what had happened, and when they came to Jesus, they also found the man. The demons had gone out of him, and he was sitting there at the feet of Jesus. He had clothes on and was in his right mind. But the people were terrified. Then all who had seen the man healed told about it.

The Living Bible

The herdsmen rushed away to the nearby city, spreading the news as they ran. Soon a crowd came out to see for themselves what had happened and saw the man who had been demon-possessed sitting quietly at Jesus' feet, clothed and sane! And the whole crowd was badly frightened. Then those who had seen it happen told how the demon-possessed man had been healed.

New Berkeley Version
New Living Translation

When the herdsmen saw it, they fled to the nearby town and the surrounding countryside, spreading the news as they ran. People rushed out to see what had happened. A crowd soon gathered around Jesus, and they saw the man who had been freed from the demons. He was sitting at Jesus' feet, fully clothed and perfectly sane, and they were all afraid. Then those who had seen what happened told the others how the demon-possessed man had been healed.

The Passion Translation

When the herders tending the pigs saw what had happened, they ran off in fear and reported it to the nearby town and throughout the countryside. Then the people of the region came out to see for themselves what had happened. When they came to where Jesus was, they discovered the notorious madman totally set free. He was clothed, speaking intelligently, and sitting at the feet of Jesus. They were shocked! Then eyewitnesses to the miracle reported all that they had seen and how the demonized man was completely delivered from his torment.

Unlocked Dynamic Bible

When the men who were taking care of the pigs saw what happened, they ran away! They reported what they had seen to people in the town and in the countryside. Then the people went out to see what had happened. When they came to where Jesus was, they saw that the man from whom the demons had gone out was sitting at the feet of Jesus, listening to him. They saw that he had clothes on, and that his mind was normal again, and they became afraid. The men who had seen what had happened told the people who had just arrived how Jesus had healed the man who had been controlled by demons.

William's New Testament

When the men who fed them saw what had taken place, they fled and spread the news in the town and in the country around. So the people went out to see what had

taken place, and they went to Jesus and found the man out of whom the demons had gone sitting at the feet of Jesus, with his clothes on and in his right mind; and they were frightened. Then they who had seen it told them how the man who had been under the power of demons was cured.

Partially literal and partially paraphrased translations:

American English Bible	Well, when the herders saw this, they ran and reported what had happened throughout the whole city and countryside. As the result, the people all came to see this; and when they got to Jesus, they found the man from whom the demons had come out wearing clothes and in his right mind there at Jesus' feet... and this frightened them. Then those who had witnessed all that had happened explained to the people how the demon-possessed man had been cured.
Beck's American Translation Breakthrough Version	. When the <i>people</i> grazing <i>them</i> saw what had happened, they escaped and reported <i>it</i> in the city and in the fields. They came out to see what had happened. And they came to Jesus and found the man (from whom the demons came out) sitting (having been clothed) and properly focused alongside the feet of Jesus, and they were afraid. The <i>people</i> who saw <i>it</i> reported to them how the man with demons was rescued.
Common English Bible	When those who tended the pigs saw what happened, they ran away and told the story in the city and in the countryside. People came to see what had happened. They came to Jesus and found the man from whom the demons had gone. He was sitting at Jesus' feet, fully dressed and completely sane. They were filled with awe. Those people who had actually seen what had happened told them how the demon-possessed man had been delivered.
Len Gane Paraphrase	When those feeding them saw what happened, they ran off, went into the city, and told [it] in the city and country. Then they went out to see what happened, came to Jesus, found the man from whom the devils had left sitting at the feet of Jesus, clothed and in his right mind and they were scared. Those who had seen [this] told them how the devil possessed man was healed.
A. Campbell's Living Oracles	The herdsmen, seeing this, fled, and spread the news through the city and villages. And the inhabitants flocked out to see what had happened. Being come to Jesus, and finding the man of whom the demons were dispossessed, sitting at the feet of Jesus, clothed, and in his right mind, they were afraid. But having been informed by the spectators, in what manner the demoniac delivered, all the people of the country of the Gadarenes, entreated him to leave them; for they were struck with terror. V. 37a is included for context.
New Advent (Knox) Bible	The herdsmen fled when they saw it happen, and spread the news of it in the city and about the country-side; so that they came out to see what had happened for themselves. When they reached Jesus, they found the man from whom the devils had been driven out sitting there, clothed and restored to his wits, at Jesus' feet; and they were terrified. Those who had witnessed it told them how the possessed man had been delivered.
NT for Everyone 20 th Century New Testament	. When the men who tended them saw what had happened, they ran away, and carried the news to the town, and to the country round. The people went out to see what had happened, and, when they came to Jesus, they found the man from whom the demons had gone out, sitting, clothed and in his right mind, at Jesus' feet; and they were awe-struck. Those who had seen it told them how the possessed man had been delivered; Upon which all the people in the neighborhood of the Gerasenes asked Jesus to leave them, for they were terrified. V. 37a is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When the pig farmers saw what Jesus had done, they ran away, and went and told the story in the city, and throughout the country. So then the inhabitants of the city went out to see what had happened, and when they found Jesus, the man from whom He had expelled the devils was sitting at His feet, properly dressed and sane, and the people were afraid. The eyewitnesses told the people how Jesus had healed the possessed man.
Ferrar-Fenton Bible	Then the feeders, seeing what had occurred, took to flight, and reported the matter in the town, and in the country. The people accordingly came out to see what had taken place: and coming to Jesus, they found the man, out of whom the demons had gone, sitting clothed, and in his right mind, near the feet of Jesus; and they were terrified. Those who had witnessed it then related how it occurred, and how the demoniac was cured.
Free Bible Version	When the pig-keepers saw what had happened they ran off and spread the news through the town and the countryside. The people went out to see what had happened. When they came to Jesus they found the man freed from the demons. He was sitting there at Jesus' feet, wearing clothes and in his right mind; and they became scared. Those who had seen what happened explained how the demon-possessed man had been healed.
God's Truth (Tyndale)	When the herdsmen saw what had chanced, they fled and told it in the city and in the villages. And they came out to see what was done: and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. They also which saw it told them by what means he that was possessed of the devil, was healed.
Holman Christian Standard	When the men who tended them saw what had happened, they ran off and reported it in the town and in the countryside. Then people went out to see what had happened. They came to Jesus and found the man the demons had departed from, sitting at Jesus' feet, dressed and in his right mind. And they were afraid. Meanwhile, the eyewitnesses reported to them how the demon-possessed man was delivered.
Leicester A. Sawyer's NT	And those who fed them, seeing what was done, fled and reported it in the city and in the country places. And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out sitting, clothed and of a sound mind, at the feet of Jesus; and they were afraid. And those who had seen related to them how the demoniac had been cured.
Urim-Thummim Version	When they that fed them saw what was done, they fled, and went and told it in the city and in the region. Then they went out to see what was done and came to Jesus, and found the man (out of who the demons had left) sitting at the feet of Jesus, clothed and in his right mind: and they were afraid. They also that saw it told them by what means he that was possessed of the demons was healed.
Weymouth New Testament	The swineherds, seeing what had happened, fled and reported it both in town and country; whereupon the people came out to see what had happened. They came to Jesus, and they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind; and they were terrified. And those who had seen it told them how the demoniac was cured.
Wikipedia Bible Project	The herdsmen who looked after the pigs ran away and reported what happened to the people in the town and the countryside. The people came to see what had happened. When they came to Jesus and found the man who the devils had left, sitting there at Jesus' feet clothed and thinking straight, they were alarmed. Those who had seen what happened told them how the demon-possessed man was healed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	And those grazing the hogs seeing what came to be, fled, and having left, announced it to the city and to the farms. And they went out to see what came to be, and came to Jesus, and found the man out from whom the demons had gone, sitting, dressed, and being in a saved mind, alongside the feet of Jesus, and they feared. And those also having seen it, announced to them how the demonized was saved.
New American Bible (2011)	When the swineherds saw what had happened, they ran away and reported the incident in the town and throughout the countryside. People came out to see what had happened and, when they approached Jesus, they discovered the man from whom the demons had come out sitting at his feet.* He was clothed and in his right mind, and they were seized with fear. Those who witnessed it told them how the possessed man had been saved. * [8:35] Sitting at his feet: the former demoniac takes the position of a disciple before the master (Lk 10:39; Acts 22:3).
New Jerusalem Bible	When the swineherds saw what had happened they ran off and told their story in the city and in the country round about; and the people went out to see what had happened. When they came to Jesus they found the man from whom the devils had gone out sitting at the feet of Jesus, wearing clothes and in his right mind; and they were afraid. Those who had witnessed it told them how the man who had been possessed came to be saved.
Revised English Bible—1989	When the men in charge of them saw what had happened, they took to their heels and carried the news to the town and countryside; and the people came out to see what had happened. When they came to Jesus, and found the man from whom the demons had gone out sitting at his feet clothed and in his right mind, they were afraid. Eyewitnesses told them how the madman had been cured.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the swineherds saw what had happened, they fled and told it in the town and in the country; and the people came out to see for themselves. They came to Yeshua and found the man out of whom the demons had gone, sitting — dressed and in his right mind — at the feet of Yeshua; and they were frightened. Those who had seen it told how the formerly demonized man had been delivered.
exeGesés companion Bible	And they who graze them see what becomes, and they flee, and go and evangelize in the city and in the field. And they go to see what became; and come to Yah Shua and find the human from whom the demons departed sitting at the feet of Yah Shua, clothed, and sound minded: and they are awestricken: and they who see also evangelize them how the demonized was saved.
Hebraic Roots Bible	And seeing the thing, those feeding the pigs fled. And leaving, they reported to the city and to the villages. And they went out to see the thing happening, and came to Yahshua. And they found the man from whom the demons had gone out, sitting at the feet of Yahshua, clothed and of sound mind. And they were afraid. And also those who had seen related to them how the one having been demon-possessed was healed.

The Scriptures 1998

And when those feeding them saw what had taken place, they fled and reported it in the city and in the country. So they came out to see what had taken place, and came to עשוהי, and found the man from whom the demons had gone out, sitting at the feet of עשוהי, dressed, and in his right mind. And they were afraid. And those who had seen it reported to them how he who had been possessed by demons was healed.

Tree of Life Version

But when the herdsmen saw what happened, they ran away and reported it in the town and countryside.

People went out to see what had happened. They came to Yeshua and found the man from whom the demons had gone—clothed and in his right mind, sitting at the feet of Yeshua. And they were frightened. Now those who had seen it reported how the demon-plagued man had been restored.

Weird English, ֿלדֿ English, Anachronistic English Translations:

Accurate New Testament

...Seeing but The [Men] Feeding {them} the [thing] having become flee and [They] announce {it} to the city and to the fields [They] proceed but to see the [thing] having become and [They] come to the Jesus and [They] find sitting the man from whom The Demons proceeds~ having been clothed and continuing (sensibly) against the feet [of] the Jesus and [They] fear {him} announce but {it} [to] them The [Men] Seeing how is saved The [Man] Possessing (Demons)...

Awful Scroll Bible

But they feeding them fled, being perceiving that having come to be happened, and being gone-away, they announced- it -out in the city and in the country. Furthermore they came-out to be perceived that having occurred, and themselves came, with respects to Deliverance-of-Jah and found he of the aspects-of-man, from whom the demons had come-out, himself sitting-down at the feet, of Deliverance-of-Jah having come about clothed and being of sound-reasoning, even became they revering. Moreover, they even being perceived it, announced-away to them, how he being came to be demonized, came about preserved sound.

Concordant Literal Version

Now the graziers, perceiving what has occurred, fled and report it in the city and in the fields."

Now thy came out to perceive what has occurred, and they came to Jesus and found the man from whom the demons came out, garmented and sane, sitting at the feet of Jesus, and they were afraid."

Orthodox Jewish Bible

Yet those also who are perceiving how the demoniac was saved, report to them." And when the herdsmen saw what had happened, they fled and reported it in the ir (town) and countryside.

And the people went out to see what had happened; and they came to him and found the ish from whom the shedim had gone out, and the ish was clothed and in his right mind, sitting at the feet of Rebbe, Melech HaMoshiach; and they were afraid.

And the edei reiyah reported to the people how the one possessed with shedim was given refuah.

Rotherham's Emphasized B.

And they who had been feeding them, seeing what had happened, fled, and carried tidings into the city, and into the country-places. And they went forth to see what had happened; and came unto Jesus, and found the man from whom the demons had gone forth, sitting, clothed, and of sound mind, near the feet of Jesus,—and they were struck with fear. And they who had seen it, reported unto them, how the demonized man was saved.

Expanded/Embellished Bibles:*The Amplified Bible*

When the herdsmen saw what had happened, they ran away and told it in the city and out in the country. *And people* came out to see what had happened. They came

to Jesus, and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind (mentally healthy); and they were frightened. Those who had seen it told them how the man who had been demon-possessed had been healed.

An Understandable Version And when those who had been grazing the hogs saw what had happened, they ran and told it in the town and [around] the country. People went out to see [i.e., to find out] what had happened. And [when] they came to Jesus and found the man from whom the evil spirits had been driven out sitting down at Jesus' feet with his clothes on and perfectly sane, they were afraid. Those who saw this told others how the man dominated by evil spirits was restored.

The Expanded Bible When the herdsmen saw what had happened, they ran away [fled] and told about [reported] this in the town and the countryside. And people went to see what had happened. When they came to Jesus, they found the man sitting at Jesus' feet, clothed and in his right mind, because the demons were gone. But the people were frightened. The people who saw this happen told the others how Jesus had made the [demon-possessed] man well.

Jonathan Mitchell NT Now the herdsmen, upon seeing what had happened, fled and reported back unto the town and into the fields (= countryside). So people came out to see what had happened, and thus they came to Jesus and found the man from whom the demons (= influences) went out clothed with a cloak (or: outer garments) as well as sane and continuing in a sound and healthy frame of mind, remaining sitting beside the feet of Jesus – and they were made to fear (or: were afraid). Then the folks having seen [it] explained to them the report of how the person being affected by demons (= influences) was made whole and restored to health (rescued; delivered; saved).

P. Kretzmann Commentary

Verses 34-39

The consequences:

When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

The swineherds were taken by surprise at this strange action of the animals entrusted to them. When this supernatural thing happened before their eyes, they fled and brought the news to the people of the district, both in city and country, wherever such lived as owned some of the drowned swine. They knew or felt that there must be some connection between the coming of Jesus and His speaking to the demoniac and the misfortune which struck the entire countryside.

Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

And the people, undoubtedly with some resentment, went out to the spot to see what had happened. They came to Jesus, not in a gentle, receptive, but in an aggressive mood. They found many things which should have set them to thinking and praising God. He that formerly roamed over the country without rest was now quietly sitting at the feet of Jesus; he that formerly was plagued with the devils was now freed from that scourge; he that had scorned shame and clothing was now fully dressed; he that had been a raving maniac was in full possession of rational powers of thinking and speaking. The feeling of the presence of the supernatural took hold of them all, and they were afraid. They did not learn the lesson which was held before them; they did not realize that this was a time of gracious visitation for them. Neither did they understand when those that were present told them how the demoniac had been delivered from his terrible condition. This rather increased their superstitious terror, they were possessed with a great fear, they were panic-stricken.

They also which saw it told them by what means he that was possessed of the devils was healed.

Lexham Bible

And (+) when [Here “when” is supplied as a component of the participle (“saw”) which is understood as temporal] the herdsmen saw what had happened, they fled and reported (+) it [Here the direct object is supplied from context in the English translation] in the town and in the countryside. So they went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out sitting (+) there clothed and in his right mind, at the feet of Jesus, and they were afraid. And those who had seen (+) it [Here the direct object is supplied from context in the English translation] reported to them how the man who had been demon-possessed had been healed.

Syndein/Thieme

But the 'ones having fed the herd with a true sense of responsibility' {bosko} {bosko is important to translate fully because of John 21:15} having seen what had happened, ran off and told it in the town and in the countryside. {Note: Remember that the Jews were not permitted to eat pork. These were 'black market' pigs and therefore a very lucrative business for these people. They are not going to be happy to hear their herd is all dead.} Then they went out to see what had happened, and they came to Jesus. And, they found the man {anthropos} from whom the demons {daimonion} had gone out {never to return} {exerchomai - Pluperfect tense corresponds in a single Greek word to the sense of the English pluperfect, which indicates an event viewed as having been once and for all accomplished in past time}, sitting at Jesus' feet . . . clothed . . . and in his right mind . . . and they were afraid. Those who had seen {it} told them how the man who had been demonized/'possessed by demons' {daimonizomai} had been healed.

Translation for Translators

When the men who were taking care of the pigs saw what happened, they ran! They told people inside the town and outside the town what had happened. So people went out to see what had happened. When they came to where Jesus was, they saw that the man from whom Jesus had expelled the demons was sitting at the feet of Jesus, listening to him. He had clothes on, and his mind was normal again. Then those people became afraid because they thought that Jesus would destroy more of their property (OR, because they realized that he must be very powerful). The people who had seen what happened told those who had just arrived how Jesus had healed the man whom demons were controlling before.

The Voice

The pig owners see all this. They run back to their town and tell everyone in the region about it. Soon a crowd rushes from the town to see what's going on out by the lake. There they find Jesus seated to teach with the newly liberated man sitting at His feet learning in the posture of a disciple. This former madman is now properly dressed and completely sane. This frightens the people. The pig owners tell them the whole story—the healing, the pigs' mass suicide, everything.

Bible Translations with a Lot of Footnotes:

NET Bible®

When¹²¹ the herdsmen saw what had happened, they ran off and spread the news¹²² in the town¹²³ and countryside. So¹²⁴ the people went out to see what had happened, and they came to Jesus. They¹²⁵ found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind, and they were afraid. Those¹²⁶ who had seen it told them how the man who had been demon-possessed had been healed.¹²⁷

¹²¹tn Here δέ (de) has not been translated.

¹²²tn Or “reported it.” This verb is used three times in the next few verses (vv. 36, 37), showing how the healing became a major topic of conversation in the district.

¹²³tn Or “city.”

¹²⁴tn Here δέ (de) has been translated as “so” to indicate the people's response to the report.

¹²⁵tn Grk “Jesus, and they.” 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.

¹²⁶tn Here δέ (de) has not been translated.

^{127th} Or “had been delivered”; Grk “had been saved.” This should not be understood as an expression for full salvation. They were only discussing the healing.

The Spoken English NT

When the herders saw what had happened, they ran and told people in town and in the countryside. And they came out to see what had happened. They came to Jesus, and found the man that the demons had come out of. He was sitting at Jesus’ feet, with clothes on, and in his right mind. They were afraid. And the people who’d seen it told them how the demon-afflicted man had been saved.

Wilbur Pickering’s New T.

Well when the herders saw what had happened they ran away and reported it in the town and in the countryside. So they went out to see what had happened, and came to Jesus; they found the man from whom the demons had gone out sitting at Jesus’ feet, clothed and in his right mind; and they were afraid.¹⁷ Also, the eyewitnesses reported to them how the demonized man was healed.

(17) With good reason; a supernatural power was at work, obviously.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now the ones feeding [*the pigs*], having seen the [*thing*] having happened, fled and reported [*it*] in the city and in the fields. Then they came out to see the [*thing*] having happened, and they came to Jesus and found the man from whom the demons had gone out, having been clothed and being of sound mind, sitting at the feet of Jesus, and they were frightened. Now the ones having seen [*it*], reported to them also how the one having been demon-possessed [*or, oppressed by demons*] was cured.

Charles Thomson NT

When the swine herds saw what had happened, they fled, and running away, spread the news through the city and the country Upon which the people came out to see what was done. And when they came to Jesus and found the man, out of whom the demons were gone, sitting at the feet of Jesus, clothed and in his right senses, they were terrified. And upon being informed by the spectators how the demoniac had been cured, all the people of the neighbouring country of the Gadarenes entreated him to depart from them. V. 37a is included for context.

Context Group Version

And when those that fed them saw what had happened, they fled, and told it in the city and in the country. And they went out to see what had happened; and they came to Jesus, and found the man, from whom the unseen entities went out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And those that saw it told them how he who was oppressed by unseen entities was rescued.

Disciples’ Literal New T.

And the ones feeding [Or, tending, grazing] *them*, having seen the *thing* having happened, fled and reported *it* in the city and in the fields. And they came out to see the thing having happened. And they came to Jesus and found the man from whom the demons went out sitting— having been clothed, and being sound-minded— at the feet of Jesus. And they became afraid. And the *ones* having seen reported to them how the *one* having been demon-possessed was restored.

Far Above All Translation

Then when the herdsmen saw what had happened, they fled and reported *it* in the city and in the fields. So they came out to see what had happened, and they came to Jesus and found the man out of whom the demons had come sitting down, clothed, and in his senses, at the feet of Jesus, and they were afraid. Then those *who had seen it* for their part related to them how he *who had been* possessed by demons had been saved.

Modern Literal Version

Now when* those who are feeding them saw what had happened, they fled and reported it in the city and in the rural-area. Now they went out to see what had happened, and they came to Jesus and found the man, from whom the demons had gone out, sitting, having on garments and sensible, beside the feet of Jesus, and they were afraid. But those who saw it reported to them also, how he who was demon-possessed was cured.

New American Standard B. When the herdsmen saw what had happened, they ran away and reported it in the city and *out* in the country. *The people* went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. Those who had seen it reported to them how the man who was demon-possessed had been made well [Or *saved*].

A Voice in the Wilderness When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed.

Young’s Updated LT And those feeding them, having seen what was come to pass, fled, and having gone, told it to the city, and to the fields; and they came forth to see what was come to pass, and they came unto Jesus, and found the man sitting, out of whom the demons had gone forth, clothed, and right-minded, at the feet of Jesus, and they were afraid; and those also having seen it, told them how the demoniac was saved.

The gist of this passage: The swineherders who observed what had happened were frightened and they ran into the city and told everyone there (which news spread to the countryside). People with the swineherders went to see for themselves, and they found the formerly demon-possessed man in his right mind, sitting clothed at the feet of Jesus. They are frightened by this.

34-36

Luke 8:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, 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
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588
boskō (βόσκω) [pronounced <i>BOSS-koh</i>]	<i>feeding, grazing, pasturing</i>	masculine plural, present active participle, nominative case	Strong’s #1006
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong’s #3588
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, perfect active participle; accusative case	Strong’s #1096

Sometimes, when there is no specific subject, this can be translated, *and it came to pass, and it was, and so it was; and here is what happened next.*

Luke 8:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pheugō (φεύγω) [pronounced FYOO-go]	<i>to escape, to flee (away), to run away (literally or figuratively); by implication to shun; by analogy to vanish</i>	3 rd person plural, aorist active indicative	Strong's #5343

Translation: Those who had been pasturing [their animals] saw what happened [and] fled.

I don't know that *swine herders* is really the correct name for these men, but is the one which I find used the most. This refers to the ones who are tending to the hogs. They may be the hog farmers and they may be a separate set of men who take the hogs out to graze in open areas. Whatever, they saw all that happened and they fled.

Although they could not see the actual demons (presumably), they could see where the demons were and the results of what they were doing. Everyone apparently knew about this man and how crazy he was. Recall that he had been captured on many occasions and put into restraints and he broke out of the restraints and went out to live among the tombs. What could be more like the basis of a horror movie than something like this? An erratic character with great strength living out among the tombs.

These hog farmers also witnessed the hogs suddenly burst out running over a precipice into the water, where they all drown. This was pretty crazy stuff, and they made a run for it, having no idea what might happen next. When you see things that you have never seen before, you do not know what to do. These men made a run for it, but they did not go off somewhere and hide, they ran back home and told everyone who would listen to them.

Since there is more than one person who saw what they saw, their eyewitness is more credible.

If Charley Brown tells you that he saw a flying saucer, even if you know Charley, you might be skeptical. However, if Charley Brown and Lucy Van Pelt both saw the same thing, and you know both of them, then your curiosity is at least piqued (using the example of a flying saucer might be a mistake here).

Luke 8:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
This word is found in textus receptus, but not in Westcott-Hort.			
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>going away [from], departing, going [on one's way]</i>	participle;	Strong's #565
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<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>	3 rd person plural, aorist active indicative	Strong's #518
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 8:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
polis (πόλις, εως, ή) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
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
agros (ἀγρός) [pronounced <i>ag-ROSS</i>]	<i>land; the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine plural noun; accusative case	Strong's #88

Translation: Having gone away, they brought word to the city and to the countryside.

I have presented these men as running from fear. However, let me be quick to point out, that is how I read the situation; but that is not stated explicitly in the text. They flee and go back to the city, and they tell everyone they see (again, based upon the way I am reading this narrative); and that this spreads to the countryside around their town. If you will recall from the map shown earlier, the city is several miles from the Sea of Galilee.

There is another possible way of looking at this. These men are very concerned about their business and their sudden business losses (they may not be the owners, but they would be responsible for the hogs which are lost). So, they run and talk to the people of the town and the countryside to give their version of events, which is apparently going to emphasize the loss of these hogs and how Jesus is responsible for that (not them).

Luke 8:34 Those who had been pasturing [their animals] saw what happened [and] fled. Having gone away, they brought word to the city and to the countryside. (Kukis mostly literal translation)

A brief review of Luke 8:27–34:

Luke 8:27 When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. (ESV; capitalized; and so throughout)

Jesus had been ministering off the northern Galilean shores, and He suddenly took His disciples to the other side of the lake, to the Gerasenes (recall that there was some question as to the exact location and name).

Luke 8:28 **When he saw Jesus, he cried out and fell down before Him and said with a loud voice, "What have you do with me, Jesus, Son of the Most High God? I beg you, do not torment me."** (ESV; capitalized)

We do not know if this man fell before Jesus based upon his own volition or that of the demons residing within him. However, the demons inside the man know Jesus.

Luke 8:29 **For He had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.)** (ESV; capitalized)

Jesus commands the unclean spirit to exit this man, but it does not do so at first.

This is not what usually happens to Jesus. He is not the power which causes the demons to exit; but He gives the command, and the power of God the Holy Spirit usually executes this command.

Since the demons do not exit, Jesus decides now is a good time to ask a few questions. That may explain what is taking place.

Luke 8:30 **Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him.** (ESV; capitalized)

One demon is speaking through the man's vocal cords, but many demons occupy the body of this man.

Luke 8:31 **And they begged him not to command them to depart into the abyss.** (ESV; capitalized)

The abyss appears to be a place of confinement for angels who cannot seem to remain separate from mankind.

Luke 8:32 **Now a large herd of pigs was feeding there on the hillside, and they begged Him to let them enter these. So He gave them permission.** (ESV; capitalized)

Rather than be confined, these demons asked to be put into a herd of pigs.

Luke 8:33 **Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.** (ESV; capitalized)

The demons moved out of the man by Jesus' orders. They entered into the bodies of the pigs and the pigs went out of control.

It is my assumption that the demons were placed in the abyss after this (I assume this because they seem to have assumed this). This would have been done by another Member of the Trinity and not by the humanity of Jesus. This suggests that the penalty of possessing a person is being placed into the abyss.

Let me suggest that a demon being aware of a person who is willing to be possessed is not unlike a kid of questionable character who walks past a parked car with keys left in the ignition. (At one time, hundreds of thousands of people kept their keys in the ignition of their cars so that they would not lose the keys.⁴⁰)

⁴⁰ This probably sound crazy to any person under 50 reading this.

Luke 8:34 When the herdsmen saw what had happened, they fled and told it in the city and in the country. (ESV; capitalized)

The hog farmers had never seen anything like this. They were apparently frightened and they went to the city and told the people there what took place.

Luke 8:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	to go out, to come out, to go away; to retire; to proceed from, to be descended from	3 rd person plural, aorist active indicative	Strong's #1831
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
eidô (εἶδω) [pronounced Ī-doh]	to see, to perceive, to discern, to know	aorist active infinitive	Strong's #1492
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
gínomai (γίνομαι) [pronounced GIN-oh-mī]	that which has come to be, the thing which has happened; becoming, being; coming to be	neuter singular, perfect active participle; accusative case	Strong's #1096

:With the definite article, this appears to mean, *what happened, the thing which came to pass.*

Translation: So those living in the city [lit., they] came to see what had happened,...

People who are living in the city and in the countryside have heard this amazing story; and they have to come out and see if for themselves. Based upon what they have heard, there will be evidence of what happened. There will be hog carcasses filling up a lake or river, and being washed onto the shore. Also, that man that everyone knows is 10x crazy is no longer out of his nut. All of this will be totally observable.

Let me also suggest that the thrust of the narrative given to them from the swine herders is, the destruction of these hogs is attributable to Jesus.

There are a number of details left out in this narrative. Recall that Jesus spoke with the demon (s) inside the man; and I have assumed that anyone nearby could hear this conversation. Were the swine herders close enough to hear this? The information we do not have is, what exactly did the swine herders see and hear? Could they hear the conversation between the Lord and the demon? Obviously, they were able to observe their hogs suddenly going out of control; but why did they connect this to Jesus (and the disciples with Him)? Was it just the fact of Him arriving, and the man is suddenly well and the swine have been destroyed? Those things would have been very observable. Was that all of the connection that they needed in order to turn the town against Jesus?

Luke 8:35b			
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, along with</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [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 plural, aorist active indicative	Strong's #2064
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
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Ιήσους (Ίησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: ...and went out [and found themselves to be] face to face with the Savior [or, Jesus].

So, the people go out and they find themselves face to face with Jesus. We may understand this on two levels: physically they come out there, and Jesus is right there, right in front of them. But, there is also a spiritual inference to take from this—when they come out to see what has transpired, Jesus is right there for them to make a decision about. He has just done some things that no other man has ever done (and we do not know what the townsfolk actually know). There are things which transpired that would never have happened without Him being there. The people coming out to see Jesus need to make a decision—how exactly should they respond to Jesus?

The person who has placed his faith in Jesus Christ knows what the next step *ought* to be; **believe in the Lord Jesus Christ and you will be saved**. It is time for them to reflect on what really happened right here and Who is this Man before them?

Luke 8:35c			
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, along with</i>	conjunction	Strong's #2532
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>the one remaining, the one who resides, dwellers; sitting [by, down]</i>	masculine singular, present (deponent) middle or passive participle; accusative case	Strong's #2521

Luke 8:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
anthrōpos (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
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
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 plural noun, nominative case	Strong's #1140
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831

Translation: They also found the man from whom the demons went out [just] sitting [there normally].

Everyone either knew this man or knew of him. He was like a person on PCP all day long, each and every day. You did not want to be around him; and most people would have been afraid to be anywhere near him, particularly when alone. Yet, here this guy is, sitting normally, like any other human being would do, and he is now wearing clothes. He is also quietly listening to Jesus.

The people from the town knew the man's face; and I would suspect that his hair and beard had not been trimmed for months or years (however long he has been under possession).

How did the herdsmen speak about this? "What sort of power does Jesus have to overcome that crazy man?" They could also point out all of the destroyed stock, implying that this was Jesus' fault. If the people accepted the change in the man as a positive thing; how did this compare to the destruction of 2000 hogs? Let me suggest that weighed in the balance, the people would rather have things back the way that they were, even though this trade-out is by far the most beneficial. In any case, this hog decimation would be an important aspect to the business of Gadara.

The remarkable change in this man does not appear to change anyone's mind or to come into their thinking at all. Some of the people there saw what happened; most of them did not, but they were told about what happened. Right now, the people from town see the man; and everything else has died down. Likely, there are hog carcasses in the lake and they understand just what a material impact that this will have on their town. .

Luke 8:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
himatizō (ἱματίζω) [pronounced <i>hihm-at-IHD-zoh</i>]	<i>being dressed, wearing clothing</i>	masculine singular, perfect passive participle, accusative case	Strong's #2439
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sōphroneō (σωφρονέω) [pronounced <i>soh-fron-EH-oh</i>]	<i>being of a sound mind; being in one's right mind; exercising self control; putting a moderate estimate upon oneself, thinking of oneself soberly; curbing one's passions</i>	masculine singular, present active participle, accusative case	Strong's #4993

Translation: [He was] clothed and in his right mind,...

In a demon-possessed state, living naked was normal to this man. However, once his sense and volition were restored to him, he would have felt some normal shame and rectified that situation. Perhaps one of the disciples had an extra set of clothes.

People knew this man and they knew how crazed he was and that they had no luck in restraining him. Yet here is, right before them, clothed and acting normal. Although we do not have a record of him speaking to anyone, the transformation of him indwelt by demons to free of demons was remarkable. It was apparent to everyone, even though we may not have the specifics (did he cry out, gnash his teeth, growl before? Probably). Whatever his behavior was before, it is not the same now. I believe that the text is telling us that, not only is this man in his right mind, but that this is observable by all. The people can see it with their own eyes.

Luke 8:35e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 (τούς) [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
πους (πούς) [pronounced <i>poose</i>]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228

This is in brackets in the Westcott-Hort text, suggesting that it is not found in the Westcott-Hort manuscripts, but in Textus Receptus.

Luke 8:35e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...[sitting] at the feet of the Savior [or, Jesus].

The formerly insane man, whose behavior was crazy and erratic and scary, was now calm and normal.

My guess is, Jesus was teaching the man, and that he was listening intently; and my guess would be, he heard the gospel directly from Jesus at this time.

There are some people who have their health restored and, they jump up and down and walk around, because, for instance, Jesus just healed them from being lame—so they cannot stop walking around. But, this man apparently was always on the move, probably always making noise, and now, he is able to just sit quietly, something that he has not done for years.

Now, I would suspect that Jesus is speaking to him and teaching him; but this is not found in our text. I believe that is the reasonable implication of our text, as this man is sitting at the feet of Jesus.

Luke 8:35f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 rd person plural; aorist (deponent) passive indicative	Strong's #5399

Translation: They were frightened [by what they saw].

They refers to the townsfolk who have come here. Most of them probably avoided this place, because the demon-possessed was living here.

Everyone knew about this demon-possessed man; many had seen him personally. They all knew about his background and how he lived and how he was impossible to control. To see that same man—a man who once acted like a savage animal—just normal and sitting there, this made the people frightened. Let me suggest that it is the power that Jesus apparently had which frightened them.

When these men put everything together, they are frightened by this series of events. Faith is not their first option. I believe that the fear that they are experiencing is not a godly fear, but a fear that is irrational and harder to explain. They have heard what happened from the swine herders, and have come to see this for themselves; and now they are frightened by what they see (despite the fact that there is nothing frightening actually taking place at this time).

The people knew the power of the demons and they recognized that Jesus was greater; He had exhibited a greater, higher power and this frightened them. Absolutely nothing weird is going on at this point, but the people realize that Jesus has a stronger power than the demonic forces that controlled that man, and that fact apparently unnerves them (I am making this assumption based upon the text).

Luke 8:35 So those living in the city [lit., *they*] came to see what had happened, and went out [and found themselves to be] face to face with the Savior [or, *Jesus*]. They also found the man from whom the demons went out [just] sitting [there normally]. [He was] clothed and in his right mind, sitting at the feet of the Savior [or, *Jesus*]. They were frightened [by what they saw]. (Kukis mostly literal translation)

The people of the town, who were all aware of this demon-possessed man, heard what had taken place—including the hogs running over the cliff—and all of this causes them to feel fear. They have this fear, despite nothing scary is happening right now before them.

Luke 8:36			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (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
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
eidō (εἶδω) [pronounced Ī-doh]	seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned	masculine plural, aorist active participle; nominative case	Strong's #1492
pōs (πῶς) [pronounced pohç]	how, in what manner, in what way	interrogative particle	Strong's #4459
sōzō (σώζω) [pronounced SOHD-zoh]	to save, keep safe and sound, to rescue from danger or destruction	3 rd person singular, aorist passive indicative	Strong's #4982
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 8:36

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
daimonizomai (δαίμονίζομαι) [pronounced <i>dahee-mon-IHD-zom-ahee</i>]	<i>being possessed (controlled, inhabited) by a demon, being under the power of a demon; a demoniac</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #1139

Translation: The [swine herders] made know to the ones seeing [all of this for the first time] how the man controlled by a demon was made whole [or, saved].

Throughout this passage, there are two different sets of masculine plural subjects: there are the men who were swine herders; and there are the people back in the city and in the countryside who come out to see what has taken place, being told an amazing story by these *swine herders*.

Everyone is there, looking at Jesus and looking at the man, and thinking about the hogs. How are they processing all of this in their minds?

Apparently the herdsmen did tell the townspeople about this man being delivered from the demons, but I do not think that the full impact of what happened was understood until everyone returned and saw the man sitting normally and acting human.

Luke 8:36 The [swine herders] made know to the ones seeing [all of this for the first time] how the man controlled by a demon was made whole [or, saved]. (Kukis mostly literal translation)

The order of events appears to be this. The swine herders first tell the people about Jesus and about how He caused all of their hogs to run into the waters and drown. So the people are motivated to come out and see what has happened with their own eyes. I believe that the swine herders are getting the people worked up *against* Jesus, as they have suffered a tremendous loss (which loss, the swine herders keep emphasizing, is not their fault). When they all arrive on the scene, what stands out is, this man who was once crazy, is now sitting at the feet of Jesus and being taught by Him. *Then* the swine herders explain the whole story from the beginning, about how Jesus cured the man, but that then led to the destruction of all of their hogs (although the herders may not have understood why exactly).

Luke 8:34–36 Those who had been pasturing [their animals] saw what happened [and] fled. Having gone away, they brought word to the city and to the countryside. So those living in the city [lit., *they*] came to see what had happened, and went out [and found themselves to be] face to face with the Savior [or, *Jesus*]. They also found the man from whom the demons went out [just] sitting [there normally]. [He was] clothed and in his right mind, sitting at the feet of the Savior [or, *Jesus*]. They were frightened [by what they saw]. The [swineherders] made know to the ones seeing [all of this for the first time] how the man controlled by a demon was made whole [or, saved]. (Kukis mostly literal translation)

We might understand this explanation that the swine herders gave to the townspeople to be *political spin*. The men tending the hogs saw all of their hogs destroyed—they blame this on Jesus—and it is my belief that, the swine herders are primarily trying to convince the townspeople to agree with them and to ask Jesus to leave. Somehow, these herders believe that life will be better without Jesus.

Application: We have this in newscasts and media outlets all of the time. They do not really present the news; they have a specific set of opinions which we are supposed to believe, and most of the events that they report are reported with that in mind. For instance, today (I began to write this in 2019), most news organizations are anti-President Trump. So, 90–95% of the *news* that we hear has an anti-Trump slant to it. For instance, this past week, we have found out that the United States' economy was about the best that it has been for 50 years, and that household income has actually been going up (which was virtually flat under presidents Bush and Obama).

So, do you want to know how the mainstream media presented this story? *Income inequality increases in the United States*. In presenting this *news*, the media would not have any actual statistics to back this up (income inequality, it turns out, went down during the Trump administration). Nevertheless, even without actual statistics, the media finds a way to slant the news so that their anti-Trump bias is supported, no matter what the actual events are.

The swine herdsman had an opinion, and they presented to the townspeople what happened in such a way as to sway the townspeople in a specific direction (to call for the expulsion of Jesus from their town). This man was cured—and they explain what they saw—but their emphasis appears to have been on the destruction of their property, which destruction would have affected the entire town.

There is also a human versus animal impact here. The man was favorably changed; the hogs were unfavorably changed. There is no comparison between man and animals. You no doubt have heard the question, if your worst enemy was drowning and your dog was drowning, and you could only save one, which would you save? Despite this being a silly question, you would save your enemy. The life of a person is worth much more than the life of animal (or even 2000 animals). I understand you may be an animal lover; and I certainly concur that, people can seem to be far worse than animals. Yet, the divine viewpoint is, life of the person is far more important than the life of an animal, as man was made in the image of God.

Just to add one interesting twist to this narrative: eating pork was not really a part of Jewish culture. They were forbidden to eat pork in the **Law of Moses**, as it was unclean. In an era of pre-refrigeration, it was common for hogs to carry diseases and parasites that are deadly to man (today, that is no longer the case). So, what we have here is a Jewish (or, part-Jewish) population who has developed a taste for bacon (a great man once said, *there is not a meal in the world that cannot be improved with the addition of cheese and bacon*). Their great source of pork is suddenly brought to a halt.

So this man has been saved; but 2000 hogs were destroyed in the process. At this point in time, in the dispensations of God, pork would have been off-limits to a Jewish person (or part-Jewish person); and my assumption would be that this is a considerable number of the people who have come out to see what has taken place.

Luke 8:34–36 *The swine herders saw all that happened, and they fled. When they got to the city, they told everyone there and the news spread to the countryside. So, those living in the city and out in the countryside came to see what had happened. They went out and found themselves to be face to face with the Savior. They also discovered that the man from whom the demons went out, was sitting at the feet of Jesus, clothed, in his right mind, and acting normal. This frightened the people; and the swine herders explained to them exactly what they saw, and how the demon-possessed man was made whole. (Kukis paraphrase)*

And asked Him all the many from the region of the Gadarenes to go away from them for fear, great, was compelling [or, afflicting, gripping] them. And He, entering into a boat, returned.

Luke
8:37

All those from the region of the Gadarenes asked Him to go away from them, for great fear gripped them. Therefore, He entered into a boat and returned [to Galilee].

The people from the Gadarene region came to Jesus and asked Him to go away from them, for they were gripped with fear. Therefore, He got into a boat, intending to leave.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And asked Him all the many from the region of the Gadarenes to go away from them for fear, great, was compelling [or, <i>afflicting, gripping</i>] them. And He, entering into a boat, returned.
Douay-Rheims 1899 (Amer.)	And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again.
James Murdock's Syriac NT	And the whole throng of the Gadarenes requested him, that he would depart from them: for great fear had seized them. And Jesus embarked in a ship, and retired from among them.
Original Aramaic NT	And the crowds of Gadarenes were all begging him that he would go from them, because great fear had seized them, and he, Yeshua, embarked the ship and returned from among them.
Lamsa Peshitta (Syriac)	Then all the people of the Gadarenes besought him to leave them, because they were seized with a great fear; and Jesus went up into the boat and returned from thence.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	All the people in the country around the Gadarenes asked Jesus to go away from them to some other place. They were very much afraid. So Jesus got into a boat and went back.
Easy English	Then all the Gerasene people who lived in that place said to Jesus, 'Please go away and leave us.' They said this because they were very afraid. So, Jesus got back into the boat so that they could leave that place.
Casual English Bible	The whole story terrified everyone who lived in the region of the Gerasenes. They asked Jesus to leave. So he got in the boat and they sailed back to the other side of the lake.
Easy-to-Read Version—2006	All those who lived in the area around Gerasa asked Jesus to go away because they were afraid. So Jesus got into the boat to go back to Galilee.
<i>God's Word</i> ™	Then all the people from the surrounding region of the Gerasenes asked Jesus to leave because they were terrified. Jesus got into a boat and started back.
Good News Bible (TEV)	Then all the people from that territory asked Jesus to go away, because they were terribly afraid. So Jesus got into the boat and left.
<i>The Message</i>	Later, a great many people from the Gerasene countryside got together and asked Jesus to leave—too much change, too fast, and they were scared. So Jesus got back in the boat and set off.
New Life Version	.

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

Contemporary English V.	Everyone from around Gerasa begged Jesus to leave, because they were so frightened. When Jesus got into the boat to start back, the man who had been healed begged to go with him. V. 38a is included for context.
The Living Bible	And everyone begged Jesus to go away and leave them alone (for a deep wave of fear had swept over them). So he returned to the boat and left, crossing back to the other side of the lake.
New Berkeley Version	.
New Living Translation	And all the people in the region of the Gerasenes begged Jesus to go away and leave them alone, for a great wave of fear swept over them.

The Passion Translation	After hearing about such amazing power, the townspeople became frightened. Soon all the people of the region of the Gerasenes and the surrounding country begged Jesus to leave them, for they were gripped with fear. So Jesus got into the boat, intending to return to Galilee.
Unlocked Dynamic Bible	Then many people from the surrounding region of the Gerasenes asked Jesus to leave their area because they were very afraid. So Jesus and the disciples got into the boat to go back across the lake.

Partially literal and partially paraphrased translations:

American English Bible	And the huge number that came from the surrounding area started begging [Jesus] to leave them, because they were so frightened. So he stepped back into the boat for their return.
Beck's American Translation	.
Breakthrough Version	And absolutely all the large number from the surrounding rural area of the Gadarenes asked Him to go away from them because they were being constrained by huge fear. After He climbed on board into a boat, He returned.
Common English Bible	Then everyone gathered from the region of the Gerasenes asked Jesus to leave their area because they were overcome with fear. So he got into the boat and returned across the lake.
International Standard V	Then all the people from the region surrounding the Gerasenes [Other mss. read <i>Gadarenes</i> ; still other mss. read <i>Gergesenes</i>] asked Jesus [Lit. <i>him</i>] to leave them, because they were terrified. So he got into a boat and started back.
Len Gane Paraphrase	Then the whole crowd from all the area of Gadarenes, begged him to leave them, for they were frozen with great fear. He went up into the ship and returned.
A. Campbell's Living Oracles	But having been informed by the spectators, in what manner the demoniac delivered, all the people of the country of the Gadarenes, entreated him to leave them; for they were struck with terror. Accordingly, he re-entered the bark, and returned. V. 36 is included for context.
New Advent (Knox) Bible	Then all the common folk of the country round Gerasa asked Jesus to leave them, such fear had gripped them; and he embarked on the boat and returned.
NT for Everyone	.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then the crowd gathered from the region nearby begged Jesus to leave, because they were afraid of Him, so He got back into the ship and returned across the lake.
Ferrar-Fenton Bible	Then all the people of the neighborhood of the Gadarenes begged Him to leave them; for great terror took possession of them. So going into the boat, He returned.
Free Bible Version	Then all the people from the Gerasene region asked Jesus to leave because they were overwhelmed by fear. So he got into the boat and went back.
God's Truth (Tyndale)	.
Holman Christian Standard	Then all the people of the Gerasene region [Other mss read <i>the Gadarenes</i>] asked Him to leave them, because they were gripped by great fear. So getting into the boat, He returned.
Montgomery NT	And the whole populace of Gadarenes and the surrounding territory besought Jesus to go away from them; for they were terror-stricken. So he entered a boat and returned.
Unlocked Literal Bible	Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat so they could start back.
Urim-Thummim Version	Then the whole assembly of the Gadarenes region round about requested him to leave from them because they were taken with great fear: and he went up into the ship and returned back again.

Weymouth New Testament	Then the whole population of the Gerasenes and of the adjacent districts begged Him to depart from them; for their terror was great. So He went on board and returned.
Wikipedia Bible Project	Everyone from the whole Gerasene region asked Jesus to leave because they were gripped by a dreadful fear. So he got into a boat, and went back.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then people who had seen it told them how the man had been healed, 37.and all this crowd from the Gerasene country asked Jesus to depart from them, for a great fear took hold of them. So Jesus got into the boat to return. V. 36 is included for context.
The Heritage Bible	And all the multitude of the surrounding region of the Gadarenes asked him to go out from them, because they were pressed with great fear, and he embarking into the boat turned back.
New Jerusalem Bible	The entire population of the Gerasene territory was in great fear and asked Jesus to leave them. So he got into the boat and went back.
New RSV	Then all the people of the surrounding country of the Gerasenes [Other ancient authorities read <i>Gadarenes</i> ; others, <i>Gergesenes</i>] asked Jesus [Gk <i>him</i>] to leave them; for they were seized with great fear. So he got into the boat and returned.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then all the people of the Gerasene district asked him to leave them, for they had been seized with great fear. So he boarded the boat and returned.
exeGesés companion Bible	And the whole multitude around the region of the Gadarenes ask him to depart from them; for they are held with mega awe: and he embarks in the sailer and returns.
Tree of Life Version	And all the people from the region surrounding the Gerasenes asked <i>Yeshua</i> to go away from them because they were overcome by great fear. So He got into a boat and returned.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and asks him Every The Crowd [of] the [one] surrounding [of] the gerasenes to go from them for [by] fear great [They] were held He but Embarking to boat returns...
Awful Scroll Bible	Then the whole- multitude -together there, of the region-around the Gadarenes, the region-around requested him to be went-away from them, certainly-of-what they keep to come to be held-with great fear. Therewithal being stepped-from-within the ship, he turned-back-by.
Concordant Literal Version	And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, for they were pressed by a great fear."
Orthodox Jewish Bible	And all the multitude of the surrounding country of the Gerasenes asked Rebbe Melech HaMoshiach to depart from them; because they were being filled with pachad gadol. So he embarked into a sirah and returned.
Rotherham's Emphasized B.	And one and all of the throng of the surrounding country of the Gerasenes, requested him, to depart from them; because, with a great fear, were they oppressed. And, he, entering into a boat, returned.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, because they were overwhelmed with fear. So Jesus got into the boat and returned [to the west side of the Sea of Galilee].
An Understandable Version	Then all the people around the district of the Gerasenes asked Jesus to leave their area because they were gripped with great fear. So, He entered a boat and returned.
The Expanded Bible	All the ·people [crowd; multitude] of the Gerasene ·country [region] asked Jesus to leave [· them], because they were all ·very afraid [overwhelmed/seized with great fear]. So Jesus got into the boat and ·went back across the lake [left; · returned]..
Jonathan Mitchell NT	As a result, the whole fullness (= the entire populace) of the territory (or: region) surrounding Gerasenes [other MSS: Gergesenes] asked Him to go (or: get) away from them – because they began being constrained and hemmed in with a joint-possession, pressing them together by and in a great fear. So He Himself, upon stepping into [the] sailing vessel, turned away.
P. Kretzmann Commentary	Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear; and He went up into the ship, and returned back again. And the entire countryside, as one man, arose and begged Jesus to leave their coasts. Their pigs, in their eyes, exceeded both the value of the one former demoniac and of the Prophet of their salvation. Note: Even today there are many people that neglect Jesus, the Savior of their souls, and His holy Word, for the sake of some petty earthly property. People act as though there were always plenty of time for preparing for death and for believing in Jesus after their hoard has grown large enough for their greed, forgetting, meanwhile, that the time of grace may never come again. Jesus complied with their request, since for Him to stay in the country under the present circumstances would have been foolish. He entered into the boat and returned to Galilee.
Lexham Bible	And all the people of the surrounding region of the Gerasenes asked him to depart from them, because they had been seized with great fear. So he got into the boat (+) and [Here “and” is supplied because the previous participle (“got”) has been translated as a finite verb] returned.
Syndein/Thieme Translation for Translators	. Then <i>those people and many other people</i> [HYP] from the area near Gerasa asked Jesus to leave their area. They were very afraid of <i>what else Jesus would do to them</i> . So Jesus and the disciples got into the boat to go back across the lake.
The Voice	The people are scared to death, and they don't want this scary abnormality happening in their territory. They ask Jesus to leave immediately. <i>Jesus doesn't argue</i> . He prepares to leave, but before they embark, the newly liberated man begs to come along and join the band of disciples. A portion of v. 38 is included for context.

Bible Translations with a Lot of Footnotes:

NET Bible®	<p>Then¹²⁸ all the people of the Gerasenes¹²⁹ and the surrounding region¹³⁰ asked Jesus¹³¹ to leave them alone,¹³² for they were seized with great fear.¹³³ So¹³⁴ he got into the boat and left.¹³⁵</p> <p>^{128tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.</p> <p>^{129tc} See the tc note on “Gerasenes” in v. 26 for the same geographical options for the textual variants.</p> <p>^{130tn} Grk “all the people of the surrounding region of the Gerasenes,” but according to L&N 1.80, “περίχωρος may include not only the surrounding region but also the point of reference, for example... ‘the Gerasenes and the people living around them’ Lk 8:37.”</p> <p>^{131tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.</p>
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^{132tn} Or “to depart from them.”

^{133sn} Again there is great fear at God’s activity, but there is a different reaction. Some people want nothing to do with God’s presence. Mark 5:16 hints that economic reasons motivated their request.

^{134tn} Here δέ (de) has been translated as “so” to indicate that Jesus’ departure was the result of the Gerasenes’ response. A new sentence was started in the translation at this point for stylistic reasons.

^{135tn} Grk “returned,” but the effect is that he departed from the Gerasene region.

The Spoken English NT

The whole crowd of people from the Gerasenes region asked Jesus to go away from them—they were very afraid.^v So^w he got into a boat and went back.

^{v.} Lit. “because they’d been seized by a great fear.”

^{w.} Lit. “And.”

Wilbur Pickering’s New T.

Then the whole multitude from the surrounding region of the Gadarenes asked Him to depart from them, because they were overcome by fear.¹⁸ So He got into the boat and returned.¹⁹

(18) The loss of all those pigs was a severe economic blow.

(19) And He never went back; they had their chance.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And the whole multitude of the surrounding region of the Gadarenes asked Him to go away from them, because they were gripped with great fear. Then having stepped into the boat, He returned.

Charles Thomson NT

And upon being informed by the spectators how the demoniac had been cured, all the people of the neighbouring country of the Gadarenes entreated him to depart from them. Because they were struck with great terror, he therefore going on board the vessel, set out on his return. V. 36 is included for context.

Context Group Version

And all the people of the country of the Gerasenes round about asked him to depart from them, for they were held with great fear: and he entered into a boat, and returned.

Disciples’ Literal New T.

And the whole crowd *from* the surrounding-region of the Gerasenes asked Him to depart from them because they were being gripped [Or, held under the control of.] *with* great fear. And **He**, having gotten into a boat, returned.

Far Above All Translation

However, the whole populace of the surrounding area of the Gadarenes asked him to depart from them, because they were gripped by a great fear. So he went on board a boat and returned.

Green’s Literal Translation

And all the multitude of the neighborhood of the Gadarenes were seized with a great fear. And *they* asked Him to depart from them. And entering into the boat, He returned.

New American Standard B.

And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned.

Young’s Updated LT

And the whole multitude of the region of the Gadarenes round about asked him to go away from them, because with great fear they were pressed, and he having entered into the boat, did turn back.

The gist of this passage:

The people of Gadara request Jesus to leave them so He gets into a boat to leave.

We may want to entitle the next two verses as *the two requests*. The people of this region will make a request to Jesus for Him to leave them. Jesus will honor their request. But before He leaves, the man who was cured by Jesus also has a request: “May I come with You as a disciple?” Jesus will refuse that request. That should be interesting, to explain why Jesus honors the request of those who are negative towards Him; and refuses the request of the one man who is positive towards the Lord.

Luke 8:37a			
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
εῤῥᾱτᾶ (ἐρωτάω) [pronounced <i>air-o-TAW-oh</i>]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 rd person plural, aorist active indicative	Strong's #2065
αὐτον (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
ἅπας (ἅπας) [pronounced <i>HAP-as</i>]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	neuter singular adjective, nominative case	Strong's #537
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πλήθος (πλήθος) [pronounced <i>PLAY-thoss</i>]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun	Strong's #4128
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
περίχωρος (περίχωρος) [pronounced <i>per-IKH-oh-ross</i>]	<i>around the region, the country (round) about, region (that lies) round about, the surrounding region [area]</i>	feminine singular adjective; genitive/ablative case	Strong's #4066
τῶν (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
Γαδάρηνος (Γαδάρηνος) [pronounced <i>gad-ar-ay-NOSS</i>]	<i>reward at the end; this refers to, an inhabitant of Gadara: transliterated, Gadarene</i>	proper plural noun/adjective form; genitive/ablative case	Strong's #1046
ἀπερχομαι (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	aorist active infinitive	Strong's #565
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

Luke 8:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person neuter plural personal pronoun; ablative/genitive case	Strong's #846

Translation: *All those from the region of the Gadarenes asked Him to go away from them,...*

Jesus has just cured this man of his demons (to be understood literally and not figuratively) and the people from round about have come to Jesus and have asked Him to leave their region.

Bear in mind, these people almost all knew about this demon-possessed man; many had seen him close up. Some had been involved in restraining him. The man had been saved, cured; but this did not seem to be important enough to the people here. What happened to the hogs overshadows this.

Luke 8:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
phobos (φόβος) [pronounced FOHB- oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; dative, locative, instrumental case	Strong's #5401
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3173
sunechō (συνέχω) [pronounced soon- EKH-oh]	<i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to grip, to preoccupy; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i>	3 rd person plural, imperfect passive indicative	Strong's #4912

Translation: *...for great fear gripped them.*

The reason that the Bible gives is, great fear gripped (or seized) them. This may seem odd to you, but fear can make people irrational. The demons who exploited this man, who caused him to act crazy, to make him dangerous—they are gone, and Jesus did that. However, the fear are fearful, nonetheless, and Jesus is not going to hang out and tell them, “You guys are being completely irrational, and let Me tell you exactly how.”

Even though a lot of strange things happened with the Lord being there, it appears to the demons are completely gone and the man is normal. So, even though a few of them witnessed some very strange stuff, for the most part,

Jesus has brought calm to the region. Yet, they are afraid, and they cannot seem to let go of it. The imperfect tense refers to an action begun in the past and just keeps continuing.

Despite their chilly response to Him, Jesus will leave one witness behind.

Luke 8:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow- TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
embainō (ἐμβαίνω) [pronounced em- BAhee-no]	<i>going into, stepping [in, into], walking [on, into], entering; the one embarking [on a vessel], taking ship</i>	masculine singular, aorist active participle; nominative case	Strong's #1684
This was found back in v. 22 as a 3 rd person singular, aorist active indicative.			
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
ploion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, accusative case	Strong's #4143
hupostrophō (ὑποστρέφω) [pronounced hoop-os- TREF-oh]	<i>to turn back; to turn about; to return</i>	3 rd person singular, aorist active indicative	Strong's #5290

Translation: Therefore, He entered into a boat and returned [to Galilee].

Jesus did as the people requested. They asked Him to leave, so He stepped into a boat with the intent of returning to the Galilee area (where He accomplished most of His public ministry).

We have to remember that Jesus is a gentleman. He does not present Himself when people reject Him. He does not try to argue with them or convince them of their wrong first impressions. Furthermore, it is not necessary for every person to hear the gospel if God already knows that they are just going to reject it.

His power over demons is clear. Perhaps those who are there are wondering, "Why did you allow our hogs to be destroyed?" This would be a legitimate question; and it would be reasonable for someone there to have offered, "Please allow us to feed you all a meal, and then we have some questions." But, that was *not* the response. The people's attitude was, "Get out of here; leave right now. The curing of this man is not as important as the industry that You just ruined." (I am assuming that this would be all of their thinking combined.) Their state of fear was also why they asked the Lord to leave.

Luke 8:37 All those from the region of the Gadarenes asked Him to go away from them, for great fear gripped them. Therefore, He entered into a boat and returned [to Galilee]. (Kukis mostly literal translation)

The people of that region actually asked Jesus to leave. They believed the slanted narrative of the swine herders and did not reevaluate what they heard when they met Jesus or when they observed the previously possessed man to be in his right mind.

Luke 8:37 The people from the Gadarene region came to Jesus and asked Him to go away from them, for they were gripped with fear. Therefore, He got into a boat, intending to leave. (Kukis paraphrase)

This may be a better way of translating v. 37, as the cured man will want to come along with Jesus as a disciple, and Jesus will refuse him. Now, does that cause you to have a few questions?

Based upon what we read in v. 38, it is clear that this man spoke to Jesus before He sailed away. Therefore, I translated the end of v. 7 in this way: **Therefore, He got into a boat, intending to leave.** But, while Jesus is preparing to leave, the man whom He cured says that he wants to come along with Jesus.

But was requesting from Him the man from whom had gone out the demons to be with Him. But He sent him away, saying, "Return to the house of yours and describe the things for you [that] had done the God." (And He departed.) Throughout all the city he was proclaiming those things had done to him the Jesus.

Luke
8:38–39

[While this was all taking place], the man from whom the demons had gone out kept on requesting from him to stay with Him. However, He sent the man [lit., him] away, saying, "Return to your house and describe [to others] what things God has done for you." [After saying this,] Jesus [lit., He] departed. [So] the man [went] throughout the city proclaiming the things which Jesus had done for him.

At the same time, the man from whom the demons had been expelled came to Jesus and requested to go with Him. However, Jesus sent the man away, saying, "Return to your house and describe to others what things God has done for you." After saying this, Jesus departed, returning to the Galilee region. And the man stayed behind, and he proclaimed the things which Jesus had done for him.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **But was requesting from Him the man from whom had gone out the demons to be with Him. But He sent him away, saying, "Return to the house of yours and describe the things for you [that] had done the God." (And He departed.) Throughout all the city he was proclaiming those things had done to him the Jesus.**
- Douay-Rheims 1899 (Amer.) **Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:
Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.**
- James Murdock's Syriac NT **And the man, from whom the demons had gone out, requested that he might remain with him. But Jesus dismissed him, and said to him: Return to thy home, and relate what God hath done for thee. And he went away, and proclaimed through all the city what Jesus had done for him**
- Original Aramaic NT **But that man from whom the demons had gone out was begging him that he might join him and Yeshua dismissed him and he said to him: "Return to your house and relate the thing that God has done for you." And he went on, and he was preaching in the whole city the thing that Yeshua had done for him.**

Lamsa Peshitta (Syriac) But the man from whom the demons had gone out, besought him to remain with him; but Jesus dismissed him and said to him, Return to your own house, and declare what God has done for you. And he went away, and preached throughout the city what Jesus had done for him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But the man from whom the evil spirits had gone out had a great desire to be with him, but he sent him away, saying, Go back to your house and let them have news of all the great things which God has done for you. And he went away, giving word through all the town of the great things which Jesus had done for him.

Bible in Worldwide English The man from whom the bad spirits had gone begged to go with him. But Jesus sent him away. He said, Go home and tell the people what God has done for you. So the man went away and told the people all through the town what Jesus had done for him.

Casual English Bible The man Jesus healed begged to go with him. But Jesus told him, "Go back to your home and tell everyone what God has done for you." The man did just that. He told everyone in town what Jesus had done for him.

Easy English Then the man that the bad spirits had gone out from said to Jesus, 'Please let me come with you.' But Jesus replied, 'No. You must return to your home. Tell everyone about all that God has done for you.' So the man went away. He went everywhere in the town and told all the people, 'Jesus has done very good things for me.'

The Message The man whom he had delivered from the demons asked to go with him, but he sent him back, saying, "Go home and tell everything God did in you." So he went back and preached all over town everything Jesus had done in him.

NIRV The man who was now free of the demons begged to go with him. But Jesus sent him away. He said to him, "Return home and tell how much God has done for you." So the man went away. He told people all over town how much Jesus had done for him.

New Life Version .

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

Contemporary English V. When Jesus got into the boat to start back, the man who had been healed begged to go with him. But Jesus sent him off and said, "Go back home and tell everyone how much God has done for you." The man then went all over town, telling everything that Jesus had done for him. A portion of v. 37 is included for context.

The Living Bible The man who had been demon-possessed begged to go too, but Jesus said no. "Go back to your family," he told him, "and tell them what a wonderful thing God has done for you." So he went all through the city telling everyone about Jesus' mighty miracle.

New Berkeley Version .

New Living Translation The man who had been freed from the demons begged to go with him. But Jesus sent him home, saying, "No, go back to your family, and tell them everything God has done for you." So he went all through the town proclaiming the great things Jesus had done for him.

The Passion Translation Jesus sent him away with these instructions: "Return to your home and your family, and tell them all the wonderful things God has done for you." So the man went away and preached to everyone who would listen about the amazing miracle Jesus had worked in his life.

Unlocked Dynamic Bible Before they left, the man from whom the demons had gone out begged Jesus saying, "Please, let me go with you!" But instead, Jesus sent him away by saying to him, "No, go back to your house and tell people how much Yahweh has done for you!" So the man went away and told people throughout the town how much Jesus had done for him.

Partially literal and partially paraphrased translations:

American English Bible However, the man from whom the demons had come out started begging [Jesus] to let him go back with him. But he sent the man away, saying, 'Just go home and tell everyone about all the things that God has done for you.' So, the man went away and spread the word about what Jesus had done throughout the whole city.

Beck's American Translation .
Breakthrough Version The man from whom the demons had come out was pleading with Him to be together with Him, but He dismissed him, saying, "Return to your house, and describe as many *things* as God did for you." And he went off speaking publicly throughout the whole city about as many *things* as Jesus did for him.

Common English Bible The man from whom the demons had gone begged to come along with Jesus as one of his disciples. Jesus sent him away, saying, "Return home and tell the story of what God has done for you." So he went throughout the city proclaiming what Jesus had done for him.

Len Gane Paraphrase Now the man out of whom the devils had left, begged him that he might be with him, but Jesus sent him back saying, "Go back to your own house and show all the great things God has done to you." He went back and spread widely throughout the whole city, how great things Jesus had done for him.

New Advent (Knox) Bible The man from whom the devils had been driven out asked leave to accompany him; but Jesus sent him away; Go back home, he said, and make known all God's dealings with thee. So he went back, and published all over the city the news of the great things Jesus had done for him. vv. 26-39: Mt. 8.28; Mk. 5.1.

NT for Everyone The man who had been demon-possessed begged Jesus to let him stay with him. But he sent him away. 'Go back to your home,' he said, 'and tell them what God has done for you.' And he went off round every town, declaring what Jesus had done for him.

20th Century New Testament The man from whom the demons had gone out begged Jesus to let him be with him; but Jesus sent him away. "Go back to your home," he said, "and relate the story of all that God has done for you." So the man went through the whole town and proclaimed, as he went, all that Jesus had done for him.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible BUT THE MAN FROM WHOM THE DEMONS HAD GONE OUT WAS BEGGING HIM THAT HE MIGHT ACCOMPANY HIM; BUT HE SENT HIM AWAY, SAYING, "RETURN TO YOUR HOUSE AND DESCRIBE WHAT GREAT THINGS THEOS (*The Alpha & Omega*) HAS DONE FOR YOU." SO HE WENT AWAY, PROCLAIMING THROUGHOUT THE ENTIRE CITY WHAT GREAT THINGS JESUS HAD DONE FOR HIM.

Conservapedia Translation .
Evangelical Heritage V. As Jesus got into the boat and started back, the man from whom the demons had gone out begged to be with him. But Jesus sent him away, saying, "Return to your home and tell how much God has done for you." Then he went through the whole town proclaiming what Jesus had done for him. This includes a portion of v. 37 for context.

Ferrar-Fenton Bible	The man, however, out of whom the demons had departed, entreated to be allowed to accompany Him; but He sent him away, saying, "Return to your own home, and declare what God has done for you." And he went back, proclaiming through the whole town what Jesus had done for him.
God's Truth (Tyndale) Unlocked Literal Bible	.
Urim-Thummim Version	The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying, "Return to your home and give a full account of what God has done for you." The man went on his way, proclaiming throughout the whole city what Jesus had done for him.
Weymouth New Testament	Now the man out of who the demons had left, requested of him that he might be with him: but Jesus sent him away saying, Return to your own house, and show how great things Elohim has done to you. So he went his way, and heralded throughout the whole city how great things Jesus had done for him.
Wikipedia Bible Project	But the man from whom the demons had gone out earnestly asked permission to go with Him; but He sent him away. "Return home," He said, "and tell there all that God has done for you." So he went and published through the whole town all that Jesus had done for him.
Wikipedia Bible Project	The man who the devils had left begged Jesus to let him come along, but Jesus sent him back. "Return home, and explain everything God's done for you," Jesus told him. So he went away and telling the whole town everything Jesus did for him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	It was then that the man freed of the demons asked Jesus if he could stay with him. But Jesus sent him on his way, "Go back to your family and tell them how much God has done for you." So the man went away, proclaiming through the whole town how much Jesus had done for him.
The Heritage Bible	And the man out of whom the demons were gone bound himself in petition to him to be with him, but Jesus set him free, saying, Turn back to your own house, and relate fully what God has done to you. And he went away through all the city preaching what Jesus did to him.
New Jerusalem Bible	The man from whom the devils had gone out asked to be allowed to stay with him, but he sent him away saying, 'Go back home and report all that God has done for you.' So the man went off and proclaimed throughout the city all that Jesus had done for him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And the man from whom the demons departed petitions him to be with him: and Yah Shua releases him, wording, Return to your own house, and declare as much as Elohim did to you. - and he goes his way and preaches throughout the whole city as much as Yah Shua did to him.
<i>The Scriptures</i> 1998	And the man from whom the demons had gone out was begging Him to be with Him. But עשוהי sent him away, saying, "Go back to your house, and relate what Elohim has done for you." And he went away proclaiming through all the city what עשוהי did for him.
Tree of Life Version	The man from whom the demons had gone out begged to go with <i>Yeshua</i> . But <i>Yeshua</i> sent him away, saying, "Return to your home, and describe all that God has

done for you." So he went away, proclaiming throughout the whole town all that *Yeshua* had done for him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...requested but him The Man from whom had proceeded The Demons to be with him [He] sends (away) but him Saying return! to the house [of] you and tell! what* [for] you makes The God and [He] goes in all the city Proclaiming what* makes [for] him The Jesus...
Awful Scroll Bible	But the man, from whom the demons had came-out, himself persists to implore him to be with him, Yet Deliverance-of-Jah dismissed- him -away, a dismissing-away instructing, "Be turning-back-by to your habitation, and be yourself giving the thorough-account, as much as God effected to you." Surely he went-away, proclaiming down along the whole city, as much as Deliverance-of-Jah effected to him.
Concordant Literal Version	Now He, stepping into the ship, returns. Now the man from whom the demons had come out besought Him to be with Him, yet Jesus dismisses him, saying, Return to your home and relate how much God does for you. And he came away, down the whole city, heralding how much Jesus does for him." [The CLV simply places a portion of v. 37 with 38.]
Orthodox Jewish Bible	And the ish from whom the shedim had gone out was begging Rebbe Melech HaMoshiach that he might accompany him. But he sent him away, saying, Return to your bais and tell what great things G-d has done for you. And the man went away, preaching throughout the whole town, what great things Rebbe Melech HaMoshiach had done for him.

Expanded/Embellished Bibles:

An Understandable Version	But the man from whom the evil spirits had been driven out begged Jesus to allow him to travel with Him, but Jesus sent him away, saying, "Return to your house and tell people about the great things God has done for you." So, he went on his way, proclaiming throughout the whole town [<i>i.e., Geresá. See verse 26</i>] the great things Jesus had done for him.
The Expanded Bible	The man ·whom Jesus had healed [¹ from whom the demons had gone out] begged to go with him, but Jesus sent him away, saying, "Go back home and ·tell [explain to] people ·how much [or what great things] God has done for you." So the man went all over town ·telling [proclaiming] ·how much [or what great things] Jesus had done for him.
Jonathan Mitchell NT	But the adult man – from whom the demons (Hellenistic concept and term: = animistic influences) had gone out – began begging and kept on asking to continue being together with Him. Yet He dismissed him (loosed him away), while saying, "Proceed returning unto your house (or: into your household), and then make it a habit to fully relate and describe as many things as God did to, in and for you." And so he went off, down through the whole town, repeatedly making a public proclamation – as a herald – of as many things as Jesus did to, in and for him.
P. Kretzmann Commentary	Now the man out of whom the devils were departed besought Him that he might be with Him; but Jesus sent him away, saying, But when the healed man begged Him that he might join Him and become one of the disciples that were always with Jesus, He denied the request. Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done, unto him. The Lord wanted a witness of His power in these parts. And since they did not want Him, this man would be the best substitute, as he would speak from personal

experience and conviction. It was good for the man that he should return to his home and people, and tell them all that had befallen him through the mercy of God. The man, following the order of Christ, promptly became a missionary throughout the city and region, declaring what Jesus had done for him. His faith would not permit him to remain silent; he must needs declare the great works of God. Every Christian has received such wonderful gifts of God in and through Christ, though perhaps not in the body, yet surely in the soul. And it behooves every one that loves the Lord Jesus to speak of the great things which God has done for him, as far as his personal influence reaches.

Lexham Bible
Syndein/Thieme

Now the man from whom the demons had gone out begged to go with Him. But Jesus sent him away, saying, "Return {hupostrepho - an order} to your own home, and 'recount in full' {diegeomai - another command} how much God has done for you." So he went away, proclaiming throughout the whole town how much Jesus had done for him.

Translation for Translators

The man from whom he had *expelled* the demons begged him saying, "Please, let me go with you!" But Jesus *refused*. Instead, he said to him, "No, go home and tell people how much God has done for you!" Then he sent him away. So the man went away and told people throughout the nearby town how much Jesus had done for him.

The Voice

He prepares to leave, but before they embark, the newly liberated man begs to come along and join the band of disciples.

Jesus: No. Go home. Tell your people this amazing story about how much God has done for you.

The man does so. In fact, he tells everyone in the whole city how much Jesus did for him that day *on the shore*. A portion of v. 37 is included for context.

Bible Translations with a Lot of Footnotes:

NET Bible®

The man from whom the demons had gone out begged to go¹³⁶ with him, but Jesus¹³⁷ sent him away, saying, "Return to your home,¹³⁸ and declare¹³⁹ what God has done for you."¹⁴⁰ So¹⁴¹ he went away, proclaiming throughout the whole town¹⁴² what Jesus¹⁴³ had done for him.

¹³⁶tn Grk "be," that is, "remain." In this context that would involve accompanying Jesus as he went on his way.

¹³⁷tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

¹³⁸tn Grk "your house."

¹³⁹tn Or "describe."

¹⁴⁰sn Jesus instructs the man to declare what God has done for him, in contrast to the usual instructions (e.g., 8:56; 9:21) to remain silent. Here in Gentile territory Jesus allowed more open discussion of his ministry. D. L. Bock (Luke [BECNT], 1:781) suggests that with few Jewish religious representatives present, there would be less danger of misunderstanding Jesus' ministry as political.

¹⁴¹tn Here *kaí* (*kai*) has been translated as "so" to indicate the man's response to Jesus' instructions.

¹⁴²tn Or "city."

¹⁴³sn Note that the man could not separate what God had done from the one through whom God had done it (what Jesus had done for him). This man was called to witness to God's goodness at home.

The Spoken English NT

Now, the man that the demons had gone out of had been begging to stay with Jesus,^x but he sent him away. He said, "Go back home and tell the story of what God has done for you." And he went off, and proclaimed all over the city what Jesus had done for him.

^x Lit. "begging him to be with him [Jesus]."

Wilbur Pickering's New T.

Now the man from whom the demons had gone out had started begging Him that he might be with Him. But Jesus sent him away, saying, "Return to your house and

recount how much God has done for you". So he went his way and proclaimed all over town how much Jesus had done for him.²⁰

(20) 'How much God' becomes 'how much Jesus', which amounts to the same thing. The man witnessed to such good effect that many in that area believed.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now the man from whom the demons had gone out began begging Him to be with Him, but Jesus sent Him away, saying, "Be returning to your house and describe fully what great things God did to you." And he went away proclaiming throughout the whole city what great things Jesus did to him.
Context Group Version	But the man from whom the unseen entities had gone out implored him who he might be with him: but he sent him away, saying, Return to your house, and declare how much God has done for you. And he went his way, announcing throughout the entire city how much Jesus had done for him.
Disciples' Literal New T.	But the man from whom the demons had gone out was begging Him to be with Him. But He sent him away, saying, "Return to your house and be relating [Or, narrating, describing.] all-that God did for you". And he departed, proclaiming throughout the whole city all-that Jesus did for him.
New American Standard B.	But the man from whom the demons had gone out was begging Him that he might accompany [Lit <i>be with</i>] Him; but He sent him away, saying, "Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him.
New European Version	But the man from whom the demons had left pleaded with him that he might be with him; but he sent him away, saying: Return to your family, and declare what great things God has done for you. And he went his way, publishing throughout the whole city how great were the things Jesus had done for him.
Updated Bible Version 2.17	But the man from whom the demons had gone out prayed him that he might be with him: but he sent him away, saying, Return to your house, and declare how much God has done for you. And he went his way, publishing throughout the whole city how much Jesus had done for him.
Young's Updated LT	And the man from whom the demons had gone forth was beseeching of him to be with him, and Jesus sent him away, saying, "Turn back to your house, and tell how great things God did to you;" and he went away through all the city proclaiming how great things Jesus did to him.

The gist of this passage: The people of Gadara request Jesus to leave them so He gets into a boat to leave. The man from whom the demons were sent out desired to go with Jesus, but Jesus told him to remain and to present himself to the city as a witness.

38-39

Luke 8:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced <i>DEH-om-ah-ee</i>]	<i>to want, lack; to desire, long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, make supplications</i>	3 rd person singular, imperfect (deponent) middle passive indicative	Strong's #1189
We found this verb back in v. 28.			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 8:38a			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
hou (οῦ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, perfect active indicative	Strong's #1831
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
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 plural noun, nominative case	Strong's #1140
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
autō (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

Translation: [While this was all taking place], the man from whom the demons had gone out kept on requesting from him to stay with Him.

The man that Jesus had freed of the demons wanted to go with Jesus. He made a request to Jesus to stay with Him. He wanted to become one of Jesus' disciples (not one of the twelve, but one of the many who simply followed and listened to Jesus). Jesus is going to do something that might surprise you.

Luke 8:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
απολυō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	3 rd person singular, aorist active indicative	Strong's #630
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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: However, He sent the man [lit., *him*] away,...

Jesus sent this man away. Jesus was leaving via boat, but He apparently told the man, "No, you stay here." This must have surprised some, who naturally assumed that, when someone says, "Sir, I will follow You;" and Jesus then says, "No you will not."

Luke 8:38a-b [While this was all taking place], the man from whom the demons had gone out kept on requesting from him to stay with Him. However, He sent the man [lit., *him*] away,... (Kukis mostly literal translation)

The man who was saved from the demons begs Jesus to be able to follow Him.

Jesus has other plans for this man:

Luke 8:38c–39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
hupostrophō (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	2 nd person singular, present active imperative	Strong's #5290
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 8:38c–39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<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
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: ...saying, "Return to your house..."

Jesus tells this man, "Return to your house. Go home."

Think about this: this man is saying, "I want to go with You; I want to become one of Your disciples," and Jesus says, "No, stay here. Go back to your home."

We do not know how long it has been since this man has lived in his home. We do not know what his home is, exactly. Did he live with his family (parents and siblings; did he have a wife and children; did he have his own house?).

Most of the past few weeks (months or years) this man has been living naked among the tombs. Jesus, at this crucial time (during the Lord's public ministry) tells the man to go back home. How long has this man been out of his home? We have no idea. I would guess, at minimum, months, if not years (given that he had been captured several times and put into restraints).

This constant interaction, which has been described in this chapter, suggests that everyone knew this man and what was going on with him. The people of that city knew how crazed he had gotten and they know, at this time, that Jesus changed all of that.

Luke 8:39b			
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, along with</i>	conjunction	Strong's #2532
diêgeomai (διηγέομαι) [pronounced <i>dee-ayg-EH-om-ahee</i>]	<i>to describe, to tell; to lead or carry a narration through to the end; to set forth, to recount, to relate in full</i>	3 rd person singular, aorist active indicative	Strong's #1334
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745

Luke 8:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...and describe [to others] what things God has done for you.”

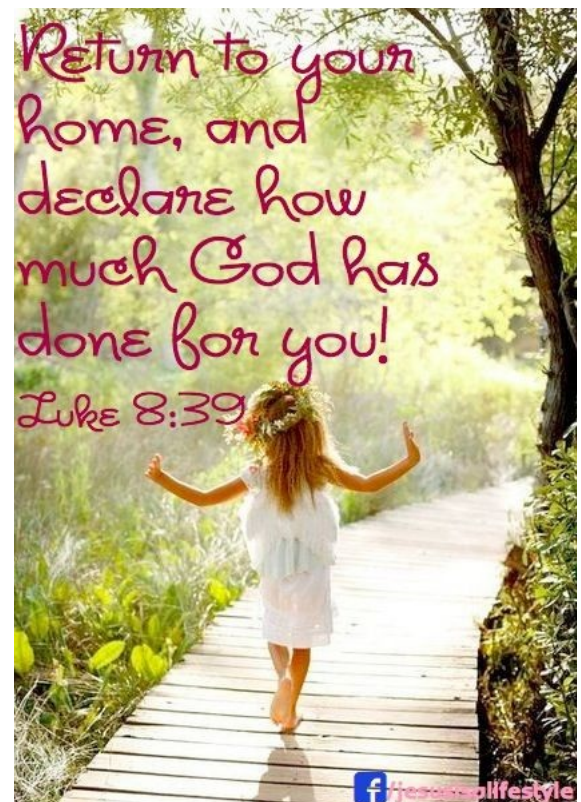
“Here is your assignment,” Jesus tells the man. “You are going to return home and you will describe what God has done for you.”

You will note that Jesus’ instructions for each person are not the same. For some He tells them, “Do not tell anyone.” For others, He tells them, “Don’t say anything, but go to the priests and offer a specific sacrifice.” And to this man, Jesus says, “Proclaim to your neighbors what God has done for you.” This suggests that, even though his neighbors at this time are negative towards the Lord, time will pass, and their hearts will soften. They will adjust to the economic hardship—however much that will be due to the loss of these hogs—but this man will remain in their midst as a constant reminder of the Lord’s power and authority.

As a believer, we must be open to God’s guidance. You may think that your only choices in the spiritual life are becoming a pastor-teacher, a deacon; a missionary or an evangelist—but God has places for all of us, including every woman who has believed in Him. Out of those things named, a woman can only fit into the missionary category if she and her husband are so disposed. Therefore, logically, God has to have more places where the woman fits in with regards to her spiritual life.

In this example, this man apparently is a one-man evangelistic witness to his own townfolk; and for many people, that is their significant service. As a believer, you get the doctrine; you learn the Word; God will provide you with the proper direction.

Luke 8:39a-b (NIV) (a graphic); from [Pinterest](#); accessed March 2, 2023.



Luke 8:39c			
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, along with</i>	conjunction	Strong's #2532
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 rd person singular, aorist active indicative	Strong's #565

Translation: [After saying this,] Jesus [lit., He] departed.

Jesus leaves the man behind as a witness; and He (and His disciples) depart.

Luke 8:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
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)
polis (πόλις, εως, ή) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
kêrussô (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine singular, present active participle; nominative case	Strong's #2784
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
poieô (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, aorist active indicative	Strong's #4160
autô (αὐτῷ) [pronounced <i>ow-TOH</i>] ¹	<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

Luke 8:39d			
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, nominative case	Strong's #2424

Translation: [So] the man [went] throughout the city proclaiming the things which Jesus had done for him.

The man obeyed Jesus, and he did tell those in his city what Jesus had done for him. “You all know what I used to be; and you are conversing with me right now as a normal adult. This only happened because of Jesus transforming me.”

We do not know anything else about this man, but let me suggest that, he had a successful ministry evangelizing his own town. How many does that mean? Did he evangelize 2, 5, 20, 200? We do not know; we have no idea. Furthermore, success is not measured in numbers. With regards to evangelism, you as an individual might be part of the reason that five or ten people turn to Jesus. Someone else, this might be one or two; and someone else, the number may be in the hundreds. We do what God puts in front of us.

In this case, remaining that city is clearly God's guidance for this man and his life. I would suggest that his mission there was successful; but success could mean 1 or 2 converts to the Lord (and it could mean many more—we just don't know).

I also want you to take note of the implication of Deity—in v. 39b, it is what God had done for this man; and in v. 39c, it is what Jesus had done for this man. Jesus told the man, “Tell everyone what God has done for you,” and the man did as Jesus said, *proclaiming all that Jesus had done for him*. This is one of the many places in Scripture where Jesus is revealed to be God.

Luke 8:38c–39 ...saying, “Return to your house and describe [to others] what things God has done for you.” [After saying this,] Jesus [lit., He] departed. [So] the man [went] throughout the city proclaiming the things which Jesus had done for him. (Kukis mostly literal translation)

This is quite an amazing story, as Jesus has sailed across the Sea of Galilee and has saved this one man (and then He sails away from the city, at the behest of the people there). It is my assumption that many more would be saved based upon the witness of this man.

When we get to v. 40, Jesus and His disciples apparently sail right back to Capernaum (or to wherever they had launched from).

Luke 8:38–39 [While this was all taking place], the man from whom the demons had gone out kept on requesting from him to stay with Him. However, He sent the man [lit., him] away, saying, “Return to your house and describe [to others] what things God has done for you.” [After saying this,] Jesus [lit., He] departed. [So] the man [went] throughout the city proclaiming the things which Jesus had done for him. (Kukis mostly literal translation)

Luke 8:38–39 At the same time, the man from whom the demons had been expelled came to Jesus and requested to go with Him. However, Jesus sent the man away, saying, “Return to your house and describe to others what things God has done for you.” After saying this, Jesus departed, returning to the Galilee region. And the man stayed behind, and he proclaimed the things which Jesus had done for him. (Kukis paraphrase)

Luke 8:37–39 The people from the Gadarene region came to Jesus and asked Him to go away from them, for they were gripped with fear. Therefore, He got into a boat, intending to leave. At the same time, the man from whom the demons had been expelled came to Jesus and requested to go with Him. However, Jesus sent the man away, saying, “Return to your house and describe to others what things God has done for you.” After saying this, Jesus departed, returning to the Galilee region. And the man stayed behind, and he proclaimed the things which Jesus had done for him. (Kukis paraphrase)

In Luke 8, there are nine points of continuity with the gospels of Matthew and Mark. What I mean is, there are nine incidents (or subsets of incidents) found in Matthew, Mark and Luke in exactly the same order (depending how the various events are summarized, there may be eight events or as many as ten or eleven). One of those incidents is the interaction between Jesus and this demon-possessed man. We are going to view this particular event from the perspective of all three gospels and compare them.

At this point, we have completed this particular incident in Luke. It might be instructive to study this narrative further and compare it to the other places it is found in Scripture. Do we have any glaring errors or contradictions? How closely do these accounts match up? Does it appear that one gospel writer copied from another?

In general, there are a few things to notice:

1. Mark, who wrote the shortest gospel, preserves the longest report of this particular incident. We might understand that this is a narrative filled with a lot of action and not much talking—which appeals to Peter (Mark appears to be writing Peter’s gospel). So, in this way, the Markian narrative fits well with our understanding of Mark.
2. Mark is the only gospel where what Jesus says to order the demon out of the man is recorded.
3. Matthew speaks of two demon-possessed men; Mark and Luke focus only upon the one man.
4. Mark and Luke make note of the legion of demons which occupy the one man; Matthew does not.
5. Mark and Luke talk about this one man wanting to return with them; Matthew does not mention this.
6. Rarely are the texts of the narratives the exact same. This is because we are reading the accounts of three different men—Matthew, Peter and then whoever told Luke about this incident. We should not expect the narratives to line up exactly.
7. The parallel gospel accounts are like the six blind men describing an elephant (this is a common parable—one man talks about the trunk, another about the flopping ears, another about the tail). Depending upon where the blind man stands relative to the elephant, each man sounds as if he is describing something completely different from the other men. However, every man is describing the same elephant, but just from his own perspective.

The ESV; capitalized will be used below.

Comparing the Narratives of the Demon-possessed Man in Gadara

Matthew 8:28–9:1

Matthew 8:28 **And when He came to the other side, to the country of the Gadarenes, two demon-possessed men met Him, coming out of the tombs, so fierce that no one could pass that way.**

Mark 5:1–21

Mark 5:1–2 **They came to the other side of the sea, to the country of the Gerasenes. And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit.**

Luke 8:26–40

Luke 8:26–27a **Then they sailed to the country of the Gerasenes, which is opposite Galilee. When Jesus had stepped out on land, there met Him a man from the city who had demons.**

I even considered the possibility that Matthew is describing a similar incident taking place at the same time (but in a different nearby region). The initial description (two men, the different place name) seems to allow for that interpretation. However, there are so many points of continuity at the end of these narratives as to rule them out as different incidents (in my opinion).

Comparing the Narratives of the Demon-possessed Man in Gadara

Matthew 8:28–9:1

Mark 5:1–21

Luke 8:26–40

In all three accounts, there will be a legion of demons possessing a man and those demons will all go into a herd of hogs. There are so many similarities, particularly at the end, that seem to indicate that all three gospels must be describing the same incident.

There are some important differences: the people are called the Gadarenes in Matthew and the Garasenes in Mark and Luke; then there are two men spoken of in Matthew but only one in Mark and Luke.

Luke seems to know more about this incident than Mark or Matthew, so let me suggest that someone told Luke about this, someone other than Matthew or Peter (the source for the book of Mark).

Dr. Bob Utley: *This area goes by several names in the Gospels:*

1. *Gadarenes* (Matthew 8:28; MSS A, W)
2. *Gerasenes* (Mark 5:1, MSS P775, B, D)
3. *Gergesenes* (Luke 8:26; Luke 8:37; MSS κ , L)

*It is sometimes called Gadara. There is a town by this same name several miles away from the sea, but we have learned from archeological evidence that this town owned land near the sea.*⁴¹

This explanation from Utley for the different names of this region is one of several.

So, instead of there being several cities here, Utley suggests that it is the same city, the same region, but with various similar names.

When it comes to the exact location, there is much more disagreement than appears here. In the Hebrew, the letter translated by our *d* and *r* are confounded a lot; and lacking the vowel points originally could explain the different vowels; but, if these gospels are all written in Greek, there is no reason to confound these letters.

If any of the gospels were written in Aramaic, originally, this discrepancy is easily explained (there is not a lot of difference between the Hebrew and the Aramaic letter). If the gospels are all written in Greek (which they are), then the difference in spelling is more difficult to explain.

One possible explanation is, there are two nearby cities, and some herdsmen go to one, and others go to the other. Another explanation is, it is a singular city called by more than one name. A third possible explanation is, there are two peoples living in the same city, the Gadarenes and the Gerasenes.

Personally, I lean toward there being two peoples in that region, and the area having a different name depending upon who you talked to.

Now, Matthew's narrative where two men are spoken of does not make the Markian or Lukian narratives false; it simply means that there was another man in the tombs beside the one mentioned in the other two narratives.

These are the most difficult discrepancies found in these different accounts. However, there are several explanations for them.

Mark and Luke both describe the sort of life that this man has led.

⁴¹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Luke 8:26-31.

Comparing the Narratives of the Demon-possessed Man in Gadara

Matthew 8:28–9:1

Mark 5:1–21

Luke 8:26–40

Mark 5:3–4 He lived among the tombs. And no one could bind him anymore, not even with a chain, for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him.

Luke 8:29 For He had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.)

At some point, the witnesses for Mark and Luke found out about how impossible it was to control this man. The descriptions of the man from Mark 5:3–5 and Luke 8:27b, 29 describe past events which neither primary source witnessed himself. I believe that there are three different primary witnesses.

Mark 5:5 Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones.

Luke 8:27b For a long time he had worn no clothes, and he had not lived in a house but among the tombs.

The demon-possessed man himself may have provided these descriptions (after the demons had been cast out). Matthew provides no such description from the past.

Matthew 8:29 And behold, they cried out, "What have You to do with us, O Son of God? Have You come here to torment us before the time?"

Mark 5:6–7 And when he saw Jesus from afar, he ran and fell down before Him. And crying out with a loud voice, he said, "What have You to do with me, Jesus, Son of the Most High God? I adjure You by God, do not torment me."

Luke 8:28 When he saw Jesus, he cried out and fell down before Him and said with a loud voice, "What have You to do with me, Jesus, Son of the Most High God? I beg You, do not torment me."

We do not know if the man falls before Jesus under the volition of the man or of the demons controlling the man. Demons know who Jesus is and that He has authority over them. Given how this man's behavior is described, perhaps he has no control at all over his body or tongue.

At first, in Mark and Luke, it appears as if the man is possessed by a singular demon, the one who generally spoke through the man. However, upon further examination, it will become apparent that many demons inhabit one of the men (and perhaps, both of them).

The plural in Matthew may refer to the two men; but it more likely refers to the legion of demons possessing the men.

The time (Matthew 8:28) refers to the time when all demons will be cast into the Lake of Fire. However, some demons have been placed in chains of darkness already (those from Genesis 6, for instance).

Mark 5:8 For He was saying to him, "Come out of the man, you unclean spirit!"

Only Mark records what Jesus said to bring the spirits out of the man (although Luke 8:29a tells us that Jesus ordered the demon out). Jesus, in His humanity, did not know that this man was inhabited by many demons, so He speaks to him as if inhabited by a single demon.

There is no lengthy ceremony suggested when it comes to expelling the demons.

Comparing the Narratives of the Demon-possessed Man in Gadara

Matthew 8:28–9:1

Mark 5:1–21

Luke 8:26–40

Despite Jesus ordering the demon out of this man, the man remains possessed. Having read Mark's account, it is possible that a single demon exited this man, but that there were many left behind (what Jesus says in Mark is specifically worded to a singular demon). The other alternative is, none of the demons left the body.

The fact that this man continues to be possessed causes Jesus to take a different tact. He will converse with the demons possessing the man.

Mark 5:9–10 *And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." And he begged Him earnestly not to send them out of the country.*

Luke 8:30–31 *Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him. And they begged Him not to command them to depart into the abyss.*

Although Jesus speaks to the demon-possessed man, He is actually speaking to the demons who are in the man.

It is at this point, that it became apparent that the man in Mark and Luke was inhabited by many demons. So, the singular demon asks not to be sent out of the country; but the other demons asked not to be sent into the abyss. The demons speaking through the man would have said both things.

The word for *country* in Mark is *chōra* (χώρα, ας, ῆ) [pronounced *KHOH-ra*], and it means *country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]*. Strong's #5561. So the demons do not want sent away from where they are, even if they are required to leave the body of this man.

Abyss is the word *abussos* (ἄβυσσος) [pronounced *AHB-oos-soss*], and it means, *bottomless (pit), unbounded, the abyss, the deep; an immeasurable depth; a very deep gulf or chasm*. Thayer definitions: 1) *bottomless*; 2) *unbounded*; 3) *the abyss; the deep, a depthless place*; 3a) *the [bottomless] pit*; 3b) *the immeasurable depth*; 3c) *of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons*. Strong's #12.

The abyss appears to be a place where demons are sometimes kept in the interim, prior to being thrown into the Lake of Fire.

Matthew 8:30–31 *Now a herd of many pigs was feeding at some distance from them. And the demons begged Him, saying, "If you cast us out, send us away into the herd of pigs."*

Mark 5:11–12 *Now a great herd of pigs was feeding there on the hillside, and they begged Him, saying, "Send us to the pigs; let us enter them."*

Luke 8:32 *Now a large herd of pigs was feeding there on the hillside, and they begged Him to let them enter these. So He gave them permission.*

Mark 5:11 and Luke 8:32 appears to be very similar in the English. However, these phrases are less alike in the Greek:

Mark 5:11 ην G2258 V-IXI-3S was δε G1161 CONJ now εκει G1563 ADV nearby προς G4314 PREP νιγη τω G3588 T-DSN the ορει G3735 N-DSN mountain αγελη G34 N-NSF herd χοιρων G5519 N-GPM of swine μεγαλη G3173 A-NSF large βοσκομενη G1006 V-PPP-NSF feeding

Luke 8:32 ην G2258 V-IXI-3S was δε G1161 CONJ now εκει G1563 ADV there αγελη G34 N-NSF herd χοιρων G5519 N-GPM swine ικανων G2425 A-GPM of considerable βοσκομενη G1006 V-PPP-NSF feeding εν G1722 PREP on τω G3588 T-DSN the ορει G3735 N-DSN mountain

The first four words do match up, but the first three are often found together in that order.

Comparing the Narratives of the Demon-possessed Man in Gadara

Matthew 8:28–9:1

Mark 5:1–21

Luke 8:26–40

The demons realize that they will not be given permission to enter into another person, so they ask to be allowed to enter into the pigs grazing on the hillside.

Even living within these pigs was preferable over the abyss.

Matthew 8:32 *And He said to them, "Go." So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters.*

Mark 5:13 *So He gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.*

Luke 8:33 *Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.*

When Jesus gives them that permission, they go into the pigs, but the pigs suddenly rush down the steep bank and into the sea, all downing there.

The Bible does not give us any sort of explanation as to why this happened, whether it was the demons in the pigs or the volition of the pigs themselves, which caused them all to rush into the sea.

The pig is considered unclean; but being controlled by a demon makes the doubly unclean.

In the exposition of Luke, I have likened this to a ten-year-old being given the keys to the family car and, because of his age, is unable to control it.

I think this is the only instance in the gospels of demons indwelling dumb animals.

Did Jesus know what the pigs were going to do? Let me suggest that He did not. Based upon the Old Testament, it is not clear what would happen if a demon entered into an animal.

Matthew 8:33 *The herdsmen fled, and going into the city they told everything, especially what had happened to the demon-possessed men.*

Mark 5:14 *The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened.*

Luke 8:34 *When the herdsmen saw what had happened, they fled and told it in the city and in the country.*

The herdsmen see their pigs rush into the sea, and they run back into the city to tell everyone there what happened.

Mark 5:15 *And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid.*

Luke 8:35 *Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid.*

Many people from the city returned with the herdsmen. When they saw the formerly possessed man in his right mind, wearing clothes and acting normally, it frightened them. Perhaps they are aware, to a limited degree, of the unseen powers which had been at work there.

It is possible Jesus' power (being able to cast these demons out) and the absolute calm of the scene that the people came upon made the people disconcerted. Recall that people avoided this area because of the demon-possessed man.

Comparing the Narratives of the Demon-possessed Man in Gadara

Matthew 8:28–9:1

Mark 5:1–21

Luke 8:26–40

There is nothing there which ought to frighten the people; but, nevertheless, they are frightened.

Matthew 8:34 *And behold, all the city came out to meet Jesus, and when they saw Him, they begged Him to leave their region.*

Mark 5:16–17 *And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Jesus to depart from their region.*

Luke 8:36–37b *And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked Him to depart from them, for they were seized with great fear.*

The herdsmen first went into the city and began to describe what they had seen. Then, when the people of the city had come upon Jesus and the man who had been demon-possessed—who was now normal—the herdsmen described more about what they saw (“The pigs were right over there, on that hill, and suddenly...”).

Mark 5:18 *As He was getting into the boat, the man who had been possessed with demons begged Him that he might be with Him.*

Luke 8:37c–38a *So He got into the boat and returned. The man from whom the demons had gone begged that he might be with Him,...*

The formerly demon-possessed man wants to go with Jesus, along with the other disciples. He wants to become a follower of Jesus.

Mark 5:19–20 *And He did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and how He has had mercy on you." And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.*

Luke 8:38b–39 *...but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.*

Both the Markain and the Lukian accounts speak of the Deity of Jesus Christ. Jesus said, “Declare how much God has done for you;” and the man proclaims to the city how much Jesus had done for him.

Jesus leaves the man behind as a witness to these events, so that people might yet believe in Jesus. The impression given is, virtually everyone in that city knew of this man.

Matthew 9:1 *And getting into a boat He crossed over and came to His own city.*

Mark 5:21 *And when Jesus had crossed again in the boat to the other side, a great crowd gathered about Him, and He was beside the sea.*

Luke 8:40 *Now when Jesus returned, the crowd welcomed Him, for they were all waiting for Him.*

This last verse begins the next narrative.

Whereas, I believe that Luke had access both to the manuscripts of Matthew and Mark, it is clear that he did not copy directly from them. There may have been times when Luke used both eyewitness accounts from people he spoke to, and the gospels of Matthew and Mark when necessary. When it comes to the narrative portion, it is surprising as to how different these accounts are.

What I have noticed in general is, the narrative portions covered by Matthew, Mark and Luke almost never match up word-for-word (at this point, I cannot think of a single instance where they do). In this particular narrative, I came across a single verse where four Greek words matched up exactly. However, the first three of these words are often placed together that way in other narratives.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Girl is Raised from the Dead and a Woman is Healed

The formal request is made for Jesus to come and heal Jairus's daughter

Matthew 9:18-26 Mark 5:21-43

There is little difference in the translations; and a lot of difference in the section headings.

What follows is an interesting narrative, as it has a story along with a subplot, which subplot directly affects the original narrative. These two narratives must be viewed as a whole, as they are interrelated. The original or overall story involves a twelve year old girl who is very sick, and her father comes to Jesus on her behalf. But while Jesus begins going in that direction, to the man's home, He is slowed for a short, but critical period of time by a woman who has an ailment which has hung on for twelve years.

And (he is) in the returning of the Jesus, welcomed Him the crowd, for were all expecting Him.

Luke
8:40

And it is, when Jesus returned, the crowd welcomed Him, for they were all expecting Him.

And it happened that, when Jesus returned, there was a crowd there gathered, which welcomed Him, as they had been expecting Him to return.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And (he is) in the returning of the Jesus, welcomed Him the crowd, for were all expecting Him.
Douay-Rheims 1899 (Amer.)	And it came to pass, that when Jesus was returned, the multitude received him: for they were all waiting for him.
James Murdock's Syriac NT	And when Jesus returned, a great multitude received him; for all were looking for him.
Original Aramaic NT	But when Yeshua returned, a great crowd received him, for they had all been looking for him.
Lamsa Peshitta (Syriac)	When Jesus returned, a large multitude welcomed him, for they were all expecting him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	When Jesus came back, the people were very glad to see him. They were all waiting for him.

Casual English Bible	Jesus heals a bleeding woman When Jesus got back to the other side of the lake, the crowd welcomed him. They had been waiting there all along.
Easy English	Jesus makes a young girl well When Jesus returned to the other side of the lake, the crowd was very happy to see him. They were all waiting for him to come back.
God's Word™	Jairus' Daughter and a Woman with Chronic Bleeding When Jesus came back, a crowd welcomed him. Everyone was expecting him.
Good News Bible (TEV)	Jairus' Daughter and the Woman Who Touched Jesus' Cloak When Jesus returned to the other side of the lake, the people welcomed him, because they had all been waiting for him.
The Message	His Touch On his return, Jesus was welcomed by a crowd. They were all there expecting him.
NIRV	Jesus Heals a Dead Girl and a Suffering Woman When Jesus returned, a crowd welcomed him. They were all expecting him.
New Life Version	Two Were Healed through Faith Many people were glad to see Jesus when He got back.

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

Contemporary English V.	Everyone had been waiting for Jesus, and when he came back, a crowd was there to welcome him.
The Living Bible	On the other side of the lake the crowds received him with open arms, for they had been waiting for him.
New Berkeley Version	.
New Living Translation	Jesus Heals in Response to Faith On the other side of the lake the crowds welcomed Jesus, because they had been waiting for him.
The Passion Translation	More Miracles of Healing When Jesus returned to Galilee, the crowds were overjoyed, for they had been waiting for him to arrive.
Unlocked Dynamic Bible	Then Jesus and the disciples went back across the lake to Capernaum. A crowd of people was waiting for him there, and they welcomed him.

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, a crowd was waiting for Jesus when he got back, because they were all expecting him.
Beck's American Translation	.
Breakthrough Version	In the <i>time</i> for Jesus to be returning, the crowd gladly accepted Him. You see, everyone was expecting Him.
Common English Bible	Jesus heals two women When Jesus returned, the crowd welcomed him, for they had been waiting for him.
International Standard V	<i>Jesus Heals a Woman and Resurrects a Girl</i> <i>(Matthew 9:18-26; Mark 5:21-43)</i> When Jesus came back, the crowd welcomed him, because everyone was expecting him.
Len Gane Paraphrase	So it happened that when Jesus had returned the people welcomed him, for they were all waiting for him.
New Advent (Knox) Bible	When Jesus returned, he found the multitude there to greet him; they had all been awaiting him.
NT for Everyone	Jairus's Daughter and the Woman with Chronic Bleeding

20th Century New Testament Jesus returned. A large crowd was waiting for him, and welcomed him back.
On his return, Jesus was welcomed by the people; for everyone was looking out for him.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .
Evangelical Heritage V. The Daughter of Jairus
When Jesus returned, the crowd welcomed him, because they were all waiting for him.

Ferrar-Fenton Bible But Jesus, on His return, was welcomed with delight by the crowd, for they were all waiting for Him.

God's Truth (Tyndale) And it fortuned when Jesus was come again that the people received him.
Lexham Bible **A Woman Healed and a Daughter Raised**
Now when Jesus returned, the crowd welcomed him, because they were all waiting for him.

NIV, ©2011 Jesus Raises a Dead Girl and Heals a Sick Woman
Now when Jesus returned, a crowd welcomed him, for they were all expecting him.

Weymouth New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When Jesus returned, the people welcomed him, for all had been waiting for him.
The Heritage Bible And it was, in Jesus' returning, the crowd welcomed him, because they were all watching for him.

New American Bible (2011) *Jairus's Daughter and the Woman with a Hemorrhage.* *
'When Jesus returned, the crowd welcomed him, for they were all waiting for him.
* [8:40–56] Two interwoven miracle stories, one a healing and the other a resuscitation, present Jesus as master over sickness and death. In the Lucan account, faith in Jesus is responsible for the cure (Lk 8:48) and for the raising to life (Lk 8:50).
r. [8:40–56] Mt 9:18–26; Mk 5:21–43.

New English Bible–1970 *Jairus' Daughter and the Woman who Touched Jesus' Garment (Capernaum) - [Lk.8.40-56 -] - Mt.9.18-26, Mk.5.21-43*
When Jesus returned, the people welcomed him, for they were all expecting him.

New Jerusalem Bible On his return Jesus was welcomed by the crowd, for they were all there waiting for him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
exeGesés companion Bible And so be it, as Yah Shua returns,
the multitude receives him:
for they all await him.

Hebraic Roots Bible And it happened as Yahshua returned, the crowd gladly received Him, for they were all waiting for Him.

Tree of Life Version Interrupted on the Way to a Miracle
As *Yeshua* returned, the crowd welcomed Him, for they were all expecting Him.

Weird English, ©ldē English, Anachronistic English Translations:

Accurate New Testament ...in but the+ to return the jesus welcomes him The Crowd [They] were for All Expecting him...

Awful Scroll Bible	Furthermore itself happened, from-within Deliverance-of-Jah is to be turned-back-by, they of the adjoining area took-up-of him for themselves, for they were all watching-with-regards-for him.
Concordant Literal Version Orthodox Jewish Bible	. Now Moshiach returns, and the multitude gave him kabbalat panim, for they had all been expecting him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Miracles of Healing Now as Jesus was returning [to Galilee], the people welcomed Him, for they had all been expecting Him.
An Understandable Version	Then as Jesus returned [<i>i.e., to the northwest shore of the lake, probably to the vicinity of Capernaum</i>], a crowd was waiting for Him and welcomed Him.
The Expanded Bible	Jesus Gives Life to a Dead Girl and Heals a Sick Woman When Jesus got back to the other side of the lake [¹ returned], a crowd welcomed him, because everyone was waiting for [expecting] him.
Jonathan Mitchell NT	Now it happened in the midst of the occurrence for Jesus to progress in returning, the crowd welcomed and favorably received Him – for you see, they were all expecting Him.
P. Kretzmann Commentary	Verses 40-42 The Woman with an Issue and the Daughter of Jairus. The plea of Jairus: And it came to pass that, when Jesus was returned, the people gladly received Him; for they were all waiting for Him. The return of Jesus to Galilee was apparently hailed with delight by the majority of the people, though the scribes and Pharisees were again a thorn in the flesh, Matt. 9:18. Whether they had expected the Lord to come back this soon or not, they were eager to see Him. Their minds were turned toward Him, mainly on account of the recent healings, for but few of them realized His real office. Their carnal hopes concerning a Messiah with an earthly kingdom were still dominant in their hearts.
Syndein/Thieme Translation for Translators	. Jesus caused a young girl to become alive again, and healed a woman who had been bleeding for years. <i>Luke 8:40-56</i> When Jesus and the disciples returned to Capernaum, a crowd of people who had been waiting for him welcomed him.
The Voice	.

Bible Translations with a Lot of Footnotes:

NET Bible®	<i>Restoration and Healing</i> Now when Jesus returned, ¹⁴⁴ the crowd welcomed him, because they were all waiting for him. ^{144th} This is a temporal infinitival clause in contrast to Mark's genitive absolute (Mark 5:21). ^{sn} Here the author notes that Jesus returned to the western shore of the Sea of Galilee after his brief excursion into Gentile territory (8:26-39; cf. also Mark 5:21).
The Spoken English NT	Jesus Brings a Dead Girl to Life and Heals a Woman (Mt. 9:18-26; Mk 5:21-43) On Jesus' return, the crowd welcomed him back, because they'd all been waiting for him.
Wilbur Pickering's New T.	A desperate father Now it happened, when Jesus returned, that the crowd welcomed Him, because they were all waiting for Him. ²¹ (21) If you go around doing what Jesus did, you become public property.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then it happened, when Jesus returned, the crowd received [or, welcomed] Him, for they were all looking for Him.
Disciples' Literal New T.	Jairus, a Synagogue Official, Comes To Jesus About His Dying Daughter And during Jesus' returning, the crowd welcomed Him, for they were all expecting Him.
Literal New Testament	IT CAME TO PASS AND ON RETURNING JESUS, GLADLY RECEIVED HIM THE CROWD, FOR THEY WERE ALL LOOKING FOR HIM.
Modern English Version	Jairus' Daughter and the Woman Who Touched Jesus' Garment When Jesus returned, the crowd gladly received Him, for they were all waiting for Him.
Modern Literal Version	Now it happened while* Jesus was returning, the crowd accepted him; for* they were all expecting him.
New American Standard B.	Miracles of Healing And as Jesus returned, the people [Lit crowd] welcomed Him, for they had all been waiting for Him.
New King James Version	A Girl Restored to Life and a Woman Healed So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him..
Restored Holy Bible 6.0	[Healing of the bleeding woman and daughter of Jairus]. And it came to pass, that, when Jesus returned, the multitude gladly received Him: for they were all waiting for Him.
Revised Young's Lit. Trans. Young's Updated LT	. And it came to pass, in the turning back of Jesus, the multitude received Him, for they were all looking for Him,...

The gist of this passage: When Jesus returned to the other side of the lake, there was a large multitude there waiting for Him.

Luke 8:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Not found in the Westcott-Hort text is...			
gínomai (γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 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>			
In this alternate text, en and dé are reversed (as dé is a postpositive particle).			
This is why some translations begin with <i>and it happened (came to pass)</i> , and some do not have that.			
en (ἐν) [pronounced en]	in, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 8:40a			
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
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
hupostrophô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	present active infinitive	Strong's #5290
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: And it is, when Jesus returned,...

Jesus had been teaching in Galilee (which is the region west and north of the Sea of Galilee), and the people appeared to listen to Him, but it was the disciples who asked Him to explain His parables (Luke 8:9). Although Jesus had been teaching to a large crowd of people (Luke 8:4), it is not clear just how many of them were there out of positive volition for what Jesus was teaching. Jesus taught His inner circle of disciples what the parables meant; but He did not explain this during His *sermon* (Luke 8:4–15). This is fascinating, as we would generally perceive teaching to be the understood communication of important information, but Jesus did not always teach people with the intended purpose that they understand Him (Luke 8:10). Quite frankly, some (many?) in Jesus' audience were not interested in accurate teaching.

You may recall that Jesus taught a multitude of people in this chapter, but did not really explain what He had been teaching until He was alone with His inner circle (Luke 8:9–15). When hearing a parable, no one stood up and said, "Teacher, what do You mean by that?" Only did His disciples inquire further.

So, Jesus has done some teaching to a large impromptu public gathering, then He went away with His disciples and explained to them what He had been teaching (since He was teaching via parables). Then they went across the Sea of Galilee for a quick stop in Gadara; and now—taking us to this point in time in the narrative—Jesus and His disciples have returned to the people to whom Jesus was teaching in the first place.

Interestingly enough, Jesus, on this trip to Gadara, essentially saved one man there, and the rest of the townsfolk asked Jesus to leave. However, now that Jesus has returned to the northern section of the Galilee shores, many people are waiting for Him.

Luke 8:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodechomai (ἀποδέχομαι) [pronounced ap-od- EHKH-om-ahēe]	<i>to take fully, to welcome (persons), to approve (things); to accept (from), to receive (gladly); to accept what is offered from without</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #588
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	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 singular noun; nominative case	Strong's #3793

Translation: ...the crowd welcomed Him,...

The people waiting for Him back in the Galilee region appear to be on positive signals. There are indications that, when Jesus first spoke to the crowd that there was information which He could have revealed to them, but He chose not to (which I would think indicates negative volition on the part of the crowd).

This is very possibly a subset of the original crowd who are welcoming the Lord back. That is, earlier in this chapter, there may have been many curiosity seekers and even those who opposed him within the crowd; but this phrase suggests that those waiting for Jesus have some real interest in what He is teaching.

Luke 8:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956

Luke 8:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosdokaō (προσδοκάω) [pronounced <i>pros-dok-AH-oh</i>]	<i>expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for</i>	masculine plural, present active participle; nominative	Strong's #4328
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: ...for they were all expecting Him.

This is interesting, and I do not know if I fully appreciate what is being said here. Jesus taught, then He went off with His disciples, and then suddenly, took off (for parts unknown, insofar as the crowd was concerned). However, it appears that many of them waiting for Him at the shore where they last saw Him (when Jesus sailed away with the disciples). This phrase suggests positive volition toward the Lord's teaching, even though some of His teaching likely confused the people there.

Did the people simply stay there talking about Jesus? Did they leave lookouts to see if His ship was to be seen returning? We do not know, but there is a crowd there waiting for Jesus when He is ready to dock.

Man is often very perplexed by what is meaningful in life. What these men are seeing here—being able to see and interact with the Lord—might be considered the greatest experience and the greatest event in human history (up to this point in time). The fact that they are still here, in some capacity or another, makes it likely that they appreciated the circumstances in which they found themselves. They understood that the Lord's teaching was unique to those times.

Luke 8:40 **And it is, when Jesus returned, the crowd welcomed Him, for they were all expecting Him.** (Kukis mostly literal translation)

This narrative, begun here, is interrupted, beginning in v. 42c. It resumes in v. 49 (or v. 50). Although that may seem confusing to read, it will make sense when we get further into the passage itself.

We begin this narrative where Jesus returns to the shore (to the place where He left) and a man, Jairus, approaches the Lord, asking for healing for his only daughter. Whereas Jesus appears to take note of this and begins to move in the direction of Jairus's daughter, something happens along the way, which slows the Lord down. Jesus is going to perform two miracles in this section (vv. 40–56), but these are not disjoint events. Jesus begins in the direction of Jairus, to help his daughter; but then is interrupted by a woman who, in the big crowd, reaches out and touches the Lord's outer garment).

Luke 8:40 **And it happened that, when Jesus returned, there was a crowd there gathered, which welcomed Him, as they had been expecting Him to return.** (Kukis paraphrase)

This is a rare instance where I split up a verse, recording half of it here and half with the next passage. V. 42c can be translated variously, to be a part of v. 42 or to separate from it. In translations where 42c was clearly set up as a continuation of v. 42a-b, I included it, so show the flow of the text. It is the less literal translations which sometimes translate it in that way.

V. 41 introduces us to Jairus.

And behold came a man whose name [is] Jairus and he a ruler of the synagogue he came to be. And falling down at the feet of Jesus, he kept entreating Him to come into the house of his, for a daughter only-begotten was with him about years twelve and she was dying.

Luke
8:41–42b

And look, a man came [to Jesus] whose name [was] Jairus and he [even] he was ruler of the synagogue. Falling down at the feet of Jesus, he entreated Him to come in his house, for he had an only-begotten daughter, about twelve years [old] and she was dying.

At the Lord's return, a man named Jairus, who was a leader in the local synagogue, came up to Him. Falling before Jesus, he asked Him to come to his house, for he has a 12-year-old daughter who is dying.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And behold came a man whose name [is] Jairus and he a ruler of the synagogue he came to be. And falling down at the feet of Jesus, he kept entreating Him to come into the house of his, for a daughter only-begotten was with him about years twelve and she was dying.
Douay-Rheims 1899 (Amer.)	.
James Murdock's Syriac NT	And a man, whose name was Jairus, a chief of the synagogue, fell down at the feet of Jesus, and besought him to enter his house; for he had an only daughter, about twelve years old, and she was near dying.
Original Aramaic NT	And one man whose name was Yorash, head of the synagogue, fell before the feet of Yeshua and he begged him to enter his house. For he had an only daughter, about twelve years old, and she was about to die*, and when Yeshua went with him a great crowd was pressing him. All of v. 42 is included for context.
Lamsa Peshitta (Syriac)	And a man named Jairus, a leader of the synagogue, fell at the feet of Jesus, and besought him to enter into his house. For he had an only daughter, about twelve years old, and she was near death. And as Jesus went with him, a large crowd pressed against him. All of v. 42 is included for context.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then there came a man named Jairus, who was a ruler in the Synagogue: and he went down at the feet of Jesus, desiring him to come to his house; For he had an only daughter, about twelve years old, and she was near to death. But while he was on his way, the people were pushing to be near him. All of v. 42 is included for context.
Bible in Worldwide English	A man named Jairus came to him. He was a ruler in the meeting house. He bowed down in front of Jesus and begged him to come to his house. He had only one daughter She was about twelve years old. And she was dying.
Casual English Bible	Just as Jesus got there, a man named Jarius, the worship leader at the village synagogue, dropped to the ground at the feet of Jesus. Jarius begged Jesus to come with him to his house. His only child, ⁸ a 12-year-old girl, was dying. ⁸ 8:42 The child is described more literally as the "only begotten daughter." "Only begotten" usually refers to an only child. But in this case it could refer to the girl as his only daughter.
Easy English	Then a man called Jairus came to see him. He was a leader at the Jewish meeting place. He went down on his knees at the feet of Jesus and said, 'Please come to

my house. I have one daughter. She is 12 years old and she is very ill. She will die very soon.'

So Jesus went along. A portion of v. 42c is included for context.

Easy-to-Read Version–2001	A man named Jairus came to Jesus. Jairus was a leader of the synagogue. Jairus had only one daughter. She was twelve years old, and she was dying. So Jairus bowed down at the feet of Jesus and begged him to come to his house. While Jesus was going {to Jairus' house}, the people came all around him.
<i>God's Word™</i>	A man named Jairus, a synagogue leader, arrived and quickly bowed down in front of Jesus. He begged Jesus to come to his home. His only daughter, who was about twelve years old, was dying. As Jesus went, the people were crowding around him. All of v. 42 is included for context.
Good News Bible (TEV)	Then a man named Jairus arrived; he was an official in the local synagogue. He threw himself down at Jesus' feet and begged him to go to his home, because his only daughter, who was twelve years old, was dying.
<i>The Message</i>	A man came up, Jairus by name. He was president of the meeting place. He fell at Jesus' feet and begged him to come to his home because his twelve-year-old daughter, his only child, was dying. Jesus went with him, making his way through the pushing, jostling crowd. All of v. 42 is included for context.
NIRV	Then a man named Jairus came. He was a synagogue leader. He fell at Jesus' feet and begged Jesus to come to his house. His only daughter was dying. She was about 12 years old. As Jesus was on his way, the crowds almost crushed him. All of v. 42 is included for context.
New Life Version	A man named Jairus was a leader of the Jewish place of worship. As he came to Jesus, he got down at His feet. He asked Jesus if He would come to his house. He had only one daughter and she was dying. This girl was about twelve years old. As Jesus went, the people pushed Him from every side. All of v. 42 is included for context.

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

Contemporary English V.	Just then the man in charge of the Jewish meeting place came and knelt down in front of Jesus. His name was Jairus, and he begged Jesus to come to his home because his twelve-year-old child was dying. She was his only daughter.
The Living Bible	And now a man named Jairus, a leader of a Jewish synagogue, came and fell down at Jesus' feet and begged him to come home with him, for his only child was dying, a little girl twelve years old. Jesus went with him, pushing through the crowds. All of v. 42 is included for context.
New Berkeley Version New Living Translation	.
The Passion Translation	Then a man named Jairus, a leader of the local synagogue, came and fell at Jesus' feet, pleading with him to come home with him. His only daughter, [Or <i>His only child, a daughter.</i>] who was about twelve years old, was dying.
The Passion Translation	Just then, a man named Jairus, the leader of the local Jewish congregation, fell before Jesus' feet. He desperately begged him to come and heal his twelve-year-old daughter, his only child, because she was at the point of death.
Unlocked Dynamic Bible	Just then a man named Jairus, who was one of the leaders of the synagogue there, came near to Jesus and he lay face down before him. He pleaded with Jesus to come to his house because his only daughter, who was about twelve years old, was dying and he wanted Jesus to heal her.
William's New Testament	Just then a man named Jairus came up, who had long been leader of the synagogue. He fell down at Jesus' feet and persisted in begging Him to come to his house, because his only daughter, about twelve years old, was dying. While He was going, the crowds of people continued to press upon Him. All of v. 42 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	And {Look!} a man named JaiRus (who was a presiding officer of the [local] synagogue) came to him and fell at Jesus' feet, begging him to come to his home, because his only daughter (who was about twelve years old) was dying.
Beck's American Translation Breakthrough Version	And look, a man came who <i>had the</i> name Jairus, and this <i>man</i> was a head of the synagogue. And after he got down alongside Jesus' feet, he was encouraging Him to come into his house because <i>the</i> only biological daughter to him was about twelve years old and she was dying.
Len Gane Paraphrase	Behold, there came a man named Jairus, and he was rule of the synagogue. He fell at Jesus' feet and plead with him that he would come into his house. For he had only one daughter about twelve years old, and she lay there dying.
New Advent (Knox) Bible	And now a man named Jairus, who was a ruler of the synagogue, came and fell at Jesus' feet, imploring him to come to his house, for he had an only daughter about twelve years old, who was dying.
NT for Everyone	A man named Jairus, a ruler of the synagogue, came and fell down in front of his feet. He pleaded with him to come to his house, because he had an only daughter, twelve years old, who was dying. So they set off, and the crowd pressed close in around him. All of v. 42 is included for context.
20 th Century New Testament	And a man named Jaeirus, who was a President of the Synagogue, came to Jesus, and threw himself at Jesus' feet, with entreaties that he would come to his house, Because his only daughter, who was about twelve years old, was dying.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THERE CAME A MAN NAMED JAIRUS, AND HE WAS AN OFFICIAL OF THE SYNAGOGUE; AND HE FELL AT JESUS' FEET, AND BEGAN TO IMPLORE HIM TO COME TO HIS HOUSE; FOR HE HAD AN ONLY DAUGHTER, ABOUT TWELVE YEARS OLD, AND SHE WAS DYING.
Conservapedia Translation	Then a man called Jairus, the ruler of the synagogue, came and knelt before Jesus, and asked Him to come to his house because his only daughter, about twelve years old, was dying.
Ferrar-Fenton Bible	The Daughter of Jairus. A man named Jairus, a chief of the synagogue, then came to Him; and falling down at the feet of Jesus, he urged Him to go to his house, because he had an only child, a daughter twelve years old, and she was dying.
Free Bible Version	One was a man called Jairus, a synagogue leader, who came and fell at Jesus' feet. He pleaded with Jesus to come to his home because his only daughter was dying. She was about twelve years old.
God's Truth (Tyndale)	And behold there came a man named Jairus (and he was a ruler of the synagogue) and he fell down at Jesus feet, and besought him that he would come into his house, for he had but a daughter only, upon a twelve years of age, and she lay a dying.
Holman Christian Standard	Just then, a man named Jairus came. He was a leader of the synagogue. He fell down at Jesus' feet and pleaded with Him to come to his house, because he had an only daughter about 12 years old, and she was at death's door [Lit <i>she was dying</i>].
Montgomery NT	And as Jesus returned the crowd welcomed him; for they were all waiting for him. Just then there came a man named Jarius, and he was ruler in the synagogue. He fell down at Jesus' feet and begged him to come into his house; for he had only one daughter, about twelve years of age, and she lay dying. But as he went the crowds continued to press in on him. V. 40 is included for context.

Riverside New Testament	There came a man by the name of Jairus — he was a synagogue director. Falling at the feet of Jesus, he begged him to come to his house because he had an only daughter, about twelve years old, and she was dying.
Urim-Thummim Version	And look, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and requested him that he would come into his house. For he had only one daughter about 12 years of age, and she lay dying. But as he went the people pressed around him. All of v. 42 is included for context.
Weymouth New Testament	Just then there came a man named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house; for he had an only daughter, about twelve years old, and she was dying.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
New American Bible (2011)	And a man named Jairus, an official of the synagogue, came forward. He fell at the feet of Jesus and begged him to come to his house, because he had an only daughter,* about twelve years old, and she was dying. * [8:42] An only daughter: cf. the son of the widow of Nain whom Luke describes as an “only” son (Lk 7:12; see also Lk 9:38).
New English Bible—1970	Then a man appeared—Jairus was his name and he was president of the synagogue. Throwing himself down at Jesus's feet he begged him to come to his house, because he had an only daughter, about twelve years old, who was dying.
New Jerusalem Bible	And suddenly there came a man named Jairus, who was president of the synagogue. He fell at Jesus' feet and pleaded with him to come to his house, because he had an only daughter about twelve years old, who was dying.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then there came a man named Ya'ir who was president of the synagogue. Falling at Yeshua's feet, he pleaded with him to come to his house; for he had an only daughter, about twelve years old; and she was dying.
exeGesés companion Bible	And behold, a man named Yair comes; and he is an arch of the synagogue: and he falls down at the feet of Yah Shua and beseeches him to enter his house: for he has one only daughter about twelve years and she is dying:...
Israeli Authorized Version	And, behold, there came a man named Yair, and he was a ruler of the Synagogue: and he fell down at Y'shuw`as' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying.
<i>The Scriptures</i> 1998	And see, there came a man whose name was Ya'ir, and he was a ruler of the congregation. And falling down at the feet of עשויה he was calling upon Him to come to his house, because he had an only daughter about twelve years of age, and she was dying.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...and look! comes Man [to] whom Name {is} Jairus and This Ruler [of] the assembly became and Falling against the feet [of] the jesus [He] called (near) him to enter to the house [of] him for Daughter Only was [One] [to] him as [of] years twelve and She died...
Awful Scroll Bible	Even be yourself looked, there came a man himself, whose name is Enlightened and he remains to begin by being a ruler of the drawing-together. Then being fallen

at Deliverance-of-Jah feet, he repeatedly calls- him -by to be came-toward into his house, certainly-of-whom there was an only-came-to-be daughter, as to two and ten years old, and this-same one continues to die-away.

Concordant Literal Version
Orthodox Jewish Bible

.
And hinei there came an ish named Ya'ir and this one was one of the Roshei Beit HaKnesset, and he fell at the feet of Rebbe Melech HaMoshiach, pleading with him to come to his bais;
For he had a bat yachidah (only daughter) about twelve years in age, and she was dying.

Expanded/Embellished Bibles:

The Amplified Bible

Now a man named Jairus, a synagogue official, came [to Him]; and he fell at Jesus' feet and began begging Him to come to his house; for he had an only daughter, about twelve years old, and she was dying.

An Understandable Version

And just then an official of the [*Jewish*] synagogue named Jairus came to Him and fell at His feet [*i.e., worshiping. See Matt. 9:18*] and begged Him to go to his house, for the official's only daughter, who was about twelve years old, was dying.

The Expanded Bible

[^L And look/T behold] A man named Jairus, a leader of the synagogue, came to Jesus and ·fell [bowed; knelt] at his feet, ·begging [urging; pleading with] him to come to his house. [^L ...because] Jairus' only daughter, about twelve years old, was dying.

Jonathan Mitchell NT

Then – look, and consider! – an adult man whose name [was] Jairus – and this man existed being a leader (or: ruler; presiding official) of the synagogue – came, and upon falling beside the feet of Jesus, began calling Him to his side for help, continuing to entreat Him to [come and] enter into his house, because there was with and for him an only-daughter – about twelve years old – and she, herself, was progressively dying off.

P. Kretzmann Commentary

And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought Him that He would come into his house;

But now a man by the name of Jairus, an elder of the local synagogue, came to Him, greatly excited. Falling down at the feet of Jesus, he begged Him most earnestly to come into his house, for his daughter, an only child of about twelve years, was dying, yea, as Matthew relates, she may even now be dead.

for he had one only daughter, about twelve years of age, and she lay a dying.

Lexham Bible

And behold, a man who was named [Literally “to whom the name”] Jairus came, and this man was a ruler of the synagogue. And he fell down at the feet of Jesus (+) and [Here “and” is supplied because the previous participle (“fell down”) has been translated as a finite verb] began imploring [The imperfect tense has been translated as ingressive here (“began imploring”)] him to come to his house, because he had [Literally “there was to him”] an only daughter, about twelve years (+) old, and she was dying.

Syndein/Thieme

And, behold {an attention getter - Listen UP!} there came a man {aner} named Jairus, who was a ruler of the synagogue. And, falling at Jesus' feet, he kept on urging Him to come to his house, because he had an only daughter, about twelve years old, and she was dying.

Translation for Translators

Just then a man named Jairus, who was one of the leaders ◀of the synagogue/of the Jewish meeting place▶ *there*, came near and prostrated himself at Jesus' feet. He pleaded with Jesus, “Please come to my house *and heal my daughter*, my only daughter, who is about twelve years old, because she is dying!”

The Voice

When Jesus and His disciples crossed the lake, another crowd was waiting to welcome Him. A man made his way through the crowd. His name was Jairus, and he was a synagogue official. *Like the man on the other side of the lake*, this

dignified man also fell at Jesus' feet, begging Jesus to visit his home where his only daughter, a girl of 12, lay dying. V. 40 is included for context.

Bible Translations with a Lot of Footnotes:

Disciples' Literal New T. And behold— a man came, for whom the name was Jairus. And this one was an official [Or, leader] of the synagogue. And having fallen at [Or, near.] the feet of Jesus, he was begging Him to enter into his house, because there was an only-born daughter to him, about twelve years old, and **she** was dying.

NET Bible® Then¹⁴⁵ a man named Jairus, who was a ruler¹⁴⁶ of the synagogue,¹⁴⁷ came up. Falling¹⁴⁸ at Jesus' feet, he pleaded¹⁴⁹ with him to come to his house, because he had an only daughter, about twelve years old, and she was dying.¹⁵⁰

^{145tn} Grk "And behold." Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. The Greek word ἰδοῦ (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).

^{146tn} Jairus is described as ἄρχων τῆς συναγωγῆς (arcwn th" sunagwghs), the main elder at the synagogue who was in charge of organizing the services.

^{147sn} See the note on synagogues in 4:15.

^{51sn} The next incident in Luke 4:16-30 is probably to be seen as an example of this ministry of teaching in their synagogues in Galilee. Synagogues were places for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3-4; m. Berakhot 2).

^{148tn} Grk "and falling." 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 in the translation at this point.

^{149tn} This verb is an imperfect tense, commonly used by Luke for vividness.

^{150tn} This imperfect verb could be understood ingressively: "she was beginning to die" or "was approaching death."

The Spoken English NT Then^y a man came, whose name was Jairus.^z He was the current leader of their synagogue. He threw himself down at Jesus' feet and started begging him to come to his house. Because his daughter, his only child, was about twelve years old, and she was dying.

^y Lit. "behold."

^z Prn. jay-eye-rus.

Wilbur Pickering's New T. And then, there came a man named Jairus, and he was a ruler of the synagogue; he fell down at Jesus' feet and started begging Him to come to his house, because he had an only daughter, about twelve years old, and she was dying.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And look! A man came whose name [was] Jairus, and he was an official of the synagogue. And having fallen at the feet of Jesus, he began imploring Him to come to his house, because an only-begotten daughter was to him [fig., he had an only-begotten daughter] about twelve years [old], and she was dying.

Context Group Version And look, there came a man named Jairus, and he was a ruler of the community center: and he fell down at Jesus' feet, and implored him to come into his house; for he had an only daughter, about twelve years of age, and she was dying.

Modern Literal Version {Mk 5:22-43 & Mt 9:18-26 & Lk 8:41-56 Capernaum.} And behold, a man whose name was Jairus came, and he possessed the office of ruler of the synagogue, and he fell beside Jesus' feet and was pleading with him to

come into his house; because there was to him an only begotten daughter, approximately twelve years old, and she was dying.

New American Standard B. And there came a man named Jairus, and he was an official [Lit ruler] of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house; for he had an only [Or only begotten] daughter, about twelve years old, and she was dying.

New European Version **Jesus raises a dead girl**

And there came a man named Jairus, a ruler of the synagogue; and he fell down at Jesus' feet and begged him to come into his house. For he had an only daughter, about twelve years of age; and she was dying.

Young's Updated LT

...and lo, there came a man, whose name is Jairus, and he was a chief of the synagogue, and having fallen at the feet of Jesus, was calling on him to come to his house; because he had an only daughter about twelve years old, and she was dying.

The gist of this passage: Jairus, a chief in the synagogue, came to Jesus to speak to Him about His dying daughter.

41-42b

Luke 8:41a			
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
ἰδοῦ (ἰδοῦ) [pronounced ih-DOO]	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 (a special case of #1492)
έρchomai (έρχομαι) [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, aorist active indicative	Strong's #2064
ανήρ (ανήρ) [pronounced ah-NAIR]	man, male; adult male; husband, betrothed; [a group of] men and women [generic use]	masculine singular noun; nominative case	Strong's #435
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
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	name, title, character, reputation; person	neuter singular noun; nominative case	Strong's #3686
laeiros (λαίριος) [pronounced ee-AH-ih-ross]	whom God enlightens; transliterated, Jairus, Jairos	proper noun/ masculine singular	Strong's #2383

Luke 8:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
BDB: <i>[He is] a ruler of a synagogue, probably near the western shore of the Sea of Galilee.</i> ⁴²			

Translation: And look, a man came [to Jesus] whose name [was] Jairus...

Jesus is back onshore in the Galilee region and there is a man named Jairus who comes to Him. Jairus was likely among the people who were waiting for the Lord to return.

Luke 8:41b

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, along with</i>	conjunction	Strong's #2532
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
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced <i>AHR-khohn</i>]	<i>ruler, commander, chief, leader</i>	masculine singular noun; nominative case	Strong's #758
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
sunagôgê (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, genitive/ablative case	Strong's #4864
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>to begin under (quietly), to be; to come into existence (be present or at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 rd person singular, imperfect active indicative	Strong's #5225

Translation: ...and he [even] he was ruler of the synagogue.

Jairus is a leader in the synagogue. Therefore, not all of those associated with the religious worship in Judah and Galilee were necessarily against Jesus. Also, this appears to be early days⁴³ in the Lord's ministry (recall that the beginning of the Lord's public ministry was Luke 4 and we are now in Luke 8). At this point in time, not everyone in the Jewish religion had a negative opinion about Jesus. Some believed Him to be the Messiah; some were unsure, but were willing to gather more information before coming to a conclusion about Jesus.

⁴² *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #2383.

⁴³ However, in Luke 9, Jesus appears to set His direction towards Jerusalem for the final Passover there.

Jesus, at this time, traveled from synagogue to synagogue and He both read and taught the Word of God (the Old Testament). He would have also healed and cast out demons. We do not know about Jairus. Had he had seen the Lord teach or had he simply heard about what He had done. Whatever the circumstance, Jairus was a man without a negative predisposition towards Jesus. He had a serious problem and he believed that Jesus could help him.

Also, even if Jairus had some misgivings about Jesus (there is nothing implied here that he did), the health of his daughter was of far greater importance to him. One thing that appears to be clear about this era is, no one really questioned what Jesus was able to do. People came to Him and were cured. Some people doubted that He was the Messiah (something which Jesus almost never asserted) yet others came to that conclusion on their own. But, no matter what people thought of Him in that regard, it seems to be accepted that He was able to heal.

Luke 8:41c			
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, along with</i>	conjunction	Strong's #2532
πίπτω (πίπτω) [pronounced <i>PIHP-toh</i>]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	masculine singular, aorist active participle; nominative case	Strong's #4098
παρά (παρά) [pronounced <i>paw-RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
τούς (τούς) [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
πούς (πούς) [pronounced <i>poose</i>]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: *Falling down at the feet of Jesus,...*

Jairus fell down before feet of Jesus, indicating that he was under the Lord's authority. This is a good first step for someone associated with a synagogue.

It is interesting that this man, Jarius; and the demon-possessed man both fell at the feet of Jesus on their initial meeting with the Lord (one of the translations takes note of this as well). Although there are many instances in the Bible of men falling on their knees before Jesus, there is never an instance where Jesus says something like, "You don't have to do that. I am a servant just like you." Angels have been known to say these things; but Jesus never says anything like this.

Luke 8:41d			
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 singular, 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
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	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
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: ...he entreated Him to come in his house,...

Jairus asked the Lord to come to his house. His daughter was too ill to be brought to Jesus. And, unlike the Roman soldier who understood levels of authority,⁴⁴ Jairus believed that Jesus needed to be there in order to help his daughter.

Luke 8:41 **And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored Him to come to his house,...** (ESV; capitalized)

Jairus had been in charge of a synagogue, meaning that he would have been on-site often, hearing the Word of God read. Throughout the Lord's ministry, there are some who heard God's Word read and opposed Jesus and others who supported Jesus. Jairus appeared to have a great deal of trust in Jesus.

When Jesus returned, Jairus fell at His feet, asking Jesus to come to his house.

⁴⁴ That is, the Roman centurion who said, "I am not worthy for you to come under my roof; but I know that You can simply say the word and my servant will be healed."

Luke 8:42a			
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
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun, nominative case	Strong's #2364
monogenês (μονογενής) [pronounced mon-og-en-ACE]	<i>only born, sole (only) (begotten, child)</i>	masculine singular adjective; nominative case	Strong's #3439
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 plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
autô (αὐτῷ) [pronounced ow-TOH]1	<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
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
When used with numerals, hôs means <i>about, approximately, nearly</i> .			
etos (ἔτος) [pronounced EHT-oss]	<i>year, years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
dôdeka (δώδεκα) [pronounced DOH-dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427

Translation: ...for he had an only-begotten daughter, about twelve years [old]...

This man has an only daughter, and she is about 12 years old. This daughter is the reason that Jairus has approached Jesus personally.

Luke 8:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same; this</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846

Luke 8:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish.</i> Used of temporal death, eternal death and the death of plants and animals.	3 rd person singular, imperfect active indicative	Strong's #599

Translation: ...and she was dying.

This man's daughter is dying. A sad fact of life is, there are children who die at a very early age. This sickly daughter is the reason that this synagogue leader has come to Jesus.

As an aside, there are times in our own lives where tragedy strikes, and often that tragedy is designed to refocus our attention on God.

Luke 8:41–42b *And look, a man came [to Jesus] whose name [was] Jairus and he [even] he was ruler of the synagogue. Falling down at the feet of Jesus, he entreated Him to come in his house, for he had an only-begotten daughter, about twelve years [old] and she was dying.* (Kukis mostly literal translation)

This narrative is about to be interrupted by another narrative. So, we will continue with this narrative in v. 49. Between these verses will be something else which happens during the time that Jairus comes to Jesus and Jesus goes to his home. This very little bit of time lost will appear to be a crucial factor in this narrative. These events appear to ask the question, *how does Jesus prioritize?*

Luke 8:41–42b *At the Lord's return, a man named Jairus, who was a leader in the local synagogue, came up to Him. Falling before Jesus, he asked Him to come to his house, for he has a 12-year-old daughter who is dying.* (Kukis paraphrase)

As the people crowd Jesus, a woman touching the hem of His garment is healed

Jairus, the leader of a nearby synagogue, comes and implores Jesus to accompany him to his home in order to heal his daughter. But, just as Jesus takes a few steps in that direction, this mission is interrupted.

It may be worth mentioning that Jesus allows Himself to be slowed and then stopped. After all, the woman could have touched His garment, been healed; and Jesus simply continues walking with Jairus—without stopping, without asking *who just touched me?*

But in the departing Him, the crowd choked Him. And a woman is in a discharge of blood from years twelve, who [to physicians having spent all the life] was not able from none to heal [her]. She was coming from behind [Him], [she] touched the fringe of the garment of His and immediately stopped the discharge of blood of hers.

Luke
8:42c–44

But when He was departing, the throng [of people] [began] to crowd Him. [There was] a woman [there] having a discharge of blood for 12 years, who [having spent all (her) substance on physicians] was unable by none to heal [her]. She came in behind Him, touching the hem of His garment and immediately her discharge of blood stopped.

When Jesus was departing, the throng of people began to crowd Him in. A woman who has had a menstrual discharge for 12 years, was not able for these 12 years to be cured, despite her consulting many physicians. She came in behind Him, touching the hem of His garment, and immediately this discharge of blood stopped.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But in the departing Him, the crowd choked Him. And a woman is in a discharge of blood from years twelve, who [to physicians having spent all the life] was not able from none to heal [her]. She was coming from behind [Him], [she] touched the fringe of the garment of His and immediately stopped the discharge of blood of hers.
- Douay-Rheims 1899 (Amer.) And it happened as he went, that he was thronged by the multitudes. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any. She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped.
- James Murdock's Syriac NT And as Jesus went with him, a great multitude pressed upon him. And a certain woman, whose blood had flowed twelve years, and who had expended all her property among physicians, and could not be cured by any one, came up behind him, and touched the border of his garment; and immediately the flow of her blood stopped.
- Original Aramaic NT ...and when Yeshua went with him a great crowd was pressing him. Now there was certain woman whose blood had flowed twelve years, who spent all her property among physicians, and she could not be healed by anyone. She approached him from behind, and she touched the fringe of his garment and immediately the flow of her blood stopped.
- Lamsa Peshitta (Syriac) Now a woman who had the hemorrhage for twelve years, and had spent all her wealth for doctors, could not be healed by anybody. She came near him from behind, and touched the edge of his cloak; and immediately her hemorrhage stopped. V. 42 is not included here.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And a woman, who had had a flow of blood for twelve years, and had given all her money to medical men, and not one of them was able to make her well, Came after him and put her hand on the edge of his robe, and straight away the flowing of her blood was stopped. V. 42 is not included here.
- Bible in Worldwide English Many people went with Jesus and pushed against him. A woman among them had a sickness for twelve years. She was bleeding all the time. She had given all her money to the doctors, but no one had been able to heal her. She came behind Jesus and touched his clothes. The bleeding stopped right away.
- Casual English Bible As Jesus walked toward the man's house, the crowds followed him in a tight pack, with people occasionally bumping into him. Walking with him in the crowd was a woman who for 12 years had been suffering from a chronic flow of blood.⁹ She walked up behind Jesus and touched the fringe of his robe. In that instant, her flow of blood stopped.

⁹8:43 Possibly heavy menstrual bleeding. One contender for the diagnosis is menorrhagia, a disease that produces excessive or prolonged menstrual

bleeding – or both. Some manuscripts add that the woman spent everything she had on doctors. A first-century collection of medical treatments, *Natural History*, written by Pliny, includes scores of treatments for the problem of heavy menstrual bleeding.

Easy English	So Jesus went along. A crowd of people went with him and they were pushing against him. There was a sick woman in the crowd who had lost blood for 12 years. She had paid all her money to doctors and she had no money left. But nobody could help her to become well again. She came in the crowd behind Jesus and she touched the edge of his coat. Immediately she stopped bleeding
Easy-to-Read Version–2006	While Jesus was going to Jairus' house, the people crowded all around him. A woman was there who had been bleeding for twelve years. She had spent all her money on doctors, [<i>She had spent ... doctors</i> Some Greek copies do not have these words.] but no doctor was able to heal her. The woman came behind Jesus and touched the bottom of his coat. At that moment, her bleeding stopped.
God's Word™	A woman who had been suffering from chronic bleeding for twelve years was in the crowd. No one could cure her. She came up behind Jesus, touched the edge of his clothes, and her bleeding stopped at once. V. 42 is not included here.
Good News Bible (TEV)	As Jesus went along, the people were crowding him from every side. Among them was a woman who had suffered from severe bleeding for twelve years; she had spent all she had on doctors, [<i>Some manuscripts do not have she had spent all she had on doctors.</i>] but no one had been able to cure her. She came up in the crowd behind Jesus and touched the edge of his cloak, and her bleeding stopped at once.
<i>The Message</i>	In the crowd that day there was a woman who for twelve years had been afflicted with hemorrhages. She had spent every penny she had on doctors but not one had been able to help her. She slipped in from behind and touched the edge of Jesus' robe. At that very moment her hemorrhaging stopped. V. 42 is not included here.
NIRV	A woman was there who had a sickness that made her bleed. Her sickness had lasted for 12 years. No one could heal her. She came up behind Jesus and touched the edge of his clothes. Right away her bleeding stopped. V. 42 is not included here.
New Life Version	A woman had been sick for twelve years with a flow of blood. (*She had spent all the money she had on doctors.) But she could not be healed by anyone. She came behind Jesus and touched the bottom of His coat. At once the flow of blood stopped. V. 42 is not included here.

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

Contemporary English V.	While Jesus was on his way, people were crowding all around him. In the crowd was a woman who had been bleeding for twelve years. She had spent everything she had on doctors, but none of them could make her well. As soon as she came up behind Jesus and barely touched his clothes, her bleeding stopped.
The Living Bible	And now a man named Jairus, a leader of a Jewish synagogue, came and fell down at Jesus' feet and begged him to come home with him, for his only child was dying, a little girl twelve years old. Jesus went with him, pushing through the crowds. As they went a woman who wanted to be healed came up behind and touched him, for she had been slowly bleeding for twelve years, and could find no cure (though she had spent everything she had on doctors [<i>This clause is not included in some of the ancient manuscripts.</i>]). But the instant she touched the edge of his robe, the bleeding stopped. Vv. 41–42b are included for context.
New Berkeley Version New Living Translation	. As Jesus went with him, he was surrounded by the crowds. A woman in the crowd had suffered for twelve years with constant bleeding, [<i>Some manuscripts add having spent everything she had on doctors.</i>] and she could find no cure. Coming

The Passion Translation	<p>up behind Jesus, she touched the fringe of his robe. Immediately, the bleeding stopped.</p> <p>Jesus started to go with him to his home to see her, but a large crowd surrounded him. In the crowd that day was a woman who had suffered greatly for twelve years^[q] from slow bleeding. Even though she had spent all that she had on healers,^[r] she was still suffering. Pressing in through the crowd, she came up behind Jesus and touched the tassel^[s] of his prayer shawl. Instantly her bleeding stopped and she was healed.</p>
[q]	Luke 8:43 The daughter of Jairus was twelve years old; this woman had suffered for twelve years. Jesus touched the girl; the woman touched Jesus.
[r]	Luke 8:43 Translated from the Aramaic text, which states literally “the house of healers.” This phrase is not found in many Greek texts.
[s]	Luke 8:44 This was on the corner of the prayer shawl, and the tassel was meant to symbolize all of the commandments and promises of God. The woman was laying hold of a promise for healing.
Unlocked Dynamic Bible	<p>But as Jesus went, many people were crowding around him. Now in the crowd there was a woman who had been suffering for twelve years from a disease that caused continual bleeding. She had spent all her money to pay doctors to help her, but none of them was able to heal her. She came behind Jesus and touched the edge of his robe. At once her bleeding stopped.</p>
William's New Testament	<p>While He was going, the crowds of people continued to press upon Him. Then a woman who had had a hemorrhage for twelve years, who could not be cured by anybody, came up behind Him and touched the tassel on His coat, and the hemorrhage stopped at once.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Well, as he was on his way [to the man's house], the people were all crowded closely around him. And a woman who had [been experiencing] a blood flow for some twelve years (and whom no one had been able to cure) came up behind him and touched the fringe of his robe... and her flow of blood stopped instantly.</p>
Beck's American Translation . Breakthrough Version	<p>But during the <i>time</i> for Him to be going off, the crowds were coming together and choking Him. And a woman who was in a discharge of blood for twelve years, someone who spent all of her livelihood on doctors, could not be healed from any <i>of them</i>. When she came up from behind, she touched the fringe of His robe, and at once her discharge of blood stood <i>still</i>.</p>
Common English Bible	<p>As Jesus moved forward, he faced smothering crowds. A woman was there who had been bleeding for twelve years. She had spent her entire livelihood on doctors, but no one could heal her. She came up behind him and touched the hem of his clothes, and at once her bleeding stopped.</p>
International Standard V	<p>While Jesus [Lit. he] was on his way, the crowds continued to press in on him. A woman was there [The Gk. lacks was there] who had been suffering from chronic bleeding for twelve years. Although she had spent all she had on doctors, [Other mss. lack Though she had spent all she had on doctors] no one could heal her. She came up behind Jesus [Lit. him] and touched the tassel of his garment, and her bleeding stopped at once.</p>
Len Gane Paraphrase	<p>As he went the people crowded him. A woman having a flowing drainage of blood for twelve years. She had spent all her living on physicians, and she could never be healed by any. Coming behind him, touched the border of his garment; immediately her flow of blood stopped.</p>
A. Campbell's Living Oracles	<p>As Jesus went along, the people crowded him; and a woman, who had been twelve years afflicted with an issue of blood, and had consumed all her living upon</p>

	physicians, none of whom could cure her, coming behind, touched the tuft of his mantle; upon which her issue was stopped.
New Advent (Knox) Bible	It happened that, as he went, the multitude pressed about him closely. And a woman who for twelve years had had an issue of blood, and had spent all her money on doctors without finding one who could cure her, came up behind and touched the hem of his cloak; and suddenly her issue of blood was stanchèd.
NT for Everyone	There was a woman who had had an internal haemorrhage for twelve years. She had spent all she had on doctors, but had not been able to find a cure from anyone. She came up behind Jesus and touched the hem of his robe. Immediately her flow of blood dried up. I did not include any of v. 42 here.
20 th Century New Testament	As Jesus was going, the people were pressing closely round him. And a woman, who had suffered from hemorrhage for twelve years, and whom no one could cure, Came up behind and touched the tassel of his cloak. Instantly the hemorrhage ceased.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	But as Jesus went with him, the crowds of people impeded his progress. And a women in the crowd had been suffering from a blood disorder for twelve years, and had spent all her money on doctors, but they could not heal her, came up behind Him, and touched the hem of His coat, and immediately was healed. Blood disorder seems a little awkward here, maybe 'constant bleeding'?
Ferrar-Fenton Bible Free Bible Version	. While Jesus was on his way there people were crowding around him. In the crowd was a woman who had suffered with bleeding for twelve years. She had spent all she had on doctors, but none of them had been able to help her. She approached Jesus from behind and touched the hem of his cloak. Immediately the bleeding stopped.
God's Truth (Tyndale)	And as he went the people thronged him. And a woman having an issue of blood twelve years (which had spent all her substance among Physicians, neither could be helped of any) came behind him, and touched the hem of his garment, and immediately her issue of blood *staunchèd. <small>*staunch: steadfast faith, stanchèd: to stop</small>
Holman Christian Standard	While He was going, the crowds were nearly crushing Him. A woman suffering from bleeding for 12 years, who had spent all she had on doctors [Other mss omit <i>who had spent all she had on doctors</i>] yet could not be healed by any, approached from behind and touched the tassel of His robe. Instantly her bleeding stopped.
Riverside New Testament	As he was going the crowds pressed around him. A woman who had had a hemorrhage for twelve years, and could not be cured by any one, came up behind him and touched the tassel of his cloak. At once her hemorrhage ceased.
Weymouth New Testament	And as He went, the dense throng crowded on Him. And a woman who for twelve years had been afflicted with haemorrhage--and had spent on doctors all she had, but none of them had been able to cure her-- came close behind Him and touched the tassel of His robe; and instantly her flow of blood stopped.
Wikipedia Bible Project	As he went the crowds were crushing him. A woman who had been sick with bleeding for twelve years was there. She had spent everything she had on doctors, and none of them could help her. She came up behind Jesus and touched the edge of his clothes. Immediately the bleeding stopped.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As Jesus was on his way, the crowd pressed from every side. There was a woman who had suffered from a bleeding for twelve years. This woman had spent
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everything she had on doctors, but none of them had been able to cure her. Now she came up behind Jesus and touched the fringe of his cloak, and her bleeding stopped at once.

The Heritage Bible

Because she was his only begotten daughter, about twelve years, and she was dying, and in his going away, the crowd smothered him. And a woman existing in a flow of blood twelve years, who had spent her whole earthly living upon physicians, absolutely not having the force to be healed from anyone, Having come near behind him, she touched the border of his garment, and instantly her flow of blood stood *still*.

New American Bible (2011)

As he went, the crowds almost crushed him. And a woman afflicted with hemorrhages for twelve years,* who [had spent her whole livelihood on doctors and] was unable to be cured by anyone, came up behind him and touched the tassel on his cloak. Immediately her bleeding stopped.

* [8:43] **Afflicted with hemorrhages for twelve years:** according to the Mosaic law (Lv 15:25–30) this condition would render the woman unclean and unfit for contact with other people.

New English Bible–1970

And while Jesus was on his way he could hardly breathe for the crowds. Among them was a woman who had suffered from haemorrhages for twelve years; and [Some witnesses add: though she spent all she had on doctors.] nobody had been able to cure her. She came up from behind and touched the edge of [Some witnesses omit: the edge of.] his cloak, and at once her haemorrhage stopped.

New Jerusalem Bible

And the crowds were almost stifling Jesus as he went. Now there was a woman suffering from a haemorrhage for the past twelve years, whom no one had been able to cure. She came up behind him and touched the fringe of his cloak; and the haemorrhage stopped at that very moment..

New RSV

As he went, the crowds pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years; and though she had spent all she had on physicians,* no one could cure her. She came up behind him and touched the fringe of his clothes, and immediately her haemorrhage stopped.

* Other ancient authorities lack *and had spent all she had on physicians*

Revised English Bible–1989

While Jesus was on his way he could hardly breathe for the crowds. Among them was a woman who had suffered from haemorrhages for twelve years; and nobody had been able to cure her. She came up from behind and touched the edge of his cloak, and at once her haemorrhage stopped.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

As he went, with the crowds on every side virtually choking him, a woman who had had a hemorrhage for twelve years, and could not be healed by anyone, came up behind him and touched the *tzitzit* on his robe; instantly her hemorrhaging stopped.

exeGesés companion Bible

...but as he goes, the multitude strangles him.

WOMAN TOUCHES YAH SHUA

And a woman having a flux of blood twelve years;
who spent all her subsistence on healers
and could not be cured by any,
comes behind him
and touches the edge of his garment:
and immediately her flux of blood stands.

Tree of Life Version

But as He made His way, the masses were crushing in upon Him. And there was a woman with a blood flow for twelve years,[e] who could not be healed by anyone. She came up from behind and touched the *tzitzit* of *Yeshua's* garment. Immediately, her blood flow stopped.

[e] cf. Lev. 15:25; some mss. add *who had spent all her assets on doctors*.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The Crowds choked him and Woman Being in flow [of] blood from years twelve Who [on] healers Spending all the living not has (ability) from no [man] to be relieved Approaching behind touches the edge [of] the garment [of] him and immediately stands The Flow [of] the blood [of] her...
Awful Scroll Bible	But from-within he is to bring- himself -by, they of the adjoining area keep to squeeze-together on him. Now a woman being from-within a flow of blood for two and ten years, which-certain being took-up-with-regards-to, her whole sustenance on physicians, prevailed not to be came about serviced by yet-not-one of them. Being came-near to him from behind, she contacts for herself the fringe of his cloak. Indeed off-from-that-matter the flow of her blood stood still!
Concordant Literal Version Orthodox Jewish Bible	. But as Rebbe, Melech HaMoshiach went, the multitudes were pressing around him, And an isha having a flow of dahm for twelve years, and who had spent all she had on rofim (physicians) but could not receive refuah from anyone, [VAYIKRA 15:25-30] Approached Rebbe, Melech HaMoshiach from behind, and she touched the tzitzit of his garment; and ofen ort (immediately) the flow of her dahm stopped.
Rotherham's Emphasized B.	Now, as he withdrew, the multitudes, were hemming him in. And, a woman, with a flow of blood of twelve years standing, who indeed could, from no one, be cured, coming near behind, touched the fringe of his mantle; and, instantly, was stayed the flow of her blood.
Third Millennium Bible	But as He went, the people thronged Him. And a woman having an issue of blood for twelve years, who had spent all her living upon physicians but could not be healed by any, came behind Him and touched the border of His garment; and immediately her issue of blood was stanchd.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But as Jesus went, the people were crowding against Him [almost crushing Him]. And a woman who had [suffered from] a hemorrhage for twelve years ^[e] [and had spent all her money on physicians], and could not be healed by anyone, came up behind Him and touched the fringe of His outer robe, and immediately her bleeding stopped. [e] One early ms and many late ones add this clause.
An Understandable Version	As Jesus was going, large crowds pressed in on Him. Then a woman, who had been bleeding for twelve years, and who had spent all her income on doctors without being healed by any of them, came up behind Jesus and touched the edge of His robe. Immediately her bleeding stopped.
The Expanded Bible	While Jesus was on his way to Jairus' house, the people were ·crowding [crushing; pressing] all around him. A woman was in the crowd who had been bleeding for twelve years ^[b] [^C probably a chronic menstrual disorder], but no one was able to heal her. She came up behind Jesus and touched the ·edge [or tassel; see Num. 15:38–39] of his ·coat [cloak; garment], and instantly her bleeding stopped. [b] Some Greek copies continue, “and she had spent all the money she had on doctors.”
Jonathan Mitchell NT	And as Jesus went with him, a great multitude pressed upon him. And a certain woman, whose blood had flowed twelve years, and who had expended all her property among physicians, and could not be cured by any one, came up behind him, and touched the border of his garment; and immediately the flow of her blood stopped.
P. Kretzmann Commentary	But as He went, the people thronged Him. Luke adds that when Jesus turned to go away, the great multitudes thronged Him to suffocation.

Verses 43-48

The sick woman:

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him, and touched the border of His garment; and immediately her issue of blood stanchèd.

Lexham Bible

Now as he was going, the crowds were pressing against him. And a woman who was suffering from hemorrhages [Literally, “with a flow of blood”] for twelve years (who, (+) although she [Here “although” is supplied as a component of the participle (“had spent”) which is understood as concessive] had spent all (+) her [Literally “the”; the Greek article is used here as a possessive pronoun] assets on physicians, was not able to be healed by anyone) came up behind (+) him(+) and [Here “and” is supplied because the previous participle (“came up”) has been translated as a finite verb] touched the edge of his cloak, and immediately her hemorrhaging [Literally “the flow of her blood”] stopped.

Syndein/Thieme

Translation for Translators

As Jesus went with him, many people crowded close to Jesus. Then a woman came near. She had been suffering from constant *vaginal* [EUP] bleeding for twelve years, but she could not be healed by anyone {no one could heal her}. She came behind Jesus and touched the edge of his robe *in order to be healed*. At once her bleeding stopped.

The Voice

The crowd came along, too, pressing hard against Him.

In the crowd was a woman. She had suffered from an incurable menstrual disorder for 12 years [and had spent her livelihood on doctors with no effect]. [This portion is omitted in some early manuscripts.] *It had kept her miserable and ritually unclean, unable to participate fully in Jewish life. She followed Jesus, until she could reach Him. She touched the fringe of the robe Jesus wore, and at that moment the bleeding stopped.*

Bible Translations with a Lot of Footnotes:

NET Bible®

As Jesus was on his way, the crowds pressed¹⁵¹ around him. Now¹⁵² a woman was there who had been suffering from a hemorrhage¹⁵³ for twelve years¹⁵⁴ but could not be healed by anyone. She¹⁵⁵ came up behind Jesus¹⁵⁶ and touched the edge¹⁵⁷ of his cloak,¹⁵⁸ and at once the bleeding¹⁵⁹ stopped.

^{151sn} Pressed is a very emphatic term – the crowds were pressing in so hard that one could hardly breathe (L&N 19.48).

^{152tn} Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

^{153tn} Grk “a flow of blood.”

^{154tc} † Most mss, including the majority of later mss (κ[* C] A L W Θ Ξ [Ψ] Ë1, 13 33 [1424] Ì [lat syc,p,h]) read here, “having spent all her money on doctors.” Uncertainty over its authenticity is due primarily to the fact that certain important witnesses do not have the phrase (e.g., Ì75 B [D] 0279 sys sa Or). This evidence alone renders its authenticity unlikely. It may have been intentionally added by later scribes in order to harmonize Luke’s account with similar material in Mark 5:26 (see TCGNT 121). NA27 includes the words in brackets, indicating doubt as to their authenticity.

^{155tn} Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{156tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

^{157sn} The edge of his cloak refers to the kraspedon, the blue tassel on the garment that symbolized a Jewish man’s obedience to the law (cf. Num 15:37-41). The woman thus touched the very part of Jesus’ clothing that indicated his ritual purity.

^{158tn} Grk “garment,” but here ἱμάτιον (Jimation) denotes the outer garment in particular.

^{159tn} Grk “the flow of her blood.”

^{sn} The woman was most likely suffering from a vaginal hemorrhage, in which case her bleeding would make her ritually unclean.

The Spoken English NT

Now, while Jesus was on the way, the crowds were crushing in on him. And there was a woman who’d been bleeding for twelve years non-stop. She’d spent all she

had on doctors, but hadn't been able to be cured by anybody.^{aa} She came up behind him and touched the edge of his robe. Right away her bleeding stopped.

Wilbur Pickering's New T.

A desperate woman

Now as He was going, the crowds were pressing against Him. And a woman—suffering with a flow of blood for twelve years, who had spent her whole livelihood on physicians, but could not be healed by any—approaching from behind touched the border of His garment; and immediately the flow of her blood stopped!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But while He *[was]* going away, the crowds were pressing against Him. And a woman being with a flow of blood for twelve years, who having spent her whole livelihood on physicians was not able to be healed by any, having approached *[Him]* from behind, touched the fringe of His cloak. And immediately the flow of her blood stood *[fig., stopped]!*

Charles Thomson NT

And as he was going, the people crowded him; and a woman, who had been twelve years afflicted with an issue of blood, and who had spent all her living on physicians, none of whom could cure her, came behind and touched the tuft of his mantle; and instantly her issue of blood was staunched.

Disciples' Literal New T.

On The Way, a Woman Touches The Garment of Jesus And Is Healed

Now during His going, the crowds were thronging [Or, pressing, crowding] Him. And a woman being in a flow of blood for twelve years— who, having expended *her* whole living *on* physicians, was not able to be cured by anyone— having approached from behind, touched the tassel *of* His garment. And at once her flow *of* blood stopped. [I do not know why the DLNT continually italicizes the words *of*; whereas this word is not actually found in the Greek, it is a part of the Greek case system. These cases used actually tell us that it is proper to insert a preposition here—to or *for*, if the noun is a dative; *from* or *of* if the noun is a genitive/ablative.]

Literal New Testament

AND AS WENT HE THE CROWDS THRONGED HIM. AND A WOMAN BEING WITH A FLUX OF BLOOD SINCE YEARS TWELVE, WHO ON PHYSICIANS HAVING SPENT WHOLE LIVING [HER] COULD BY NO ONE BE CURED, HAVING COME BEHIND TOUCHED THE BORDER OF GARMENT HIS, AND IMMEDIATELY STOPPED THE FLUX OF HER BLOOD.

Modern English Version

As He went, the people crowded Him. And a woman having a hemorrhage for twelve years, who had spent all her living on physicians, but could not be healed by anyone, came behind Him, and touched the fringe of His garment. And immediately her hemorrhage dried up.

Modern Literal Version

But while* he was going, the crowds were *too close*, choking him. And a woman, having a flowing of blood twelve years, who had consumed her whole livelihood upon physicians, was not strong-enough to be healed by anyone. She came behind him and touched the hem of his garment, and instantly, the flowing of her blood stopped.

New American Standard B.

But as He went, the crowds were pressing against Him. And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, came up behind Him and touched the fringe of His cloak [Or *outer garment*], and immediately her hemorrhage stopped.

New European Version

But as he went, the crowds crushed him. And a woman who had suffered from chronic bleeding for twelve years, who had spent all her livelihood upon doctors and could not be healed by any, came behind him and touched the border of his garment; and immediately her bleeding stopped.

A Voice in the Wilderness

But as He went, the crowds pressed in on Him. And a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not

Young's Updated LT

be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped.

And in his going away, the multitudes were thronging him, and a woman, having an issue of blood for twelve years, who, having spent on physicians all her living, was not able to be healed by any, having come near behind, touched the fringe of his garment, and presently the issue of her blood stood.

The gist of this passage:

When Jesus returns to the other side of the lake, there are multitudes of people waiting for Him, including a woman who does not speak to Him, but stealthily touches a hem of His garment and has a 12-year ailment cured as a result.

42c-44

Luke 8:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
hupagô (ὑπάγω) [pronounced hoop-AG-oh]	<i>to lead under, to bring under; to withdraw one's self, to go away, to depart</i>	present active infinitive	Strong's #5217
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
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	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; nominative case	Strong's #3793
sumpnigô (συμπνίγω) [pronounced soom-PNEE-goh]	<i>to choke (completely, utterly); metaphorically the seed of the divine word sown in the mind; to press round or throng one so as almost to suffocate him; to strangle completely, that is, (literally) to drown, or (figuratively) to crowd</i>	3 rd person plural, imperfect active indicative	Strong's #4846

Luke 8:42c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: *But when He was departing, the throng [of people] [began] to crowd Him.*

Jesus is now following Jairus to his home. There are the Lord's disciples and a crowd who all follow Jesus.

V. 42c is very much a transition verse. Jesus is in the midst of departing from where He is, going with Jairus to look into his daughter's illness. However, as Jesus does this, the crowd of people surround and envelop the Lord.

So, in the first half of v. 42c, Jesus is going along with Jairus; but the second half of v. 42c is related to how Jesus will suddenly stop when one from the crowd touches His outer garment (exercising faith at the same time). Probably the best way for this transition to be denoted in English is for this sentence to be its own paragraph. Most translations affixed this verse to the preceding or following paragraph. In a rare case, This sentence and the section that follows is presented as an indented paragraph (denoting a narrative within another narrative).

Luke 8:42c *But when He was departing, the throng [of people] [began] to crowd Him.* (Kukis mostly literal translation)

A leader of the synagogue had come to Jesus and asked for Him to come and heal his daughter. Jesus appears to be on His way to help Jairus, and the people there—apparently a lot of people—began to crowd around Him.

Given what we read in this context, there are apparently many people coming to Jesus to be cured (or, to ask that a family member be cured). And all of these people crowd around the Lord.

Luke 8:42c *As Jesus went, the people pressed around Him.* (ESV; capitalized)

Jesus is surrounded by people on every side. They are pushing closer to Him to speak with Him, to ask for something.

Jesus had returned to the northern shore of Galilee, and He was met by a crowd of people, one of whom implored Jesus to quickly come to his home to heal his daughter. As Jesus sets out to follow this man, Jesus is surrounded.

Luke 8:43a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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; nominative case	Strong's #1135

Luke 8:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/ον (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; come; have</i>	feminine singular, present participle of Strong's #1510	Strong's #5607
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
rhusis (ῥύσις) [pronounced HROO-sis]	<i>a flowing issue, bleeding, blood discharge</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4511
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
etos (ἔτος) [pronounced EHT-oss]	<i>year, years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
dōdeka (δώδεκα) [pronounced DOH-dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427

Translation: [There was] a woman [there] having a discharge of blood for 12 years,...

Someone new is introduced into this narrative. This woman has been suffering from bleeding just as long as the daughter previously mentioned has been alive.

Is there a parallel here of some sort, or is this just a simple coincidence?

The NET Bible suggests⁴⁵ that this is a vaginal discharge, making the woman ceremonially unclean, setting up an interesting contrast.

The Voice takes a similar position in its translation:

The Voice **The crowd came along, too, pressing hard against Him. In the crowd was a woman. She had suffered from an incurable menstrual disorder for 12 years [and had spent her livelihood on doctors with no effect]. It had kept her miserable and ritually unclean, unable to participate fully in Jewish life. She followed Jesus, until she could reach Him. She touched the fringe of the robe Jesus wore, and at that moment the bleeding stopped.**

This approach—that the woman is suffering from continued vaginal bleeding—would make sense; from where else would a woman suffer continued bleeding in this way?

⁴⁵ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed December 5, 2019.

Luke 8:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hētis (ἧτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
A word found only in the Scrivener Textus Receptus:			
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
The Byzantine Greek text and Scrivener Textus Receptus and Tischendorf's Greek text all add in the following words:			
iatros (ιατρός) [pronounced ee-at-ROSS]	<i>a physician</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2395
prosanalískō (προσαναλίσκω) [pronounced pros-an-al-IHS-ko]	<i>spending lavishly, spending (upon) (in addition to)</i>	feminine singular, aorist active participle; nominative case	Strong's #4321
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; accusative case	Strong's #3650
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
bios (βίος) [pronounced BEE-oss]	<i>life, living; present state of existence; life extensively; the period or course of life; that by which life is sustained, resources, wealth, goods</i>	masculine singular noun, accusative case	Strong's #979
These previous words are not found in the Westcott Hort text. However, it is more likely that text dropped out than text was added.			
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ischuō (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 rd person singular, aorist active indicative	Strong's #2480
With the negative, this means, <i>is unable to</i> .			
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
Should we understand this to refer to <i>for years</i> , referring back to the previous time when this preposition was used.			

Luke 8:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; genitive/ablative case	Strong's #3762
θεραπευῶ (θεραπεύω) [pronounced there-ap- YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	aorist passive infinitive	Strong's #2323

Translation: ...who was unable by none to heal [her].

I had to add a number of words to make this phrase make sense.

There are some manuscripts where she is said to spend all of her substance on finding a cure, but being unsuccessful at it (as we read in the Voice). There may have been some words dropped out of this text (that seems likely as they seem to be lacking as is). Whether those were the words that dropped out or whether someone inserted their own ideas at this point, we do not know. My impression is, the manuscript evidence is not overwhelming in either way.

As an aside, most manuscript problems do not affect a narrative. Maybe she spent all of her substance and maybe not. The Westcott Hort text looks like this: [There was] a woman [there] having a discharge of blood for 12 years, who was unable by none to heal [her].

The double negative in the Greek intensifies the negative. Now, if we add in the words missing from the Westcott Hort text, we get this:

Luke 8:43 [There was] a woman [there] having a discharge of blood for 12 years, who [having spent all (her) substance on physicians] was unable by none to heal [her]. (Kukis mostly literal translation)

As we will find out, much of her background with this illness is not really essential to the narrative. About the only thing which is important is, she has suffered from this malady for 12 years, and that fact is preserved in all of the manuscripts.

At the beginning, a leader of a local synagogue had approach Jesus to heal his twelve-year-old daughter. Jesus was about to do this when He recognizes that power leaves Him or goes through Him as He moves through the crowds.

Luke 8:43 And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. (ESV; capitalized)

For these 12 years, she could not find anyone who could heal her.

We have two simultaneous narratives at this time. There is the man who approached to Lord asking Him to come and heal his twelve-year-old daughter; but, as Jesus is going with the man, the crowds move in on Jesus. In this crowd is a woman who has been sick for the past twelve years. For all the time this daughter has been alive, the woman has suffered this malady.

Luke 8:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ah-ee</i>]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	feminine singular, aorist active participle; nominative case	Strong's #4334
opisthen (ὀπίσθεν) [pronounced <i>OP-is-then</i>]	<i>from behind, on [at] the back, from the rear, behind, after</i>	adverb	Strong's #3693.
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, aorist (deponent) middle indicative	Strong's #680
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular, definite article, genitive/ablative case	Strong's #3588
kraspedon (κράσπεδον) [pronounced <i>KRAS-pehd-on</i>]	<i>a fringe, tassel, border, hem</i>	neuter singular noun, genitive/ablative case	Strong's #2899
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular, definite article, genitive/ablative case	Strong's #3588
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i>]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter singular noun, genitive/ablative case	Strong's #2440
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 came in behind Him, touching the hem of His garment...

She understands that the One Who can cure her is Jesus, and she comes close enough to Him to surreptitiously touch the hem of His garment.

Her doing this helps to understand how this can happen, as there is this throng of people were crowding the Lord. She sees the hem of His garment and touches it, having faith in Him.

The NET Bible: *The edge of his cloak refers to the kraspedon, the blue tassel on the garment that symbolized a Jewish man's obedience to the law (cf. Num 15:37-41). The woman thus touched the very part of Jesus' clothing that indicated his ritual purity.*⁴⁶

⁴⁶ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed December 5, 2019.

The contrast that the NET Bible is making is, this woman, who is ceremonially unclean, touches the edge of Jesus' outer garment, which is related to ritual purity. In any case, the woman is made clean; Jesus is not made unclean.

Luke 8:44b			
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, along with</i>	conjunction	Strong's #2532
παρὰ (παρὰ) [pronounced <i>par-akh-RAY-mah</i>]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
ἵστημι (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 singular, aorist active indicative	Strong's #2476
ἡ (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)
ῥυσις (ῥυσις) [pronounced <i>HROO-sis</i>]	<i>a flowing issue, bleeding, blood discharge</i>	feminine singular noun; nominative case	Strong's #4511
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular, definite article, genitive/ablative case	Strong's #3588
αἷμα (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
αὐτῆς (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

Translation: ...and immediately her discharge of blood stopped.

As soon as she touches the hem of the Lord's garment, her bleeding stops. The woman, apart from the Lord actually doing anything, is cured. There is no conscious act of Jesus which made this woman clean.

Generally speaking, it is the unclean that spoils that which is clean. However, in this instance, it is exactly the opposite. Jesus, the clean, cleanses this woman, who is unclean. When she touches the Lord's garment, He is not made unclean, but she is made clean.

This is also a parallel to salvation, where Jesus, the clean, makes the woman who is unclean, clean (that is, saved, purified, righteous).

Luke 8:44b ...and immediately her discharge of blood ceased. (ESV; capitalized)

As an aside, I would take this as additional evidence that the Lord is not providing, from His Own Deity, the power to effect these cures, but from God the Holy Spirit. Jesus appears to function in His humanity—by His Own choice—in accordance with God’s plan. Jesus does not use any innate power to heal, but this comes from the power of the Holy Spirit. Although Jesus is wholly God, He does not access the power of His Own Deity. This is known as the Doctrine of Kenosis, already alluded to in this chapter.

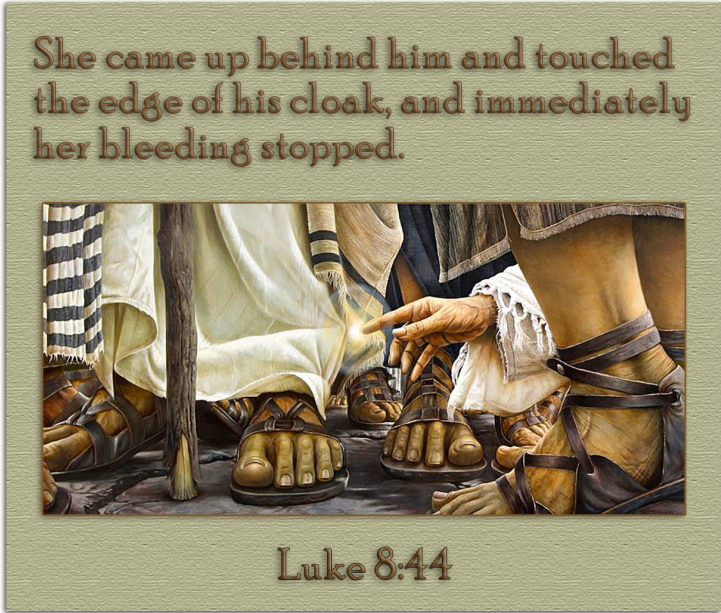
Luke 8:44 She came in behind Him, touching the hem of His garment and immediately her discharge of blood stopped. (Kukis mostly literal translation)

The unclean woman, suffering from a malady of a dozen years, surreptitiously touches the hem of the Lord’s garment, and she stops bleeding. Rather than her contaminating the Lord (as she is unclean), this physical contact (with the hem of His garment) makes her clean.

Luke 8:44 (NIV) (a graphic); from **Warren Camp Design**; accessed February 23, 2023.

Luke 8:42c–44 But when He was departing, the throng [of people] [began] to crowd Him. [There was] oman [there] having a discharge of bloodwa for 12 years, who [having spent all (her) substance on physicians] was unable by none to heal [her]. She came in behind Him, touching the hem of His garment and immediately her discharge of blood stopped. (Kukis mostly literal translation)

Luke 8:42c–44 When Jesus was departing, the throng of people began to crowd Him in. A woman who has had a menstrual discharge for 12 years, was ot ablen for these 12 years to be cured, despite her consulting many physicians. She came in behind Him, touching the hem of His garment, and immediately this discharge of blood stopped. (Kukis paraphrase)



There are a few questionable clauses in this verse. Like 95+% of the textual problems, this difficulties have zero effect on one’s doctrinal understanding of this chapter (and there are some very important doctrinal considerations which are to be found in Luke 8).

And said the Savior [or, Jesus], “Who [is] the one touching Me?” And denying everyone. Spoke the Stone [or, Peter], “Master, the crowds are pressing You and they are crowding [You]. And You say, ‘Who is the one touching Me?’ ”

Luke 8:45

So Jesus said, “Who [is] the one touching Me?” Everyone denied [being the culprit]. Peter [then] said, “Master, the people are pressing against You [from all sides] and crowding [You]. Yet You say, ‘Who is the one touching Me?’ ”

So Jesus asks, “Who is the person who just touched Me?’ Everyone around Him denied touching Him. Then Peter said, “Master, people are pressing against You from all sides; You are surrounded by a crowd. Yet You ask, ‘Who is the one touching Me?’ ”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And said the Savior [or, <i>Jesus</i>], "Who [is] the one touching Me?" And denying everyone. Spoke the Stone [or, <i>Peter</i>], "Master, the crowds are pressing You and they are crowding [You]. And You say, 'Who is the one touching Me?' " Peter's final point is not found in the Westcott-Hort text.
Douay-Rheims 1899 (Amer.)	And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me?
James Murdock's Syriac NT	And Jesus said: Who touched me? And when all denied, Simon Cephas and those with him said to him: Our Rabbi, crowds press upon thee and sayest thou, Who touched me?
Original Aramaic NT	And Yeshua said, "Who touched me?" And when everyone denied, Shimeon Kaypha* and those with him said to him, "Our master, the crowds are pressing close to you, and they are pushing and you say, 'Who touched me?' "
Lamsa Peshitta (Syriac)	And Jesus said, Who touched me? And when all of them denied it, Simon Peter and those who were with him said to him, Teacher, the crowds are troubling you and pressing on you, and yet you say, Who has touched me?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus said, Who was touching me? And when they all said, It is not I, Peter and those who were with him said, Master, the people are pushing round you on every side.
Bible in Worldwide English	Jesus said, Who touched me? Everyone said, Not I! Peter said, Master, the people are all around you and push you.
Casual English Bible	Jesus asked, "Who touched me?" Everyone around him said it wasn't them. Peter said, "Sir, people are crowding in on you from every side."
Easy English	Jesus asked, 'Who touched me?' Everyone round him said, 'It was not me. I did not touch you.' Then Peter said to Jesus, 'Master, there is a big crowd round you. Many people are pushing against you.'
Easy-to-Read Version–2006	Then Jesus said, "Who touched me?" They all said they had not touched him. And Peter said, "Master, people are all around you, pushing against you."
<i>The Message</i>	Jesus said, "Who touched me?" When no one stepped forward, Peter said, "But Master, we've got crowds of people on our hands. Dozens have touched you."
NIRV	"Who touched me?" Jesus asked. Everyone said they didn't do it. Then Peter said, "Master, the people are crowding and pushing against you."
New Life Version	Jesus said, "Who touched Me?" Everyone said that they had not touched Him. Peter said, "Teacher, so many people are pushing You from every side and You say, 'Who touched Me?'"
New Simplified Bible	Jesus said: »Who touched me?« Peter and the others with him said: »Master, the people press in from all sides.«

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

Contemporary English V.	"Who touched me?" Jesus asked. While everyone was denying it, Peter said, "Master, people are crowding all around and pushing you from every side."
The Living Bible	"Who touched me?" Jesus asked. Everyone denied it, and Peter said, "Master, so many are crowding against you. . . ."

New Berkeley Version
The Passion Translation

Jesus suddenly stopped and said to his disciples, "Someone touched me. Who is it?"^[t]

While they all denied it, Peter pointed out, "Master, everyone is touching you, trying to get close to you. The crowds are so thick^[u] we can't walk through all these people without being jostled."

[t] Luke 8:45 Jesus already knew the answer to his question. He wanted the woman to come forward and acknowledge her healing.

[u] Luke 8:45 There were many crowds around Jesus, the living Word. Many today crowd around the Bible, the written Word. But only those who "touch" the Scriptures in faith receive its promises, just like the sick woman received her healing.

Unlocked Dynamic Bible

Jesus said, "Who touched me?" As everyone around Jesus was saying they had not touched him, Peter said, "Master, there are many people crowding around you and pressing up against you, so any one of them might have touched you!"

William's New Testament

Then Jesus said, "Who was it that touched me?" But as all were denying that they had done so, Peter said, "Master, the crowds are jamming you and jostling you."

Partially literal and partially paraphrased translations:

American English Bible

So Jesus asked:

'Who touched me?'

Well, everyone denied it. And Peter said:

'Master; there's a whole crowd of people around you [and they're all] touching you!'

Beck's American Translation

Breakthrough Version

And Jesus said, "Who *is* the one who touched Me?" As everyone was denying *it*, Peter said, "Boss, the crowds are constraining and squashing You."

International Standard V

Jesus asked, "Who touched me?"

While everyone was denying it, Peter and those who were with him [Other mss. lack and those who were with him] said, "Master, the crowds are surrounding you and pressing in on you."

Len Gane Paraphrase

Jesus said, "Who touch me?" When everyone denied [it], Peter and those who were with him said, "Master, the crowd pressing [you] and you ask, 'Who touched me?'"

New Advent (Knox) Bible

Then Jesus said, Who touched me? All disclaimed it; Master, said Peter and his companions, the multitudes are hemming thee in and crowding upon thee, and canst thou ask, Who touched me?

NT for Everyone

20th Century New Testament

"Who was it that touched me?" Jesus asked; and, while everyone was denying having done so, Peter exclaimed: "Why, Sir, the people are crowding round you and pressing upon you!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Ferrari-Fenton Bible

"Who touched Me?" Jesus then asked. All denying it, Peter and the others who were with Him said, "'Why, Master, the crowd besiege and press You, and You say, 'Who touched Me?'"

Free Bible Version

"Who touched me?" Jesus asked. Everybody around denied doing so.

"But Master," said Peter, "there are people crowding around you, and they keep pushing up against you."

God's Truth (Tyndale)

And Jesus said: Who is it that touched me? when every man denied, Peter and they that were with him, said: Master, the people thrust you and vex you: and say you who touched me?

Lexham Bible	And Jesus said, "Who (+) is the one who touched me?" And (+) when they [Here "when" is supplied as a component of the temporal genitive absolute participle ("denied")] all denied (+) it, [Here the direct object is supplied from context in the English translation] Peter said, "Master, the crowds are pressing you hard and crowding (+) you!" [Here the direct object is supplied from context in the English translation]
Urim-Thummim Version	And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the crowds press and squeeze you and you say, who touched me?
Weymouth New Testament	"Who is it touched me?" Jesus asked. And when all denied having done so, Peter and the rest said, "Rabbi, the crowds are hemming you in and pressing on you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus asked, "Who touched me?" Everyone denied it and Peter said, "Master, the crowd is pushing all around you."
New American Bible (2011)	Jesus then asked, "Who touched me?" While all were denying it, Peter said, "Master, the crowds are pushing and pressing in upon you."
New Jerusalem Bible	Jesus said, 'Who was it that touched me?' When they all denied it, Peter said, 'Master, it is the crowds round you, pushing.'
Revised English Bible—1989	Jesus said, "Who was it who touched me?" All disclaimed it, and Peter said, "Master, the crowds are hemming you in and pressing upon you!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua asked, "Who touched me?" When they all denied doing it, Kefa said, "Rabbi! The crowds are hemming you in and jostling you!"
exeGesés companion Bible	And Yah Shua says, Who touched me? When all deny, Petros and those with him say, Rabbi, the multitude holds you and presses you - and word you, Who touched me?
Israeli Authorized Version	And Y'shuw`a said, Who touched me? When all denied, Kefa and they that were with him said, Rabbi, the multitude throng thee and press thee, and sayest thou, Who touched me?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and says The Jesus Who? {is} The [Man] Touching me denying but {it} all [men] says The Peter Master The Crowds hold you and [They] press {you}...
Awful Scroll Bible	Then Deliverance-of-Jah said, "Who himself is being contacted me?" But everyone themselves are expressing-against it. Rock and they with him, said, "Over-stander, they of the adjoining area hold-together on you, and press-away on you, and you speak out, 'Who himself is being contacted me?' "
Concordant Literal Version	And Jesus said, "Who touches Me? Now, at all denying it, Peter and those with Him, said, "Doctor, the throngs are pressing Thee and jostling, and art Thou saying, 'Who touches Me?'"
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach said, Who is the one who touched me? And while everyone was denying it, Kefa said, Adoneinu, the multitudes surround you and are pressing against you.
Rotherham's Emphasized B.	And Jesus said—Who, is it that touched me? And, when all were denying, Peter said—Master! the multitudes, are hemming thee in, and pressing along.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said, "Who touched Me?" While they all were denying it, Peter ^[f] [and those who were with him] said, "Master, the people are crowding and pushing against You!"
An Understandable Version	[f] One early ms and many late ones add this clause. Jesus said, "Who touched me?" And when everyone denied <i>[doing it]</i> , Peter and the disciples said, "Master, many people are pressing in on you and crowding you."
The Expanded Bible	Then Jesus said, "Who touched me?" When all the people ·said they had not touched him [denied it], Peter said, "Master, the people are all around you and are pushing against you."
Jonathan Mitchell NT	Then Jesus said, "Who [is] the person touching Me?" Yet with the continued denying from everyone, Peter and those together with him said, "Master (or: Commander; Chief; = Boss; perhaps: Instructor), the crowds are continuously pressing together on You, hemming You in, and are constantly rubbing closely together, and You are saying, 'Who [is] the person touching Me?'"
Lexham Bible	And Jesus said, "Who (+) is the one who touched me?" And (+) when they [Here "when" is supplied as a component of the temporal genitive absolute participle ("denied")] all denied (+) it, [Here the direct object is supplied from context in the English translation] Peter said, "Master, the crowds are pressing you hard and crowding (+) you!" [Here the direct object is supplied from context in the English translation]
P. Kretzmann Commentary	And Jesus said, Who touched Me? When all denied, Peter and they that were with him said, Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me? Jesus, who, of course, was perfectly aware of the entire incident, determined to test the woman. Turning around, He asked who had touched Him. The remark was addressed chiefly to the disciples, and they, and the others near them, denied any willful jolting. And, upon second thought, Peter, acting as spokesman for the rest, reminded the Lord that He was hemmed in and squeezed by the crowds on all sides, therefore the question seemed strange. [I should point out that, even if I disagree with a translation or a footnote, I include them nonetheless.]
Syndein/Thieme	Then Jesus asked, "Who is the one who touched me?" And when all were denying it, Peter said {Petros - means 'little chip' - Jesus is called Petra - the Huge Rock}, "Master, the crowds are surrounding you and pressing against you!"
Translation for Translators	Jesus said, "Who touched me?" When everyone said that they had not touched him, Peter said, "Lord, there is a large crowd of people around you (sg) and crowding against you, so any one of them might have touched you!"
The Voice	Jesus (stopping and looking about): Who touched Me? Some in the Crowd (everyone speaking at once): Not me. Another in the Crowd : It wasn't me either. Peter [and those with him]^[c] (intervening): Master, what kind of question is that, with this huge crowd all around You and many people touching You on all sides? [c] The earliest manuscripts omit this portion.

Bible Translations with a Lot of Footnotes:

NET Bible®	Then ¹⁶⁰ Jesus asked, ¹⁶¹ "Who was it who touched me?" When they all denied it, Peter ¹⁶² said, "Master, the crowds are surrounding you and pressing ¹⁶³ against you!" ^{160tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. ^{161tn} Grk "said." ^{162tc} Most mss, especially the later ones (x A C*, 3 D L W Θ Ξ Ψ Ë1, 13 33 Ì latt), also have "and those together with him" (with two different Greek constructions for the phrase "with him"), while several important witnesses omit this phrase (Ì75 B Π 700* al sa). The singular verb ε πειν (eipen, "he said") could possibly suggest that only Peter was originally mentioned, but, if the longer reading is authentic, then ε πειν would focus on Peter as the spokesman for
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the group, highlighting his prominence (cf. ExSyn 401-2). Nevertheless, the longer reading looks like a clarifying note, harmonizing this account with Mark 5:31.

^{163sn} Pressing is a graphic term used in everyday Greek of pressing grapes. Peter says in effect, "How could you ask this? Everyone is touching you!"

The Spoken English NT

Jesus said, "Who was it that touched me?" And when everybody denied it, Peter said, "Teacher, the crowds are packed around you, pressing in on you."

Wilbur Pickering's New T.

So Jesus said, "Who touched me?"²² When all denied it, Peter and those with him said: "Master, the people are pressing against you and crowding in, and you say, 'Who touched me?'"²³

(22) He was referring to a purposeful touch.

(23) Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit "and you say, 'Who touched me?'" (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And Jesus said, "Who [is] the one having touched Me?" But all [were] denying [it]. Peter and the [ones] with him said, "Master, the crowds are pressing against You and crowding [You], and You say, 'Who [is] the one having touched Me?'"
Context Group Version	And Jesus said, Who is it that touched me? And when all denied, Peter said, Master, the multitudes press you and crush [you].
Disciples' Literal New T.	And Jesus said, "Who is the one having touched Me?" And while all were denying it, Peter said, "Master, the crowds are enclosing You and pressing-against You" ..
English Standard Version	And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!"
NT (Variant Readings)	And Jesus said, Who is it that touched me? And when all denied, Peter said, [and they that were with him], Master, the multitudes press thee and crush [thee], [and sayest thou, Who touched me?]
Webster's Translation	Jesus said, "Who touched me?" When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'"
Young's Updated LT	And Jesus said, "Who is it that touched Me?" and all denying, Peter and those with Him said, "Master, the multitudes press You, and throng You, and You will say, Who is it that touched Me!"

The gist of this passage: Jesus asks, "Who touched Me?" Peter, of His disciples, tells Him that He is in the midst of a great crowd of people, so how can He have any idea that some specific person touched Him.

Luke 8:45a			
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
εἶπὼ (ἔπρω) [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
ὁ (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 8:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
haptomai (ἅπτομαι) [pronounced HAHP-toh-mai]	<i>touching, attaching oneself to, fastening one's self to, adhering to, clinging to; having carnal intercourse with, cohabiting with</i>	masculine singular, aorist middle participle, nominative case	Strong's #680
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)

Translation: So Jesus said, "Who [is] the one touching Me?"

Jesus is in the midst of a bustling crowd of people who want to speak with Him or get close to Him. He perceives that effective power has gone through Him.

During all of this, the hem of the Lord's garment was touched, and He knew that it happened. In another passage, we find out that He could feel the power go out of Him. So there was a relationship with the Holy Spirit such that the Spirit's power could be felt/perceived by the Lord.

Kretzmann and others suggest that Jesus is perfectly aware of all that is going on, including knowing who touched Him. I would disagree. Jesus clearly knows that He has been touched and that power has gone out through Him; but He does not appear to be taking this tact in order to teach something. Again, the Lord saying this—indicating later that power has gone out through Him—further suggests that Jesus is not healing by means of His Own Deity; nor is He exercising His omniscience so that He knows exactly who touched Him.

Believing that Jesus is fully God should not impair our understanding of how He functioned on this earth. Jesus set aside His Deity, relying entirely upon the plan of God and the power and guidance of God the Holy Spirit (this is called the Doctrine of Kenosis). It is possible that, at no time, did Jesus rely upon His Deity during His time on earth (that is a very strong statement and I may be missing a few passages which might contradict this view). That Jesus willingly set aside the function of His Deity and depended fully upon the other two Members of the Trinity does not deny or diminish His Deity or His claims of equality with God.

Now, how can Jesus be God, holding the universe together with the word of His mouth, and yet, not exercise the function and power of His Deity during His public ministry? Here is how I would understand it (I am going to draw an analogy at this point): our heart beats, our blood pumps, our kidneys cleanse, etc, without the slightest act of volition on our part—and, about 99% of the time, we are totally unaware of these things occurring. You cannot,

at any given moment, say, “Blood stop,” and temporarily halt the flow of blood in your body; and then resume 2 seconds later. Your brain is doing all of this; your brain is coordinating all of this. The same place where you think all of your great thoughts, in that same brain, signals are being sent out throughout your body telling it what to do. When you masticate your food, the brain tells the body what to do. Furthermore, you do not have to even be awake in order for any of this to take place.

The analogy is, Jesus’ Deity functions much in the same way that our natural body processes occur. The Bible tells us that He holds the universe together; and let me suggest that, that is done without Him making a conscious choice from His humanity to hold it together. I don’t believe that Jesus, every few seconds, thinks about what He must do as God, and somehow sets that into motion. I believe that there is some way by which this process is done apart from the humanity of Jesus making a conscious choice for it to be done, much the way our brain sends out signals to our body, telling every organ what to do, but without any of our volitional input.

Let’s return to the narrative:

Luke 8:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ahēe]	<i>disavowing, rejecting, abnegating, denying, refusing; contradicting</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong’s #720
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, genitive/ablative case	Strong’s #3956

Translation: *Everyone denied [being the culprit].*

Literally, this phrase reads, *and everyone is denying*. What they are denying is, touching the hem of Jesus’ garment.

What appears to be the case is, Jesus is walking along with His twelve disciples. For the most part, some of His disciples form a barrier around Him so that, there might have been some jostling and people bumping into one another, but, regarding the people who are standing around the Lord, none of them reached out and actually touched Him.

Luke 8:45c			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588

Luke 8:45c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
epistatês (ἐπιστάτης) [pronounced ep-is-TAT-ace]	<i>master, commander, teacher; one appointed over; a superintendent, overseer</i>	masculine singular noun; vocative	Strong's #1988
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	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; nominative case	Strong's #3793
sunechô (συνέχω) [pronounced soon-EKH-oh]	<i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to grip, to preoccupy; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i>	3 rd person plural, present active indicative	Strong's #4912
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)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apothlibô (ἀποθλίβω) [pronounced ap-oth-LEE-boh]	<i>to press [on all sides], squeeze, press hard, to crowd; pressing out grapes and olives</i>	3 rd person plural, present active indicative	Strong's #598 (hapax legomenon)

This word is found only here in the NT.

Translation: Peter [then] said, "Master, the people are pressing against You [from all sides] and crowding [You]."

Peter, always having an opinion, speaks up, and tells Jesus that there are people all around Him, pressing in close and crowding Him. "Of course you are feeling people around You; there are people all around us pressing up against You!"

Luke 8:45d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This portion of v. 45 is not found in the Westcott-Hort text or in Tischendorf's Greek text. This is found in the Byzantine Greek text and the Scrivener Textus Receptus.			

Luke 8:45d			
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, along with</i>	conjunction	Strong's #2532
λέγω (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>	2 nd person singular, present active indicative	Strong's #3004
τί (τί) [pronounced <i>tee</i>]; τίς (τίς) [pronounced <i>tīhç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
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
ἅπτομαι (ἅπτομαι) [pronounced <i>HAHP-toh-mai</i>]	<i>touching, attaching oneself to, fastening one's self to, adhering to, clinging to; having carnal intercourse with, cohabiting with</i>	masculine singular, aorist middle participle, nominative case	Strong's #680
μου (μου) [pronounced <i>moou</i>]; ἐμου (ἐμου) [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)

See v. 45a.

The NET Bible: *Most mss, especially the later ones (χ A C*,3 D L W Θ Ξ Ψ Ë1,13 33 İ latt), also have "and those together with him" (with two different Greek constructions for the phrase "with him"), while several important witnesses omit this phrase (İ75 B Π 700* al sa). The singular verb ε πεν (eipen, "he said") could possibly suggest that only Peter was originally mentioned, but, if the longer reading is authentic, then ε πεν would focus on Peter as the spokesman for the group, highlighting his prominence (cf. ExSyn 401-2). Nevertheless, the longer reading looks like a clarifying note, harmonizing this account with Mark 5:31.⁴⁷*

I include information like this by way of completeness; not suggesting that you need to study and look any of this up. Much of the Bible is narrative, so that, when there questions about this or that word, this missing phrase or that, most of the time, this does not really affect the passages that we are studying. Whether or not this phrase actually belongs here is not a question which has doctrinal significance.

God, in His sovereignty, has allowed for some passages to become corrupt over the years. Nevertheless, the Bible is better preserved than the works of Shakespear, which were written after the advent of printing.

Translation: Yet You say, 'Who is the one touching Me?' "

⁴⁷ From <https://bible.org/netbible/index.htm?luk8.htm> (footnote); accessed December 7, 2019.

Luke 8:45d **Yet You say, 'Who is the one touching Me?'** ” (Kukis mostly literal translation) [This is additional text found in the Byzantine Greek text and Scrivener Textus Receptus]

Even though these six Greek words are not found in the Westcott-Hort text, this final phrase seems logical to be here. **Peter goes on to say, "How can you ask, 'Who is touching Me?'"** People have crowded the Lord from all sides. If someone brushed up against Him or touched Him or anything, how could He notice that? Wasn't the Lord being bumped into and jostled just for being in the midst of this crowd?

Jesus is surrounded by dozens and perhaps hundreds of people. Even though the disciples form somewhat of a barrier around the Lord, people do get through to speak to Jesus directly; and some come close enough to Him to actually touch His garment.

A woman, who had a constant flow of blood from her vagina, got close enough to Jesus to touch the hem of his over-garment, and that this brief contact cured her ailment.

Luke 8:45 **So Jesus said, "Who [is] the one touching Me?"** Everyone denied [being the culprit]. Peter [then] said, **"Master, the people are pressing against You [from all sides] and crowding [You]. Yet You say, 'Who is the one touching Me?'"** ” (Kukis mostly literal translation)

Jesus asks who has touched Him; and Peter points out the obvious, that there are people all around Him, and anyone may have bumped into Him or reached out to Him, or had some kind of physical contact, whether intentional or not.

Luke 8:45 **So Jesus asks, "Who is the person who just touched Me?"** Everyone around Him denied touching Him. Then Peter said, **"Master, people are pressing against You from all sides; You are surrounded by a crowd. Yet You ask, 'Who is the one touching Me?'"** ” (Kukis paraphrase)

But the Savior [lit., Jesus] said, "Touched Me, someone, for I [even I] know power is going out from Me."

Luke
8:46

But Jesus said, "Someone touched Me, for I know [that] power has gone out from Me."

But Jesus said, "Someone did touch Me, for I know that power has gone out from Me."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the Savior [lit., Jesus] said, "Touched Me, someone, for I [even I] know power is going out from Me."
Douay-Rheims 1899 (Amer.)	And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.
James Murdock's Syriac NT	And he said: Some one touched me; for I perceive, that energy hath gone out from me.
Original Aramaic NT	But he said, "Someone has touched me, for I know that power has gone out from me."
Lamsa Peshitta (Syriac)	But he said, Some one has touched me, for I know that power has gone out of me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Jesus said, Someone was touching me, for I had the feeling that power had gone out from me.
Bible in Worldwide English	But Jesus said, Someone touched me. I know that power to heal went out from me.
Casual English Bible	Jesus said, "Someone touched me, and when they did I felt power going out of me."
Easy English	Jesus said, 'Someone did touch me. I felt it when something powerful went out from me.'
Good News Bible (TEV)	But Jesus said, "Someone touched me, for I knew it when power went out of me."
<i>The Message</i>	Jesus insisted, "Someone touched me. I felt power discharging from me."
New Life Version	.

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

Contemporary English V.	But Jesus answered, "Someone touched me, because I felt power going out from me."
The Living Bible	.
New Berkeley Version	.
New Living Translation	But Jesus said, "Someone deliberately touched me, for I felt healing power go out from me."
The Passion Translation	Jesus replied, "Yes, but I felt power surge through me. Someone touched me to be healed, and they received their healing."
Unlocked Dynamic Bible	But Jesus said, "I know that someone deliberately touched me, because power has gone out of me to heal that person."
William's New Testament	Still Jesus said, "Somebody touched me, for I felt it when the power passed from me."

Partially literal and partially paraphrased translations:

American English Bible	But Jesus said: 'Someone else touched me, because I felt the power flowing out of me.'
Beck's American Translation	.
Breakthrough Version	Jesus said, "Someone touched Me. You see, I knew that ability went out from Me."
Len Gane Paraphrase	Jesus said, "Some has touched me, for I know that power has gone out of me."
A. Campbell's Living Oracles	Jesus replied, Some person has touched me; for I am sensible that my power was just now exerted.
NT for Everyone	'Somebody touched me,' said Jesus. 'Power went out from me, and I knew it.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And Jesus replied, "Someone has touched me, because I have noticed that virtue has gone out of me. I cannot think of a substitute for virtue, which no longer holds the meaning here.
Ferrar-Fenton Bible	Jesus, however, said, "Some one did touch Me; for I perceive that power has issued from Me."
God's Truth (Tyndale)	.
Montgomery NT	But Jesus said: "Some one did touch me; for I perceived that the power was proceeding out of me."
Weymouth New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Jesus said, Someone touched me; I know, because of power having gone out from me.

Revised English Bible–1989 But Jesus said, “Someone did touch me, for I felt that power had gone out from me.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible And Yah Shua says, Someone touched me:
 for I know dynamis is gone from me.
The Scriptures 1998 But עשוהי said, “Somebody did touch Me, for I knew power went out from Me.”
 Tree of Life Version But *Yeshua* said, “Someone touched Me, for I recognized power going out from Me.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament The but Jesus says touches me Someone I for know power having proceeded from me...
 Awful Scroll Bible But Deliverance-of-Jah said, "Someone himself touched Me, for I came to know that power is being came-out from me."
 Concordant Literal Version .
 Orthodox Jewish Bible But he said, Someone did touch me, for I had daas that koach had gone out from me.
 Rotherham’s Emphasized B. But, Jesus, said—Some one touched me, for, I, took note of power, gone out from me.

Expanded/Embellished Bibles:

The Amplified Bible But Jesus said, “Someone did touch Me, because I was aware that power [to heal] had gone out of Me.”
 An Understandable Version But Jesus replied, “Someone did touch me, for I perceived that [healing] power had gone out from me.”
 The Expanded Bible .
 Jonathan Mitchell NT But Jesus said, "Someone touched Me, for I Myself know by personal experience [that] power has gone out from Me."
 P. Kretzmann Commentary And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me.
 But Jesus, with His object in mind, insisted that someone had deliberately and intentionally touched Him.
 Syndein/Thieme But Jesus said, "Someone touched Me. For I know {ginosko} that power {dynamis} has gone out from Me."
 Translation for Translators But Jesus said, “ I know that someone deliberately touched me, because my power has healed someone who touched me.”
 The Voice **Jesus:** *I felt something.* I felt power going out from Me. I know that somebody touched Me.

Bible Translations with a Lot of Footnotes:

Disciples’ Literal New T. But Jesus said, “Someone touched Me, for I recognized^[u] power^[v] having gone forth from Me”.
 [u] Luke 8:46 Or, perceived.
 [v] Luke 8:46 Or, a miracle.
 NET Bible® But Jesus said, “Someone touched me, for I know that power has gone out¹⁶⁴ from me.”

^{164th} This is a consummative perfect. Jesus sensed that someone had approached him to be healed, as his reference to power makes clear. The perception underlies Jesus' prophetic sense as well.

The Spoken English NT

But Jesus said, "Somebody touched me, because I could tell power had gone out from me."

Wilbur Pickering's New T.

But Jesus said, "Someone did touch me, because I noticed power going out from me"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But Jesus said, "Someone touched Me, for I knew [that] power has gone out from Me."

New American Standard B.

But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me."

Webster's Translation

And Jesus said, Somebody hath touched me: for I perceive that virtue hath gone out of me.

Young's Updated LT

And Jesus said, "Someone did touch Me, for I knew power having gone forth from me."

The gist of this passage:

Jesus explains that someone had touched Him, as He perceived power having gone out of Him.

Luke 8:46a			
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
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
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
haptomai (ἅπτομαι) [pronounced HAH-TOH-mai]	<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, aorist (deponent) middle indicative	Strong's #680
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 8:46a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective	Strong's #5100

This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.

Translation: But Jesus said, "Someone touched Me,..."

Jesus is clearly aware that He has been touched; but it is not due to the sense of touch.

Luke 8:46b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
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
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, come to know, to gain (get, have) a knowledge of, to perceive, to feel; to become known; to understand. Also a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	1 st person singular, aorist active indicative	Strong's #1097
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	feminine singular, perfect passive participle; nominative case	Strong's #1831
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

Luke 8:46b

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: ...for I know [that] power has gone out from Me.”

Jesus knew that He had been touched in some way, because He knew that power went through Him to someone else.

The words used with this phrase are all very common words. The verb is the 1st person singular, aorist active indicative of ginōskō (γινώσκω) [pronounced *gih-NOH-skoh*], which is perhaps the most common verb that means, *to know, to learn to know, come to know, to gain (get, have) a knowledge of, to perceive, to feel*. Strong's #1097. In addition to this verb, we have the emphatic use of the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*], which means, *I, me, my*. Strong's #1473. This pronoun emphasizes that Jesus *knows, perceives, feels*.

What Jesus felt was the feminine singular noun dúnamis (δύναμις) [pronounced *DOO-nahm-iss*], which means, *power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature*. Strong's #1411.

Jesus feels this power going out from Him. The secondary verb is the feminine singular, perfect passive participle of exerchomai (ἐξέρχομαι) [pronounced *ex-EHR-khoh-mai*], which means, *going out, coming out, exiting; going away; retiring; proceeding from*. Strong's #1831. The last two words mean, *from Me*. The passive voice means that Jesus did not do anything to make this happen; and the perfect tense means, this happened in the past, but there are results which continue into the future.

This woman is apparently healed (and she will remain healed), but not as a result of the volition of the Lord. Jesus did not will for her to be healed; Jesus was not aware that she was there, who she was, or what her physical problem was. Nevertheless, she was healed. Jesus only knows this because He was able to perceive that power went out from Him. Somehow, Jesus is able to sense this.

Jesus did not have the power in His humanity for His healings. Logically, that would have required Jesus to exercise His volition, but this woman was made whole without the Lord's volition being involved.

Jesus functioned in His humanity by means of the power of God the Holy Spirit. His humanity is the same as ours. By the doctrine of Kenosis,⁴⁸ He voluntarily confines or limits Himself to functioning only to the extent of His humanity. Nevertheless, He is aware of this power being used, even when His volition is not a party to this use of power. There is some manner in which He can feel when the power of the Holy Spirit is channeled through Him to heal.

Luke 8:46 **But Jesus said, “Someone touched Me, for I know [that] power has gone out from Me.”** (Kukis mostly literal translation)

When the Lord's power—which is power that seems to travel through Him and not originate with Him—is accessed, He is aware of that taking place.

⁴⁸ I keep on repeating this word because this is a fundamental doctrine to help us understand the public ministry of the Lord.

At this time, there is Jesus, surrounded by His disciples, surrounded by followers; and they are all walking toward the home of Jairus. But now, this march forward comes to a dead halt. Jesus' disciples are looking around at all of the people with them. Several must have looked directly at this woman, simply because she was so close to the Lord.

Luke 8:46 But Jesus said, "Someone did touch Me, for I know that power has gone out from Me." (Kukis paraphrase)

And when saw the woman that she was not hidden, trembling she came [forward], and, falling down before Him because of what reason she touched Him, she declared in the presence of all the people and how she was healed immediately. And the [Jesus] said to her, "Daughter, the faith of you has healed you. Go in peace."

Luke
8:47–48

When the woman realized that [what] she [had done] was not hidden, she came forward, trembling. Falling down before Him, through Whom [is the] reason she touched Him, she declared in the presence of all the people [there] how she had been healed immediately. Then Jesus [lit., He] said to her, "Daughter, your faith has healed [or, saved] you; go in peace."

When the woman realized that what she had done was not hidden, she came forward, trembling. She fell down before Jesus and declared, in the presence of all the people there, exactly how she had been healed immediately after touching the hem of the Lord's garment. Then Jesus said directly to her, "Daughter of God, your faith has healed you; go in peace."

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And when saw the woman that she was not hidden, trembling she came [forward], and, falling down before Him because of what reason she touched Him, she declared in the presence of all the people and how she was healed immediately. And the [Jesus] said to her, "Daughter, the faith of you has healed you. Go in peace."
- Douay-Rheims 1899 (Amer.) And the woman seeing that she was not hid, came trembling, and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed.
But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.
- James Murdock's Syriac NT And the woman, when she saw that she had not escaped his notice, came trembling, and fell down and worshipped him. And in the presence of all the people, she declared for what cause she had touched him, and that she was instantly healed. And Jesus said to her: Take courage, my daughter: Thy faith hath given thee life: Go in peace.
- Original Aramaic NT When the woman saw that she had not escaped his notice, she came trembling, and she fell and she worshiped him, and she told before the eyes of all the people for what cause she had touched him, and how she had been healed immediately. But Yeshua said to her, "Take heart, my daughter; your faith has given you life; go in peace."
- Lamsa Peshitta (Syriac) When the woman saw that she could not deceive him, she came trembling, and fell down and worshipped him; and she said in the presence of all the people for what purpose she had touched him, and how she was healed immediately. Jesus said to her, Have courage, my daughter; your faith has healed you; go in peace.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the woman saw that she was not able to keep it secret, she came, shaking with fear, and falling down before him she made clear before all the people the reason for her touching him, and how she was made well straight away. And he said to her, Daughter, your faith has made you well; go in peace.
Bible in Worldwide English	The woman saw that he knew about her. So she came trembling and bowed down in front of him. She told him in front of all the people why she had touched him. She told him that she had been healed right away. Jesus said to her, Daughter, you were healed because you believed. Go and do not be troubled.
Casual English Bible	When the woman realized she had been caught, she stepped forward, trembling. ¹⁰ She dropped to the ground in front of Jesus. In front of all the people she explained why she touched him and how that touch had healed her. “Daughter,” Jesus said, “your faith has saved ¹¹ you. Go in peace.” ¹⁰ 8:47 She had every right to be afraid. By Jewish law, she shouldn’t have been out among people because a woman is ritually unclean during her menstrual period. Anyone who touches her becomes unclean, too (Leviticus 15:19). They have to go through cleaning rituals, including a bath, before they are clean again and considered spiritually fit to worship at the Jerusalem Temple. ¹¹ 8:48 Many Bible translations have Jesus saying that the woman’s faith “has made you well.” The Greek word is <i>sōzō</i> , which can mean “saved,” “delivered,” or perhaps in this context “made well.”
Easy English	The woman knew that she could not hide herself. So she was very afraid. She came to Jesus and she went down on the ground in front of him. She spoke so that all the people could hear her. She said, ‘I wanted to be well again, so I touched him. When I did that, I became well immediately.’ Jesus said to her, ‘Young woman, you are well again because you believed in me. Do not have any more troubles in your mind.’ <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">A woman with this problem should not have been in a crowd. She should not touch other people and they should not touch her. She was very afraid because people would know her secret.</div>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	When the woman saw that she could not hide, she came forward, shaking. She bowed down before Jesus. While everyone listened, she told why she touched him. Then she said that she was healed immediately when she touched him. Jesus said to her, “My daughter, you are made well because you believed. Go in peace.”
God’s Word™	The woman saw that she couldn’t hide. Trembling, she quickly bowed in front of him. There, in front of all the people, she told why she touched him and how she was cured at once.
The Message	Jesus told her, “Daughter, your faith has made you well. Go in peace!” When the woman realized that she couldn’t remain hidden, she knelt trembling before him. In front of all the people, she blurted out her story—why she touched him and how at that same moment she was healed. Jesus said, “Daughter, you took a risk trusting me, and now you’re healed and whole. Live well, live blessed!”
NIRV	The woman realized that people would notice her. Shaking with fear, she came and fell at his feet. In front of everyone, she told why she had touched him. She also told how she had been healed in an instant. Then he said to her, “Dear woman, your faith has healed you. Go in peace.”
New Life Version	.

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

Contemporary English V.	The woman knew that she could not hide, so she came trembling and knelt down in front of Jesus. She told everyone why she had touched him and that she had been healed right away. Jesus said to the woman, "You are now well because of your faith. May God give you peace!"
The Living Bible	When the woman realized that Jesus knew, she began to tremble and fell to her knees before him and told why she had touched him and that now she was well. "Daughter," he said to her, "your faith has healed you. Go in peace."
New Berkeley Version The Passion Translation	. When the woman realized she couldn't hide any longer, she came and fell trembling at Jesus' feet. Before the entire crowd she declared, "I was desperate to touch you, Jesus, for I knew if I could just touch even the fringe of your robe ^[v] I would be healed." Jesus responded, "Beloved daughter, your faith in me has released your healing. You may go with my peace." [v] She was touching the hem of the robe of our anointed High Priest, Jesus. See Ps. 133:2.
Unlocked Dynamic Bible	And when the woman realized that she could not hide, she came trembling to him and she lay face down on the ground before him. As the other people were listening, she told Jesus why she had touched him and that she had been healed immediately. And Jesus said to her, "My dear woman, because you believed that I could heal you, you are now well. Now go on your way, and may Yahweh's peace be with you."

Partially literal and partially paraphrased translations:

American English Bible	So, seeing that [what she did] didn't go unnoticed, the woman came up trembling and fell down in front of Jesus, then she told everyone why she touched him and of how she had been healed instantly. So [Jesus] said to her: 'Daughter, your faith has saved you. Go your own way in peace.'
Beck's American Translation Breakthrough Version	. When the woman saw that she was not unnoticed, she came trembling and got down close to Him. She announced in the sight of the entire group <i>the</i> reason why she touched Him and how she was cured at once. He said to her, "Daughter, your trust has rescued you. Travel into peace."
Len Gane Paraphrase	When the woman saw that she couldn't hid, she came trembling and falling down before him, she told him in front of all the people the reason she had touched him and how she was instantly healed. He said to her, "Daughter, be of good comfort, your faith has made you well. Go in peace."
A. Campbell's Living Oracles	Then the woman perceiving that she was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately healed:and he said to her, Daughter, take courage, your faith has cured you, go in peace.
New Advent (Knox) Bible	And the woman, finding that there was no concealment, came forward trembling and fell at his feet, and so told him before all the people of her reason for touching him, and of her sudden cure. And he said to her, My daughter, thy faith has brought thee recovery; go in peace.
NT for Everyone	When the woman saw that she couldn't remain hidden, she came up, trembling, and fell down in front of him. She told him, in front of everyone, why she had touched him, and how she had been healed instantly. 'Daughter,' said Jesus, 'your faith has saved you. Go in peace.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And Jesus said: Somebody touched me. For I perceive that virtue is gone out of me. When the woman saw, that she was not hid, she came trembling, and fell at his feet, and told him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her: Daughter be of good comfort. your faith has made the whole, go in peace.
Urim-Thummim Version	And when the woman saw that she was not hidden, she came trembling and falling down before him, she declared to him before all the people for what cause she had touched him, and how she was healed instantly. And he said to her, <i>Daughter, be of good comfort: your faith has made you whole; go in peace.</i>
Weymouth New Testament	.
Wikipedia Bible Project	Once the woman realized she couldn't escape notice, she went forward trembling, and fell down before him. She explained in front of everybody why she'd touched Jesus, and how she'd been immediately cured. "Daughter, your trust has healed you, go in peace," he told her.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The woman knew she had been discovered. She came trembling and knelt before Jesus. Then she openly confessed why she had touched him and how she had been instantly cured. And Jesus said to her, "Daughter, your faith has saved you. Go in peace."
The Heritage Bible	And the woman seeing that she absolutely was not hid, she came trembling in fear, and prostrating herself to him, she announced to him before the face of all the people for what reason she touched him, and how she was healed instantly. And he said to her, Be of good courage, daughter; your faith has saved you; go in peace.
New American Bible (2011)	When the woman realized that she had not escaped notice, she came forward trembling. Falling down before him, she explained in the presence of all the people why she had touched him and how she had been healed immediately. He said to her, "Daughter, your faith has saved you; go in peace." Luke 7:50; 17:19; 18:42.
New Jerusalem Bible	Seeing herself discovered, the woman came forward trembling, and falling at his feet explained in front of all the people why she had touched him and how she had been cured at that very moment. 'My daughter,' he said, 'your faith has saved you; go in peace.'
Revised English Bible—1989	Then the woman, seeing that she was detected, came trembling and fell at his feet. Before all the people she explained why she had touched him and how she had been cured instantly. He said to her, "Daughter, your faith has healed you. Go in peace."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Seeing she could not escape notice, the woman, quaking with fear, threw herself down before him and confessed in front of everyone why she had touched him and how she had been instantly healed. He said to her, "My daughter, your trust has saved you; go in peace."
exeGesés companion Bible	And the woman, seeing she is not hid, comes trembling and prostrates in front of him; she evangelizes to him in sight of all the people why she touched him and how she is immediately healed. And he says to her, Daughter, Courage!

Hebraic Roots Bible	Your trust saves you! Go in shalom! And seeing that she was not hidden, the woman came trembling and kneeled down before Him and told Him before all the people for what reason she touched Him, and how she was instantly cured. And He said to her, Daughter, be comforted. Your faith has given you life. Go in peace.
Tree of Life Version	Then seeing that she did not escape notice, the woman came trembling and fell prostrate before Him. In the presence of all the people, she confessed why she had touched Him and how she had been healed immediately. He said to her, "Daughter, your faith has made you well. Go in <i>shalom</i> ."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but The Woman for not [She] escapes Trembling comes and Falling [to] him because of whom reason [She] touches him [She] announces before every the people and as [She] is healed immediately The [Man] but says [to] her Daughter The Faith [of] you has saved you go! to peace...
Awful Scroll Bible	But the woman being perceived, certainly-of-what she hid not a hiding, came by herself trembling. Even being fallen-down-towards him, she announced-away to him, beheld-from-among all the people, because of what cause she contacted him for herself, and as to she became healed off-from-that-matter. Again he said to her, "Daughter be taking courage, your confidence has preserved you sound a preserving sound, be yourself proceeding in propitiousness."
Concordant Literal Version	Now the woman, perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in the sight of the entire people for what cause she touches Him and so was healed instantly."
Orthodox Jewish Bible	Now He said to her, "Courage, daughter! Your faith has saved you! Go in peace!" And when the isha saw that she had not escaped notice, she came trembling and fell down before him, and declared before the people the reason she touched him, and how ofen ort (immediately) she received refuah. And he said to her, Biti (my daughter), your emunah brought your refuah. L'chi l'shalom (Go in shalom).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When the woman saw that she had not escaped notice, she came up trembling and fell down before Him. She declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. He said to her, "Daughter, your faith [your personal trust and confidence in Me] has made you well. Go in peace (untroubled, undisturbed well-being)."
An Understandable Version	And when the woman realized that she had not escaped notice, she came trembling [with fear] and fell down in front of Him, declaring before all the people why she had touched Him and how she had been immediately healed. Then Jesus said to her, "Daughter, your faith has made you well. Go in peace."
The Expanded Bible	When the woman saw she could not hide, she came forward, ·shaking [trembling], and fell down before Jesus. While all the people listened, she ·told [explained] why she had touched him and how she had been instantly healed. Jesus said to her, "·Dear woman [· Daughter], ·you are made well because you believed [your faith has saved/healed you]. Go in peace."
Jonathan Mitchell NT	Now the woman, upon seeing that she had not escaped notice, came trembling. And then, falling down toward Him (or: prostrating to Him) gave a report in the sight of all the people, explaining through what cause and reason she had touched Him, and so was instantly healed to the side of usefulness (or: for useful [service]). So

P. Kretzmann Commentary	<p>He said to her, "Daughter, your trust and faith healed, delivered and restored you to health and wholeness (saved and rescued you). And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. Then the woman saw that her secret was no secret before Christ, and therefore she came and confessed the entire matter fully. And He said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace.</p>
Lexham Bible	<p>And with happy heart she dwelt upon the fact of her having been cured at once, when the virtue had gone out from Him, as He had said, when the divine, miraculous power was given by Jesus as a reward of her faith. Hereupon Jesus, ever kind and sympathetic, gave her the further assurance that her faith had brought her the priceless boon of health. He takes great pleasure in commending again and again the qualities of faith, by which it is able to do such great things. Her health was a reward of grace for the firmness of her trust. She should not fear or be uneasy in her mind over the incident, but go to her home in peace. Note: Such faith is needed in the Church and in its individual members even today; there is too much stereotyped sameness in the lives of the church-members in merely moving along a broad Christian way. Victories of faith are not so frequent in our days because the conquering faith is absent.</p>
Syndein/Thieme	<p>And (+) when [Here "when" is supplied as a component of the participle ("saw") which is understood as temporal] the woman saw that she did not escape notice, she came trembling and falling down before him. In the presence of all the people, she told for what reason she had touched him, and that she was healed immediately. And he said to her, "Daughter, your faith has saved you. Go in peace."</p>
Translation for Translators	<p>Now when the woman {gune} saw that she absolutely could not {ouk} escape notice, she came trembling and fell down before Him. In the presence of all the people, she told why she had touched Him and how she had been immediately healed. Then He said to her, "Daughter, be of comfort {an order}, your faith {pistis} has made you 'well with the result that you will be in perfect health until you die' {sozo - perfect tense - action completed currently and lasts forever}. "Continue on life's journey" {poreuomai - an order} . . . in 'inner happiness'/peace {eirene}."</p>
The Voice	<p>When the woman realized that she could not prevent <i>Jesus</i> (OR, <i>people</i>) from knowing that <i>she was healed</i>, her body began to shake. <i>She was afraid that because she had disobeyed the law that a woman with such a condition should not touch others, Jesus might scold her for doing that.</i> She prostrated herself before Jesus. As the other people were listening, she told why she had touched him and how she had been healed immediately. <i>Jesus</i> said to her, "◀Ma'am/My dear woman▶, because you believed [PRS] <i>that I could heal you</i>, I have healed you. Go from here, and may you experience God's peace within you."</p> <p>The woman now realized her secret was going to come out sooner or later, so she stepped out of the crowd, shaking with fear, and she fell down in front of Jesus. Then she told her story in front of everyone—why she touched Him, what happened as a result.</p> <p>Jesus: Your faith has made you well again, daughter. Go in peace.</p>

Bible Translations with a Lot of Footnotes:

NET Bible®	<p>When¹⁶⁵ the woman saw that she could not escape notice,¹⁶⁶ she came trembling and fell down before him. In¹⁶⁷ the presence of all the people, she explained why¹⁶⁸ she had touched him and how she had been immediately healed. Then¹⁶⁹ he said to her, "Daughter, your faith has made you well.¹⁷⁰ Go in peace."</p> <p>¹⁶⁵in Here δέ (de) has not been translated.</p>
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^{166th} Or “could not remain unnoticed” (see L&N 28.83).

^{167th} Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. The order of the clauses in the remainder of the verse has been rearranged to reflect contemporary English style.

^{168th} Grk “told for what reason.”

^{169th} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{170th} Or “has delivered you”; Grk “has saved you.” This should not be understood as an expression for full salvation in the immediate context; it refers only to the woman’s healing.

The Spoken English NT

When the woman saw that she’d been found out,^{bb} she came up trembling, and threw herself down in front of Jesus. In front of everyone,^{cc} she told the story of why she’d touched him, and how she’d been healed right away. He said to her, “Daughter, your faith has made you well.”^{dd} Go in peace.

^{bb.} Lit. “And the woman, knowing that she hadn’t gone unnoticed.”

^{cc.} Lit. “in front of the whole people.”

^{dd.} Or “saved you.”

Wilbur Pickering’s New T.

Now when the woman saw that she could not hide, she came trembling, and falling down before Him she told Him in the presence of all the people²⁴ the reason why she had touched Him, and how she was healed immediately. So He said: “Courage, daughter, your faith has healed you. Go into peace.”²⁵

(24) That wasn’t easy.

(25) Again, ‘into’ not ‘in’. Her life was now going to be different.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

So the woman having seen that she did not escape notice, came trembling. And having fallen before Him, declared to Him before all the people for what reason she [*had*] touched Him, and how she was healed immediately. Then He said to her, “Take courage, daughter, your faith has cured you. Be going in peace.”

Context Group Version

And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.

And he said to her, Daughter, your trust has rescued you; go in peace.

Disciples’ Literal New T.

And the woman, having seen that she did not escape-notice, came trembling. And having fallen before Him, she declared in the presence of all the people for what reason she touched Him, and how she was healed at-once. And the *One* said to her, “Daughter, your faith has restored [Or, saved (from this disease).] you. Go in peace”.

Modern English Version

When the woman saw that she was not hidden, she came trembling. And falling down before Him, she declared to Him before all the people why she had touched Him and how she was healed immediately. Then He said to her, “Daughter, be of good cheer. Your faith has made you well. Go in peace.”

Modern Literal Version

Now when* the woman saw that she was not eluding *him*, she came trembling, and having fallen down before him, reported to him in the sight of all the people, because of what cause she touched him and how she was healed instantly.

Now he said to her, Have courage daughter, your faith has cured you; travel in peace.

New American Standard B.

When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. And He said to her, “Daughter, your faith has [p]made you well; go in peace.”

World English Bible

When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.

He said to her, “Daughter, cheer up. Your faith has made you well. Go in peace.”

Young's Updated LT

And the woman, having seen that she was not hid, trembling, came, and having fallen before Him, for what cause she touched Him declared to Him before all the people, and how she was healed presently; and He said to her, "Take courage, daughter, your faith has saved you, be going on to peace."

The gist of this passage: The woman who touched the hem of Jesus realized that she had been found out. She comes forward and admits to what she had done and how she has been healed. Jesus tells her that her faith has healed her and for her to go free.

Luke 8:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	feminine singular, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
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; nominative case	Strong's #1135
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
lanthanō (λανθάνω) [pronounced lan-THAN-oh]	<i>to lie hid (literally or figuratively); often used adverbially unwittingly: to be hid, be ignorant of, secretly unawares; without knowing</i>	3 rd person singular, aorist active indicative	Strong's #2990

Translation: When the woman realized that [what] she [had done] was not hidden,...

Jesus is demanding to know who touched Him, and this woman realizes that what she did could not remain a secret. If the very Person Who just healed her had the power to heal her, does He not also have the power to know who she is?

Based upon the narrative, Jesus is aware of the power which has gone through Him but this power did not originate from Him. In fact, this power was not even subject to the Lord's choice. He did not consciously think, "If anyone touches Me, I will that they be healed." However, He does not know exactly who touched Him or even what the actual



healing was. This portion of the narrative indicates that Jesus did not perform healings from His Own power.

The Woman Touches the Tassel of the Lord's Garment (a graphic); from [End of the Matter](#); accessed August 4, 2023. End of the Matter goes into great detail on this (perhaps three typewritten pages), found at the other end of that link.

Luke 8:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tremô (τρέμω) [pronounced TREHM-oh]	<i>trembling; fearing, being afraid</i>	feminine singular, present active participle, nominative case	Strong's #5141
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, aorist active indicative	Strong's #2064

Translation: ...she came forward, trembling.

I suspect that Jesus sounded stern. The woman comes forward, meaning that she moves closer to Jesus—perhaps flanked by some of His disciples—and she is trembling. Let me suggest that she is trembling from fear (and this may be trembling in her mind, she may or may not be physically trembling). The woman knows that she is the one about whom the Lord is speaking.

Let me also suggest that the crowd, in general, has stopped, and there is no more jostling, and it is relatively quiet (possibly apart from many people saying, “We did not touch You, Lord”).

Luke 8:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
prospiptô (προσπίπτω) [pronounced pros-PIP-toh]	<i>falling [forwards, down], prostrating oneself [before, in homage to, or in supplication] [at one's feet]; rushing upon, beating against; of winds beating upon a house</i>	feminine singular, aorist active participle, nominative case	Strong's #4363
autô (αὐτῷ) [pronounced ow-TOH]1	<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

Translation: Falling down before Him,...

Virtually every artistic rendering has this woman touching a part of the Lord's garment (most often, the very bottom of his over-garment, which is close to the ground), and she is always portrayed as being on her hands and knees in order to touch this part of the Lord's clothing. I have several problems with this: (1) If she goes to her hands

and knees, wouldn't this by itself virtually stop the procession? (2) The answer to, *who touched Me?* would be obviously answered because the woman is on her hands and knees behind Him. (3) And here, she falls down before Him. That means that she must get up, and then fall down before Him. My conclusion is, the woman touched a tassel which is not at the lowest part of His over-garment.

The woman shows Jesus respect, and she falls down before Him. This is an act of worship and Jesus *never* discourages anyone from expressing an act of worship directed towards Him (and this occurs on many occasions).

On the other hand, angels would rebuff those who tried to worship them. In Revelation, there is a recorded instance of people worshipping an angel, and the angel stops them, saying, "I am a servant just like you." (Revelation 19:10 22:8–9)

My point being, that hidden within this narrative is another proof of the Lord's divinity.

Luke 8:47d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
aitia (αἰτία) [pronounced ahee-TEE-ah]	<i>cause, reason; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, nominative case	Strong's #156
haptomai (ἅπτομαι) [pronounced HAHP-toh-ma]	<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, aorist (deponent) middle indicative	Strong's #680
This verb is found five times in this chapter.			
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: ...through Whom [is the] reason she touched Him...

The woman touched the Lord in order to receive relief from her physical affliction, knowing that contact with Him—actually, with the hem of His garment—would make her whole. Given the crowd situation, she likely could not get close enough to get His attention and to speak directly with Him.

Luke 8:47e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<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>	3 rd person singular, aorist active indicative	Strong's #518
enōpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong's #1799
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956
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
laos (λαός) [pronounced lah-OSS]	<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: ...she declared in the presence of all the people [there]...

When she told what she had done, she also testified as to what happened after. Everyone there heard her testimony.

What appears to be the situation is, Jesus has stopped, He is speaking to those around Him; and everyone around Him has stopped as well.

Luke 8:47f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
iaomai (ἰάομαι) [pronounced ee-AH-om-ahēe]	<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 indicative	Strong's #2390
parachrêma (παραχρήμα) [pronounced par-akh-RAY-mah]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916

Translation: ...how she had been healed immediately.

She was healed immediately after touching the hem of the Lord’s garment. She testifies publically to that fact.

It is most likely that this woman had been suffering from vaginal hemorrhaging, but I don’t know that we can draw any specific conclusions about the type of outer wear that the Lord had on; or about its hem. Whether or not this is related to the blue tassel spoken of in Num. 15:37-41 (as per the NET Bible footnote of a few verses back), it is hard to say. I do not believe that is the thrust or emphasis of this passage.

Luke 8:47 *When the woman realized that [what] she [had done] was not hidden, she came forward, trembling. Falling down before Him, through Whom [is the] reason she touched Him, she declared in the presence of all the people [there] how she had been healed immediately.* (Kukis mostly literal translation)

The Woman Touches the Fringe of the Lord’s Garment (a graphic); from [The Peanut Gallery](#); accessed March 2, 2023.

This appears to be a photo of real people. Is the Lord standing on a raised pathway or on top of a limited-height wall? They do not appear to be standing on the same ground.

Obviously, missing from this picture are the dozens of people who surrounded the Lord when she touched this piece of fabric.



Luke 8:48a			
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
epô (ἔπρω) [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
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: Then Jesus [lit., He] said to her,...

Jesus wanted her to give a testimony, and He accepted all that she said. Now He will speak to her.

Luke 8:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thugatêr (θυγάτηρ) [pronounced <i>thoo-GAT-air</i>]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun, vocative	Strong's #2364
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)
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; 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: ...“**Daughter, your faith has healed** [or, *saved*] **you**;...

Salvation comes in the same way to all mankind. You believe in Jesus and you are saved. You direct your faith towards Him to be saved.

The woman understood that direct contact with the Lord would mean healing; and this parallels the concept of eternal salvation. I would assume that she also believed that He is the Messiah, sent from God.

The temporal healing that she received was wonderful; but the eternal life that she was given is a much greater thing. She is healed temporally; but she is, more importantly, she was saved.

Luke 8:48c			
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

Luke 8:48c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515

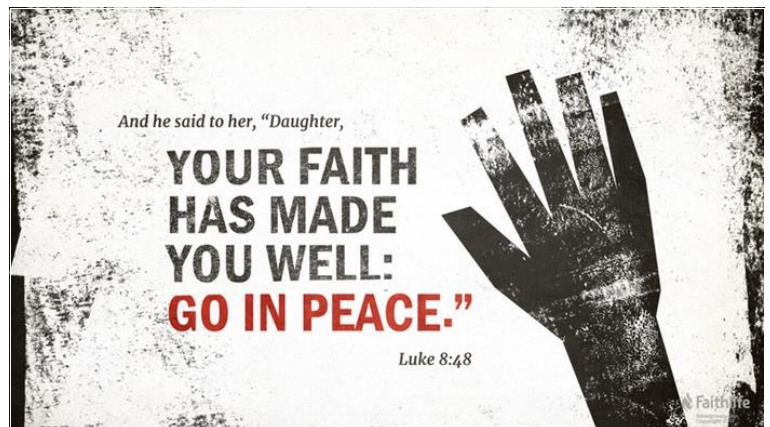
Translation: ...go in peace.”

Jesus tells her to go in peace. This is a peace between her and God. All natural barriers between her and God have been removed, because she has exercised faith in Christ. She now has an eternal relationship with God, represented by the word *peace*.

Luke 8:48 **Then Jesus** [lit., *He*] **said to her**, “**Daughter, your faith has healed** [or, *saved*] **you; go in peace.**” (Kukis mostly literal translation)

Jesus' emphasis is often how one's faith made a person well. The woman is physically healed, but she is also permanently delivered from eternal judgment. Therefore, she can do what Jesus says: “Go in peace.” She now has peace with God.

Luke 8:48 (ESV) (a graphic); from [Biblia](#); accessed February 23, 2023.



Luke 8:47–48 **When the woman realized that** [what] she [had done] was not hidden, she came forward, trembling. Falling down before Him, through Whom [is the] reason she touched Him, she declared in the presence of all the people [there] how she had been healed immediately.

Then Jesus [lit., *He*] **said to her**, “**Daughter, your faith has healed** [or, *saved*] **you; go in peace.**” (Kukis mostly literal translation)

Luke 8:47–48 **When the woman realized that what she had done was not hidden, she came forward, trembling. She fell down before Jesus and declared, in the presence of all the people there, exactly how she had been healed immediately after touching the hem of the Lord's garment. Then Jesus said directly to her, “Daughter of God, your faith has healed you; go in peace.”** (Kukis paraphrase)

The daughter of Jairus dies; yet Jesus goes to her and raises her from the dead

Now, recall what brought us to this place in Luke's narrative. A man, Jairus, had come to the Lord to request that the Lord come to his home and heal his daughter. On the way to that man's home, a woman touched a portion of the Lord's cloak and was healed of a twelve-year malady. This woman, who reached out to touch the outer garment of the Lord, knew nothing about where Jesus was going. She simply reached out and touched the hem of the Lord's robe, and she found herself healed.

Nevertheless, even though this woman has been healed, this narrative began with Jairus, the leader of the synagogue, coming to Jesus to ask Him to heal his daughter. Jesus began to go with him, but got slowed down by this incident with this woman. Now, Jesus is about to get back on track with Jairus, but then this happens:

Yet for him is speaking, is coming someone from the synagogue director, saying that, "Has died the daughter of you; no more [should] you trouble the Teacher."

Luke
8:49

Yet, while He is speaking, someone from the [home of the] synagogue director has come, saying that, "Your daughter has died; you [should] no longer trouble the Teacher."

Yet, while Jesus is speaking, someone from the home of the synagogue director came up and said, "Your daughter has died; you should stop troubling the Teacher."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Yet for him is speaking, is coming someone from the synagogue director, saying that, "Has died the daughter of you; no more [should] you trouble the Teacher."
Douay-Rheims 1899 (Amer.)	As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.
James Murdock's Syriac NT	And while he was speaking, one came from the house of the chief of the synagogue, and said to him: Thy daughter is dead; trouble not the teacher.
Original Aramaic NT	And while he was speaking, the man who was of the house of the leader of the synagogue came and he said to him, "Your daughter has died; do not trouble the teacher."
Lamsa Peshitta (Syriac)	While he was still talking, there came a man from the house of the leader of the synagogue, and said to him, Your daughter has died, do not trouble the teacher.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	While he was still talking, someone came from the house of the ruler of the Synagogue, saying, Your daughter is dead; do not go on troubling the Master.
Bible in Worldwide English	While he was still talking, a man came from the rulers house. He said, Your daughter has died. Do not trouble the Teacher any more.
Casual English Bible	Jesus brings a girl back from the dead Jesus was still talking when someone arrived with tragic news for the worship leader: "Your daughter is dead. There's no need to bother the teacher anymore."
Easy English	While Jesus was still speaking, someone arrived from Jairus' house. 'Your daughter is dead,' he told Jairus. 'Do not ask the teacher to come now.'
Good News Bible (TEV)	While Jesus was saying this, a messenger came from the official's house. "Your daughter has died," he told Jairus; "don't bother the Teacher any longer."
<i>The Message</i>	While he was still talking, someone from the leader's house came up and told him, "Your daughter died. No need now to bother the Teacher."
NIRV	While Jesus was still speaking, someone came from the house of Jairus. Jairus was the synagogue leader. "Your daughter is dead," the messenger said. "Don't bother the teacher anymore."
New Life Version	While Jesus was yet talking, a man came from the house of the leader of the place of worship. This man said to Jairus, "Your daughter is dead. Do not make the Teacher use anymore of His time."

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

Contemporary English V.	While Jesus was speaking, someone came from Jairus' home and said, "Your daughter has died! Why bother the teacher anymore?"
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The Living Bible	While he was still speaking to her, a messenger arrived from the Jairus's home with the news that the little girl was dead. "She's gone," he told her father; "there's no use troubling the Teacher now."
New Berkeley Version New Living Translation	.
The Passion Translation	While Jesus was still speaking to the woman, someone came from Jairus' house and told him, "There's no need to bother the Master any further. Your daughter has passed away. She's gone."
Unlocked Dynamic Bible	While he was still speaking to her, a man from Jairus' house came and said to Jairus, "Your daughter has died. So do not bother the teacher anymore!"
William's New Testament	While He was still speaking, someone came from the house of the leader of the synagogue and said, "Your daughter is dead; stop troubling the Teacher anymore."

Partially literal and partially paraphrased translations:

American English Bible	Then, as he was still talking, someone came up beside the presiding officer of the synagogue and said: 'Your daughter has died, so don't bother the teacher anymore.'
Beck's American Translation Breakthrough Version	.
International Standard V	As He is still speaking, someone comes from the side of the synagogue leader, saying, "Your daughter has died. Do not irritate the teacher anymore."
Len Gane Paraphrase	While he was still speaking, someone came from the synagogue leader's home [Lit. from the synagogue leader] and told him, [The Gk. lacks him] "Your daughter is dead. Stop bothering the teacher anymore."
A. Campbell's Living Oracles	While he was still speaking, one came from the synagogue ruler's house telling him, "Your daughter is dead. Don't bother the Master."
New Advent (Knox) Bible	While he was yet speaking, one came from the house of the director of the synagogue, who said, your daughter is dead; trouble not the Teacher.
NT for Everyone	While he was yet speaking, a messenger came to the ruler of the synagogue, to say, Thy daughter is dead; do not trouble the Master.
20 th Century New Testament	While he was still speaking, someone arrived from the synagogue-ruler's house. 'Your daughter's dead,' he said. 'Don't bother the teacher any longer.'
	Before he had finished speaking, some one came from the house of the President of the Synagogue and said: "Your daughter is dead! Do not trouble the Teacher further."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	.
Free Bible Version	While he was still speaking, someone came from the home of the synagogue leader to tell him, "Your daughter's dead. You don't need to bother the Teacher any longer."
God's Truth (Tyndale)	While he yet spoke, there came one from the rulers of the synagogues house which said to him: your daughter is dead, disease not the master.
Lexham Bible	(+) While [Here "while" is supplied as a component of the temporal genitive absolute participle ("speaking")] he was still speaking, someone came from the synagogue ruler's (+) house, saying, "Your daughter is dead! Trouble the Teacher no longer!"
Weymouth New Testament	While He was still speaking, some one came to the Warden of the Synagogue from his house and said, "Your daughter is dead; trouble the Rabbi no further."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
The Heritage Bible While he was speaking, someone comes alongside of the ruler of the synagogue, saying to him, Your daughter has died; do not trouble the Teacher.
- Revised English Bible–1989 While he was still speaking, a man came from the president's house with the message, "Your daughter is dead; do not trouble the teacher any more."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible While Yeshua was still speaking, a man came from the synagogue president's house. "Your daughter has died," he said. "Don't bother the rabbi any more."
- exeGeses companion Bible **THE DAUGHTER OF YAIR DIES**
While he yet speaks,
someone comes from the synagogue arch,
wording to him, Your daughter is dead;
harass not the Doctor.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...yet him speaking comes Someone from the assembly leader Saying for has died The Daughter [of] you no more trouble! the teacher...
- Awful Scroll Bible He yet speaking, comes someone himself from the drawing-together-place-leader, speaking out to him certainly-of-what, "Your daughter has died, be yourself not troubling the teacher."
- Charles Thomson NT And while he was yet speaking, there cometh one from the ruler of the synagogue's house, and saith to him, Thy daughter is dead. Trouble not the teacher.
- Concordant Literal Version While He is still speaking, someone from the chief of the synagogue's house is coming, saying to him that "Your daughter is dead. By no means bother the teacher any longer."
- Orthodox Jewish Bible While he was still speaking, someone comes from the bais (house) of the Rosh Kehillah [Yair], saying, Your bat has died. Do not cause a shter (bother) for the rebbe.

Expanded/Embellished Bibles:

- The Amplified Bible* While He was still speaking, someone from the synagogue official's house came and said [to Jairus], "Your daughter is dead; do not inconvenience the Teacher any further."
- An Understandable Version While He was still speaking, someone came from the synagogue official's house, saying [to him], "Your daughter is dead; do not bother the Teacher."
- The Expanded Bible
Jonathan Mitchell NT .
While He is still speaking, a certain associate of the synagogue leader is presently coming, then is saying, "Your daughter has died. Do not any longer continue bothering the teacher."
- P. Kretzmann Commentary **Verses 49-56**
The raising of the daughter of Jairus:
While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.
The matter with the woman had delayed Jesus for some time, and this was altogether in line with His plans. For now one of the servants of the ruler of the synagogue came and told Jairus that his daughter had really died, adding that he should no longer vex the Master, should in no way bother Him anymore. All help was now too late.
- Syndein/Thieme And, while He was still speaking, someone from the synagogue president's house came and said, "Your daughter is 'dead with results that last forever' {thnesko -

perfect tense}. Do not trouble {skullo - an order} the teacher {didaskalos} any longer."

Translation for Translators While he was still talking *to her*, a man from Jairus' house came and said to Jairus, "Your daughter has died. So *it is useless that you bother the teacher any longer by urging him to go to your house!/why do you bother the teacher any longer by urging him to go to your house?*" [RHQ]"

The Voice Right at that instant, one of *Jairus's* household servants arrived.
Servant: Sir, your daughter is dead. It's no use bothering the Teacher with this anymore.

Bible Translations with a Lot of Footnotes:

NET Bible® While he was still speaking, someone from the synagogue ruler's¹⁷¹ house came and said, "Your daughter is dead; do not trouble the teacher any longer."
¹⁷¹ That is, "the official in charge of the synagogue"; ἀρχισυνάγωγος (arcisunagwgo") refers to the "president of a synagogue" (so BDAG 139 s.v. and L&N 53.93). In this case the referent is Jairus (v. 41).

The Spoken English NT While Jesus was saying that, somebody came from the synagogue leader's house. They said, "Your daughter has died. Don't trouble the teacher any more."

Wilbur Pickering's New T. **Jesus raises a dead girl**
 While He was still speaking, here came someone from the synagogue ruler's house, saying to him: "Your daughter has died. Don't bother the teacher."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation While He is still speaking, someone comes from the synagogue leader saying to Him, "Your daughter has died. Stop troubling the Teacher."

Context Group Version While he yet spoke, there comes one from the ruler of the community center's [house], saying, Your daughter is dead; Don't trouble the Teacher any longer.

Disciples' Literal New T. **The Daughter Dies Before Jesus Arrives. He Raises Her From The Dead**

While He is still speaking, someone comes from [the house of] the synagogue-official, saying that "Your daughter is dead. Be troubling the Teacher no longer".

Far Above All Translation While he was still speaking, someone came from the *entourage* of the president of the synagogue saying to him, "Your daughter has died; do not trouble the teacher."

New American Standard B. While He was still speaking, someone *came from *the house of* the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore."

NT (Variant Readings) While he yet spake, there cometh one from the ruler of the synagogue's [house], saying, Thy daughter is dead; trouble not the Teacher °anymore.
 °Byz. omits "anymore"

World English Bible While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher."

Young's Updated LT While he is yet speaking, there does come a certain one from the chief of the synagogue's house, saying to him—"Your daughter has died, harass not the Teacher;"...

The gist of this passage: While Jesus is speaking, a man from the home of the synagogue leader (Jairus) comes to inform him that his daughter has died, so there is no reason to further press upon the Teacher to come to her.

Luke 8:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐτι (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now</i>	adverb	Strong's #2089
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
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2980
έρchomai (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, present (deponent) middle/passive indicative	Strong's #2064
τίς (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
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
archisunagōgos (ἀρχισυνάγωγος) [pronounced ar-khee-soon-AG-oh-goss]	<i>director of the synagogue services; (chief) ruler of the synagogue</i>	masculine singular noun; genitive/ablative case	Strong's #752

BDB: *It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage.*⁴⁹

Translation: Yet, while He is speaking, someone from the [home of the] synagogue director has come,...

Jesus is interacting with this woman; and He may be teaching some things to the people who are gathered around Him. While He is doing this, someone from Jairus' home comes.

The *ruler* refers to Jairus, who was the synagogue director. He had come to Jesus earlier, requesting for the Lord to heal his only daughter. This person does not go to Jesus, but he goes up to the synagogue director and talks with him. He does this even while Jesus is speaking.

⁴⁹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #752.

Luke 8:49b			
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
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
thnêskō (θνῆσκω) [pronounced THNAY-skoh]	<i>to die, to be dead; metaphorically to be spiritually dead</i>	3 rd person singular, perfect active indicative	Strong's #2348
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)
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun, nominative case	Strong's #2364
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: ...saying that, “Your daughter has died;...”

The man—perhaps a servant—tells the leader of the synagogue, “Your daughter has died.”

So, Jesus is teaching about this woman whose faith has made her whole; and, at the same time, one from Jairus's home takes Jairus aside to give him the bad news about his daughter's passing.

Luke 8:49c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêketi (μηκέτι) [pronounced may-KEHT-ee]	<i>any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more</i>	adverb	Strong's #3371
skullō (σκύλλω) [pronounced SKOOL-low]	<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 active imperative	Strong's #4660
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

Luke 8:49c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskalos (διδάσκαλος) [pronounced <i>did-AS- kal-oss</i>]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; accusative case	Strong's #1320

Translation: ...you [should] no longer trouble the Teacher.”

The messenger also advises the synagogue director to no longer trouble Jesus for help. His daughter is beyond help. “At this point, there is no reason for Jesus to be brought to your home.”

Luke 8:49 *Yet, while He is speaking, someone from the [home of the] synagogue director has come, saying that, “Your daughter has died; you [should] no longer trouble the Teacher.”* (Kukis mostly literal translation)

Jesus is speaking to the crowd about the woman who touched His garment and was healed as a result. Meanwhile, a message comes from the synagogue leader’s home that his daughter has just died.

Luke 8:49 *Yet, while Jesus is speaking, someone from the home of the synagogue director came up and said, “Your daughter has died; you should stop troubling the Teacher.”* (Kukis paraphrase)

And the Jesus, having heard, answered him, “Don’t be frightened, only believe and she will be saved.”

Luke
8:50

And Jesus, having heard [this], answered him, [saying], “Don’t be alarmed, only believe and she will be saved.”

Jesus heard this, and said to him, “Do not be alarmed; only believe and she will be saved.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	<i>And the Jesus, having heard, answered him, “Don’t be frightened, only believe and she will be saved.”</i>
Douay-Rheims 1899 (Amer.)	<i>And Jesus hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe.</i>
James Murdock’s Syriac NT	<i>And Jesus heard [it], and said to the father of the maid: Fear not; believe only, and she will live.</i>
Original Aramaic NT	<i>But Yeshua heard and he said to the father of the girl, "Do not be afraid; only have faith, and she will live."</i>
Lamsa Peshitta (Syriac)	<i>Jesus heard it and said to the father of the girl, Do not be afraid, but only believe, and she will be restored to life.</i>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<i>But Jesus at these words said to him, Have no fear, only have faith, and she will be made well.</i>
Bible in Worldwide English	<i>Jesus heard it. He said, Do not fear. Only believe and she will be healed.</i>

Casual English Bible	When Jesus heard this, he told Jairus, "Don't be alarmed by this. If you believe, I'm telling you she'll get better."
Easy English	Jesus heard what the man said. So he said to Jairus, 'Do not be afraid. Just believe in me. Then she will become well again.'
God's Word™	When Jesus heard this, he told the synagogue leader, "Don't be afraid! Just believe, and she will get well."
The Message	Jesus overheard and said, "Don't be upset. Just trust me and everything will be all right."
New Life Version	.

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

Contemporary English V.	When Jesus heard this, he told Jairus, "Don't worry! Have faith, and your daughter will get well."
The Living Bible	But when Jesus heard what had happened, he said to the father, "Don't be afraid! Just trust me, and she'll be all right."
New Berkeley Version	.
New Living Translation	But when Jesus heard what had happened, he said to Jairus, "Don't be afraid. Just have faith, and she will be healed."
The Passion Translation	When Jesus heard this, he said, "Jairus, don't yield to your fear. Have faith in me and she will live again."
Unlocked Dynamic Bible	But when Jesus heard that, he said to Jairus, "Do not be afraid. Just believe in me and she will live again."

Partially literal and partially paraphrased translations:

American English Bible	But when he heard this, Jesus said to the man: 'Don't be afraid; just have faith and she'll be saved.'
Beck's American Translation	.
Breakthrough Version	When Jesus heard <i>it</i> , He responded to him, "Don't be afraid. Just trust, and she will be rescued."
International Standard V	But when Jesus heard this, he told the synagogue leader, [Lit. him] "Stop being afraid! Just believe, and she will get well."
Len Gane Paraphrase	But when Jesus heard, he answered him saying, "Don't be afraid, only believe and she will be made well."
New Advent (Knox) Bible	Jesus heard it, and said to him openly, Do not be afraid; thou hast only to believe, and she will recover.
NT for Everyone	'Don't be afraid,' said Jesus when he heard it. 'Just believe, and she will be rescued.'
20 th Century New Testament	But Jesus, hearing this, spoke to the President: "Do not be afraid; only have faith, and she shall yet be delivered."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Jesus, overhearing it, however, said to him, "Do not fear I only believe, and she shall be saved."
Free Bible Version	But when he heard this, Jesus told Jairus, "Don't be afraid. If you trust she will be healed."
God's Truth (Tyndale)	When Jesus heard that, He answered the father, saying: Fear not, believe only, and she shall be made whole.
Lexham Bible	But Jesus, (+) when he [Here "when" is supplied as a component of the participle ("heard") which is understood as temporal] heard (+) this, [Here the direct object

is supplied from context in the English translation] replied to him, "Do not be afraid! Only believe, and she will be healed."

Riverside New Testament
Weymouth New Testament

Jesus heard it and said to him, "Never fear. Only believe and she will be saved."
Jesus heard the words and said to him, "Have no fear. Only believe, and she shall be restored to life."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
New English Bible—1970

But Jesus heard the news and said to the official, "Do not fear, only believe."
But Jesus heard, and interposed. 'Do not be afraid,' he said; 'only show faith and she will be well again.'

Revised English Bible—1989

But Jesus heard, and said, "Do not be afraid; simply have faith and she will be well again."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
exeGesés companion Bible

.
But Yah Shua hears,
and answers him, wording, Awe not!
Only trust, and she is saved!

Tree of Life Version

But hearing this, Yeshua replied to him, "Do not fear—just keep trusting, and she shall be restored."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The but Jesus Hearing {him} answers him not fear! {something} only believe! and [She] will be saved...

Awful Scroll Bible

Moreover, Deliverance-of-Jah being heard, himself resolved-out to him, instructing, "Be yourself not fearing, be confiding only, and she will emerge to be preserving sound."

Concordant Literal Version
Orthodox Jewish Bible

.
But when he heard this, he answered him, Do not be afraid; only have emunah, and she will receive refuah.

Expanded/Embellished Bibles:

The Amplified Bible

But Jesus, hearing this, answered him, "Do not be afraid *any longer*; only believe *and* trust [in Me and have faith in My ability to do this], and she will be made well."

An Understandable Version

But when Jesus heard this, He said [to the man], "Do not be afraid. Just believe [i.e., in my power to restore your daughter] and she will be made well [i.e., restored to life]."

The Expanded Bible

When Jesus heard this, he said to Jairus, "Don't be afraid. Just believe, and your daughter will be well [healed]."

Jonathan Mitchell NT

Yet Jesus, at hearing [this], gave a decided response to him, "Stop (or: Do not continue) fearing, only trust and experience faith (or: believe), and she will proceed in being restored to health and wholeness (be rescued and saved)."

P. Kretzmann Commentary

But when Jesus heard it, He answered him, saying, Fear not; believe only, and she shall be made whole.

But Jesus wanted to strengthen the faith of the distracted father, and therefore calmly told him: Fear not, only believe. Mistrust, suspicion, fear is an enemy of faith. For faith demands a trust with all the heart, with all the soul, and with all the mind. Even when the last breath has been drawn and one of our loved ones lies quiet in death, even then trust must not be thrown away. Faith reaches beyond the grave.

Syndein/Thieme	But when Jesus heard this, He 'had an answer for'/'gave a discerning answer from the ultimate source of Himself to' {apokrinomai} him saying, "Fear not {an order}! Believe only {another order} . . . and she will be healed {sozo}."
Translation for Translators	But when Jesus heard that, he said to Jairus, "Do not think that there is nothing more that can be done. Just believe that <i>I can help her. If you(sg) do that, she will live again.</i> "
The Voice	Jesus (<i>interrupting Jairus before he could speak</i>): Don't be afraid. Just believe. She'll be well again.

Bible Translations with a Lot of Footnotes:

NET Bible®	But when Jesus heard this, he told ¹⁷² him, "Do not be afraid; just believe, and she will be healed." ¹⁷³ ^{172tn} Grk "answered." ^{173tn} Or "will be delivered"; Grk "will be saved." This should not be understood as an expression for full salvation in the immediate context; it refers only to the girl's healing.
The Spoken English NT	But when Jesus heard that, he said to him, "Don't be afraid. Just ^{ee} believe, and she'll be saved." ^{ee.} Or "only."
Wilbur Pickering's New T.	But upon hearing it Jesus reacted by saying to him, "Don't be afraid; just believe and she will be healed".

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Jesus having heard, answered Him, saying, "Stop being afraid; only be believing, and she will be cured."
Disciples' Literal New T.	But Jesus, having heard, responded to him, "Do not be fearing. Only believe, and she will be restored".
New American Standard B.	But when Jesus heard <i>this</i> , He answered him, "Do not be afraid <i>any longer</i> ; only believe, and she will be made well [Or saved]."
New European Version	But Jesus hearing it, responded: Fear not. Only believe, and she shall be made whole.
Webster's Translation	But when Jesus heard <i>it</i> , he answered him, saying, Fear not: believe only, and she shall be healed.
Young's Updated LT	...and Jesus having heard, answered him, saying, "Be not afraid, only believe, and she will be saved."

The gist of this passage: Jesus hears this and tells the father not to be afraid, but to believe instead, and his daughter will be saved (cured).

Luke 8:50a			
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

Luke 8:50a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῃ (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
ἀποκρίνομαι (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #611
αὐτῷ (αὐτῶ) [pronounced ow-TOH]1	<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

Translation: And Jesus, having heard [this], answered him, [saying],...

Someone has come from the home of the leader of the synagogue has come and told the leader that his daughter has died. Jesus hears this, and speaks to them with reassurances.

Luke 8:50b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μή (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
φοβέω (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #5399

Translation: ...“Don't be alarmed,...

Jesus tells this man not to be frightened. Now, I would have thought, Jesus would say, “Do not be upset.” So this is an interesting thing for Jesus to say. This unusual thing said by Jesus would have broken through to the man, even in his emotional pain at hearing the news of his daughter's death. This word can also mean, *to be alarmed*; and this certainly would have been a great blow to this man's emotional state.

I would suggest that this command from Jesus would catch the man's attention. He would begin to reason within himself, “I'm not afraid, at this point. I am heartbroken. Why did Jesus just say that?” Jesus' purpose was to get this man to think rationally rather than emotionally.

Luke 8:50c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	2 nd person singular, aorist active imperative	Strong's #4100
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sōzō (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	3 rd person singular, future passive indicative	Strong's #4982

Translation: *...only believe and she will be saved.*"

The opposite of an emotional state of grief is one of thought and reasoning. Jesus tells this man *only believe*, and the result will be, *she will be saved*. Jesus is guiding this man away from his numbing sadness.

It is unlikely that the messenger or the synagogue leader responded to these words of Jesus in faith. But it probably caused both men to stop and think.

Luke 8:50 *And Jesus, having heard [this], answered him, [saying], "Don't be alarmed, only believe and she will be saved."* (Kukis mostly literal translation)

This seems to be asking a lot of this father. He is certainly grieving at hearing this news; and yet Jesus tells him not to be alarmed, but to believe instead (the implication being, *Trust in Me*).

Luke 8:50 *Jesus heard this, and said to him, "Do not be alarmed; only believe and she will be saved."* (Kukis paraphrase)

The father is not to fear that he has lost his young daughter but to believe and she will be made well. Jesus expects the man to start thinking and then to direct his faith toward Jesus. Obviously, that is a pretty tall request.



Luke 8:50 (KJV) (a graphic); from [Bibliatodo](http://www.bibliatodo.com); accessed February 23, 2023.

And having gone to the house, He did not permit to enter anyone with Him, except Peter and John and James and the father of the child and the mother. But everyone was weeping and they kept beating [the breast in lamentation] for her. And the [Jesus] said, “Stop weeping, for she has not died, she is sleeping.”

Luke
8:51–52

And having gone to the house, Jesus [lit., He] did not permit anyone to enter with Him, except for Peter, John and James; along with the father of the girl and [her] mother. Nevertheless, everyone kept weeping and lamenting [over] her [death]. Then [Jesus] said, “Stop weeping, for she has not died; she is sleeping.”

And having gone to their home, Jesus did not permit anyone to enter into the house with Him, except for Peter, John and James; along with the father of the girl and her mother. Nevertheless, there were many people there and they were all weeping and lamenting over the child’s death. Then Jesus said, “Listen, you need to stop weeping, for she has not died; she is only sleeping.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And having gone to the house, He did not permit to enter anyone with Him, except Peter and John and James and the father of the child and the mother. But everyone was weeping and they kept beating [the breast in lamentation] for her. And the [Jesus] said, “Stop weeping, for she has not died, she is sleeping.”
- Douay-Rheims 1899 (Amer.) And when he was come to the house, he suffered not any man to go in with him, but Peter and James and John, and the father and mother of the maiden. And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.
- James Murdock’s Syriac NT And Jesus came to the house; and he suffered none to go in with him, except Simon, and James, and John, and the father and mother of the maid. And all were weeping and wailing over her. And Jesus said: Weep not; for she is not dead, but sleepeth...
- Original Aramaic NT But Yeshua came to the house and he did not allow anyone to enter with him except Shimeon, Yaqob, Yohannan, the father of the girl and her mother. And all of them were weeping and wailing over her but Yeshua said, "Stop weeping; for she is not dead, but she is sleeping."
- Lamsa Peshitta (Syriac) Jesus came into the house, and he did not allow anyone to enter with him, except Simon and James and John, and the father and mother of the girl. And all of them were weeping and mourning over her; but Jesus said, Do not weep, for she is not dead but asleep.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And when he came to the house he did not let any man go in with him, but only Peter and John and James, and the father of the girl and her mother. And all the people were weeping and crying for her; but he said, Do not be sad, for she is not dead, but sleeping.
- Bible in Worldwide English When Jesus came to the house, he did not let the people go in with him. The only people he let go in were Peter, John and James, and the girls father and mother. All the people were crying and making a lot of noise because she had died. But he said, Do not cry. She is not dead, but sleeping.
- Casual English Bible When Jesus reached the worship leader’s house, he didn’t let anyone else go in with him except the girl’s father and mother, along with Peter, John, and James.

Easy English	Everyone at the house was crying and beating their chest in grief over the loss of the girl. Jesus told them, "There's no need to cry. She didn't die. She's sleeping." When they arrived at the house, Jesus would not let everyone go in. He took only Peter, John and James. He also let the mother and father of the girl go into the house. All the people there were crying loudly because they were very sad. 'Do not cry,' Jesus told them. 'The child is not dead. She is only asleep.'
God's Word™	Jesus went into the house. He allowed no one to go with him except Peter, John, James, and the child's parents. Everyone was crying and showing how sad they were. Jesus said, "Don't cry! She's not dead. She's just sleeping."
The Message NIRV	. When he arrived at the house of Jairus, he did not let everyone go in with him. He took only Peter, John and James, and the child's father and mother. During this time, all the people were crying and sobbing loudly over the child. "Stop crying!" Jesus said. "She is not dead. She is sleeping."
New Life Version	Jesus went into the house. He let only Peter and James and John and the father and mother of the girl go in with Him. Everyone was crying and full of sorrow because of her. Jesus said, "Do not cry. She is not dead, but is sleeping."

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

Contemporary English V.	Jesus went into the house, but he did not let anyone else go with him, except Peter, John, James, and the girl's father and mother. Everyone was crying and weeping for the girl. But Jesus said, "The child isn't dead. She is just asleep."
The Living Bible	When they arrived at the house, Jesus wouldn't let anyone into the room except Peter, James, John, and the little girl's father and mother. The home was filled with mourning people, but he said, "Stop the weeping! She isn't dead; she is only asleep!" This brought scoffing and laughter, for they all knew she was dead. V. 53 is included for context.
New Berkeley Version New Living Translation	. When they arrived at the house, Jesus wouldn't let anyone go in with him except Peter, John, James, and the little girl's father and mother. The house was filled with people weeping and wailing, but he said, "Stop the weeping! She isn't dead; she's only asleep."
The Passion Translation	When they arrived at the house, Jesus allowed only Peter, John, and Jacob—along with the child's parents—to go inside. Jesus told those left outside, who were sobbing and wailing with grief, "Stop crying. She is not dead; she's just asleep and must be awakened."
Unlocked Dynamic Bible	.

Partially literal and partially paraphrased translations:

American English Bible	Well when he got to the man's house, he wouldn't let anyone go inside with him other than Peter, John, James, and the girl's father and mother. Meanwhile, the people were all crying and beating themselves in grief over her. So< he said to them: 'Stop crying! The girl isn't dead, she's just sleeping.'
Beck's American Translation Breakthrough Version	. When He came into the house, He did not let anyone come in together with Him except Peter, John, James, the father of the girl, and the mother. Everyone was crying and beating their chests in grief over her. He said, "Don't cry. You see, she did not die, but she is sleeping."
International Standard V	When he arrived at the man's [The Gk. lacks man's] house, he allowed no one to go in with him except Peter, John, James, and the young girl's father and mother. Now

everyone was crying and wailing for her. But Jesus [Lit. he] said, "Stop crying! She's not dead. She's sleeping."

Len Gane Paraphrase

When he came into the house, he didn't allow anyone to go in except Peter, James, and John, and the father and mother of the girl. All cried and mourned for her, but he said, "Don't weep. She is not dead but sleeps."

New Advent (Knox) Bible

When he reached the house, he would not let anyone come in with him, except Peter and James and John, and the child's father and mother. All were weeping and bewailing her; There is no need to weep, he told them; she is not dead, she is asleep.

NT for Everyone

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Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

WHEN HE CAME TO THE HOUSE, HE DID NOT ALLOW ANYONE TO ENTER WITH HIM, EXCEPT PETER & JOHN & JAMES, AND THE GIRL'S DAD AND MOM. NOW THEY WERE ALL CRYING AND LAMENTING FOR HER; BUT HE SAID, "STOP CRYING, FOR SHE HAS NOT DIED, BUT IS ASLEEP."

Conservapedia Translation

And when He arrived at the house, he did not allow anyone to enter, except Peter, James, John and the parents of the girl. Outside, the crowd were mourning for the girl, but Jesus said, "She is not dead, but sleeping."

Ferrar-Fenton Bible

And, on arriving at the house, He allowed none to enter it with Him but Peter, John, and James, together with the father and mother of the girl; and all were mourning and lamenting her. But He said, "Do not weep; she is not dead, but has fainted."

God's Truth (Tyndale)

And when he came to the house he allowed no man to go in with him, save Peter, James and John, and the father and the mother of the maiden. Everybody wept and sorrowed for her. And he said: Weep not: for she is not dead, but sleeps.

Lexham Bible

Now when he [Here "when" is supplied as a component of the participle ("came") which is understood as temporal] came to the house, he did not allow anyone to enter with him except Peter and John and James and the father and mother of the child. And they were all weeping and mourning for her, but he said, "Do not weep! For she is not dead, but is sleeping."

Montgomery NT

So he came to the house, and would not permit anyone to go in with him except Peter and John and James, and the father and Mother of the little girl. The people were weeping and bewailing her, but he said: "Stop your wailing; for she is not dead, but asleep."

Urim-Thummim Version

And when he came into the house, he permitted no one to go in, except Peter, James, and John, and the dad and mother of the girl. And all wept, and beat on themselves for her: but he said, *Weep not; she is not dead, but sleeps.*

Weymouth New Testament

So He came to the house, but allowed no one to go in with Him but Peter and John and James and the girl's father and mother. The people were all weeping aloud and beating their breasts for her; but He said, "Leave off wailing; for she is not dead, but asleep."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

When he entered the house, Jesus allowed no one to follow him except Peter, James and John, with the father and mother of the child. As all the people were weeping and wailing loudly, Jesus said to them, "Do not weep, she is not dead but asleep."

The Heritage Bible

And coming into the house, he absolutely did not allow anyone to go in, except Peter, and James, and John, and the father of the child, and the mother. And all were sobbing, and beating their breast in grief for her, and he said, Do not sob; she has absolutely not died, but sleeps.

- New American Bible (2011) When he arrived at the house he allowed no one to enter with him except Peter and John and James, and the child's father and mother. * All were weeping and mourning for her, when he said, "Do not weep any longer, for she is not dead, but sleeping." Luke 7:13.
* [8:52] **Sleeping:** her death is a temporary condition; cf. Jn 11:11–14.
- Revised English Bible–1989 When he arrived at the house he allowed no one to go in with him except Peter, John, and James, and the child's father and mother. Everyone was weeping and lamenting for her. He said, "Stop your weeping; she is not dead: she is asleep"; and they laughed at him, well knowing that she was dead. V. 53 is included for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible When he arrived at the house, he didn't allow anyone to go in with him except Kefa, Yochanan, Ya'akov and the child's father and mother All the people were wailing and mourning for her; but he said, "Don't weep; she hasn't died, she's sleeping."
- exeGesés companion Bible And he enters the house,
and allows no one to enter
except Petros and Yaaqovos and Yahn
and the father and the mother of the lass:
and all weep and chop over her.
But he says, Weep not! She is not dead, but sleeps!
- and they ridicule him, knowing she is dead. V. 53 is included for context.
- The Scriptures* 1998 And coming into the house, He allowed no one to go in except Kēpha, and Ya'aqob, and Yoḥanan, and the girl's father and mother. And they were all weeping and mourning for her, and He said, "Do not weep, she is not dead, but sleeps."
- Tree of Life Version When Yeshua came into the house, He didn't let anyone enter with Him except Peter, John, Jacob, and the child's father and mother. And everyone was weeping and lamenting her; but He said, "Don't weep, for she didn't die but is sleeping." But they were ridiculing Him, knowing she had died. V. 53 is included for context.

Weird English, 𐤀𐤋𐤁𐤃 English, Anachronistic English Translations:

- Accurate New Testament ...Coming but to the house not [He] releases to enter someone with him if not peter and john and james and the father [of] the child and the mother cried but All [Men] and [They] mourned her The [Man] but says not cry! not for [She] dies but [She] sleeps...
- Awful Scroll Bible Thereupon being came-toward into the house, he sent-away discharged yet-not-one to be came-in, if-not Rock and Heel Catcher and Grace-of-Jah and the father and mother of the child. What is more they all keep to bewail, and themselves continue to beat their breast for her. But he said, "Be not bewailing, she died- not -away a dying-away, notwithstanding sleeps-along-down!"
- Concordant Literal Version Now coming into the house, He lets no one enter together with Him, except Peter and James and John and the father of the girl and the mother."
Now they all lamented, and they grieved for her. Now He said, "Be not lamenting, for she did not die, but is drowsing."
- Orthodox Jewish Bible And having come to the bais, Rebbe Melech HaMoshiach did not permit anyone to enter with him, except Kefa and Yochanan and Yaakov, and the yaldah's Abba and Em.
And all were weeping and mourning for the yaldah; but he said, Stop weeping, for she has not died, but is sleeping.

Expanded/Embellished Bibles:

An Understandable Version	And when Jesus came to the [<i>synagogue official's</i>] house, He did not allow anyone to enter with Him except Peter, James, John and the girl's father and mother. And all the people [<i>in the house</i>] were crying and beating their chests in mourning, so Jesus said [<i>to them</i>], "Do not cry, for the girl is not [<i>really</i>] dead but [<i>only</i>] sleeping."
The Expanded Bible	When Jesus went [came] to the house, he let only Peter, John, James, and the girl's father and mother go inside with him. All the people were crying and feeling sad [wailing; lamenting; mourning] because the girl was dead, but Jesus said, "Stop crying. She is not dead, only asleep."
Jonathan Mitchell NT	Now upon coming unto the house, He allowed no one to enter with Him, except Peter, John and Jacob (James) – as well as the father and mother of the girl. But all the people kept on weeping (crying and lamenting) and continued grieving, repeatedly beating their breasts, for her. So [pausing], He said, "Stop crying (or: Do not continue weeping and lamenting), for you see, she did not die off, but to the contrary, she continues fast asleep."
P. Kretzmann Commentary	And when He came into the house, He suffered no man to go in save Peter and James and John, and the father and the mother of the maiden. And all wept, and bewailed her; but He said, "Weep not; she is not dead, but sleepeth. In the house of Jairus everything was in commotion. The official mourners had arrived as early as this and were making the day hideous with their noises, with their weeping and wailing.
Syndein/Thieme	And when He came to the house, He did not allow anyone to go in with Him . . . except Peter and John and James, and the child's father and mother. Now they were all wailing and mourning for her. But He said, "Stop wailing {an order}! She is absolutely not {ouk} dead but in contrast {alla} is sleeping."
Translation for Translators	When they arrived outside Jairus' house, Jesus allowed only Peter, John, James, and the girl's mother and father to go in Jairus' house with him. All the people <i>there</i> were crying and beating their chests <i>to show that they were sad</i> . But, <i>knowing that he would cause the girl to live again</i> , he said to them, "Stop crying! She is not dead! She is just sleeping [MET]!"
The Voice	As they approached the house, the whole neighborhood was full of the sound of mourning—weeping, wailing, loud crying. Jesus told everyone to stay outside—everyone except Peter, John, James, and, of course, the girl's father and mother. Jesus (<i>to the mourners</i>): Please stop weeping. The girl isn't dead. She's only asleep.

Bible Translations with a Lot of Footnotes:

NET Bible®	<p>Now when he came to the house, Jesus¹⁷⁴ did not let anyone go in with him except Peter, John,¹⁷⁵ and James, and the child's father and mother. Now they were all¹⁷⁶ wailing and mourning¹⁷⁷ for her, but he said, "Stop your weeping; she is not dead but asleep."</p> <p>¹⁷⁴tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity. ¹⁷⁵tn Grk "and John," 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. ¹⁷⁶sn This group probably includes outside or even professional mourners, not just family, because a large group seems to be present. ¹⁷⁷tn Grk "beating the breasts" (in mourning); see L&N 52.1</p>
The Spoken English NT	When he came to the house, he didn't let anyone come inside with him except Peter, John and James, the child's father, and her mother. Everyone was crying and mourning over her. But Jesus said, "Don't cry. She's not dead-she's just sleeping."

Wilbur Pickering's New T. When He arrived at the house, He allowed no one to go in except Peter, John, James, the father of the child, and her mother. Now all were weeping and mourning for her; but He said, "Do not weep; she is not dead, but sleeping".

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then having come to the house, He did not allow anyone to go in, except Peter and John and James and the father of the child and the mother. Now they were all weeping and beating their breasts [*fig., mourning*] for her. But He said, "Stop weeping. She did not die, but is sleeping!"

Disciples' Literal New T. And having come to the house, He did not permit anyone to go in with Him except Peter and John and James, and the father of the child, and the mother. Now they^[x] were all weeping and beating-their-breasts for her. But the *One* said, "Do not be weeping, for she did not die, but she is sleeping".

[x] That is, the ones in the house when Jesus and the others entered.

Modern English Version When He came into the house, He permitted no one to go in except Peter, John and James, and the father and mother of the girl. All wept and mourned for her. But He said, "Do not weep. She is not dead but sleeping."

Modern Literal Version Now having entered into the house, he allowed no one to enter *it*, except Peter and John and James, and the father and the mother of the child. Now all were weeping and grieving her. But he said, Do not weep; she is not dead, but is sleeping.

New American Standard B. When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother. Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep."

NT (Variant Readings) And when he came to the house, he allowed not any man to enter in °with him, save *Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth.

°Byz. omits "with him"; *TR-Peter, and James, and John...

Young's Updated LT And having come to the house, he suffered no one to go in, except Peter, and James, and John, and the father of the child, and the mother; and they were all weeping, and beating themselves for her, and he said, "Weep not, she did not die, but does sleep;...

The gist of this passage: Jesus went into the house of the synagogue chief, but He only allowed Peter, James, John and the two parents to come with Him. Before entering into the house, Jesus tells those outside to not weep, as the child is not dead but only asleep.

Luke 8:51a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, aorist active participle, nominative case	Strong's #2064
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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 8:51a

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: And having gone to the house,...

We do not know exactly how many people follow Jesus to the home of this man. Certainly, this would be many or all of the disciples (they do not necessarily have a function apart from Jesus). Obviously the messenger and the synagogue leader would be a part of this group. Many would have hung back, simply because this would seem to be a much more private affair.

No one really knows what Jesus has planned here. The synagogue leader is struck with grief and sorrow; and, as such, is probably not fully aware of everything that is happening. But, whatever is his thinking, there are at least an additional dozen people coming along with him. It would be my guess that he is giving very little thought to this troop of people accompanying him. I would think that the synagogue leader is in a state of shock, and that he takes very little notice of what Jesus is saying; nor does he question Jesus and the disciples coming with him.

Luke 8:51b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
aphiêmi (ἀφίημι) [pronounced af-EE-ay-meef]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 rd person singular, aorist active indicative	Strong's #863

Thayer Definitions: 1) to send away; 1a) to bid going away or depart; 1a1) of a husband divorcing his wife; 1b) to send forth, yield up, to expire; 1c) to let go, let alone, let be; 1c1) to disregard; 1c2) to leave, not to discuss now, (a topic); 1c2a) of teachers, writers and speakers; 1c3) to omit, neglect; 1d) to let go, give up a debt, forgive, to remit; 1e) to give up, keep no longer; 2) to permit, allow, not to hinder, to give up a thing to a person; 3) to leave, go way from one; 3a) in order to go to another place; 3b) to depart from any one; 3c) to depart from one and leave him to himself so that all mutual claims are abandoned; 3d) to desert wrongfully; 3e) to go away leaving something behind; 3f) to leave one by not taking him as a companion; 3g) to leave on dying, leave behind one; 3h) to leave so that what is left may remain, leave remaining; 3i) abandon, leave destitute.

eiserchomai (εἰσέρχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	Strong's #1525
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Luke 8:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
See v. 41d.			
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; adjective; neuter plural, accusative case	Strong's #5100
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with</i>	preposition	Strong's #4862
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

Translation: ...Jesus [lit., He] did not permit anyone to enter with Him,...

Jesus asserts His authority at this point. A number of people have followed Jesus to the home of Jairus. Jesus takes charge.

What Jesus does is aorist active infinitive of *aphiêmi* (ἀφίημι) [pronounced *af-EE-ay-meef*], which means, *to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]*. This word also means, *to permit, to allow*. This verb has quite a number of meanings, but, *permit, allow* appear to be the only meanings which fit the context. Strong's #863. With this is the negative *ouk* and the infinitive of the verb *to enter, to go inside*. ...**He did not permit anyone to enter with Him...** is the translation of this phrase.

Interestingly enough, Jesus, knowing what He is about to do, limits the number of people there with Him. With many religious leaders, whatever it is they are going to do, they want a crowd, and the bigger the crowd, the better. Jesus here, and on many other occasions, will limit the number of people in His periphery. The people He admits are very specific and important to the event; but Jesus is not going to bring in a big group into the home where the child's body is lying.

Certainly, there are practical reasons for doing this. The room where the little girl's body is, would not have been large.

Luke 8:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Together, these mean, *nevertheless, only not, except*. Literally, these words mean, *if not*.

Luke 8:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; accusative case	Strong's #2491
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Iakōbos (Ἰάκωβος) [pronounced ee-AK-oh-boss]	<i>supplanter; transliterated, James</i>	proper singular masculine noun; accusative case	Strong's #2385

Translation: ...except for Peter, John and James;...

Jesus brings in three of His disciples, men who often join Him when the others do not.

Jesus choice is interesting. We might ask, *why not bring in Doubting Thomas or one of the others to help bolster their faith?* But this is not what Jesus does. Jesus brings in His strongest disciples to witness this event. Rank has its privileges.

Luke 8:51d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun, accusative case	Strong's #3962
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	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>	feminine singular noun; genitive/ablative case	Strong's #3816

Luke 8:51d			
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, along with</i>	conjunction	Strong's #2532
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)
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; accusative case	Strong's #3384

Translation: ...along with the father of the girl and [her] mother.

The mother and father of the girl are also brought in. Again, the father is no doubt so grief-stricken that, when he is told to do something, he just does it. The mother has likely been there at the home all of this time, also grief stricken.

Luke 8:51 **And having gone to the house, Jesus [lit., He] did not permit anyone to enter with Him, except for Peter, John and James; along with the father of the girl and [her] mother.** (Kukis mostly literal translation)

Jesus travels with a great many people. We think of the twelve disciples and a handful of female devotees, but there are dozens more with Him at this time.

Jesus goes to the home of Jairus, despite being told that his daughter had died. Only six people will enter into the home where the body of the deceased daughter is.

Jesus enters the room with his three lead disciples and both of the parents. Given what is about to transpire, this seems to be the right people to enter into the room. There are sufficient witnesses with Jesus to attest to what He is about to do.

At no time does Jesus turn to the man and offer up an excuse. "Listen, I am so sorry that I could not get here sooner, but you saw what happened back there, right?"

There are no excuses; and Jesus takes charge. Most of the people there are in no emotional condition to take charge of the situation.

Luke 8:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klaiô (κλαίω) [pronounced <i>KLAH-yoh</i>]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	3 rd person plural, imperfect active indicative	Strong's #2799
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 8:52a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956

Translation: Nevertheless, everyone kept weeping...

I would guess that there is a fairly large crowd there at the house, given this man's position; and many people are there to pray for the daughter and, at this point, to share in the man's grief.

There are suggestions made by commentators and translators that professional mourners were possibly there. Well, possibly; but, this man had a position in the community which would have brought out the entire town for this funeral. I don't know that professional mourners would have been necessary.

Luke 8:52b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
koptō (κόπτω) [pronounced KOP-toh]	<i>to beat the breast [in grief]; to lament; to cut, strike, smite; to cut from, cut off</i>	3 rd person plural, imperfect middle indicative	Strong's #2875
autēn (αὐτήν) [pronounced ow- TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...and lamenting [over] her [death].

The people there are lamenting over the child's death. There is verb here which means *to beat the breast*, and this simply goes along with the very demonstrative nature of the Jewish people.

Luke 8:52c

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
It appears to me that, sometimes a definite article refers back to its original use, which is in v. 51, where it reads: <i>the Jesus</i> .			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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

Luke 8:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 plural, present active imperative	Strong's #2799

Translation: Then [Jesus] said, "Stop weeping,..."

Jesus tells everyone to stop weeping. It appears to me that this is before the smaller group of 6 enter into the room with the deceased girl, rather than to the people who are gathered there on the outside (whether outside of the house or outside of the room where the child's body lay).

Luke 8:52c			
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
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	3 rd person singular, aorist active indicative	Strong's #599
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
katheudô (καθεύδω) [pronounced kath-YOO-doh]	<i>to fall asleep, drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead</i>	3 rd person singular, present active indicative	Strong's #2518

Translation: ...for she has not died; she is sleeping."

After telling the people to stop crying, Jesus then tells everyone that the child is not dead but sleeping. I believe that Jesus says this in the sense that all people who have died are *sleeping*.

Luke 8:52 Nevertheless, everyone kept weeping and lamenting [over] her [death]. Then [Jesus] said, "Stop weeping, for she has not died; she is sleeping." (Kukis mostly literal translation)

Jesus, 3 of His disciples, and the mother and father enter into the room with the child. Jesus tells them to stop weeping.

What appears to be the case—and I am certainly speculating here—Jesus perhaps told the parents to stop weeping—but others outside of that room (or house) could hear all that Jesus said. They heard that Jesus said, “She has not died; she is only sleeping;” and they scoff at this.

Luke 8:51–52 And having gone to the house, Jesus [lit., *He*] did not permit anyone to enter with Him, except for Peter, John and James; along with the father of the girl and [her] mother. Nevertheless, everyone kept weeping and lamenting [over] her [death]. Then [Jesus] said, “Stop weeping, for she has not died; she is sleeping.” (Kukis mostly literal translation)

Luke 8:51–52 And having gone to their home, Jesus did not permit anyone to enter into the house with Him, except for Peter, John and James; along with the father of the girl and her mother. Nevertheless, there were many people there and they were all weeping and lamenting over the child’s death. Then Jesus said, “Listen, you need to stop weeping, for she has not died; she is only sleeping.” (Kukis paraphrase)

Like the previous passage, there are a variety of ways that these verses were divided into separate paragraphs.

There are 4 words missing from the Westcott Hort text which I believe belong here, and I have so translated this passage. However, in the Hebrew exegesis, I made careful note of where this occurs. These additional 4 words essentially help us to understand who Jesus spoke to and who was scoffing at Him.

And they derided Him, knowing that she had died. But He, casting [them] all outside and taking the hand of her, cried aloud, saying to the child, “Arise!”

Luke
8:53–54

The people there [lit., *they*] scoffed at Him, knowing that the girl [lit., *she*] had died. But He, casting [them] all outside and taking her hand, cried out, saying to the child, “Rise up!”

The people there scoffed at His remark, because they knew that the girl had died. However, He sent them outside of the room and then took her hand in His, and said very loudly, “Rise up!”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they derided Him, knowing that she had died. But He, casting [them] all outside and taking the hand of her, cried aloud, saying to the child, “Arise!” A portion of text included here is not found in the Westcott Hort text.
Douay-Rheims 1899 (Amer.)	And they laughed him to scorn, knowing that she was dead. But he taking her by the hand, cried out, saying: Maid, arise.
James Murdock’s Syriac NT	And they derided him, knowing that she was dead. And he put every one out, and took her by the hand, and called, and said: Maid, arise.
Original Aramaic NT	And they were laughing at him, for they knew that she had died. But he sent everyone outside and he held her by her hand and he called her, and he said, "Little girl, arise."
Lamsa Peshitta (Syriac)	And they laughed at him, for they knew that she was dead. Then he put everybody out, and held her by her hand, and called her, and said, Little girl, arise.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they were laughing at him, being certain that she was dead. But he, taking her hand, said to her, My child, get up.
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Bible in Worldwide English	They laughed at him because they knew she was dead. He took her hand and called out, Little girl, get up.
Easy English	But the people knew that she had died. So they laughed at him. But Jesus went and held the child's hand. He said to her, 'My child, get up.'
Easy-to-Read Version–2006	The people laughed at him, because they knew that the girl was dead. But Jesus held her hand and called to her, "Little girl, stand up!"
Good News Bible (TEV)	They all made fun of him, because they knew that she was dead. But Jesus took her by the hand and called out, "Get up, child!"
<i>The Message</i>	.
New Life Version	Then they laughed at Jesus because they knew she was dead. Jesus sent them all out. He took the girl by the hand and said, "Child, get up!"
New Simplified Bible	They laughed him to scorn knowing that she was dead. He took her hand and called: »Maiden, arise.«

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

Contemporary English V.	The people laughed at him because they knew she was dead. Jesus took hold of the girl's hand and said, "Child, get up!"
The Living Bible	.
New Berkeley Version	.
New Living Translation	But the crowd laughed at him because they all knew she had died. Then Jesus took her by the hand and said in a loud voice, "My child, get up!"
The Passion Translation	They laughed at him, ^[w] knowing for certain that she had died. Jesus approached the body, took the girl by her hand, and called out with a loud voice, "My sleeping child, awake! Rise up!" [w] Luke 8:53 They did not realize that Jesus was using "sleep" as a metaphor for death.
Unlocked Dynamic Bible	.
William's New Testament	Then they began to laugh in His face, for they knew that she was dead. But He grasped her hand and called out, "My child, get up!"

Partially literal and partially paraphrased translations:

American English Bible	Well, they all started laughing at him, because they all knew that she had died. But then he went inside and took her by the hand and called her, saying: 'Child, get up!'
Beck's American Translation	.
Breakthrough Version	And they were laughing at Him, having known that she died. After He took hold of her hand, He hollered, saying, "Girl, get up."
International Standard V	They laughed and laughed at him, because they knew she was dead. But he took her hand and called out, "Young lady, get up!"
Len Gane Paraphrase	They laughed at him and mocked him, knowing that she was dead. He put them all out, took her by the hand, and called, saying, "Child, get up."
A. Campbell's Living Oracles	And they derided him, knowing that she was dead. But he, having made them all retire, took her by the hand, and called, saying, Maiden, arise.
New Advent (Knox) Bible	And they laughed aloud at him, well knowing that she was dead. But he took her by the hand, and called aloud, Rise up, maiden; and she rose up there and then with life restored to her. V. 55 is included for context.
NT for Everyone	'Don't cry,' said Jesus. 'She isn't dead; she's asleep.' They laughed at him, knowing that she was dead. But he took her by the hand. 'Get up, child,' he called. V. 52 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THEY LAUGHED AT HIM, KNOWING THAT SHE HAD DIED. HE, HOWEVER, TOOK HER BY THE HAND AND CALLED, SAYING, "CHILD, ARISE!"
Conservapedia Translation	And they mocked Him, knowing that the girl had died. But He took the girl by her hand, and said, "Girl, get up." καταγελάω: "laugh to scorn"; modern equivalent is "mocked"
Ferrar-Fenton Bible	But they laughed at Him in derision, convinced that she was dead. He then turned them all out; and, taking her by the hand, He spoke, saying, "My girl, arise!"
God's Truth (Tyndale)	And they laughed him to scorn. For they knew that she was dead. And he thrust them all out, and caught her by the hand: and cried saying: Maid arise.
Holman Christian Standard	They started laughing at Him, because they knew she was dead. So He ^[n] took her by the hand and called out, "Child, get up!" [n] Luke 8:54 Other mss add <i>having put them all outside</i>
Lexham Bible	And they began laughing [The imperfect tense has been translated as ingressive here ("began laughing")] at him, because they [Here "because" is supplied as a component of the participle ("knew") which is understood as causal] knew that she was dead. But he took her hand and [Here "and" is supplied because the previous participle ("took") has been translated as a finite verb] called, saying, "Child, get up."
Montgomery NT	They began to laugh him to scorn, because they knew well that she was dead. But he took her by the hand and called to her, "Little daughter, rise!"
Weymouth New Testament	And they jeered at Him, knowing that she was dead. He, however, took her by the hand and called aloud, "Child, awake!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And they laughed at him, knowing that she was dead. As for Jesus, he took the child by the hand and said to her, "Child, wake up!"
The Heritage Bible	And they laughed him down, seeing that she died. And he having thrown them all outside, and having seized her hand, called out, saying, Child, rise up.
New English Bible—1970	And all were weeping and lamenting for her. He said, 'Weep no more; she is not dead: she is asleep'; and they only laughed at him, well knowing that she was dead. But Jesus took hold of her hand and called her: 'Get up, my child.' V. 52 is included for context.
New Jerusalem Bible	They were all crying and mourning for her, but Jesus said, 'Stop crying; she is not dead, but asleep.' But they ridiculed him, knowing she was dead. But taking her by the hand himself he spoke to her, 'Child, get up.' V. 52 is included for context.
Revised English Bible—1989	But Jesus took hold of her hand and called to her: "Get up, my child." V. 53 is placed with the previous passage.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They jeered at him, since they knew she had died. But he took her by the hand, called out, "Little girl, get up!"...
exeGesés companion Bible	...- and they ridicule him, knowing she is dead. <u>YAH SHUA RAISES THE DAUGHTER OF YAIR</u> And he casts them all out and overpowers her by the hand and voices out, wording, Lass, rise!
Hebraic Roots Bible	And they scoffed at Him, knowing that she died. But putting all outside, and taking hold of her hand, He called out, saying, young girl rise up!
Tree of Life Version	But <i>Yeshua</i> , took her by the hand and called out, saying, "Child, get up!" V. 53 is placed with the previous passage.

Weird English, 𐀀𐀁 English, Anachronistic English Translations:

Accurate New Testament	...and [Men] laughed [of] him Having Seen for [She] dies He but Taking the hand [of] her calls {her} Saying The Child rise!...
Awful Scroll Bible	However they persist to deride him a deriding, having perceived, certainly-of-what she died-away. But being put- them all -out without, and being taken hold of her hand, he called aloud, speaking out, "Child, be yourself rising up!"
Concordant Literal Version Orthodox Jewish Bible	. And they were making leitzonus (fun) of him, having had daas that she was a nifteret (a deceased person). But Rebbe Melech HaMoshiach took her by the hand and called out, saying, Yaldah, get up!
Third Millennium Bible	And they laughed Him to scorn, knowing that she was dead. And He put them all out, and took her by the hand and called, saying, "Maid, arise."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then they began laughing scornfully at Him and ridiculing Him, knowing [without any doubt] that she was dead. But Jesus took hold of her hand and spoke, saying, "Child, arise!"
An Understandable Version	And they laughed at Him scornfully, knowing that she was <i>[already]</i> dead. But taking her by the hand, He called to her, saying, "Child, get up."
The Expanded Bible	The people laughed at [ridiculed] Jesus because they knew the girl was dead. But Jesus took hold of her hand and called to her, "My child, stand up [arise]!"
Jonathan Mitchell NT	And so they began ridiculing and laughing Him down with mocking – having seen, and thus knowing, that she died off. So He Himself, after casting everyone outside and then strongly taking hold of her hand, calls out loudly (shouts; voices in exclamation) by saying, "Young girl, be waking up and proceed arising [other MSS: rouse yourself and get up]!"
P. Kretzmann Commentary	And they laughed Him to scorn, knowing that she was dead. And when Jesus sternly bade them desist from their weeping, they called out to Him in derision, knowing that the girl had really died. And He put them all out, and took her by the hand, and called, saying, Maid, arise. But Jesus cleared the house, taking only the parents and three of His disciples into the room where the child lay dead. He there took hold of her hand, saying, at the same time, in the Aramaic language: Maid, arise.
Syndein/Thieme	And they began to 'laugh in scorn' at Him, because they knew {eido - perfect tense - a done deal} that she was dead. But He took her by the hand and said, "Little girl/child, get up {an order}."
Translation for Translators	The people laughed at him, because they knew that <i>the girl</i> was dead. But <i>Jesus</i> took hold of her hand and called to her, saying, "Child, get up!"
The Voice	They knew for certain that she was dead, so <i>their bitter tears now mixed</i> with mocking laughter. Meanwhile, inside, Jesus took the girl's hand. Jesus: Child, get up!

Bible Translations with a Lot of Footnotes:

NET Bible®	And they began making fun ¹⁷⁸ of him, because they knew ¹⁷⁹ that she was dead. ¹⁸⁰ But Jesus ¹⁸¹ gently took her by the hand and said, ¹⁸² "Child, get up." ^{178tn} This imperfect verb has been translated as an ingressive imperfect. ^{179tn} The participle εἰδότες (eidotes) has been translated as a causal adverbial participle. ^{180tn} Or "had died." ^{181tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity. ^{182tn} Grk "and called, saying." This is redundant in contemporary English and has been simplified in the translation to "and said."
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The Spoken English NT They were laughing at him—they knew she’d died. But he took her hand and said loudly, “Little one,^{ff} wake up!”
 ff. Lit. “Child.”

Wilbur Pickering’s New T. They started ridiculing Him, knowing that she had died. So He put them all outside, and²⁶ grasping her hand He called, saying, “Child, arise!”
 (26) Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit “put them all outside, and” (as in NIV, NASB, LB, TEV, etc.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And they began laughing at Him, knowing that she [had] died. But having sent [them] all outside, and having taken hold of her hand, He called out, saying, "Child, be getting up!"

Modern English Version They laughed at Him, knowing that she was dead. But He put them all outside and took her by the hand and called, saying, “Little girl, arise.”

Modern Literal Version And they were laughing at him, knowing that she was dead. But he, having cast everyone outside and taking-hold of her hand, shouted, saying, Child, arise.

New King James Version And they ridiculed Him, knowing that she was dead. But He put them all outside [NU omits *put them all outside*], took her by the hand and called, saying, “Little girl, arise.”

NT (Variant Readings) And they laughed him to scorn, knowing that she was dead. But he, [putting them all out, and] taking her by the hand, called, saying, Maiden, arise!

Young’s Updated LT ...and they were deriding him, knowing that she did die; and he having put all forth without, and having taken hold of her hand, called, saying, “Child, arise;”...

The gist of this passage: While the people outside of the home deride Jesus for His remarks, He goes into the home, takes the girl by her hand, and tells her to rise up.

Luke 8:53a			
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
katagelaō (καταγελάω) [pronounced kat-ag-el-AH-oh]	to deride, to scorn; to laugh at	3 rd person plural, imperfect active indicative	Strong’s #2606
αυτου (αυτοῦ) [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: The people there [lit., they] scoffed at Him,...

There were a number of people there, and Jesus apparently was speaking when they are outside of the house where the girl is. When Jesus said, “She is not dead, she is only sleeping,” many people there scoffed or derided Him, as they knew that the girl was dead. Based upon v. 54 and some missing text, it appears that, at first, there were a number of people inside the house (or room) where the child’s body was. Jesus will dismiss them out of that room.

Luke 8:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle; nominative case	Strong's #1492
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
apothnêskō (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	3 rd person singular, aorist active indicative	Strong's #599

Translation: ...knowing that the girl [lit., she] had died.

Whether these people were eyewitnesses or not, we do not know. But someone there has proclaimed the child dead, and, no doubt, others have checked her. It seems most reasonable that the mother held her child and clearly knew of her state.

Therefore, we know that there are many witnesses at this place to the death of this child.

Luke 8:53 **The people there** [lit., they] **scoffed at Him, knowing that the girl** [lit., she] **had died.**

Jesus, by making these statements, temporarily breaks through the emotional grief that many of them are feeling.

There is some missing text called (Luke 8:54a) below. This is not found in the Westcott Hort text, but it is found in Scrivener's Textus Receptus and in the Robinson-Pierpont Greek text.⁵⁰

(Luke 8:54a)			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This passage is not found in the Westcott Hort text; but it is found in Scrivener's Textus Receptus and in the Robinson-Pierpont Greek text.			
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
These two words are <i>not</i> found twice in this passage. So, what is actually missing from the Westcott Hort text are the few words which follow.			
ekballō (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i>]	<i>throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]</i>	masculine singular, aorist active participle, nominative case	Strong's #1544

⁵⁰ It is generally more likely for text to drop out than it is for text to be added in.

(Luke 8:54a)			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exō (ἔξω) [pronounced EHX-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all</i>	masculine plural adjective, accusative case	Strong's #3956
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

It seems very likely to me that these previous 4 words belong in the text and had been dropped out.

Translation: But He, casting [them] all outside and...

It is this small portion of text which helps us better understand what is taking place here. Jesus is going to go into the house (or into the room) where the child's body is. He intends only for 3 of His disciples and the parents to go with Him. There are apparently a number of other people in this room, and He will tell them to leave (given the words used here, Jesus appears to have been rather forceful).

This would also help to explain the response of laughter that Jesus received when He asserted that the girl was only sleeping.

Now, Jesus is about to raise this child from the dead; but, instead of allowing the skeptics to remain, He sends them out. The word usage here allows for Him to even physically evict them. No doubt, Jesus ordered them out; and He may have even grabbed one or two of them by the scruff of their cloak to help guide them outside of the room where they were.

Luke 8:54a (or 8:54b)			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Scrivener's Textus Receptus then picks up with the follow participle; <i>autos dé</i> is not repeated.			
krateō (κρατέω) [pronounced krat-EH-oh]	<i>seizing or retaining (literally or figuratively); holding (by, fast), keeping, laying a hand (hold) on, obtaining, retaining, taking (by)</i>	masculine singular, aorist active participle, nominative case	Strong's #2902
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Luke 8:54a (or 8:54b)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cheir (χείρ) [pronounced <i>khire</i>]	<i>by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; genitive/ablative case	Strong's #5495
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

Translation: ...taking her hand,...

Now, Jesus is in the home where the girl is, and there are only five others with Him at this point: Peter, James and John; and the parents of the little girl.

Jesus takes the lifeless hand of the little girl.

Luke 8:54b (or 8:54c)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phônêô (φωνέω) [pronounced foë-NEH-oh]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	3 rd person singular, aorist active indicative	Strong's #5455
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
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)
pais (παῖς) [pronounced paheece]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	feminine singular noun; nominative case	Strong's #3816

Luke 8:54b (or 8:54c)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	2 nd person singular, present active imperative	Strong's #1453

Translation: ...cried out, saying to the child, "Rise up!"

Jesus speaks loudly, and I would assume that this is for the benefit of those outside of the house. He takes the girl's hand and says, very loudly, "Rise up!"

Luke 8:54 **But He, casting [them] all outside and taking her hand, cried out, saying to the child, "Rise up!"** (Kukis mostly literal translation)

This is v. 54 with the additional text. Jesus had to send some people out of the room.

Luke 8:54 **But He, casting [them] all outside and taking her hand, cried out, saying to the child, "Rise up!"** (Kukis mostly literal translation)

There are five others in the room with Jesus when He takes the daughter's hand and tells her to rise up.

Luke 8:53–54 **The people there [lit., they] scoffed at Him, knowing that the girl [lit., she] had died. But He, casting [them] all outside and taking her hand, cried out, saying to the child, "Rise up!"** (Kukis mostly literal translation)

Luke 8:53–54 **The people there scoffed at His remark, because they knew that the girl had died. However, He sent them outside of the room and then took her hand in His, and said very loudly, "Rise up!"** (Kukis paraphrase)

There appears to me that there is a lot to unpack in these final two verses.

As before, various translations divide up these verses in different places. I tried to reflect that in the translations below.

Jesus spoke to the child, telling her to rise up. Then this happens:

And returned the spirit of hers and she raised up immediately. And He [possibly, she] gave orders for her to give to eat. And were astonished the parents of her. But the [Jesus] charged them [that] no one [is] to speak [about] the thing that happened.

Luke
8:55–56

Her spirit returned and she stood up immediately. Jesus [lit., He or she] gave orders [that] she be given [food] to eat. Her parents were astonished. However, Jesus charged them not to speak of what happened.

The girl's spirit returned to her and she stood up, just like that! Jesus told them to give her something to eat, as her parents were astonished by what happened. Nevertheless, Jesus told them not to talk about what just happened.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And returned the spirit of hers and she raised up immediately. And He [possibly, <i>she</i>] gave orders for her to give to eat. And were astonished the parents of her. But the [Jesus] charged them [that] no one [is] to speak [about] the thing that happened.
Douay-Rheims 1899 (Amer.)	And her spirit returned: and she arose immediately. And he bid them give her to eat. And her parents were astonished, whom he charged to tell no man what was done.
James Murdock's Syriac NT	And her spirit returned, and she instantly arose. And he directed them to give her food. And her parents were astonished: and he charged them to tell no one what had occurred.
Original Aramaic NT	And her spirit returned, and at once she arose, and he commanded them to give her food. And her parents were staggered, but he warned them not to tell anyone what had happened.
Lamsa Peshitta (Syriac)	And her spirit returned, and she got up immediately; and he commanded to give her something to eat. And her parents were amazed; but he warned them, not to tell any man what had happened.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And her spirit came back to her and she got up straight away: and he gave orders that food was to be given to her. And her father and mother were full of wonder, but he gave orders to them to say nothing about it to anyone.
Bible in Worldwide English	Her life came back and she got up right away. He told them to give her something to eat. Her parents were very much surprised. Jesus said, Do not tell anyone what has happened.
Casual English Bible	Her spirit ¹² came back and she immediately got up. Jesus said she needed to eat something. Her parents were absolutely astounded. Jesus told them not to tell anyone what happened. ¹² 8:55 The word for "spirit," is pneuma, which is Greek for breath, wind, or spirit. We use this word when we talk about air-powered tools: pneumatic. Christians as well as many Jews in Jesus' day taught that the spirit or soul lives on after the body dies. Some Bible experts say that Luke was reporting that the girl's spirit returned to her body. When that happened, her breath returned as well, and she came back to life.
Easy English	Then she became alive again. Immediately she stood up. Jesus said to her parents, 'Give her something to eat.' They were very surprised. Jesus said to them very strongly, 'You must not tell anyone about what has happened.'
Easy-to-Read Version—2006	Her spirit came back into her, and she stood up immediately. Jesus said, "Give her something to eat." The girl's parents were amazed. He told them not to tell anyone about what happened.
God's Word™	She came back to life and got up at once. He ordered her parents to give her something to eat. They were amazed. Jesus ordered them not to tell anyone what had happened.
The Message	Then Jesus, gripping her hand, called, "My dear child, get up." She was up in an instant, up and breathing again! He told them to give her something to eat. Her parents were ecstatic, but Jesus warned them to keep quiet. "Don't tell a soul what happened in this room." V. 54 is included for context.

New Life Version	Her spirit came back and she got up at once. Jesus told them to bring her food. Her parents were surprised and wondered about it. Then Jesus told them they should tell no one what had happened.
New Simplified Bible	Her life force returned and she rose up immediately. He commanded that something be given her to eat. Her parents were amazed. He charged them to tell no man what had been done.

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

Contemporary English V.	She came back to life and got right up. Jesus told them to give her something to eat. Her parents were surprised, but Jesus ordered them not to tell anyone what had happened.
The Living Bible	Then he took her by the hand and called, "Get up, little girl!" And at that moment her life returned and she jumped up! "Give her something to eat!" he said. Her parents were overcome with happiness, but Jesus insisted that they not tell anyone the details of what had happened. V. 54 is included for context.
New Berkeley Version New Living Translation	. And at that moment her life [Or <i>her spirit</i>] returned, and she immediately stood up! Then Jesus told them to give her something to eat. Her parents were overwhelmed, but Jesus insisted that they not tell anyone what had happened.
The Passion Translation	Instantly her spirit returned to her body and she stood up. ^[x] Jesus directed her stunned parents to give her something to eat and ordered them not to tell anyone what just happened.
Unlocked Dynamic Bible	[x] Luke 8:55 This chapter contains four great miracles of Jesus Christ: (1) over nature, for he stilled the wind and waves; (2) over demons, for he cast out a mob of evil spirits; (3) over disease, for he healed the hemorrhaging woman; and (4) over death, for he restored the life of this twelve-year-old girl.

Partially literal and partially paraphrased translations:

American English Bible	Then she started breathing, and she stood up! So, he told [her parents] to give her something to eat. They were, of course, beside themselves [with joy]... but he warned them not to tell anyone what had really happened.
Beck's American Translation Breakthrough Version	. And her spirit turned around, she got up at once, and He arranged for her to be given <i>something</i> to eat. And her parents were astounded. He passed the order on to them to tell no one what had happened.
Common English Bible	Her life returned and she got up at once. He directed them to give her something to eat. Her parents were beside themselves with joy, but he ordered them to tell no one what had happened.
Len Gane Paraphrase	Her spirit came again and immediately got up. He commanded to give her food. Her parents were astonished, but he commanded them that they shouldn't tell anyone what had happened.
A. Campbell's Living Oracles	And her spirit returned, and she arose immediately, and he commanded to give her food. And her parents were astonished, but he charged them not to mention to any person what had happened.
New Advent (Knox) Bible	He ordered that she should be given something to eat, and warned her parents, who were beside themselves with wonder, to let no one hear of what had befallen. A portion of v. 55 was placed with the previous passage. vv. 40-56. Mt. 9.18; Mk. 5.21.
NT for Everyone	.

20th Century New Testament The child's spirit returned to her, and she instantly stood up; and Jesus ordered them to give her something to eat. Her parents were amazed, but Jesus impressed on them that they were not to tell any one what had happened.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation And her soul re-entered her, and she got up immediately, and Jesus ordered them to give her meat to eat. And her parents were amazed, but Jesus ordered them not to tell anyone what He had done.

Ferrar-Fenton Bible Her breath thereupon returned, and she at once got up. And He gave orders for her to have something to eat. And her parents were in ecstasy. He, however, enjoined them to tell no one what had occurred.

God's Truth (Tyndale) And her spirit came again, and she rose straight way. And he commanded to give her meat. And the father and the mother of her were astonished. But he warned them that they should tell no man, what was done.

Lexham Bible And her spirit returned, and she got up immediately, and he ordered (+) something [Here the direct object is supplied from context in the English translation] to be given to her to eat. And her parents were astonished, but he ordered them to tell no one what had happened.

Montgomery NT And her spirit returned and instantly she stood up. He bade them to get her some food. Her parents were amazed; but he forbade them to tell any one what had been done.

Weymouth New Testament .

Wikipedia Bible Project Her breath of life returned, and she got up immediately. He told them to give her something to eat. Her parents were astounded—but Jesus instructed them not to tell anyone what had happened.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible And her spirit returned back, and she rose up instantly, and he ordered for her to be given something to eat. And her parents were astounded, and he charged them not to say to even one what came to be.

New Jerusalem Bible And her spirit returned and she got up at that very moment. Then he told them to give her something to eat. Her parents were astonished, but he ordered them not to tell anyone what had happened.

Revised English Bible—1989 But Jesus took hold of her hand and called to her: “Get up, my child.” Her spirit returned, she stood up immediately, and he told them to give her something to eat. Her parents were astounded; but he forbade them to tell anyone what had happened.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But he took her by the hand, called out, “Little girl, get up!” and her spirit returned. She stood up at once, and he directed that something be given her to eat. Her parents were astounded, but he instructed them to tell no one what had happened. V. 54 is included for context.

exeGesés companion Bible ...- and her spirit returns and straightway she rises.
And he ordains to give her eats:
and her parents are astounded:
but he evangelizes them to say to no one
what became.

Tree of Life Version But *Yeshua*, took her by the hand and called out, saying, “Child, get up!” Her spirit returned, and she arose immediately. *Yeshua* ordered food to be given to her to eat.

Her parents were utterly astonished, but He ordered them to say nothing of what had happened. V. 54 is included for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and returns The Spirit [of] her and [She] stands (up) immediately and [He] orders [to] her {some things} to be given to eat and marvel The Parents [of] her The [Man] but orders them [to] no [man] to say the [thing] having become...
Awful Scroll Bible	Even her breath turned-back-upon her, and she rose-up off-from-that-matter! Then he thoroughly-arranged that there became giving to her that to eat. Indeed her parents are being stood-away. Again he announced-before them, to be told no-one of that having came about.
Concordant Literal Version	And back turns her spirit, and she rose instantly. And He prescribes that she be given something to eat." And her parents were amazed, yet He charges them to tell no one what has occurred."
Orthodox Jewish Bible	And her ruach returned, and she got up ofen ort and Rebbe Melech HaMoshiach gave orders that something be given to her to eat. And her horim (parents) were amazed; but Rebbe Melech HaMoshiach instructed them to tell no one what had happened. V. 54 is included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And her spirit returned, and she got up immediately; and He ordered that she be given <i>something</i> to eat. Her parents were greatly astonished [by the miracle]; but He instructed them to tell no one what had happened.
An Understandable Version	And immediately her spirit returned and she stood up. Then Jesus ordered them to give her something to eat. Her parents were amazed, but Jesus ordered them not to tell anyone what had happened.
The Expanded Bible	Her ·spirit came back into her [or breath/life returned], and she ·stood up [arose] at once. Then Jesus ·ordered [directed] that she be given something to eat. The girl's parents were ·amazed [overwhelmed; astonished], but Jesus ·told [commanded; ordered] them not to tell anyone what had happened.
Jonathan Mitchell NT	And then her spirit (breath-effect; or: the result of her breathing) returns (turned around upon [her]) at once, and she instantly stood up for useful [service] (or: at the side of usefulness), so He gave directions and made thorough arrangements for her to at once be given [something] to eat. And so her parents "stood out of themselves" in amazement and ecstasy. But He gave instructions to them to tell to no one the [incident] having been birthed (or: having happened and coming to exist).
P. Kretzmann Commentary	And her spirit came again, and she arose straightway/ and He commanded to give her meat. And at once her spirit, which had left her body, returned to her. She could get up immediately. She was returned to complete health. She needed food, probably having been without it for some time during the sickness, and she was able to take it. And her parents were astonished; but He charged them that they should tell no man what was done. The parents were extremely amazed at the miracle which was done before their eyes to their beloved daughter. But Christ retained His calm manner, merely impressing upon them the necessity of keeping the fact for themselves. He wanted no advertising of this miracle, especially not at this time. Jesus of Nazareth has life in Himself and gives it to whomsoever He will. With His human voice He called back this girl from death. The human nature of Christ possesses the full powers of life

also in the state of humiliation. Therefore we have in Jesus, the Savior, a Lord that can and does deliver from death. When Christ, our Life, will be revealed on that Great Day, then He, by His almighty voice, will call us and all the dead out of the grave, and will give to all believers in Him eternal, glorious life.

Syndein/Thieme

And her spirit {pneuma} returned, and she 'rose up'/'got up' {anistemi} immediately. {anistemi - is the Greek word used for the resurrection. But here it is a resuscitation not a resurrection. The difference is, she will die again - so is resuscitated. Jesus, as the First Fruits, was the 1st resurrection in history - and the only resurrection to this date.} **Then He {Jesus} told them to give her something to eat. And, her parents {goneus} were astonished. But He ordered them to tell no one {Medes} what had happened.**

Translation for Translators

At once her spirit returned to her body and she got up. Jesus immediately said, "Give her something to eat!" Her parents were amazed, but Jesus told them not to tell anyone else yet what had happened.

The Voice

She started breathing again, and she sat right up.

Jesus: Get her something to eat.

Her parents were amazed, but Jesus sternly told them to keep what had happened a secret.

Bible Translations with a Lot of Footnotes:

NET Bible®

Her¹⁸³ spirit returned,¹⁸⁴ and she got up immediately. Then¹⁸⁵ he told them to give her something to eat. Her¹⁸⁶ parents were astonished, but he ordered them to tell no one¹⁸⁷ what had happened.

^{183tn} Grk "And her." Here καί (kai) has not been translated because of differences between Greek and English style.

^{184sn} In other words, she came back to life; see Acts 20:10.

^{185tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{186tn} Grk "And her." Here καί (kai) has not been translated because of differences between Greek and English style.

^{187sn} Jesus ordered them to tell no one because he desired that miracles not become the center of his ministry.

The Spoken English NT

And her spirit returned, and she stood up right away. And he told them to give her something to eat. Her parents were totally astonished. And he told them not to tell anyone what had happened.

Wilbur Pickering's New T.

Then her spirit returned, and she got right up! And He directed that she be given something to eat.²⁷ Her parents were astonished, but He charged them to tell no one what had happened.²⁸

(27) Nothing like being practical!

(28) Of course that would be difficult, because all the people who knew the girl had died would see her going about normally, and would want an explanation.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And her spirit returned, and she got up immediately! And He instructed [*that something*] be given to her to eat. And her parents were amazed, but He gave strict orders to them to tell no one the [*thing*] having happened.

Context Group Version

And when he had put them all out, and taken her by the hand, he called, saying, Maiden, arise. Whereupon her breath returned, and she arose immediately. And he ordered some food to be given her. And her parents were astonished. And he charged them to tell no one what was done. V. 54 is included for context.

Disciples' Literal New T. *And her spirit returned, and she stood up at-once. And He directed that something should be given to her to eat. And her parents were astonished. And the One ordered them to tell no one the thing having taken place.*

New American Standard B. *And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat. Her parents were amazed; but He instructed them to tell no one what had happened.*

Young's Updated LT *...and her spirit came back, and she arose presently, and he directed that there be given to her to eat; and her parents were amazed, but he charged them to say to no one what was come to pass.*

The gist of this passage: The human spirit returns to the girl and she stands up. Jesus directs her parents to feed her and not to tell anyone what happened.

Luke 8:55a			
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
epistrephō (ἐπιστρέφω) [pronounced <i>ep-ee-STREF-o</i>]	<i>to turn to, to return, to turn [come] back; to cause to return, to bring back; to turn oneself [back, around]</i>	3 rd person singular, aorist active indicative	Strong's #1994
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
αὐτῆς (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

Translation: Her spirit returned...

There is a technical use of the word *spirit* in the Bible, and a non-technical use as well. This can refer to the part of man which communes with God (that is, what we understand about God is placed in the human spirit, which is possessed only by the believer).



There is a less technical use of this word which simply refers to the life of a person (very often, the word *soul* is also used in this way).

I would suggest that there are two factors at work—just as God breathes life into us, our life is removed when we are no longer breathing. It would seem apropos in this resuscitation that God would breathe life back into this young lady. It is also possible—and I would lean towards this to be true as well—that this child has already believed in the Revealed God. Therefore, it is her human spirit which is restored to her, along with her life.

To clarify, this is a resuscitation, not a resurrection. This girl would, at some point in the future, die again. She is brought back to life, but in her old body, a body subject to corruption. Jesus will be the first person raised up in a true resurrection body.

Jesus raises the young girl from the dead (a graphic); from [Pinterest](#); accessed August 4, 2023.

Luke 8:55b

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, along with</i>	conjunction	Strong's #2532
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450
parachrēma (παραχρήμα) [pronounced <i>par-akh-RAY-mah</i>]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916

Translation: ...and she stood up immediately.

The verb here suggests more that the girl stood up rather than simply sat up. Obviously, as deceased, she was laying down somewhere (I assume on whatever they used as a bed then), and that she is revived and she stands right up.

Luke 8:55c

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, along with</i>	conjunction	Strong's #2532

Luke 8:55c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diatassô (διατάσσω) [pronounced <i>dee-aht-AHS-soh</i>]	<i>to arrange, appoint, ordain, prescribe, give order</i>	3 rd person singular, aorist active indicative	Strong's #1299
autê (αὐτῇ) [pronounced <i>ow-TAY</i>]	<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
didômi (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>	aorist passive infinitive	Strong's #1325
phagô (φάγω) [pronounced <i>FAG-oh</i>]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	aorist active infinitive	Strong's #5315

Translation: Jesus [lit., He or she] gave orders [that] she be given [food] to eat.

In the Hebrew language, we know if a subject is masculine or feminine. However, in the Greek, there must be a subject nearby. I am of the point of view that, the subject is not the nearest substantive, but the nearest substantive subject, which is Jesus. So it is not the child standing up and saying, "I'm hungry; feed me!"

It is Jesus Who says this.

The girl's parents, as we will see, are astonished; they are in a state of amazement. Therefore, Jesus orders them to do what is most normal for a parent to do—that they go about and get some food for her to eat.

Jesus needs for the parents to be normal and thinking; not emotional and confused.

Luke 8:55 Her spirit returned and she stood up immediately. Jesus [lit., He or she] gave orders [that] she be given [food] to eat. (Kukis mostly literal translation)

It should be noted that, properly speaking, the girl was resuscitated, not resurrected. She was given life again; her soul returned to her body and she was able to spend many more years with her parents. However, at some point in time, her body would give out and she would die physically. Although raised by Jesus, the little girl did not have a resurrection body. She did not have eternal life in the strict sense of not being able to continue without an intervening physical death at some point in time.

Luke 8:55 And her spirit returned, and she got up at once. And He directed that something should be given her to eat. (ESV; capitalized)

The young girl had gone for a period of time without food and water, so Jesus directed her parents to see to her needs.

The parents are probably both taken aback by all that has taken place. Jesus gets them out of this shock by telling them what they need to do.

Luke 8:56a			
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, along with</i>	conjunction	Strong's #2532
existēmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>lit., to stand outside [oneself]; to remove out of a place or state; to be astonished [amazed, astounded]</i>	3 rd person plural, aorist active indicative	Strong's #1839
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
gonês (γονής) [pronounced <i>gon-YAYCE</i>]	<i>fathers, parents; progenitors, ancestors</i>	masculine plural noun; nominative case	Strong's #1118
autês (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

Translation: Her parents were astonished.

Neither the mother or father expected anything like this. They are astonished by what has happened. As I suggested before, when Jesus and the disciples went with the man to return to his home, he was probably too upset and introspective to really think about, "Why is Jesus coming with me?" Or, if he wonders that, he might be too despondent to ask. Or, maybe he thought that Jesus might say some very meaningful words at his daughter's funeral. But, for Jesus to enter the house with him and his wife and to raise up their daughter—this came completely out of left field. Both parents are astonished; and, therefore, Jesus has given them a simple task to do.

Luke 8:56b			
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
It appears to me that, sometimes a definite article refers back to its original use, which is in v. 51, where it reads: <i>the Jesus</i> .			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
paraggellô (παρᾱγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin; to declare</i>	3 rd person singular, aorist active indicative	Strong's #3853

Luke 8:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
mêdeis/mêdemia/ mêden (μηδεις/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
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>	aorist active infinitive	Strong's #2036
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
gínomai (γίνομαι) [pronounced GIN-oh- mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, perfect active participle; accusative case	Strong's #1096
:With the definite article, this appears to mean, <i>what happened, the thing which came to pass.</i>			

Translation: However, Jesus charged them not to speak of what happened.

I think the way that this is to be understood is, the parents are to shuffle around the house and get food for their daughter. They are not to stop and talk to the people who are gathered there, to tell them what just happened.

Because the aorist tense is used, and not the present tense (which can refer to continuous action), I believe that this is not a forever, all-time prohibition; but that Jesus wants these parents to take care of their daughter's needs right then, and to hold off, at least in the beginning, of telling everyone what just happened. How many conversations would that have started?

Now, would these parents talk about what happened later? I suspect that is allowed; but just not right at this point in time (again, this is the aorist tense as opposed to the present tense).

Also, I have found that, it is best if people do not talk and give their opinion about something big which has just happened. They need time for their minds and frame of reference to kick in. The importance of what has happened and their proper understanding of it is more likely if some time is spent in contemplation before speaking.

Furthermore, we have already seen that the people outside of the home were on negative signals. They derided Jesus for what He said; they rejected His authority. So, telling the parents to not talk about this was also to keep them from casting pearls before swine. That is, people who are negative are negative. Often, despite what a negative person says, he is often set in his opinion, regardless of the events which take place.

Luke 8:56b **...but He charged them to tell no one what had happened.** (ESV; capitalized)

We might consider that there are other people in the home—friends and family—some of whom made fun of Jesus when He arrived and asked to see the girl. Did He charge them also to be quiet? Obviously, they will find out immediately that the little girl is alive.

Luke 8:56 **Her parents were astonished. However, Jesus charged them not to speak of what happened.** (Kukis mostly literal translation)

Let me suggest a very practical reason why Jesus adjured these people not to speak of what happened. His ministry would have changed dramatically, as people would be bringing Him the dead bodies of recently deceased loved ones and family members. Jesus, on special occasions, showed that He had power over death; but this could not be the thrust of His short ministry.

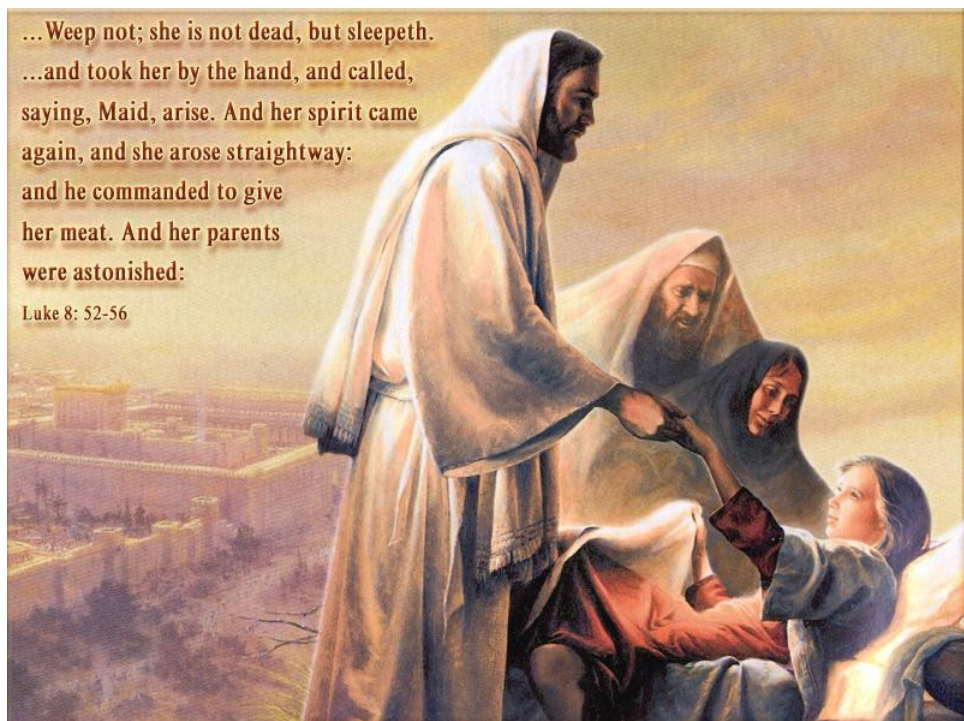
A more practical question would be, *how would they keep this quiet?* Bear in mind, given this man's position as the authority in the synagogue, everyone from his city—for the most part—would have been there for the funeral. So what is done?

To answer this question, I can but offer speculation. Remember that, going into the room (or house), Jesus suggested that the girl was only sleeping. Was He going to allow that explanation to stand, even though He had been mocked by a number of people? Do the people come outside and sheepishly say, the daughter is okay; thank you all for coming?

Without hearing a full explanation—without someone saying out loud, “Jesus raised this little girl from the dead,” the people are left to their own devices to sort out what happened in their own minds. When left to their own thinking, how do you think they will respond?

Luke 8:56 **And her parents were amazed, but He charged them to tell no one what had happened.** (ESV; capitalized)

For Peter, James, John and the two parents, the truth was clear. The little girl was stone cold dead and at Jesus' command, she became alive again. They all knew this for a fact; but they were charged not to say this; and, I suppose, allow people to think what they want to think.



Now, they will be asked about what happened; and their answer is, logically, very simple: “Jesus has asked us not to speak to anyone about this. This is all we can say.” Obviously, this response is conjecture on my part.

Luke 8:52-56 (KJV) (a graphic); from a [Christian Pilgrimage](#); accessed March 2, 2023.

Luke 8:55–56 **Her spirit returned and she stood up immediately. Jesus [lit., He or she] gave orders [that] she be given [food] to eat. Her parents were astonished. However, Jesus charged them not to speak of what happened.** (Kukis mostly literal translation)

Luke 8:55–56 The girl’s spirit returned to her and she stood up, just like that! Jesus told them to give her something to eat, as her parents were astonished by what happened. Nevertheless, Jesus told them not to talk about what just happened. (Kukis paraphrase)

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	

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 8 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 8

- 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 8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What follows is only going to be helpful if you follow along with the passages from your own Bible (whether it is a physical book or an electronic book). Have it open to Luke 8, but be prepared to jump back and forth between Matthew and Mark as well.

At this point, we normally go to the chapter summary, where we cover the entire chapter in 10–15 pages. We have something else to touch on first. There are nine parallel events found in Luke 8, which match up with these

same events in portions of two chapters of Matthew and in portions of two chapters of Mark. With the exception of one event, these events can be matched together in the same order in the gospels of Matthew, Mark and Luke. This is important, because the same thing will also take place in Luke 9. You may be thinking, *big deal; isn't this what we should expect?* Here is the oddity. Luke 8 appears to take place early in the Lord's ministry—maybe the end of the first year or early into the second year. By contrast, Luke 9 appears to take place at the time that Jesus sets His face toward Jerusalem for the last time (that is, Luke 9 appears to take place in the final few months of the Lord's public ministry). So there is a considerable gap in the Lord's public ministry in the book of Luke between chapters 8 and 9—a gap of 1–2 years. This empty gap is not found in Matthew or Mark. There are quite a number of events taking place in both of those books between the sets of parallel events. In both Matthew and Mark there are passages which match up with Luke 8; and then there are a few chapters in both Matthew and Mark. Then we have parallel events to match with Luke 9. However, between Luke 8 and Luke 9, there is nothing.

Although we have studied some parallel events in previous chapters of Luke, we are now looking at parallel events from an overview of time (9 or so events from Luke 8 and 9 or so events from Luke 9). In particular, we are considering how time relates to the book of Luke (as Luke is our primary study). The number of events listed depends upon how these events are divided up. But we have a considerable amount of continuity beginning with Luke 8:4 all the way to the end of Luke 8 (recall that Luke 8:1–3 is simply a list of the women who traveled with the Lord).

In this section, we will match up Luke 8 with both Matthew and Mark.

Here are the parallel events: I specify four big narratives in Luke 8, but there are specific subsets of each event which match up between Matthew, Mark and Luke. Since there is more than one way to count the parallels—I list as many as 16 parallels by subdividing the narratives.

I discovered this chart by Palmer online a few years ago. It looked reasonable so I included it with my online notes. Even though the chart is 9 pages long, I took issue with its lack of detail, and, from time to time, I have expanded it. I took Palmer's work and provided more details.

Peter is believed to be the source of Mark's gospel. Therefore, some references below to Peter are related directly to Mark's gospel.

It would be easy for this chart to simply seem to be a bunch of words along with a bunch of Scriptural references, which you have no intention of looking up. What you get out of this chart is going to be very limited if you do not take the time to look these verses up. As a result, this potentially may take 30 minutes of more to read through (if you read all of the references).

I have found that the best way to follow along with this chart is using e-sword (a program which is free from www.e-sword.net). I have Luke 8 open in the Bible section and Treasure of Scriptural Knowledge open in the commentary section. As I go through each verse in Luke 8, the parallel verses in Matthew and Mark are displayed by TSK (or TSKe) tabs. I can read the text from Matthew and Mark by running the mouse over the passage in TSK. If you then want to follow the narrative in Matthew, it is as simple as clicking on the Matthew Bible text. One click in e-sword and you have moved from the Lukian narrative to the Matthew narrative.

I personally like e-sword; but there are other free Bible programs out there, such as *theWord* and *The Sword Project*. E-sword eats up a lot of memory. I choose e-sword over those other programs, as there are many more modules designed for e-sword.

Harmony of the Gospel Chart from Life of Christ (Palmer/Kukis)

Event	Matthew	Mark	Luke
1st main narrative:			
Jesus' family seeking Him out is the first narrative presented in Matthew and Mark (of all the narratives which we will match up). It is the second overall narrative in Luke 8.			

Harmony of the Gospel Chart from Life of Christ (Palmer/Kukis)			
Event	Matthew	Mark	Luke
Jesus' genetic family seeks Him out. Jesus is teaching and there is a large crowd listening to Him.	12:46	3:31	8:19
Jesus is made aware of them being there.	12:47	3:32	8:20
Jesus then uses His genetic family in order to present a new concept. He teaches that His true family are those listening to Him teach and those who choose to do the will of God.	12:48–50	3:33–35	8:21
It is not clear whether this concept was taught to all of those hearing Jesus teach the parables or if this concept was limited to just a few people (which included Jesus' genetic family).			
2nd main narrative:			
Jesus teaching a number of parables is the second narrative.			
Parables by the Sea	13:1–35	4:1–34	8:4–18
Jesus goes out to teach a large crowd by the sea; the crowd is so large, He gets into a boat which is a short distance from shore. Then He teaches from this boat.	13:1–2	4:1–2	8:4
This allows Jesus to teach a greater number of people.			
Luke has little to say about the teaching environment; but Matthew and Peter were both there, so what they saw and experienced stood out to them. Luke was more focused on the content of the Lord's teaching.			
Parable of the farmer sowing seed.	13:3–9	4:3–9	8:5–8
Jesus explains to His disciples the purpose of teaching with parables.	13:10–17	4:10–12	8:9–10
Jesus explains privately to His disciples the parable of sowing seed.	13:18–23	4:13–20	8:11–15
Jesus teaching the disciples directly is something which takes place later that day, privately. Matthew 13:10 Mark 4:10. This is not as clearly presented in Luke.			
The parable of placing a lamp under a basket.		4:21–23	8:16–18
Jesus apparently taught this parable at least twice, as it is found as a part of the Sermon on the Mount (Matthew 5:15–16). This fact highlights the fact that, finding two similar sets of teachings does not necessarily refer to the same incident.			
There are two general events above: Jesus' family seeking Him out and Jesus teaching parables. There are so many similarities that we consider these as parallel events taught in the first three gospels.			
The different order is easily explained. Jesus is giving a number of parables in Luke 8:4–18. While He is teaching these parables, His family shows up and tries to move closer to Him. <i>When</i> the family is mentioned is up to the gospel writer recording the events.			
Matthew and Mark teach this as taking place before the parables; but Luke places this after the parables. The explanation is simpler than you might expect.			

Harmony of the Gospel Chart from Life of Christ (Palmer/Kukis)			
Event	Matthew	Mark	Luke
Although these events above appear to be in a different order, they really are not. When Jesus' family begins to seek Him and at what point Jesus becomes aware of this are two events which take place at two different times. Matthew and Mark present this as taking place before Jesus begins to teach, because they look at this from the view of Jesus' family. They began to search out Jesus before Jesus began to teach (Matthew 13:1-35 Mark 4:1-34 Luke 8:4-18). Jesus becomes aware that they are too far away to hear Him in Luke 8:20.			
Luke presents this from Jesus' view, where He first becomes aware of His family being nearby, and He has already been teaching for awhile. When Jesus is made aware of them, He then teaches the concept of the permanent Christian family.			
We do not know if this teaching was for the entire crowd or for a small subset of them.			
Additional parables found only in Matthew and Mark:			
This next section consists mostly of parables, which are apparently taught at this same time. Luke does not record any of these parables. Matthew and Mark only have one parable and one explanation in common.			
The disciples will be held responsible for what they hear taught.		4:24–25	
The parable of growing seeds.		4:26–29	
Jesus teaches the parable of the weeds that grow among the wheat.	13:23–30		
Parable of the mustard seed.	13:31–32	4:30–32	
Parable of the yeast.	13:33		
Why Jesus teaches parables to the crowds.	13:34–35	4:33–34	
Jesus explains the parable of the weeds.	13:36–43		
Parables of the hidden treasure, the pearl of great value, the net, and the old and new treasures.	13:44–52		
Jesus is rejected at Nazareth.	13:53–58		
Matthew remembers a number of similar parables, parables which may have been taught <i>by the sea</i> from the boat. Matthew goes from this teaching that takes place <i>by the sea</i> to another incident which follows soon thereafter. Jesus returns to His hometown, Nazareth (which is possibly inspired by Jesus' family coming to see Him). This transition is found in Matthew 13:53. What we read in Matthew 13:53–58 is unique to Matthew's gospel.			
It appears that Jesus is rejected twice at Nazareth. First, very early in His ministry, when He proclaims in the synagogue that the words from Isaiah were being fulfilled right before their eyes (we already studied this in Luke at the end of Luke 4). Then there appears to be a second rejection by the Nazarene people, who know Jesus' family, and they cannot reconcile that with Jesus the great teacher of truth (which would take place perhaps a year or so into the Lord's ministry). This is recorded in Matthew 13:53–58. One primary difference between Matthew and Luke's narratives is, the people in attendance in the Matthew narrative know something about the Lord's background.			
3rd main narrative (in Luke):			

Harmony of the Gospel Chart from Life of Christ (Palmer/Kukis)

Event	Matthew	Mark	Luke
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We now have a new problem. Whereas both Mark and Luke move forward from where they were to the next event, in Matthew, we go from Matthew 13 (above) back to Matthew 8–9 (below). There are so many parallels in the accounts that we should see them as parallel accounts.

Although I believe Matthew, Mark and Luke to be placed generally in chronological order, we have to take into account several things: (1) One incident may lead to remembering another incident, which may lead to remembering a third incident. These may have occurred in this general chronological order, but there may have been additional incidents which take place between those incidents remembered. So when those incidents come to mind, the Apostle writes them down. (2) These gospels were likely written down one time, over a period a few weeks, months or even years. They did not have cut and paste back then. So Matthew may be writing his gospel, have some stuff going on, and then go back to it a week later, and pick up at whatever place his memory takes him.

Given my personal experience with the gospels, I think that Mark and Luke are both most likely to be in chronological order; but Matthew less so. Taking these things into account does not mean that there are historical inaccuracies in any of the gospels.

Jesus orders His disciples to cross the Sea of Galilee	8:18	4:35	8:22
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25
A legion of demons is cast out of violent man	8:28-34	5:1-20	8:26-39

This final event could have been broken down into many subset events.

4th main narrative (in Luke):

Jesus sails back to Capernaum	9:1	5:21	8:40
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42
An ill woman is healed by touching Jesus. Jesus demands to know who touched His garment.	9:20-22	5:24-34	8:42-48
The daughter's death is reported to Jairus		5:35-36	8:49-50
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56

The event could have been broken down into several sub-events.

At this point, I do not know why the Matthew text goes from chapter 13 back to chapters 8 and 9. Mark and Luke are completely in synch with regards to the events of the second narrative leading right into the third and fourth narratives. Let me suggest that Matthew wrote chapters 8 & 9 (and possibly others); set his gospel down for a period of time; and then picked it up again, remembering some additional material. What he wrote previously is chronological order, what he writes later is in chronological order; but these sets of incidents could have been integrated after the fact, only if Matthew had written his gospel on a word processor.

There are so many points of commonality in Matthew 9 with Mark 5 and Luke 8, that it would be hard to write off Matthew 8–9 as simply a series of similar incidents.

Ken Palmer's chart is most recently placed here:
http://www.onthewing.org/user/Gospel_Harmony.pdf (accessed April 7, 2023)
 I have expanded this section of the chart considerably. Instead of simply listing the section on *parables taught by the sea*, I break them down into 13 subsections.

Chapter Outline

Charts, Graphics and Short Doctrines

There is enough information to make the following conclusions:

1. This is a set of parallel events.
 - 1) There are simply too many parallel teachings and specific details within each general event to think that these are only similar events.
 - 2) The list of these events in the exact same order suggests that Matthew, Mark and Luke are all recording exactly the same series of events (with the exception of the few events as recorded in earlier chapters of Matthew).
2. Even though there are differences, most of these differences simply indicate the perspective of a different person. For instance:
 - 1) Matthew and Mark mention Jesus' family prior to the parable section, because they see it from the perspective of Jesus' family (they began to seek Him out before He started teaching this particular session). Luke presents this same incident from Jesus' perspective, which is when He was told that they were nearby. This information would have come to Him partway through His sets of parables.
 - 2) Mark and Luke both record the parable of placing a lamp under a basket; Matthew does not record that parable.
3. Assuming that the book of Luke is most in a chronological order, these events all take place early on in the Lord's ministry.
 - 1) Jesus' genetic family becomes interested in His teaching and His notoriety, so they seek Him out. Logically, this would take place early on in His ministry. What He was doing and saying would have come back to the family very early on. Since His half-brothers are not all believers, this would have been interesting to them.
 - 2) Jesus explains to His disciples *why* He teaches with parables. This would have also taken place very early in His ministry. His disciples were not shy about asking Him questions when in a smaller group. They are not going to have heard Jesus teaching with parables for two years and *then* ask Him why He teaches in parables. "Why do you teach in parables?" is a very good question, and one which was posed to Jesus early on.

When giving a set of points like this, showing logically *when* these events take place, I am setting up some general time frames for the book of Luke which may not be, from a simple reading of the book, immediately apparent.

What I am teaching is, Luke 8 occurs during the first year of the Lord's public ministry, or perhaps early in the second year. On the other hand, Luke 9 (or portions of Luke 9) take place in the final few months of the Lord's ministry. I come to such a conclusion by carefully examining both chapters and their parallels.

In between the events recorded by Luke in chapters 8 and 9; and the parallel passages in Matthew and Mark, there are several chapters of Matthew and Mark. They fill in the gap of going from the first year to the final few months.

Let me explain just where I am going with all of this: there are 8½ chapters of Luke which follow Luke 9, which take us to the final week or two prior to the crucifixion. We therefore need to ask, what about this 8½ chapters? Where do they go in terms of chronology? Are these events which all take place between Luke 9 and Luke 18? They do not appear to me to fall chronologically between these two chapters.

So that you are prepared for it, from time to time, I will stop moving forward and discuss where Luke is, in terms of absolute chronology; and then, I will have to explain why Luke has 8½ chapters which are not in any sort of chronological order.

A Brief Review of Luke 8

ESV (capitalized) translation used below for chapter review. The bracketed material comes from me to clarify some of the verses.

I believe that reading this chapter and hearing it explained as a whole will be extremely informative. It is easy to lose the continuity and the progression when each and every verse is dissected.

We may stand at the edge of a forest and I start describing in detail each and every tree and all there is to know about them. Obviously, there is a wealth of knowledge to be disseminated. But in that approach, do you appreciate the forest itself? That is why these chapter summaries are so important.

The chapter subtitles from e-sword have been retained and used as links below:

Chapter Subtitles from E-sword (linked to the chapter summary that follows)

Luke 8:1–3	Women Accompanying Jesus
Luke 8:4–8	The Parable of the Sower
Luke 8:9–15	The Purpose of the Parables
Luke 8:16–18	A Lamp Under a Jar
Luke 8:19–21	Jesus' Mother and Brothers
Luke 8:22–25	Jesus Calms a Storm
Luke 8:26–39	Jesus Heals a Man with a Demon
Luke 8:40–56	Jesus Heals a Woman and Jairus's Daughter

As we have studied, there are a number of parallels between the texts of Matthew, Mark and Luke; suggesting that these events took place in this order, early on in the Lord's ministry (perhaps at the end of the first year or the beginning of the second). Your concept of time may be thrown off when we complete this chapter and move to the next, as the events of Luke 9 match up with events taking place in the last few months of the Lord's public ministry. So we make a jump in the book of Luke from early in the Lord's ministry to late in the Lord's ministry, but with nothing in between. At the end of Luke 9, I will speak to the organization of the book of Luke.

Women Accompanying Jesus

Luke 8:1 **Soon afterward He [Jesus] went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with Him,...** (ESV; capitalized)

Jesus traveled with the twelve disciples, but there were more people than the twelve who traveled with Him. Since this is early in His ministry, there are perhaps 50–100 people who are with Him. Some of these disciples are women.

Luke 8:2–3 **...and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.** (ESV; capitalized)

We know less about Mary Magdalene than you might think. What we read here is probably the most extensive bio of her. We do not know where this took place; what the circumstances were, or anything else. Based upon the narratives which follow, these women are identified early on with the Lord's public ministry.

Mary's name associates her with Magdala, which is a place on the southern region of Galilee.

Tradition sometimes connects her to the woman (women) who washed the Lord's feet with her hair (this takes place at least twice in the Lord's ministry). Mary is not so specifically identified. However, we do not know if the first connection is true (it would explain the gratefulness of the woman moisturizing the Lord's feet); but Jesus would have healed and helped many men and women in a great variety of ways.

Tradition also connects Mary to the woman caught in the act of adultery. The second incident mentioned (the woman taken in adultery) may not have even taken place; or it may have been much different than is described (the actual text is in question). For me, it seemed weird that Jesus would be crouching over and writing stuff in

the sand (this is from the text of this incident). It was also kind of goofy that her accusers left one-by-one, starting with the oldest. This incident is only found in one gospel (John 8:1–11). I think it is a later addition to the text or that portions of it are distorted.

On the other hand, this Mary is certainly more well-known after the crucifixion where she makes contact with the risen Lord and tells the disciples about it.

Similarly, Joanna is associated by some as being the wife of the centurion's servant who was healed in Matthew 8:5-13 and Luke 7:1-10. However, as with Mary, there is nothing to actually connect her or her husband Chuza to that centurion. In fact, his being called a household manager for Herod Agrippa would suggest that there is no such connection. Joanna remained with the Lord throughout His public ministry, as she will be among the women going to His tomb after the resurrection (Luke 24:10).

Everything that we know about Susanna (not much) is found in this one passage.

Jesus is associate with these women and many others who supported them (Jesus and His disciples and followers) from their own personal wealth.

Luke typically gives some time and space to the women. None of the other disciples make reference to this list.

The Parable of the Sower

Luke 8:4–8 *And when a great crowd was gathering and people from town after town came to Him, He said in a parable, "A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. And some fell on the rock, and as it grew up, it withered away, because it had no moisture. And some fell among thorns, and the thorns grew up with it and choked it. And some fell into good soil and grew and yielded a hundredfold." As He said these things, He called out, "He who has ears to hear, let him hear."* (ESV; capitalized)

Jesus would often give a parable and then give no explanation for it. He would depend upon His audience to remember it, think about it and decipher it (if they could).

When Jesus said, "He who has ears, let him hear"; He is referring to a person with positive volition toward his message. *Hearing* is more than simply hearing these words. It is both hearing and understanding the meaning (sometimes, this word is used in the sense of *to hear and obey*).

However, His disciples do not understand what Jesus is talking about and they will ask Him about this parable.

The Purpose of the Parables

Vv. 9–15 is parenthetical. The disciples heard this parable, they wondered about it, and later on, they ask Jesus about it.

Luke 8:9–10 *And when His disciples asked Him what this parable meant, He said, "To you it has been given to know the secrets of the kingdom of God, but for others they are [taught] in parables, so that 'seeing they may not see, and hearing they may not understand.'* (ESV; capitalized)

When Jesus is asked by His disciples about the meaning of this parable, He gives one of the most fascinating answers on record. He tells them, "It has been given to you to understand the mysteries of the Kingdom of God; but not to others, who will hear My parables and not understand them."

Jesus is actually acknowledging that not everyone would understand all that He was teaching. We know this to be true, as some parables which He gave have been discussed and even debated hundreds and thousands of years later.

So, people showed up to hear Jesus speak, but often they did not understand everything that He said. On occasion, His parables left them wondering (as was true of the disciples).

When it comes to spiritual understanding, it is progressive. To use myself as an example: when I first moved to Houston and attended Berachah Church, Bob was teaching the book of Romans. He was nearly finished at the time I arrived. Did I understand everything that he was teaching? I did not. Most often, I did not even know that I did not understand it. I mention this because I am currently listening to that series again, and most of it is as if I had never heard the series in the first place. After nearly 50 years, I have a somewhat better background than I did the first time I heard it.

So, in some cases, what Jesus is teaching simply requires a better background and knowledge than many of His hearers had.

In other cases, His listeners may not have liked what He was teaching, but, since the information was couched in parables, they did not object to it (as they did not understand the parables).

When I taught Algebra II, most of the students were college-bound, had taken Algebra I and Geometry; so I could expect them to have some common areas of knowledge. Many times when I taught, perhaps as high as 60 or even 80% knew what I was teaching and it made sense to them.

A Bible teacher does not have this kind of audience. Some of them do not even know the full gospel message. Others know a handful of things, but have tremendous gaps in their understanding. Others have been attending Bible-based teaching for decades, and they have a very well-rounded cohesive understanding of theology. The pastor-teacher cannot teach the gospel every time; nor can he teach the finer points of justification, imputations, and the hypostatic union all of the time. A good pastor-teacher is going to teach on several different levels and those attending his church will understand whatever they can understand. Ideally speaking, new believers, growing believers and mature believers all get something from what is being taught.

Here is how the parables worked. Some crowds in attendance did not even know the gospel message (they were not even saved). Others knew a little bit about Jesus and redemption and the Messiah. So Jesus would often teach parables, and their chief advantage is this: believers could hear the parables but not understand them. However, the parables stayed with them for a long time and, maybe a few months or years later, they will think about a particular parable and suddenly understand what Jesus was saying.

That being said, this particular parable is relatively straightforward. Jesus explains it to His disciples. Some of those reading this probably understood its meaning straightaway.

Luke 8:11 **Now the parable is this: The seed is the word of God.** (ESV; capitalized)

The key to this parable is, the seed being scattered is the Word of God. This could be seen as the gospel message or as Bible doctrine (depending upon the recipients of the word).

Luke 8:12 **The ones along the path are those who have heard; then the devil comes [along] and takes away the word from their hearts, so that they may not believe and be saved.** (ESV; capitalized)

In order for God's Word to be efficacious, it must be heard and understood and believed. This process was called gap (grace apparatus for perception) by R. B. Thieme, Jr.; and it is also known as Operation Z. Briefly, gap means that the regenerated man has a human spirit, and it is the human spirit where believed information about God is placed. As this spirit grows in content, the believer is better able to understand more and more spiritual things. This comes from 1Corinthians 2:6–16, a passage taught by both R. B. Thieme, Jr. and R. B. Thieme, III.

This parable can also be understood to be directed to the unbeliever (or it has application to the unbeliever). The unbeliever has no spiritual information in his soul. Therefore, when he hears the gospel message, God the Holy Spirit acts as a human spirit for him, and makes that message understandable. The unbeliever can then believe

the gospel or he can reject it. At some point, the understanding of that message will be taken from him. Somehow, it appears that Satan is involved in that process. Perhaps Satan petitions God for that information to be removed?

For the believer, he hears divine truth being taught (Bible doctrine) and he has a human spirit. Depending upon the amount of doctrine in that believer's spirit, he may fully or only partially understand what is being taught (when I heard R. B. Thieme, Jr.'s Roman series for the first time, I probably understood 30% of what he was teaching). If the hearer chooses not to believe what he is hearing, at some point, that information is also lost to him.

As the believer increases his understanding of divine truth, information which was previously obscure to him can suddenly make sense.

Luke 8:13 *And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.* (ESV; capitalized)

For the unbeliever, perhaps he hears the gospel message and believes; but he only experiences minimal spiritual growth. So, at some point, he is tested, but the gospel message has no root in his soul. There is no place for spiritual information to grow; and they fall away from the faith (this does not mean that they lose their salvation; only that they regress as a believer).

The focus of this parable is the Word of God more than it is on the individual believer hearing the Word of God.

For the believer, he may hear Bible doctrine which, at some point, he begins to reject. He says, "Where did he (the pastor) get that from? I have never heard that before. Dear old Dr. So-and-so never taught that before." (that was my best imitation of R. B. Thieme, Jr.) God has seen to it that this believer has been given the doctrine to withstand testing, but he has rejected some of that doctrine; and the Word of God does not take further root in his soul. Such a believer apparently advanced, but at some point, he falls away, having rejected the teaching which would have carried him through a time of testing.

Luke 8:14 *And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.* (ESV; capitalized)

Again, there are two applications: to the unbeliever hearing the gospel and to the believer hearing new doctrinal information.

Most unbelievers have a lot of stuff going on (as do believers), and they may hear and understand the gospel message. However, this unbeliever may set this information aside, temporarily, because there are so many other things demanding this person's attention. At some point, the gospel message is simply choked out.

Now, let's consider the believer. There are believers who are so involved in their own life that, they may attend church and hear some teaching; but they have so much more going on in their lives—even with prosperity—that these temporal things choke out the Word of God. This person might simply be too busy to take in the Word of God; or maybe things might be going too well for him. As a result, that person has stopped advancing spiritually, and he produces no fruit (production is a natural outgrowth of spiritual growth). He hears doctrinal information which is important to his spiritual growth, but he just sets it aside for the time being. At some point, it is lost.

Luke 8:15 *As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.* (ESV; capitalized)

Let's first consider the unbeliever hearing the message of the gospel. The person is ready for it; and God the Holy Spirit makes it real to him. When he believes, it is as if a seed has fallen on good ground and it sprouts and produces fruit. The unbeliever hears the gospel and believes, and that sticks in his newly regenerated spirit.

This part of the parable also has application to the believer. The believer who pursues Bible doctrine; who grows spiritually; who believes Bible doctrine when it is taught—such a person grows spiritually and produces much fruit in his (or her) life.

A Lamp Under a Jar

At this point, we appear to return to the Lord's teaching along the Galilee shore (Luke 8:9–15 was Jesus teaching His disciples privately). What takes place before and after this teaching suggests that Matthew, Mark and Luke are recording the same series of events.

Luke 8:16 "No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light. (ESV; capitalized)

Light is often used as a symbol of truth; therefore, the believer who has truth should not hide it. That would be like taking a lamp into a dark room and then sticking the lamp into a closet and closing the closet door. It is no good there.

Now, this does not mean that you are going to spout Bible doctrine every moment of the day. Something happens and you immediately have a verse for it. The wise believer picks his spots and chooses his battles. The mature believer knows when the time is right and when it is not (after all, we are also warned not to cast our pearls before swine). When it is the proper time to express the truth, then the mature believer should express the truth (whether this is the gospel message, or Bible doctrine, or divine establishment truth).

When our founding fathers were writing the Constitution, the book they quoted the most in their discussions was the Bible. Under those circumstances, the Bible was recognized as a font of truth and knowledge by many of the founding fathers. Therefore, when discussion was had concerning what our government ought to be, various contributors spoke appropriate truths right from the Scriptures.

Luke 8:17 For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light. (ESV; capitalized)

All truth will become manifest; and nothing will be hidden from the light. There are periods of time when lies and dishonesty rule the day (such as the United States in the 2020s), but in the end, truth will win out.

We live in a world filled with falsehoods (I write this in 2023). Some are so crazy as to boggle our collective imaginations (like the idea that a man can become a woman or vice versa). But this is what is going to be a part of life in a fallen world.

Luke 8:18 Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away." (ESV; capitalized)

When it comes to divine truth, believers are entrusted with it or not. When you are given truth, then you are responsible for it. You are responsible to know it, to believe it and to apply it. And at various points in time, you are responsible to speak it.

Jesus' Mother and Brothers

At some point, Mary, the mother of Jesus, and the Lord's half brothers went to see the Lord in action (they all knew that He taught the Scriptures and they would have heard of His healings). We know that Mary believes in Jesus, but her other sons do not necessarily believe in Him.

Joseph is not named here; so he may be out of the picture entirely (meaning that he is possibly dead).

Luke 8:19 **Then His mother and His brothers came to Him, but they could not reach Him because of the crowd.** (ESV; capitalized)

Jesus is teaching somewhere along the northern shore of the Sea of Galilee (Capernaum?), but the crowd is so large as to make it impossible for Mary and her sons to make direct contact with Jesus. They are apparently able to get a message to Jesus.

Luke 8:20 **And He was told, "Your mother and Your brothers are standing outside, desiring to see You."** (ESV; capitalized)

They sent a message to the Lord, which indicated that they wanted to see Him. This message and the response of Jesus is interesting. We do not know if Jesus taught this to the people who are there; or if He simply sent a message back to them. I am leaning toward the latter interpretation.

Luke 8:21 **But He answered them, "My mother and My brothers are those who hear the word of God and do it."** (ESV; capitalized)

It says that Jesus *answers them*. This does not mean that Jesus uses this message as a teaching tool. That is, He does not necessarily hold this note aloft from His mother and say, "I want you all to hear this note that I just received." In the three gospels which record this incident, Jesus speaks these words to the messenger (s). This is portrayed in the singular in Matthew 12:48 and as a plural in Mark 3:33. Matthew simply noticed an individual who said this to Jesus; and Peter (the source of the book of Mark) noticed that several people were involved in passing this message along.

Jesus' true family are those who hear the Word of God and then do it (for the unbeliever, this would mean to believe in Him). Several and possibly all of the Lord's half-brothers have not yet believed in Him.

It is clear in the other gospels that Jesus says these things to the messenger, which things would have been conveyed to His mother and half-brothers. It is not clear that Jesus taught this as a part of His message on this day. In any case, someone remembered these words of Jesus and shared them with Luke (perhaps it was James, the half-brother of Jesus).

Unfortunately, these words of Jesus have been used by cults over the years to separate new believers from their friends and family. If separating yourself from friends and family is a fundamental truth taught in your church group, let me suggest that you are in a cult. In some cases, some friends in some circumstances are to be avoided by the new believer; and some family members under certain circumstances are to be avoided.

I am associated online with a woman whose parents were sexual deviants—they were very public about this—and they involved her in their acts of perversion. She separated from them. People have friends who drink to excess or use drugs. New believers often recognize that these are habits to leave behind (at salvation, the scar tissue of one's soul is eliminated, so a former alcoholic or druggie can more easily walk away from these things).

However, there is no call for a person to separate himself from friends or family who were divine establishment oriented (that is, if they are normal, hard-working people). If such separation is taught in your church as an emphatic truth for all, then you may want to try out another church.

Jesus Calms a Storm

Luke 8:22–23a **One day He got into a boat with His disciples, and He said to them, "Let us go across to the other side of the lake." So they set out, and as they sailed he fell asleep.** (ESV; capitalized)

Despite all there is to read about Jesus and His public ministry, we still do not know in every case why Jesus was motivated to do this or that. In many cases, it is easy. Someone comes up to Him with a need or a problem or a loved one who is ill, and Jesus is willing to go wherever to heal that person. However, here, He is teaching in

northern Galilee, and then, out of the blue, He tells His disciples, "Let take a ride across the sea." At this point, I still do not have a clear explanation for this. However, this could be as simple as, Jesus, as a man, recognized that He needed to sleep, and there was not going to be any peace and quiet on shore in the area where He was.

Although Luke makes it sound like this trip across the Sea of Galilee is unrelated to what has been taking place, Mark's gospel sounds as if they left that very night. Mark's gospel reads like this: **With many such parables He spoke the word to them, as they were able to hear it. He did not speak to them without a parable, but privately to His Own disciples He explained everything. On that day, when evening had come, He said to them, "Let us go across to the other side."** (Mark 4:33–35)

Both Luke and Mark record the parable about, *not hiding your lamp under a bed*. The problem is, Jesus taught this parable at least twice that we know of; so there is nothing which tells us that all of Mark 4 matches up with all of Luke 8. That is, there may be an additional few days here or there; or even a few weeks, between the parables found in Luke and this sudden boat trip across Galilee.

Luke would have been influenced by whomever recounted these things. If someone did not make it clear that Jesus was teaching parables and then, that night, said, "Let go across Galilee," then Luke would not have spoken of these things as taking place on the same day.

In any case, for an undisclosed reason, Jesus tells His disciple to go across the Sea of Galilee and land on the other side.

While this is taking place, the Lord catches a few Zs.

Luke 8:23b **And a windstorm came down on the lake, and they were filling with water and were in danger.** (ESV; capitalized)

However, while Jesus is asleep, a sudden storm came upon them on the lake (which was not an unusual thing to happen).

Luke 8:24a **And they went and woke Him, saying, "Master, Master, we are perishing!"** (ESV; capitalized)

The disciples—at least four of them being experienced fishermen who are used to such storms—wake the Lord up. The storm is that dramatic.

Luke 8:24b **And He awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm.** (ESV; capitalized)

Jesus awakens, rebukes the storm, and calm is restored.

Luke 8:25a **He said to them, "Where is your faith?"** (ESV; capitalized)

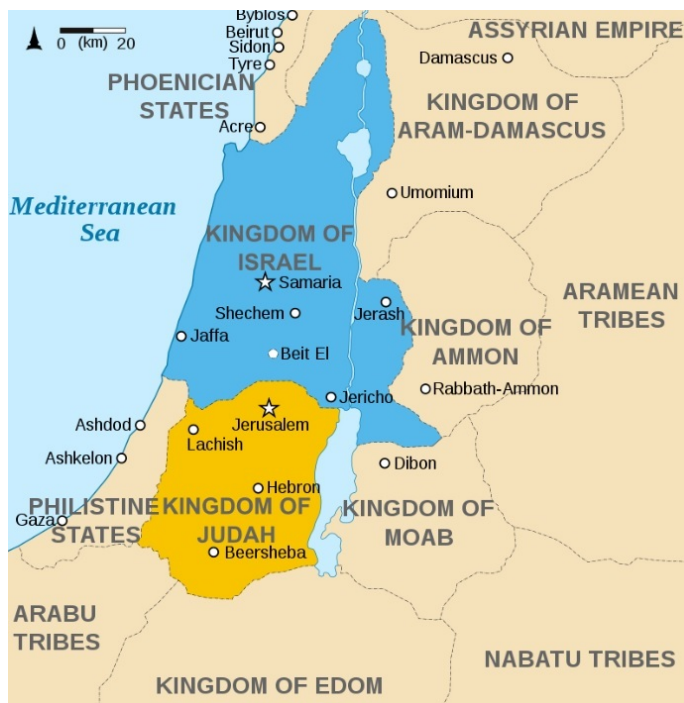
He asks them, "Where is your faith?" This is what Jesus means: the relationship that the Lord has with His disciples is not going to suddenly disappear; and His public ministry will not come to a sudden, unexpected halt. As the Messiah of the Old Testament, Jesus is not going to perish at sea with His disciples. They should know this much at this time.

Luke 8:25b **And they were afraid, and they marveled, saying to one another, "Who then is this, that He commands even winds and water, and they obey Him?"** (ESV; capitalized)

Nevertheless, the disciples are afraid; but some of them marveled at this series of events. They knew that they had to wake Jesus up, but it never occurred to them that He could calm a storm. "Who is this Man, that the winds and water obey Him?" they say to one another.

Jesus Heals a Man with a Demon

Luke 8:26 Then they sailed to the country of the Gerasenes, which is opposite Galilee. (ESV; capitalized)



There is some question about the location and the name of this village. Galilee is properly the region north and west of the Sea of Galilee. Most of Jesus' public ministry took place in Galilee, which corresponds very roughly to the Northern Kingdom (this region was more or less divided up between Galilee and Samaria).

Northern and Southern Kingdoms (a map); from [Wikipedia](#); accessed June 17, 2023. This is what Israel would have looked like after the death of Solomon (circa 900–800 B.C.).

The medium-sized body of water on the map is the Sea of Galilee.

Interestingly enough, it is the northern kingdom which originally sponsored most of the negative volition in the Old Testament. However, despite the location of the Temple in the southern kingdom and the priests being there as well, the negative volition toward Jesus seems to primarily emanate from the south now. Things change; people change; and regions change.

Luke 8:27 When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. (ESV; capitalized)

Luke, the writer of this narrative, tells us from the beginning that this man is possessed by demons and that his behavior is very strange. Some of these things could be observed by the disciples and Jesus upon landing. Some of that information would have been told to them.

Luke 8:28 When he saw Jesus, he cried out and fell down before Him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." (ESV; capitalized)

The man cries out and then falls before the feet of Jesus. Theologically, we might guess that the lead demon speaks to Jesus through the man; but that it is the man's volition to fall before Jesus. However, given the nature of the conversation, it may be the demons in this man who bow before Jesus.

The demon knows Who Jesus is; and he begs for Jesus not to torment him. I postulate that when a demon is thrown out of a man's body, that it is then put into some form of confinement called the abyss. All of the demons were aware of the abyss, and when they possessed anyone, they were in danger of being evicted and then sent to the abyss.

Luke 8:29 For He had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) (ESV; capitalized)

Luke gives us some background on this demon-possessed man, which would have become known to the disciples later in the narrative. Nevertheless, this is where the description of this man and his behavior belong.

Jesus commanded for the unclean spirit to come out of the man but it does not appear to come out. There are two possible explanations: (1) the demon simply did not exit the body; or (2) the demon with whom Jesus was speaking left the man's body, but there were 200 other demons remaining behind (Jesus specifically called for the removal of the demon with whom He spoke⁵¹).

As long as we understand that Jesus makes this command from His humanity, this narrative continues. If Jesus commanded this demon to exit from His Deity, then we face a great theological problem (I have suggested throughout this gospel that Jesus acted within the confines of His humanity, with very few, if any, exceptions).

Clearly the man remains possessed, no matter what the case.

Luke 8:30 Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him. (ESV; capitalized)

If the first demon has been cast out (which is the interpretation that I lean toward), there are 200 additional demons within this man to deal with. The other possibility is, Jesus called for the demons to leave this man, and they simply did not.

Jesus acts within the confines of His humanity and when He calls for something to happen (in this case, for the demons to leave this man), it appears that His command is not followed. As I suggested previously, perhaps the command was followed, technically speaking (the one demon left the body of this man); but another 200 remained behind.

Luke 8:31 And they begged Him not to command them to depart into the abyss. (ESV; capitalized)

If the primary demon (the one who controlled the man's vocal cords) is cast out, the other demons ask not to be cast into the abyss. I would suggest that this communication is taking place verbally (so the disciples can hear it take place), through the man's vocal cords, which are now used by many of the occupying demons.

This verse indicates that there is a place that demons who possess men are sent to called *the abyss*. The implication is, this place is both confining and painful.

Even though the universe is more vast than our minds can comprehend, the demons are not off exploring other worlds. They do not go off and attempt to hide from God. They choose to cause problems with God's human creation.

Luke 8:32 Now a large herd of pigs was feeding there on the hillside, and they begged Him to let them enter these. So He gave them permission. (ESV; capitalized)

This is interesting that Jesus allows these demons to enter into a herd of pigs. This is an unusual request to grant; and we do not know whether Jesus knew what would happen next (Jesus has human limitations; and being a prophet does not mean you know everything that is about to happen).

Luke 8:33 Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned. (ESV; capitalized)

I liken this to a ten-year-old child being given the keys to the family vehicle and then standing back to see what will happen. Is the volition of the pigs an issue here? Did Jesus know what the pigs were going to do? Is the uncleanness of the pig an issue (they were unclean insofar as the Jews were concerned)? Why didn't Jesus tell the demons, "No, you do not have My permission; now come out of him"?

This incident is such an oddity in the gospels, that it leaves us with many questions.

⁵¹ The command was in the 2nd person masculine singular imperative.

R. B. Thieme, III gives the most logical partial explanation: the demons intended to destroy these hogs. This would harm the economy and likely tarnish the Lord's reputation in the process. That would seem to be a good day's work for a demon. They may have simply resigned themselves to going into the abyss, and this was their last hurrah, so to speak.

Luke 8:34 **When the herdsmen saw what had happened, they fled and told it in the city and in the country.** (ESV; capitalized)

The swine herders were going to be the first to tell the townspeople what happened, and the emphasis was going to be on the pigs drowning and about how this would ruin the economy of the town.

Luke 8:35 **Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid.** (ESV; capitalized)

The people had been afraid of the demon-possessed man; but seeing him sitting at the feet of Jesus, clothed and not crazy—well, that frightened them as well. Despite the calmness of the scene, these people knew that somehow, Jesus was able to overpower the demons in this man. That sort of power caused them to be afraid.

They were afraid of Jesus because they did not know Him.

Perhaps some of them believed that the demons could be anywhere around them, and that unnerved them (the abyss would be well-known to demons but not to man).

Luke 8:36 **And those who had seen it told them how the demon-possessed man had been healed.** (ESV; capitalized)

When the hog farmers told the people what happened, they also talked about the crazy possessed man who seemed to be healed. Everyone knew about this man. Knowing of his previous condition (which many of the townspeople may have witnessed directly) and then seeing him there being normal—this could prompt two responses from the people: (1) An appreciation for this man returning to normal; (2) a fear concerning the whereabouts of the demons who previously possessed him. We readers know enough from this chapter to understand that the demons are now in the abyss and, therefore, cannot harm anyone. The townsfolk did not know this. Therefore, their response to this situation is fear.

Luke 8:37 **Then all the people of the surrounding country of the Gerasenes asked Him to depart from them, for they were seized with great fear. So He got into the boat and returned.** (ESV; capitalized)

The people seemed to weigh the two things which occurred—the destruction of the pigs and the cleansing of this man of demons. From a purely economic standpoint, the people believed that the loss of the pigs was far more damaging and did not outweigh the recovery of this man. In the balance, they would have preferred for things to have been left unchanged. That is exactly the wrong viewpoint to have. The change in this man is far more important than the destruction of the swine.

The people have exactly the wrong scale of values.

You may or may not find this narrative interesting. However, for most of us, this narrative appears detached from our real lives. Let me suggest some parallels to your life right now. Are you seeing events take place which are unnerving? Are you concerned about the economy right now? Can you observe events taking place which disturb you—even frighten you? Are you seriously concerned about your future and what might take place? Are you ready to set God aside and solve these massive problems on your own (say, with a political movement)?

If you momentarily set the demons aside, are you beginning to recognize parallels that you did not see before? Can you make sense of the response of this people, even though it is the wrong response?

The people are now organized and they believe that they have identified the key to their economic woes—Jesus—and they want Him to leave. You are a believer, so this approach seems silly to you. Yet there are organized groups of atheists and agnostics who believe that Christians and churches are the problem in America. What has been preserving America for all of this time has been the pivot of believers; yet some have identified us as the problem with America.

My point being, there are a great many parallels between this narrative and our life today, parallels which may not seem obvious at first.

Luke 8:38–39 **The man from whom the demons had gone begged that he might be with Him, but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him. (ESV; capitalized)**

The man who had been possessed desired to travel with Jesus. Jesus said no and told him to remain there.

Bear in mind that Jesus had His disciples take him clear across the Galilee Sea in order to convert this one man. But let me suggest that this one man had a great ministry after all of this. The people were not ready in those circumstances to believe in Jesus; but, given some time and the testimony of this man, it seems likely that many of them believed in the Lord at a later date.

Also, take note the inferred reference to Deity. Jesus tells him to declare how much God has done for him; and he proclaims how much Jesus had done for him. This suggests that this man understood a great deal about what had taken place and even had a basic understanding of the Deity of Jesus.

My assumption is, he was a walking testimony for the Lord and that many people believed in Jesus as a result of him staying there.

Jesus Heals a Woman and Jairus's Daughter

At this point, we have a narrative within a narrative. The big picture is, Jairus, a synagogue head, asks Jesus to come to his home and heal his daughter. As Jesus is on the way, something happens, which slows Jesus down. In fact, while Jesus deals with this interim event, the daughter dies.

Luke 8:40 **Now when Jesus returned, the crowd welcomed Him, for they were all waiting for Him. (ESV; capitalized)**

Jesus had been well-received on the northern Galilee shore. There were some skeptics and others who only wanted to be healed, but those types appear to have gone their own way after waiting a day or so.

However, there seem to be a considerable number of people who are on positive signals toward the teaching of Jesus. Positive volition is willing to wait.

Luke 8:41–42a **And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. (ESV; capitalized)**

Jairus, the head of the local synagogue, came out to meet Jesus and to make a strong request.

Although many religious types generally resented Jesus, Jairus did not fall into that category. Furthermore, this is early in the Lord's ministry, so there was less pressure from other religious types to repudiate Jesus.

Jairus speaks of his daughter, who is only twelve, but appears to be dying.

Luke 8:42b **As Jesus went, the people pressed around Him. (ESV; capitalized)**

Jesus begins to go with the man, but the people press in all around Him as He goes. Something is about to happen that will bring this procession to a dead halt.

Luke 8:43 And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. (ESV; capitalized)

One of those following Jesus was a woman who suffered from vaginal bleeding. She had so suffered this malady for twelve years. This made the woman perpetually unclean, as women on their periods were considered unclean.

She had consulted many doctors concerning this ailment, but without any success. She had spent a great deal of money to find a cure.

Luke 8:44 She came up behind Him and touched the fringe of His garment, and immediately her discharge of blood ceased. (ESV; capitalized)

The woman could not confront Jesus and ask Him for healing, as she was unclean. However, she was able to come up behind Him and touch the tassel of his outer garment. At that very moment, she was cured.

Luke 8:45 And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the crowds surround You and are pressing in on You!" (ESV; capitalized)

No one knows that this has taken place, apart from Jesus and this woman. Jesus asked aloud, "Who just touched Me?"

Peter thought this was an odd question, as there are people all around Jesus who are trying to get to Him. This is certainly a lot of jostling and movement which is occurring as Jesus walks along. At any time, one person could bump into another who might bump into Jesus.

Luke 8:46 But Jesus said, "Someone touched Me, for I perceive that power has gone out from Me." (ESV; capitalized)

Jesus knows that someone has touched Him, as He could feel power going out of Him. We do not know exactly how Jesus sensed this, but He knew for a certainty that this took place.

If Jesus were operating as God, with all the attributes of God, He would not need to ask who touched Him, as He would have known this. Furthermore, any power coming out of Him would be an act of His volition.

In this situation, Jesus is a conduit of God's power; and God chose to heal this woman the moment that she touched any part of Jesus' clothing. Jesus, from His humanity, did not will for this healing to take place. He was simply aware that power flowed through Him to someone in the crowd.

Luke 8:47 And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. (ESV; capitalized)

This woman admits to what she has done. Everyone is watching her and Jesus.

Generally speaking, when someone unclean has contact with someone who is clean, the clean person become unclean due to this contact. However, it was the opposite with Jesus. The woman's contact with Jesus made her clean; and she did not spoil Jesus in any way.

Luke 8:48 And He said to her, "Daughter, your faith has made you well; go in peace." (ESV; capitalized)

Jesus proclaims her both physically and spiritually cleansed, and says that she may go in peace.

Most often, *peace* in the Bible refers to peace between man and God, the most important peace to have. The woman had faith that contact with Jesus would cure her. Jesus tells her, "More than that, you are at peace with God."

Man's natural state is being at enmity with God. It is our very nature to rebel against Him. However, this was no longer the case for this woman (at least, while she is in fellowship).

We do not know how much time the Lord was slowed for. The brief narrative suggests perhaps five minutes. However, it was enough time to cause an unwanted result.

Luke 8:49 **While He was still speaking, someone from the [synagogue] ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more."** (ESV; capitalized)

At this exact same instant, someone from the synagogue leader's home comes and informs him that his daughter has just died. He is advised not to trouble Jesus any further.

Luke 8:50 **But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well."** (ESV; capitalized)

Jesus, having heard this, reassures Jairus about his daughter. Jesus tells him not to fear, but to believe, and she will be fine.

We know that Jairus had faith in the Lord, because he came to the Lord for help. Does he have that same faith at this point? Let me suggest that, upon hearing that his young daughter had died, Jairus went numb. There was a separation between him and the people around him. He was in one place, they were in another, even though they were all around him. He was filled with memories, but not with faith.

Luke 8:51 **And when He came to the house, He allowed no one to enter with Him, except Peter and John and James, and the father and mother of the child.** (ESV; capitalized)

Although Jesus moved with a large retinue of people, He only allowed the parents, Peter, James and John to enter into the house. There was going to be a bare minimum of people to observe what takes place.

Jesus appears to be very confident that God will raise this child up from the dead. However, He does not bring hundreds of people with Him to see this take place.

When it comes to signs and miracles, God always makes them appropriate for the crowd. Jesus chooses three disciples and the parents to go with Him into the house.

Luke 8:52 **And all were weeping and mourning for her, but He said, "Do not weep, for she is not dead but sleeping."** (ESV; capitalized)

Certainly the two parents are weeping. Perhaps even one or two of the disciples are as well. There are people milling about, and many of them are weeping because of this child.

Jesus tells them to stop crying. A person cannot think or discern situations while they are in some emotional upheaval. Jesus wants the parents to see and appreciate what is about to take place.

Luke 8:53 **And they laughed at Him, knowing that she was dead.** (ESV; capitalized)

When Jesus said that the girl is simply asleep, that seems to break the sad tension, and several laughed at Him. This would be both nervous and derisive laughter.

If they are inside of the house, it would be the child's two parents who are laughing at Him. If they have not yet gone in, this would be some of the friends and family who are there. Obviously, no one is really believing the Lord's power at this point.

Now, how does this happen? The parents are both crying, and suddenly, they begin to laugh. The crying indicates that they are in an emotional swing. To hear Jesus say something like this was something which cause them to go from crying to laughing in an instant.

There are only five people and Jesus at the bedside of this little girl. Let me suggest that there is a point in time when their tears and laughing have been stifled.

Luke 8:54 **But taking her by the hand He called, saying, "Child, arise."** (ESV; capitalized)

Jesus takes the little girl's hand and He orders the child to rise up.

Luke 8:55 **And her spirit returned, and she got up at once. And He directed that something should be given her to eat.** (ESV; capitalized)

The girl's spirit (life) returns to her and she immediately stands up. Jesus tells her parents to fetch some food and water.

Luke 8:56 **And her parents were amazed, but He charged them to tell no one what had happened.** (ESV; capitalized)

The parents are amazed, but Jesus tells them to keep this a secret.

Jesus does not tell them, "Go from house to house and tell them what you saw. Tell them that I, Jesus, healed your little girl, bringing her to life." But Jesus says exactly the opposite.

Remember previously in this chapter of the man who was demon-possessed. Jesus told him to go about and tell what God had done for him. Jesus tells the parents not to do this.

James, John and Peter all witness this miracle; and the parents. Jesus tells them all not to tell anyone else. Given the circumstances and the aorist verb form, Jesus is not telling the parents, "Never speak of this again to anybody." Instead He is saying, "Focus upon your daughter right now. There is no reason to spread this news all over town."

Let me suggest that the reason why Jesus told this family not to reveal what happened is, how many would be coming to Jesus, after this time, with the remains of loved one who have passed away? Clearly, everyone has a loved one they would want to see again; and this by itself could have become the Lord's entire ministry (had He allowed it to).

And so ends one of the richest chapters in the Word of God.

Addendum

What is the Abyss? (Got Questions)

The word abyss simply means "a deep hole"—so deep that it seems bottomless or immeasurable. The word is often used in modern contexts to describe the sea.

What is the Abyss? (Got Questions)

In the Bible and in Jewish theology, the Abyss is often a metaphorical reference to the place of evil spirits. Sometimes the Abyss is pictured as a deep or bottomless hole in the earth. This is the background for the New Testament usage. The King James Version usually translates the Greek term *abyssou* as “bottomless pit” (e.g., Revelation 9:2).

In Luke 8, Jesus cast the Legion of demons out of a man, “and they begged Jesus repeatedly not to order them to go into the Abyss” (verse 31). The Abyss is obviously a place that the demons fear and try to avoid.

In Revelation a number of times we see the Abyss as a place of confinement for evil spirits:

Revelation 9:1–3, 11 — “The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. And out of the smoke locusts came down on the earth and were given power like that of scorpions of the earth. . . . They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon and in Greek is Apollyon (that is, Destroyer).”

Revelation 11:7 — “Now when [the two witnesses] have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.”

Revelation 20:1–3 — “And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended.”

In all of these instances, the Abyss is a place for the containment of evil spirits. Many Bible scholars believe that this is the same place referred to in 2 Peter 2:4 as “hell,” where some evil spirits are “in chains of darkness to be held for judgment.” The word hell here is a translation of the Greek *tartarus*, which can be thought of as the “deepest pit” or the “lowest part of Hades.”

It is clear from Scripture that God has ultimate power over all evil spirits. Some of the demons have been consigned to the Abyss and held captive there, while others seem to be able to move more freely upon the earth. Ultimately, all evil spirits will be consigned to the lake of fire, along with all unbelievers (see Revelation 20:10–15).

From <https://www.gotquestions.org/what-is-the-abyss.html> accessed June 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 8

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Three of Jesus' female followers

A Complete Translation of Luke 8

A Reasonably Literal Translation

Soon afterwards, He passed through [the region] to the cities and villages, [and He was] proclaiming and announcing the kingdom of God. The twelve [were] with Him, along with certain women who had been healed/restored from evil spirits and illnesses, [including] Mary (the one called Magdalene), from whom seven demons had gone out; and Joanna, the wife of Chuza ([who is] a steward of Herod); and Susanna; and many others who were serving Him out from their substance.

A Reasonably Literal Paraphrase

Soon after, Jesus continued walking through this Galilee region, going to the various cities and villages. He continue to proclaim and announce the Kingdom of God (along with the twelve were traveling with Him). Also with Him are a number of women who previously had demons cast from them or had been cured from illnesses. These included Mary Magdalene, from whom seven demons had gone out; Joanna, the wife of Chuza (who is a steward of Herod); Susanna; and many others who were ministering to Him out from their own possessions and substance.

The parable of the seed being sown

When a large crowd gathered, traveling from [their] cities [to be] face to face with Him, He spoke by means of a parable: "A sower went out to sow his seed, and when sowing, indeed, some fell down along the road and it was trampled down and the birds of the sky ate it. Other [seed] fell upon the rocks, and, having grown, it withered, because the [seed] did not have [any] moisture. Other [seed] fell into the middle of thorns, and, having grown up together [with the thorns], the thorns choked it. But other [seed] fell upon the good [fertile] soil and, springing up, it produced fruit a hundredfold."

A large number of people had traveled from their cities to see Jesus face to face; so He spoke to them using a parable: "A farmer went out to plant his seed. While he was sowing, some of it fell down along the hard road, and it was either trampled down, or the birds came and ate it. Some of the seed fell upon the stony areas, and it sprung up, but quickly withered, not having any moisture. Some seed was cast in with thorns, and the thorns and seed grew up together, but the thorns choked out the good seed. However, some seed was sown in fertile soil, and it sprung up and produced fruit a hundredfold."

Having said these things, He called out [to say], "Anyone having ears to hear, let him hear."

After saying these things, Jesus called out, "If you have ears to hear, listen to what I am saying and understand what I just said to you."

Jesus explains the parable of the seed being sown

His disciples questioned Him, [saying], "What does this parable [mean]?"

His disciples then asked Him, "What does this parable mean?"

And the [One], He said [to them], "It has been given to you [all] to know the mysteries of the kingdom of God, but to the others, [I teach] in parables [only], so that, seeing, they do not see and hearing they do not put [it all] together.

Jesus then explained to them, "From eternity past, it has been determined that you will be given the privilege and responsibility to know the mysteries of the kingdom of God, but to those in the crowd, who are not really gathered here to know truth, I teach them only in parables, so that they think they see, but they don't. They also think that they hear and understand, but they really don't.

Now this is [an explanation for] the parable: the seed is the Word of God. The seed [scattered] along the way are those who [at first] hear [the Word of God]. [But] then the devil goes out and takes the word away from their hearts so that they do not believe and [as a result, they] are not saved.

Now, allow Me explain this parable to you. There are four different places where the seed might fall. The seed which falls along the road side illustrates the following: these are people who hear the Word of God, but Satan comes and takes the word away from their consciousness, so that they will not believe it and be saved.

A Complete Translation of Luke 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>The seed [which falls] upon the rocky soil: [these are those] who, when they receive the word, they hear with joy; but these things shot up from a root that cannot hold onto [the soil]. [There is] a time when they believe, but in a time of temptation [or, <i>provocation, solicitation or testing</i>], they depart [from the word].</p>	<p>Okay, now consider the seed planted in rocky soil: these are people who receive the Word of God with great joy, but they have no roots, so their enthusiasm does not carry them, and they become spinoff believers.</p>
<p>The [seed] which fell into the thorns: these are the ones who hear [the word], but worries or prosperity or lusts in life [gain their attention], so that they depart [from that word] and do not bear any fruit.</p>	<p>The seed thrown in with the thorns illustrates this truth: there is a time when they believe; but later on, they face worries, difficulties, lusts or even prosperity, and these things serve to choke them off from the doctrine, so that they do not bear any fruit.</p>
<p>[Finally] the seed [which was planted] in the good soil: these are [those] with virtuous and good hearts. They hear the word [and] hold onto [it], so that they bear fruit with endurance [or, <i>constancy</i>].</p>	<p>But, there is also the soil that is good. This refers to those who have righteous hearts which are in fellowship (and are, therefore, good). As a result, these believers hear the word and they hold onto it; and, as a result, they bear enduring fruit.</p>
Parable of the lamp	
<p>But no one lighting a lamp [keeps it] hidden, covering it with a pot or placing it under a bed. Instead, he places [it] on a lampstand, so that those entering [his home] may see the light. For [there] is nothing hidden that will not be made known; nor [is there] a secret that is not known and [therefore, it will] come [to be] revealed.</p>	<p>People don't first light a lamp and then cover it with a large pot and place that lamp under a bed. Instead, they put the lamp on a lampstand, so that all who enter that home can see because of the lamp. For there is nothing hidden in this world that will not be made known, nor is there any secret that will not be told and revealed to all.</p>
<p>Be certain to listen carefully [lit., <i>behold how you (all) hear</i>], for whomever has, it will be given to him; and whomever does not have or only thinks [that] he has, it will be taken away from him."</p>	<p>Listen to Me carefully now: whoever has, it will be given to him; and whoever does not have or only thinks that he has, it will be taken away from him."</p>
Jesus' true family	
<p>His mother and brothers came [to see] Him, but they were not able to get to Him through the crowd.</p>	<p>Jesus' mother and brothers came to see Him at this time, but they were unable to navigate their way through the large crowds to get to Him.</p>
<p>So a report was brought to Him, [which read], "Your mother and brothers are standing outside, wishing to see You."</p>	<p>However, someone was able to get this information to Jesus, saying, "Your mother and brothers are standing outside, and they would like to see You."</p>
<p>And the [Lord] answered, and said to them, "My mother and My brothers are the ones [who] hear and do the Word of God."</p>	<p>The Lord considered their request and then sent back this message: "My mother and My brothers are those who hear and do the Word of God."</p>
Jesus calms a storm on the Mediterranean	
<p>And it so happened once [lit., <i>in one of the days</i>] when He and His disciples stepped onto a ship. He said to them, "Let's go to the other side of the lake."</p>	<p>And it so happened on one occasion when Jesus and His disciples had boarded a ship, because He said to them, "Let's go to the other side of the lake."</p>

A Complete Translation of Luke 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So they set sail and [while] they are sailing, He fell asleep. A whirlwind descended [upon them], a violent wind over the lake. So the ship is being filled with water and the disciples [lit., <i>they</i>] [find themselves] in jeopardy.	So they set sail; and while they are sailing, the Lord fell asleep. Suddenly, a whirlwind descended upon them, and there were violent winds all around them on the lake. The ship began to fill with water and the disciples found themselves in great peril.
[Jesus' disciples] came near and woke Him up, saying, "Teacher, Teacher, we are being destroyed!"	In desperate straits, Jesus' disciples came near to Him and woke Him up, saying, "Teacher, Teacher, we are perishing!"
And the [Man], waking up, rebuked the wind and the raging waters. [The waters] stopped [raging] and [the wind] became calm. Then He said to them, "Where [is] your faith?"	Jesus, at waking up, gave charge to the wind and to the raging waters. Suddenly, the waters stopped raging and the wind was calmed. He then said to them, "Where is your faith?"
While frightened, they marveled [at this event], saying to one another, "Who is He that He commands even the winds and the water—and they listen to Him [and obey]!"	Despite being frightened still, His disciples marveled, saying to one another, "Who is This Who commands even the winds and the sea? And, what's more, they listen to Him!"
Jesus casts a legion of demons out of a man	
Then they arrived [by boat] at the land of Gaderene (which is opposite Galilee). And [Jesus] having gone out onto the land, met a man, someone [originally] from the city, who had [been possessed by] demons [for] a long time. He did not clothe himself with [any] clothing and he did not live in a house, but among the tombs.	They arrived in their ship at the other side of the sea at Gaderene. Jesus went onto the land and he met a man, who was originally from the city. He had been tormented by demons for a very long time. He was naked and living around the tombs, rather than wearing clothes and living in a house like a normal person.
When he saw Jesus, he was crying out. He fell by Him, and with a great voice, he said, "Who [am] I that You, Jesus, the Son of God, the Most High [have come to me]? I beg You [that] You might not torment me."	When he saw Jesus, he began calling out to Him with a great voice. He fell before the Lord and, with a very loud voice, said, "Who am I that You, Jesus, the Son of God the Most High, have come to me? I beg You not to harass or distress me."
For He was commanding the unclean spirit to go out from the man. For many times one had taken him and he was put into bonds [and] guarded; yet he broke [those] bonds [and escaped]. He was [continually] driven by the demon out towards the uninhabited regions.	The spirit in the man was concerned, because Jesus was telling the unclean spirit to go out from him. Many times in the past, this demon-possessed man had been captured and put into bonds and guarded, but he continually broke the bonds and escaped. The demon drove him out towards the uninhabited regions of that area.
Jesus asked him, "What is your name?" And [this one] said, "Legion" (for many demons had entered into him). And they [the demons] were entreating Him that He not order them to go into the abyss. But [there] was in that place a herd of many hogs feeding on the mountain. They asked Him [if] He would permit them to enter into the hogs [lit., <i>them</i>]. He allowed them [to do this].	Jesus asked him, "What is your name?" The lead demon said, "Legion" (as there were many demons who entered into the man). The demons then asked Jesus that He not order them into the abyss. They asked if He would permit them to enter into a herd of hogs, which were feeding on the mountain. Jesus allowed them to do this.

A Complete Translation of Luke 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The demons went out from the man and entered into the hogs. [Suddenly], the herd plunged off a precipice into the water and they drown.	So the demons went out of the man and entered into the hogs. Suddenly, the herd began running and they plunged off a steep precipice into the water and drown.
Those who had been pasturing [their animals] saw what happened [and] fled. Having gone away, they brought word to the city and to the countryside. So those living in the city [lit., <i>they</i>] came to see what had happened, and went out [and found themselves to be] face to face with the Savior [or, <i>Jesus</i>].	The swineherders saw all that happened, and they fled. When they got to the city, they told everyone there and the news spread to the countryside. So, those living in the city and out in the countryside came to see what had happened. They went out and found themselves to be face to face with the Savior.
They also found the man from whom the demons went out [just] sitting [there normally]. [He was] clothed and in his right mind, sitting at the feet of the Savior [or, <i>Jesus</i>]. They were frightened [by what they saw]. The [swineherders] made know to the ones seeing [all of this for the first time] how the man controlled by a demon was made whole [or, <i>saved</i>].	They also discovered that the man from whom the demons went out, was sitting at the feet of Jesus, clothed, in his right mind, and acting normal. This frightened the people; and the swineherders explained to them exactly what they saw, and how the demon-possessed man was made whole.
[While this was all taking place], the man from whom the demons had gone out kept on requesting from him to stay with Him. However, He sent the man [lit., <i>him</i>] away, saying, "Return to your house and describe [to others] what things God has done for you."	At the same time, the man from whom the demons had been expelled came to Jesus and requested to go with Him. However, Jesus sent the man away, saying, "Return to your house and describe to others what things God has done for you."
[After saying this,] Jesus [lit., <i>He</i>] departed. [So] the man [went] throughout the city proclaiming the things which Jesus had done for him.	After saying this, Jesus departed, returning to the Galilee region. And the man stayed behind, and he proclaimed the things which Jesus had done for him.
Jesus, the 12-year-old girl and the 12-year-old malady	
And it is, when Jesus returned, the crowd welcomed Him, for they were all expecting Him.	And it happened that, when Jesus returned, there was a crowd there gathered, which welcomed Him, as they had been expecting Him to return.
And look, a man came [to Jesus] whose name [was] Jairus and he [even] he was ruler of the synagogue. Falling down at the feet of Jesus, he entreated Him to come in his house, for he had an only-begotten daughter, about twelve years [old] and she was dying.	At the Lord's return, a man named Jairus, who was a leader in the local synagogue, came up to Him. Falling before Jesus, he asked Him to come to his house, for he has a 12-year-old daughter who is dying.
But when He was departing, the throng [of people] [began] to crowd Him. [There was] a woman [there] having a discharge of blood for 12 years, who [having spent all (her) substance on physicians] was unable by none to heal [her].	When Jesus was departing, the throng of people began to crowd Him in. A woman who has had a menstrual discharge for 12 years, was not able for these 12 years to be cured, despite her consulting many physicians.
She came in behind Him, touching the hem of His garment and immediately her discharge of blood stopped.	She came in behind Him, touching the hem of His garment, and immediately this discharge of blood stopped.

A Complete Translation of Luke 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So Jesus said, "Who [is] the one touching Me?" Everyone denied [being the culprit]. Peter [then] said, "Master, the people are pressing against You [from all sides] and crowding [You]. Yet You say, 'Who is the one touching Me?'"	So Jesus asks, "Who is the person who just touched Me?" Everyone around Him denied touching Him. Then Peter said, "Master, people are pressing against You from all sides; You are surrounded by a crowd. Yet You ask, 'Who is the one touching Me?'"
But Jesus said, "Someone touched Me, for I know [that] power has gone out from Me."	But Jesus said, "Someone did touch Me, for I know that power has gone out from Me."
When the woman realized that [what] she [had done] was not hidden, she came forward, trembling. Falling down before Him, through Whom [is the] reason she touched Him, she declared in the presence of all the people [there] how she had been healed immediately.	When the woman realized that what she had done was not hidden, she came forward, trembling. She fell down before Jesus and declared, in the presence of all the people there, exactly how she had been healed immediately after touching the hem of the Lord's garment.
Then Jesus [lit., <i>He</i>] said to her, "Daughter, your faith has healed [or, <i>saved</i>] you; go in peace."	Then Jesus said directly to her, "Daughter of God, your faith has healed you; go in peace."
Yet, while He is speaking, someone from the [home of the] synagogue director has come, saying that, "Your daughter has died; you [should] no longer trouble the Teacher."	Yet, while Jesus is speaking, someone from the home of the synagogue director came up and said, "Your daughter has died; you should stop troubling the Teacher."
And Jesus, having heard [this], answered him, [saying], "Don't be alarmed, only believe and she will be saved."	Jesus heard this, and said to him, "Do not be alarmed; only believe and she will be saved."
And having gone to the house, Jesus [lit., <i>He</i>] did not permit anyone to enter with Him, except for Peter, John and James; along with the father of the girl and [her] mother. Nevertheless, everyone kept weeping and lamenting [over] her [death]. Then [Jesus] said, "Stop weeping, for she has not died; she is sleeping."	And having gone to their home, Jesus did not permit anyone to enter into the house with Him, except for Peter, John and James; along with the father of the girl and her mother. Nevertheless, there were many people there and they were all weeping and lamenting over the child's death. Then Jesus said, "Listen, you need to stop weeping, for she has not died; she is only sleeping."
The people there [lit., <i>they</i>] scoffed at Him, knowing that the girl [lit., <i>she</i>] had died. But He, casting [them] all outside and taking her hand, cried out, saying to the child, "Rise up!"	The people there scoffed at His remark, because they knew that the girl had died. However, He sent them outside of the room and then took her hand in His, and said very loudly, "Rise up!"
Her spirit returned and she stood up immediately. Jesus [lit., <i>He or she</i>] gave orders [that] she be given [food] to eat. Her parents were astonished. However, Jesus charged them not to speak of what happened.	The girl's spirit returned to her and she stood up, just like that! Jesus told them to give her something to eat, as her parents were astonished by what happened. Nevertheless, Jesus told them not to talk about what just happened.

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Doctrinal Teachers Who Have Taught Luke 8

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1970 Advanced Bible Doctrine (#604)	#32	Luke 8:1–15
	1969 Edification Complex of the Soul (#645)	#16–17	Luke 8:1–18
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#436	Luke 8:22–24
	2010 Life of Christ	#439	Luke 8:25
	2010 Life of Christ	#445	Luke 8:31–33
	2010 Life of Christ	#447–452	Luke 8:41–56
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 8:1–56

Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Luke