

# Luke 9

written and compiled by Gary Kukis

**Luke 9:1–62**

**Jesus Teaches, Cures, Casts Out Demons, and is Transformed**

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 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 9 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:** Luke 9 covers so much ground as to defy being summarized. The Lord first sends out His disciples on a test run, giving them the power to cure illnesses and cast out demons. Herod the Tetrarch hears about Jesus and desires to meet Him. Jesus feeds the 5000. Peter confesses the Jesus is the Messiah. And this is just within the first 20 verses. From that point forward, Jesus reveals His death and resurrection and He leads His disciples towards Jerusalem for the final time. However, even at that point, there are many sub-topics, not the least of which is His transformation before Peter, James and John (He reveals to them His Shekinah Glory). There is a healing, Jesus against predicts His death, and the disciples argue about who is the greatest. As they continue on their journey, John speaks of a man who was casting out demons in the Lord's name; they approach a Samaritan village which refuses to greet Him, and ends which Jesus teaching the cost of discipleship.

*Bible Summary: Jesus sent out the twelve. He fed 5,000 men. Peter said, "You are the Christ." Jesus said, "Take up your cross." He was transfigured.<sup>1</sup>*

This should be the most extensive examination of Luke 9 available, where you will be able to examine in depth every word of the original text.

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## Outline of Chapter 9:

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| vv. | 7–9    | Herod the Tetrarch hears about Jesus  |
| vv. | 10–17  | Jesus feeds the 5000  |
| vv. | 18–20  | Peter confesses that Jesus is the Messiah   |
| vv. | 21–22  | Jesus predicts His death and resurrection   |
| vv. | 23–27  | Jesus enjoins His disciples to take up their crosses and to follow Him            |
| vv. | 28–36  | Jesus takes 3 disciples up on a mountain and is transfigured before them          |
| vv. | 37–43a | Jesus heals a boy controlled by an unclean spirit                                 |
| vv. | 43b–45 | Jesus predicts His death  |
| vv. | 46–48  | Jesus' disciples argue over who is the greatest                                   |
| vv. | 49–50  | Jesus answers John's question about the strange exorcist                          |
| vv. | 51–56  | Jesus begins His Trek to Jerusalem/A Samaritan village rejects a visit from Jesus |
| vv. | 57–62  | Jesus teaches the cost of discipleship  |

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

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Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
<a href="#">Genesis 22</a>	<a href="#">Exodus 16</a>	<a href="#">Psalm 22</a>	
		<a href="#">Ecclesiastes 1</a>	<a href="#">Ecclesiastes 2</a>
<a href="#">Introduction to Luke</a>	<a href="#">Luke 5</a>	<a href="#">Luke 10</a>	<a href="#">Luke 22</a>

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

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

Definition of Terms	
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).

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/>

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## An Introduction to Luke 9

**Introduction:** There is so much which happens in Luke 9 than, one 1, 2 or 3 line summary always leaves out a very important section. I divided the chapter up into 13 sections and I may have been able to expand that into 14 or 15. At the beginning of this chapter, Jesus sends out His 12 disciples to heal and to proclaim both the

Kingdom of God and the gospel. Apparently Herod the Tetrarch heard about Jesus and his doings, and he appears to be convinced that Jesus is John the Herald back from the dead (this Herod cut off John's head).

Jesus will be teaching a large number of people, and when it comes time for them to eat, His disciples will suggest that they be allowed to split off and forage for food and shelter. Jesus feeds them instead, there being about 5000.

Jesus later quizzes His disciples about who people say that He is (a topic of discussion, apparently, even in the palace of Herod), and Peter recognizes that Jesus is the Messiah. Jesus both enjoins His disciples not to tell anyone Who He is; and He tells them at this time that He will be taken by men and slain, but that He would rise up on the 3<sup>rd</sup> day. Then Jesus tells His disciples to take up their crosses and follow Him.

Jesus then take 3 of His disciples (Peter, James and John) and takes them away from the others. He allows Himself to be transformed before them, revealing His Shekinah Glory. He tells them to keep this to themselves.

Jesus and His disciples come across a man who is worried for his demon-possessed son. Jesus casts out the demon. While everyone there is amazed by what Jesus has done, He tells His disciples again how He will be taken by men. His disciples do not really get it.

Later, the disciples get into an argument over who of them is the greatest. Jesus uses a child to explain a principle to them. John, not really getting the principle, asks about a man who was casting out demons in Jesus' name and tells Jesus that they told him to stop doing that.

Luke 9:51 is quite important as it is right here when Jesus first sets His face towards Jerusalem. Between this chapter and their entrance into Jerusalem, there will be a lot of teaching which takes place; but it is here where Jesus, in His humanity, began to move towards his prophesied fate.

Jesus also sends disciples ahead to set up logistics at the next village, which is a village of Samaritans. They refuse Jesus, and this is apparently related to His going towards Jerusalem (where they are not welcome). The disciples react quite badly to this, suggesting that fire be brought down upon that city. Jesus tells them to back off.

At the end of this chapter, we begin to have a problem with organizing the book of Luke.

Although I am placing this discussion right here in the introduction, maybe it belongs at the end?

### Organizing the Book of Luke

1. Let's start out with things that we know for certain: the middle section of Luke (which I say starts with Luke 9:57 and ends with Luke 18:31) is a topic of many discussions among many translators and commentators.
  - 1) Some suggest that this section simply continues the Lord's trip toward Jerusalem; so that these 8½ chapters simply continue the narrative, but with far more detail than found in the other gospels.
  - 2) One of those translation teams makes note of Jesus setting His face toward Jerusalem in Luke 9:51, 53; and that he continues this intense direction in this center section (and they cite x.1, 38; xiii. 22, 33; xiv. 25; xviii. 31; xix. 11, 28 in proof of this point of view).
  - 3) Ken Palmer's *Harmony of the Gospel* chart incorrectly sets off these chapters in Luke in such a way to suggest that there are no parallels between this section and anything written by the other three biographers. Whereas, most of this material is unique, there are a few passages which are not.
  - 4) However, there are a few parallels to be found in this middle section and they do not line up with any passage in Matthew or Mark for this particular period of time.
  - 5) It is clear that in Luke 9:51, 53 and Luke 18:31 that Luke 9 is the last passage to match up as we expect it to with Matthew and Mark; and Luke 18:31 is the next passage to do this.
  - 6) So, there are 8½ chapters of Luke which need to be explained.

## Organizing the Book of Luke

- 7) In between these touch points are one or two chapters in Matthew and a chapter in Mark.
2. Theories:
  - 1) The middle section of Luke is the Lord's ministry as He goes to Jerusalem. Problem: there are too many passages in this section which match up with Matthew and Mark, but in other places.
  - 2) This middle section is unrelated to chronology.
3. Passages in this middle section of Luke which do not fit into this timetable:
  - 1) Luke 9:57–61
- 4.

Essentially what I am doing is gathering evidence. I want to put before you (and me) everything that we know to be true. Can we draw a conclusion based upon this information?

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### Section Two of the Book of Luke and Chronology:

At the end of this chapter, we have 3 statements by 3 men about following the Lord; and Jesus uses them in order to teach some principles. This section, if we are continuing in chronological order, is placed in a different place in time than its parallel passage in Matthew.

There is a great deal that needs to be said about the time frame of this and the following chapters. We have a great set of sermons in Luke 10b–18. Did this amount of teaching really take place between Luke 9 (where Jesus will talk about being crucified; and Luke will suggest that His ascension is near) and Luke 19, where Jesus enters into Jerusalem. Did all of that teaching take place within that very narrow time frame? That is indeed possible. Or, did Luke just have a lot of taught material which he had no place for it to be placed chronologically, so he just put it altogether in one place?

Now, there is nothing wrong with this. Whether these 8.5 chapters fit here chronologically or not is not necessarily a big deal. It is just a point of interest.

By the time we get to the final verses of this chapter, I will explain where the correct ending of chapter 9 is and just exactly what the new section of Luke is and how far it goes.

Because this is quite an oddity with regards to the other gospels, the organization of the book of Luke is discussed in more detail in the **Introduction to Luke** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A title or one or two sentences which describe Luke 9.

### Titles and/or Brief Descriptions of Luke 9 (by Various Commentators)

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

**Brief, but insightful observations of Luke 9 (various commentators)**

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

**Fundamental Questions About Luke 9**

1. In Luke 9:37–40, a man comes to Jesus asking the Lord to heal his son, who has become taken by a demon. Now, rather than Jesus say, “Okay, take me to the boy,” Jesus appears to go off on a tirade, coming very close to cursing this generation. It seems like a very odd initial response from the Lord. Now, we might understand one of the disciples responding this way, if they woke up on the wrong side of the bed; but Jesus?
2. When Jesus speaks of being taken by men, the disciples do not understand this statement, and it is hidden from them. Who was hiding this from the disciples? What does that mean?
3. At the end of this chapter, the final section—sometimes called *The Cost of Discipleship*—is placed in a different chronological order than in the book of Matthew.

Often, these questions will occur to me as I go through the books; and I often return to this dialogue to see if I was able to answer my own questions.

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It is important to understand what has gone before.

**The Prequel of Luke 9**

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

**The Principals of Luke 9**

**Characters**

**Biographical Material**

Characters	Biographical Material



### The Principals of Luke 9

Characters

Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

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

### The Places of Luke 9

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

### By the Numbers

Item

Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

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

### A Synopsis of Luke 9

## A Synopsis of Luke 9

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## Outlines and Summaries of Luke 9 (Various Commentators)

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Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

## Shmoop Summary of Luke 9

### The Twelve Get Homework

- Jesus summons the twelve disciples and gives them a nice little gift: the power to exorcize demons and heal illness. And they're going on a trip to spread the love.
- Sweet deal.
- Oh, except there are a few rules: no staff, bag, bread, or money are allowed, and they can't pack two coats. What is this, airport security?
- Jesus instructs them to choose one house and stay there until they leave.
- If a town doesn't welcome them, they're supposed to shake the dust off of their feet as they leave.
- The twelve guys go throughout the villages proclaiming good news and offering healings everywhere.
- Meanwhile, news of all of this reaches Herod the tetrarch. He is at a loss because people are saying that Jesus is John returned from the dead.
- Evidently, he's died since the last time we heard of him in 7:18-19.
- Moment of silence.
- Others are identifying Jesus as Elijah—who's supposed to return according to Malachi 4:5-6—or another of the ancient prophets returned from the dead.
- Herod reasons that Jesus is not John—after all, Herod was the one who beheaded him. He wants to see Jesus for himself before he decides his opinion once and for all.
- The twelve return to Jesus and report everything that went down.
- Jesus withdraws with them to Bethsaida on the sly, but the crowds are on to them and follow along.
- Jesus welcomes their company, instructs them about God's kingdom, and heals those who are in need.

### Jesus Lights the Barbie

- The day's getting late, and the twelve disciples remind Jesus that it's time to dismiss the crowd, so that everyone can turn into the surrounding villages, get a bite to eat, and find a place to stay.
- Jesus responds, "You give them something to eat" (9:13).
- The disciples give Jesus a reality-check. Look, there's not more than five loaves of bread and two fish,

## Shmoop Summary of Luke 9

unless we take a trip to Sam's Club to buy provisions.

- We're talking five-thousand men here, not to mention women and children.
- Jesus tells the disciples to organize the large group into parties of fifty.
- The disciples obey, and everyone's reclining.
- Then Jesus takes the five loaves and two fish, turns his face toward heaven, blesses them, breaks them, and distributes food to everyone via the disciples.
- They eat up, are plump full, and turn on the tube on to watch the Lions play the Packers. Okay, we added that last part.
- Turns out there was enough food for everyone. And then some: they collect twelve baskets full of leftovers.

### Coming Difficulties for Jesus & Co.

- While Jesus is praying in private with his disciples, he asks them, "Who do the crowds say that I am?" (9:19 NRSV).
- The disciples rehearse the options presented to Herod in 9:7-8: John the Baptist returned from the dead, Elijah, or one of the ancient prophets. Take your pick.
- Jesus asks, "But who do you say that I am?" (9:20).
- Peter bravely responds: God's Messiah.
- Ding ding!
- Jesus orders them not to tell anyone.
- Then he foretells that the Son of Man's destiny is to suffer, to be rejected by the religious highbrows, to be killed, and on the third day to rise.
- Oh, sorry. Retroactive spoiler alert.
- Jesus then lays out some serious requirements for anyone who's following him. Bottom line: his followers must suffer, just like him.
- If you're ashamed of Jesus and his words, then he'll be ashamed of you when he returns in glory with the angels. Dante would call this contrapasso. An eye for an eye.
- Jesus promises that at least some of the gang will see God's kingdom before they die.
- Chew on that.

### Divine Highs and Human Lows

- Jesus takes Peter, John, and James and ascends a mountain to pray.
- While Jesus prays, his face becomes different, and his clothes are white and sparking lightning bolts. Yikes.
- In case that wasn't cool enough, Moses and Elijah appear and talk to him. They also are awash with "glory" (9:31), and all three discuss Jesus's upcoming "departure" that will occur in Jerusalem.
- Meanwhile, Peter and the others grow sleepy. Seriously, guys? With this show?
- After Moses and Elijah leave, Peter suggests to Jesus that they construct three "dwellings" (9:33 NRSV) or "tabernacles" (KJV) to commemorate this incredible religious event. But Peter doesn't know what he's talking about.
- While Peter's babbling on about the tabernacles, a cloud blows in that casts its shadow over them.
- They start to wet their pants with fear.
- A voice echoes forth from the cloud: "This is my Son, my Chosen; listen to him!" (9:35). Note: whenever you hear a voice echoing from the sky, you probably want to listen.
- The voice is talking about Jesus because, by that time, Jesus is alone.
- The disciples with him are silent and don't tell anyone what's happened.
- When they come down from the mountain the next day, a huge crowd is there to meet them.
- A man requests Jesus's assistance with his son, who screams, convulses, and foams at the mouth. Yeah, he's possessed.
- He already asked the assistance of the other disciples. Supposedly, they should be able to do this (remember, Jesus gave them the power), but they're not succeeding in this case.
- Jesus is fed up with this faithless and twisted generation. How long does he have to put up with this?
- But he tells the father to bring his son over to him.

## Shmoop Summary of Luke 9

- While Jesus prays, the demon rips the boy who's convulsing. But Jesus issues the spirit its marching orders, cures the boy, and restores him to his father.
- Wow.
- But wait, Jesus says. He's going to be betrayed. (Gasp! Oh wait, we already knew that.)
- The disciples don't get it, but it's not really their fault. After all, "its meaning was concealed from them, so that they could not perceive it" (9:45)—whatever that means.
- They're afraid to ask Jesus to explain.
- The disciples start to argue about which of them is the greatest. And here Jesus is speaking of his betrayal. Take a sip of that irony.
- But Jesus knows what they're thinking. Simeon was right when he predicted in 2:35 that "the inner thoughts of many will be revealed."
- Time for a little demonstration.
- Jesus places a child by his side. Welcoming a child who has no status is the equivalent of welcoming Jesus, which in turn is the equivalent of welcoming God, who sent Jesus.
- Got it?
- That means the least is the greatest.
- The disciple John reports to Jesus that they caught someone daring to exorcize demons in the name of Jesus, but they stopped him because he's not a follower.
- Jesus responds that John's logic is all wrong: "for whoever is not against you is for you" (9:50).
- Deep.

### Jesus Takes His Show On The Road

- Jesus is setting "his face to go to Jerusalem" because the time's coming "for him to be taken up" (9:51).
- Did you catch that? This verse signals a new sub-section of Luke's story, which focuses on Jesus's journey from Galilee in the north, through Samaria, Judea, and finally to Jerusalem in the south. The whole journey motif will be around until his arrival in Jerusalem in 19:28.
- Jesus sends his emissaries before him to prepare his own arrival.
- They enter a Samaritan village, which is not hospitable to Jesus because the inhabitants don't like his destination: Jerusalem.
- Take a time out to understand that at this time, Samaritans were religiously and ethnically distinct from the Jews in Galilee and Judea. They recognized the authority of the first five books of the Hebrew Bible alone and considered Mt. Gerizim in Samaria—not Jerusalem—to be their sacred center. Their origin is a matter of debate, but severe tensions between Samaritans and Jews had long been in the making by the time of Jesus.
- Back to the story: James and John ask Jesus if they should curse the village to destruction by fire.
- Jesus reprimands them. Apparently it's a bad idea, and so they move on to the next village.
- That was random.
- While journeying on the road, someone volunteers to follow Jesus wherever he goes.
- Jesus is an honest guy, so he clarifies for the guy what he's about to get himself into.
- Even foxes and birds have places to hang their hats. But "the Son of Man has nowhere to lay his head" (9:58). The implication is that following Jesus will require this guy to be homeless.
- One guy's on board, and now Jesus orders another guy to follow him. But guy #2 asks for some time to see to his father's funeral.
- Evidently, followers have to skip even that kind of thing: "Let the dead bury their own dead" (9:60). Have fun teasing that one out.
- A third person commits to follow Jesus as soon as he's said farewell to his family.
- For Jesus, this is a sign of lack of commitment. After all, "no one who puts a hand to the plow and looks back is fit for the kingdom of God" (9:62).
- Conclusion? Jesus is on the move now and so are his followers. They'll have to embrace homelessness and can't even leave a note with the fam.

Shmoop Editorial Team. "Gospel of Luke Chapter 9:1-11, 12-17, 28-50, 51-62 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 29 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### A Synopsis of Luke 9 from the Summarized Bible

<b>Contents:</b>	The twelve sent forth to preach and their return. 5000 fed. Peter's confession of Christ. The transfiguration. The powerless disciples and the demon ridden boy. Jesus' rebuke of sectarianism. Tests of discipleship.
<b>Characters:</b>	Jesus, God, disciples, Herod, John the Baptist, Peter, Elijah, John, James, Moses, man and his demon ridden son.
<b>Conclusion:</b>	Jesus Christ is God's annointed, owned to be so from the opened heavens and by the lives of witnesses and shown to be so in His superiority over all forces; His ability to empower others for supernatural work; His power to supply both temporal and spiritual needs and His authority over malignant spirits. Wise are they who give up all to cleave to Him, for though they lose their lives for His sake, they shall gain life to their unspeakable advantage.
<b>Key Word:</b>	The mighty Christ, Luk_9:43.
<b>Strong Verses:</b>	Luke 9:23, Luke 9:25, Luke 9:26, Luke 9:35.
<b>Striking Facts:</b>	Luke 9:22. Luke 9:44. When men had a fond conceit of a temporal kingdom in which Christ, the miracle worker, should reign to supply all their needs, He would have one truth "sink down into their ears"—the absolute necessity of His atonement. All His miracles and the interest He had gotten by them, could not prevent His sacrifice on the cross. "Without the shedding of blood there is no remission of sin"—nevertheless those who carried out the plan were "wicked men," inspired with evil motives.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 9.

[Chapter Outline](#)

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

### The Big Picture (Luke 8–10)

Scripture	Text/Commentary
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

The Big Picture (Luke 8–10)	
Scripture	Text/Commentary
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
Luke 10A	The 70 Are Sent Out and They Return
Luke 10B	The Parable of the Good Samaritan
Luke 10C	Martha and Mary

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

Paragraph Divisions of Modern Translations for Luke 9				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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

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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.

With the initial posting of this document, I will include 16 translations. 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).

I first began Luke 9 in 2018, but did not have all of my resources with me when I began work on it. It is now almost five years later, and I am filling in the missing pieces for the first draft. The translations that I use have changed; my organization of those translations has changed; and a few minor structural changes have occurred. As a result, there will be a number of differences in this chapter as compared to Luke 8 and Luke 11. However, when I get to the official second draft, they will be more similar overall.

I began to do more side-by-side examinations of some of the passages here. Very often, what one biographer provides helps to explain the meaning of a passage.

Also in going back and editing this chapter, I have placed my mostly literal translation at the end of every verse and every passage; and my paraphrase at the end of every passage. Also, they are identified as such.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Jesus sends out the twelve to heal and proclaim the gospel and the Kingdom of God

*Matthew 10.1-16 Mark6:7-13*

In this section in particular, bear in mind that what we are reading is descriptive and not prescriptive. That is, Luke is telling us what happened. This does not mean that you should try to copy what you read here.

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.

Kukis slavishly literal:

**And assembling the twelve, He gave to them power and authority over all the demons and to heal; and to send them out to proclaim the kingdom of the God and to heal.**

Luke  
9:1-2

Kukis moderately literal:

**After assembling together the twelve, Jesus [lit., He] gave to them [both] the power and authority over all the demons and [the power] to heal; and [He] sent them out to proclaim the kingdom of God as well as to heal.**

Kukis paraphrase

**After assembling together the twelve disciples, Jesus gave to them the power and authority over all demons, as well as the power to heal. He sent them out to proclaim the kingdom of God.**

Here is how others have translated this verse:



**Ancient texts:**

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

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

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>2</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

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

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

Underlined words indicate differences in the text.

**Ancient texts:**

Westcott-Hort Text (Greek)	<u>And assembling the twelve, He gave to them power and authority over all the demons and to heal; and to send them out to proclaim the kingdom of the God and to heal.</u>
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. <u>Then calling together the twelve apostles, he gave them power and authority over all devils and to cure diseases.</u> <u>And he sent them to preach the kingdom of God and to heal the sick.</u>
V. Alexander's Aramaic T. Holy Aramaic Scriptures	. <u>And Eshu {Yeshua} called His Twelve and gave unto them khayla {power} and shultana {authority} over all shide {demons}, and kurhane {diseases}, to heal.</u> <u>And He sent them out to proclaim The Malkutheh d'Alaha {The Kingdom of God}, and to heal the kriyhe {the sick}.</u>
James Murdock's Syriac NT	<u>And Jesus called his twelve, and gave them power and authority over all demons and diseases, to heal [them]. And he sent them forth, to proclaim the kingdom of God, and to heal the sick.</u>
Original Aramaic NT <sup>3</sup>	<u>And Yeshua called the twelve and he gave power to them and authority over all demons and diseases to heal the sick. And he sent them to preach the Kingdom of God and to heal the sick.</u>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. <u>And Yeshua called the twelve and he gave power to them and authority over all demons and diseases to heal the sick. And he sent them to preach the Kingdom of God and to heal the sick.</u>

<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

<sup>3</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.



Significant differences: None.

**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 getting the twelve together, he gave them power and authority over all evil spirits and over diseases, to make them well.

And he sent them out to be preachers of the kingdom of God, and to make well those who were ill.

Bible in Worldwide English Jesus called his twelve disciples together. He gave them power over all the bad spirits, and power to heal sick people.

He sent them out to tell people about the kingdom of God and to heal sick people.

Easy English **Jesus sends out the 12 apostles**

Jesus asked his 12 *apostles* to come to him. He gave them power and authority. They could make sick people well. They could also send bad *spirits* out of people. Then he sent them out to tell people about the *kingdom of God*. He told them that they should also make sick people well again. [Usually, italics mean that a word is added into the text; however, I don't know if that is the case here.]

Easy-to-Read Version–2008 Jesus called his twelve apostles together. He gave them power to heal sicknesses and power to force demons out of people. He sent them to tell about God's kingdom and to heal the sick.

God's Word™ Jesus called the twelve apostles together and gave them power and authority over every demon and power and authority to cure diseases. He sent them to spread the message about the kingdom of God and to cure the sick.

Good News Bible (TEV) Jesus called the twelve disciples together and gave them power and authority to drive out all demons and to cure diseases. Then he sent them out to preach the Kingdom of God and to heal the sick, after saying to them, "Take nothing with you for the trip: no walking stick, no beggar's bag, no food, no money, not even an extra shirt. V. 3 is included for context.

The Message **Keep It Simple**

Jesus now called the Twelve and gave them authority and power to deal with all the demons and cure diseases. He commissioned them to preach the news of God's kingdom and heal the sick.

NIRV **Jesus Sends Out the Twelve Disciples**

Jesus called together the 12 disciples. He gave them power and authority to drive out all demons and to heal sicknesses. Then he sent them out to announce God's kingdom and to heal those who were sick.

New Simplified Bible .

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

Casual English Bible **STARTING TO REALIZE WHO JESUS REALLY IS  
DISCIPLES ON A ROAD TRIP**

Jesus called his disciples together. He gave them the power and authority to exorcise demons and to cure diseases. Then he sent them on a road trip, with a mission: heal the sick and tell everyone about God's kingdom.

Contemporary English V. Jesus called together his twelve apostles and gave them complete power over all demons and diseases. Then he sent them to tell about God's kingdom and to heal the sick.

The Living Bible	One day Jesus called together his twelve apostles and gave them authority over all demons—power to cast them out—and to heal all diseases. Then he sent them away to tell everyone about the coming of the Kingdom of God and to heal the sick.
New Berkeley Version New Life Version	. <b>Jesus Sends His Twelve Followers Out</b> Jesus called His twelve followers to Him. He gave them the right and the power over all demons and to heal diseases. He sent them to preach about the holy nation of God and to heal the sick.
New Living Translation	<b>Jesus Sends Out the Twelve Disciples</b> One day Jesus called together his twelve disciples <sup>[a]</sup> and gave them power and authority to cast out all demons and to heal all diseases. Then he sent them out to tell everyone about the Kingdom of God and to heal the sick. [a] Greek <i>the Twelve</i> ; other manuscripts read <i>the twelve apostles</i> . [Did they mean to write, <i>the twelve disciples</i> ?]
The Passion Translation	Jesus summoned together his twelve apostles and imparted to them authority over every demon and the power to heal every disease. Then he commissioned them to preach God's kingdom realm and to heal the sick to demonstrate that the kingdom had arrived. As he sent them out, he gave them these instructions:...
UnfoldingWord Simplified T. Williams' New Testament <sup>4</sup>	. .

#### Partially literal and partially paraphrased translations:

American English Bible <sup>5</sup>	Sometime later, he brought the 12 [disciples] to him and gave them power and authority over the demons and [the power] to cure illnesses! Then he sent them off to preach about the Kingdom of God and to do healing.
Beck's American Translation Breakthrough Version	. After calling the Twelve together, He gave them ability and authority over all the demons and to be healing illnesses. And He sent them out on a <i>mission</i> to be speaking publicly about God's empire and to be curing the weak.
Common English Bible International Standard V Len Gane Paraphrase <sup>6</sup>	. . Then he called his twelve disciples together and gave them power and authority over all devils and to cure diseases. He sent them to preach the Kingdom of God and to heal the sick.
A. Campbell's Living Oracles	Jesus, having convened the twelve, gave them power and authority over all the demons, and to cure diseases; and sent them to proclaim the Reign of God, and to heal the sick.
New Advent (Knox) Bible NT for Everyone	. <b>The Twelve Sent Out and the Feeding of the Five Thousand</b> Jesus called together the Twelve, and gave them power and authority over all demons, and to cure diseases. He sent them out to announce God's kingdom and cure the sick.
20 <sup>th</sup> Century New Testament	Jesus called the Twelve together, and gave them power and authority over all demons, as well as to cure diseases. He sent them out as his Messengers, to proclaim the Kingdom of God, and to work cures.

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

<sup>4</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>5</sup> They seem to be calling this the 2001 Translation now. However, I double-checked and they are one and the same.

<sup>6</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

Christian Standard Bible	<b>Commissioning the Twelve</b> Summoning the Twelve, he gave them power and authority over all the demons and to heal diseases. Then he sent them to proclaim the kingdom of God and to heal the sick.
Conservapedia Translation Revised Ferrar-Fenton B.	. <b>The Mission of the Twelve.</b> Afterwards, calling the twelve together, He endowed them with power and authority over all the demons, and to cure mental diseases. And sending them out to proclaim the Kingdom of God, and to restore the suffering,...
Free Bible Version <sup>7</sup>	Jesus called the twelve disciples together. He gave them power and authority over all demons, and the ability to heal diseases. Then he sent them out to proclaim God's kingdom and to heal the sick.
God's Truth (Tyndale) International Standard V.	. <b>Jesus Sends Out the Twelve</b> <b>(Matthew 10:5-15; Mark 6:7-13)</b> Jesus [Lit. He] called the Twelve together and gave them power and authority over all the demons and to heal diseases. Then he sent them to proclaim the kingdom of God and to heal the sick.
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version	. . . . . . . . . Then he called his 12 disciples together, and gave them power and authority over all evil spirits and to heal diseases. And he sent them to herald the Kingdom of Elohim and to heal the sick.
Weymouth New Testament	Then calling the Twelve together He conferred on them power and authority over all the demons and to cure diseases; and sent them out to proclaim the Kingdom of God and to cure the sick.
Wikipedia Bible Project	.

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

Christian Community (1988) <sup>8</sup>	<b>Jesus sends the Twelve on a mission</b> (Mt 10:5; Mk 6:7) Then Jesus called his twelve disciples, and gave them power and authority to drive out all evil spirits and to heal diseases. And he sent them to proclaim the kingdom of God and to heal the sick. Mt 10: 5...14; Mk 6: 7-13; Lk 10:1
The Heritage Bible	And having called together his twelve disciples, he gave them power and authority over all the demons, and to heal diseases. And he set them apart and sent them to preach the kingdom of God, and to heal those being weak.
New American Bible (2002) New American Bible (2011)	. <b>The Mission of the Twelve.*</b> <sup>a</sup> He summoned the Twelve and gave them power and authority over all demons and to cure diseases, and he sent them to proclaim the kingdom of God and to heal [the sick]. * [9:1–6] Armed with the power and authority that Jesus himself has been displaying in the previous episodes, the Twelve are now sent out to continue the work that Jesus has been performing throughout his Galilean ministry: (1) proclaiming the

<sup>7</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>8</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

kingdom (Lk 4:43; 8:1); (2) exorcising demons (Lk 4:33–37, 41; 8:26–39) and (3) healing the sick (Lk 4:38–40; 5:12–16, 17–26; 6:6–10; 7:1–10, 17, 22; Lk 8:40–56).  
a. [9:1–6] Mt 10:1, 5–15; Mk 6:7–13.

New Catholic Bible

**Jesus Sends Out the Twelve on Mission.**<sup>[a]</sup>

Calling the Twelve together, Jesus gave them power and authority to cast out all demons and to cure diseases, and he sent them forth to proclaim the kingdom of God and to heal the sick.

[a] The Twelve are to share the mission of Jesus, to announce and attest the coming of salvation. Like their Lord, the apostles of the kingdom must be disinterested and conscious of the grave importance of the Gospel. They will accept hospitality simply and without consideration of personal interest. It is by clearly dissociating themselves from incredulity that they will announce the judgment that is coming (see Acts 13:51; 18:5).

New English Bible–1970

***The Mission of the Twelve (Capernaum)***[ Lk.9.1-6 – ] - Mt.10.5-15, Mk.6.7-13  
HE NOW CALLED the Twelve together and gave them power and authority to overcome all the devils and to cure diseases, and sent them to proclaim the kingdom of God and to heal.

New Jerusalem Bible

New RSV

Revised English Bible–1989

***Jesus and the Twelve***

CALLING the Twelve together he gave them power and authority to overcome all demons and to cure diseases,  
and sent them out to proclaim the kingdom of God and to heal the sick.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Calling together the Twelve, Yeshua gave them power and authority to expel all the demons and to cure diseases; and he sent them out to proclaim the Kingdom of God and to heal.

Hebraic Roots Bible<sup>9</sup>

And having called together His twelve disciples, He gave them power and authority over all the demons, and to heal all sicknesses.  
And He sent them to proclaim the kingdom of YAHWEH, and to heal the ones being sick.

Holy New Covenant Trans.

Jesus called the twelve delegates together. He gave them authority over all demons and power to heal sicknesses. Jesus sent them to preach about God's kingdom and to heal sick people.

The Scriptures 2009

And having called His twelve taught ones together, He gave them power and authority over all demons, and to heal diseases. And He sent them to proclaim the reign of Elohim and to heal the sick.

Tree of Life Version

Now when Yeshua called the twelve together, He gave them power and authority over all the demons and to heal diseases. He sent them out to proclaim the kingdom of God and to heal.

### **Weird English, ©ldɛ English, Anachronistic English Translations:**

Accurate New Testament<sup>10</sup>

Gathering but the twelve [men] [He] gives [to] them power and authority to all the demons and diseases to relieve and [He] sends them to proclaim the kingdom [of] the god and to heal the [men] weak...

Alpha & Omega Bible

AND HE CALLED THE TWELVE TOGETHER, AND GAVE THEM POWER AND AUTHORITY OVER ALL THE DEMONS AND TO HEAL DISEASES.

<sup>9</sup> There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

<sup>10</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

	<b>AND HE SENT THEM OUT TO PROCLAIM THE KINGDOM OF THEOS (<i>The Alpha &amp; Omega</i>) AND TO PERFORM HEALING.</b>
Awful Scroll Bible	Furthermore himself be called- his two- and -ten disciples -together, a calling-together, even he grants to them power and existence-by over all demons, and to service diseases. Then he sent- them -out to proclaim the rule of God, and themselves to heal they being de-vitalized.
Concordant Literal Version	Now calling together the twelve apostles, He gives them power and authority over all the demons and to be curing diseases."
exeGesés companion Bible	And He commissions them to be heralding the kingdom of God and to be healing the infirm. <b>YAH SHUA APOSTOLIZES THE TWELVE</b> And he calls his twelve disciples together and gives them dynamis and authority over all demons, and to cure diseases. And he apostolizes them to preach the sovereigndom of Elohim and to heal the frail.
Orthodox Jewish Bible	And having called together the Shneym Asar, Rebbe Melech HaMoshiach gave to them koach (power) and samchut (authority) over all the shedim and to give refuah (healing) to their illnesses. Rebbe Melech HaMoshiach sent them out as his Shlichim to preach the Malchut Hashem and to give refuah to the cholim,...
Rotherham's Emphasized B.	And [calling together the twelve] he gave them power and authority over all' the demons, and to be curing [diseases]; and sent them forth, to be proclaiming the kingdom of God, and to be healing;...

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Ministry of the Twelve</b> Now Jesus called together the twelve [disciples] and gave them [the right to exercise] power and authority over all the demons and to heal diseases. Then He sent them out [on a brief journey] to preach <sup>[a]</sup> the kingdom of God and to perform healing. <sup>[a]</sup> Jesus as Israel's Messiah.
An Understandable Version	Jesus then called the twelve apostles together and gave them power and authority over all evil spirits and [ <i>the ability</i> ] to heal diseases. And He sent them out to preach the [coming] kingdom of God and to heal sick people.
The Expanded Bible	<b>Jesus Sends Out the Apostles</b> Jesus called ·the twelve apostles [·the Twelve] together and gave them power and authority ·over all [to cast out] demons and the ability to heal ·sicknesses [diseases]. He sent the ·apostles [·them] out to ·tell about [preach; proclaim] God's kingdom and to heal the sick.
Jonathan Mitchell NT	Jesus then called the twelve apostles together and gave them power and authority over all evil spirits and [the ability] to heal diseases. And He sent them out to preach the [coming] kingdom of God and to heal sick people.
P. Kretzmann Commentary	<b>Verses 1-6</b> <b>The Mission of the Twelve.</b> Rules for the apostles: Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God and to heal the sic.
Syndein/Thieme	{The Sending of the Twelve Apostles} calling together <b>The Twelve</b> , {title for the twelve primary students/disciples He gave the title of 'apostles' which means 'one sent on a mission under the authority of



another'} indeed He {Jesus} gave them power {dunamis} and authority {exousia} over all demons {daimonion} and to cure diseases.

He 'sent them on a mission under His authority' {apostello} to 'be heralding forth'/'be proclaiming' the kingdom of God and to heal {the sick}.

Translation for Translators

*One day Jesus summoned his twelve apostles, and gave them power to expel all kinds of demons and to heal people with diseases. He gave them authority to do that. Before he sent them out to heal people and to tell people what it meant to let God rule/have complete control over their lives,...*

The Voice

So concludes an almost breathtaking succession of encounters between Jesus and people in need. Each story is unique; Jesus responds to each person as an individual, and there is no detectable formula to His way of treating people—except that in every case, His interactions are characterized by love and compassion.

Now Jesus takes His ministry of teaching the kingdom of God in word and deed to a new level: He sends out His disciples to do what they have seen Him do. Jesus commissions the twelve to multiply His ministry. They will go out from and then return to Jesus with reports of what they've experienced and learned. But it's hard for them to get any time alone to talk. There are so many people who want time with Jesus!

Jesus convened a gathering of the twelve. He gave them power and authority to free people from all demonic spirits and to heal them of diseases. He sent them out to preach the kingdom of God and to heal the sick.

### Bible Translations with a Lot of Footnotes:

NET Bible®

#### *The Sending of the Twelve Apostles*

After<sup>1</sup> Jesus<sup>2</sup> called<sup>3</sup> the twelve<sup>4</sup> together, he gave them power and authority over all demons and to cure<sup>5</sup> diseases, and he sent<sup>6</sup> them out to proclaim<sup>7</sup> the kingdom of God<sup>8</sup> and to heal the sick.<sup>9</sup>

<sup>1</sup>tn Here δέ (de) has not been translated.

<sup>2</sup>tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>3</sup>tn An aorist participle preceding an aorist main verb may indicate either contemporaneous (simultaneous) action ("When he called... he gave") or antecedent (prior) action ("After he called... he gave"). The participle συγκαλεσάμενος (sunkalesameno) has been translated here as indicating antecedent action.

<sup>4</sup>tc Some mss add ἀποστόλους (apostolou, "apostles"; κ C\* L Θ Ψ 070 0291 Å13 33 579 892 1241 1424 2542 pc lat) or μαθητὰς αὐτοῦ (maqhta" autou, "his disciples"; C3 al it) here, but such clarifying notes are clearly secondary.

<sup>5</sup>sn Note how Luke distinguishes between exorcisms (authority over all demons) and diseases here.

<sup>6</sup>sn "To send out" is often a term of divine commission in Luke: 1:19; 4:18, 43; 7:27; 9:48; 10:1, 16; 11:49; 13:34; 24:49.

<sup>7</sup>tn Or "to preach."

<sup>8</sup>sn 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.

<sup>9</sup>sn As Jesus' own ministry (Luke 4:16-44) involved both word (to proclaim) and deed (to heal) so also would that of the disciples.

New American Bible (2011)

The Passion Translation

The Spoken English NT<sup>11</sup>**Jesus Sends his Closest Twelve Followers on a Mission (Mt. 10:5-15)**

Jesus called the twelve together, and he gave them power and authority-over all demons, and to heal diseases. And he sent them out to announce God's Reign and to heal the sick.<sup>a</sup>

<sup>a</sup> Some ancient mss leave out the words "the sick."

Wilbur Pickering's New T.

**Jesus sends out the Twelve**

Then He called the Twelve together and gave them power and authority over all the demons,<sup>1</sup> and to cure diseases; and He sent them to proclaim the Kingdom of God and to heal the sick.

(1) "over all the demons"—evidently, during their tour no demon resisted them, which contrasts with 9:40.

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

A Faithful Version

.

Berean Literal Bible

.

Analytical-Literal Translation

Now having called the twelve together, He gave to them power and authority over all the demons and to be healing diseases. And He sent them out to be proclaiming the kingdom of God and to be healing the sick.

Charles Thomson NT

.

Context Group Version

And he called the twelve together, and gave them power and authority over all unseen entities, and to cure diseases. And he sent them out to proclaim God's kingdom, and to heal the sick.

English Standard Version

.

Far Above All Translation<sup>12</sup>

Next he called the twelve together and gave them power and authority over all the demons, and to cure diseases, and he sent them away to proclaim the kingdom of God and to cure those *who were* ill,...

Green's Literal Translation

.

Legacy Standard Bible

**The Twelve Disciples Sent out**

And calling the twelve together, He gave them power and authority over all the demons and to heal diseases. And He sent them out to preach the kingdom of God and to heal the sick.

Literal New Testament

.

Modern English Version

**The Mission of the Twelve Apostles**

Then He called His twelve disciples together and gave them power and authority over all demons and to cure diseases. And He sent them to preach the kingdom of God and to heal the sick.

Modern Literal Version 2020

Now having called the twelve together, he gave them power and authority over all demons and to heal diseases.

And he sent them forth to preach the kingdom of God and to heal the ones who are sick.

Modern Literal Version

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Modern KJV

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New American Standard B.

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New European Version

.

New King James Version

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NT (Variant Readings)

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Niobi Study Bible

**Sending Out the Twelve**

Then He called His twelve disciples together, and gave them power and authority over all devils and to cure diseases. And He sent them to preach the Kingdom of God and to heal the sick.

<sup>11</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

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

- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. .
- A Voice in the Wilderness .
- Updated Bible Version 2.17 .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

And having called together his twelve disciples, he gave them power and authority over all the demons, and to cure sicknesses, and he sent them to proclaim the reign of God, and to heal the ailing.

**The gist of this passage:** Jesus called together His 12 disciples and gave them the power and authority over demons and the ability to cure diseases. They were to go out and proclaim the kingdom of God and to heal those who were sick.

Jesus is going to send His disciples out on a trial run, in preparation for their future ministries. When I was taking courses to become a teacher, I first did practice teaching under the auspices of two veteran teachers. One might see this as an internship, but with real power and authority vested in the disciples.

Interestingly enough, Jesus will send out 70 (or 72) disciples at the beginning of Luke 10, disciples who will appear to prepare the way for Him in towns and villages that He will visit. Logically, that would take place earlier in His ministry than this sending out. The organization of Luke is described in the **Introduction to Luke (HTML) (PDF) (WPD)**, in the **introduction** to this chapter, and in **Luke 10 (HTML) (PDF) (WPD)**. Understanding the way the book of Luke is organized will help straighten this out for you.

Almost all of Luke 9 is in chronological order (save the final six verses), and this all takes place right before Jesus walks the final miles into Jerusalem prior to His crucifixion. We know this because there are 8 or 9 incidents which all line up in the same order with Matthew and Mark; and in those two books, the final ascent into Jerusalem is what follows these incidents (which lines up with the middle of Luke 18).

So, what happens at the very end of this chapter and going through to mid-Luke 18 is, Luke throws chronology out the window. The reason for this is, Luke was not an original eyewitness of any of the events which he writes about, so they do not naturally fit into a chronological narrative. These were things which he heard from eyewitnesses, was unable to place them chronologically, so he simply but them altogether for the second section of Luke (which will begin with Luke 9:57).

1-2

Luke 9:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugkaleô (συγκαλέω) [pronounced soog-kal-EH-oh]	<i>calling together, assembling; calling a convocation; being called to congregate</i>	masculine singular, aorist middle participle, nominative case	Strong's #4779
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.



Luke 9:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dōdeka (δώδεκα) [pronounced <i>DOH-dek-ah</i> ]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
The Scrivener Textus Receptus adds this word:			
mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i> ]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101

**Translation:** *After assembling together the twelve,...*

Jesus had 12 particular men who were His chief disciples, who were known as *the twelve*. These were the men that Jesus was training to actually further His ministry. They would first proclaim the kingdom; and later, they would proclaim Jesus Christ, and Him crucified (beginning with the Day of Pentecost in Acts 2).

Luke 9:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i> ]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1325
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
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; accusative case	Strong's #1411
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 9:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
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
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
τα (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
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

**Translation:** ...Jesus [lit., He] gave to them [both] the power and authority over all the demons...

At this period of time, there was a great deal of demon activity on earth; many possessions and many demon-induced illnesses. God allows stepped up demonic power on earth to reveal His greater power, even in the hands of such men as the disciples (who were not a very impressive lot, spiritually speaking). The disciples would have authority over these demons.

Luke 9:1c			
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
nosos (νόσος) [pronounced NOS-oss]	<i>disease, sickness, infirmity, malady</i>	feminine plural noun; accusative case	Strong's #3554
therapeuō (θεραπεύω) [pronounced there-ap-YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	present active infinitive	Strong's #2323

**Translation:** ...and [the power] to heal;...

The disciples were also given the ability to heal diseases—those which were caused for a myriad of reasons. No matter what the root cause of the disease, the disciples had the power to heal that disease.

Jesus, when He healed a disease, it was as if that disease never existed (a lame man could stand up and run around). We would assume that His Apostles had the same power.

The purpose of these healings was not to alleviate suffering (not principally, anyway), but to reveal the power of God through Jesus and through His disciples. It was a recognition of this power which brought many to a saving faith in Jesus.

Luke 9:1 After assembling together the twelve, Jesus [lit., He] gave to them [both] the power and authority over all the demons and [the power] to heal;...

Luke 9:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i> ]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #649
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
kêrussō (κηρύσσω) [pronounced <i>kay-ROOS-so</i> ]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	present active infinitive	Strong's #2784
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-Ī-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...and [He] sent them out to proclaim the kingdom of God...

The verb *to send out* is the verb upon which the word *apostles* is built. They were the Lord's *sent-out ones*.

At this point in the Lord's ministry, He offered to Israel the Kingdom of God to those who would hear Him; and He offered Himself as their King. He is the King of Kings and Lord of Lords; and Israel could choose to accept or to reject Him. The free will of man is fundamental to the Christian faith.

Luke 9:2b			
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
iaomai (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	present middle/passive (deponent) infinitive	Strong's #2390

The textus receptus text also includes the words *the sick* at the end of v. 2.

**Translation:** ...as well as to heal.

Jesus revealed His power through healings and other amazing things that He did. He gave this authority to His disciples as well.

He sent them out on a trial mission.

Luke 9:2 ...and [He] sent them out to proclaim the kingdom of God as well as to heal. (Kukis moderately literal translation)

Luke 9:1–2 After assembling together the twelve, Jesus [lit., He] gave to them [both] the power and authority over all the demons and [the power] to heal; and [He] sent them out to proclaim the kingdom of God as well as to heal. (Kukis moderately literal translation)

The idea was that, Jesus presented Himself as having the power of God. Strictly speaking, Jesus, from His humanity, effected no cure or exorcism. When He chose for a man to be cured, God the Father or God the Holy Spirit would cure that person, completely and wholly.

Any time that great changes took place in the plan of God, these changes would be preceded by great signs and wonders (for instance, Moses, when he returned to Egypt to free his people). Moses was going to establish a new nation, suddenly, from a massive collection of Hebrew slaves. God allowed a great many signs to take place at the hand of Moses, as this was such a big deal.

Luke 9:1–2 After assembling together the twelve disciples, Jesus gave to them the power and authority over all demons, as well as the power to heal. He sent them out to proclaim the kingdom of God. (Kukis paraphrase)



And He said, face to face with them, “Nothing you [all] will carry to the journey—not a staff and not a pouch and not bread and not silver and not two tunics to own. And to whom whichever house you [all] might enter, there you [all] will abide and from that place you [all] will go out. And as many who do not receive you [all], going out from the city, from her the dust from the feet of yours you [all] must be shaking off, for a testimony against them.”

Luke  
9:3–5

Then Jesus [lit., *He*] said, facing them, “You [all] will not carry anything on [this] journey—[you will not carry] a staff, a pouch, bread, silver nor [you bring along] two tunics to wear [lit., *to own, to have*]. And whatever house you [first] enter, there you [all] will stay and [when it is time to leave,] you will go out from that place. For those who do not receive you [all], when going out from [that] city, you [all] will shake the dust from your feet, as [lit., *for*] a testimony against them.”

Jesus said directly to them, “You will not carry anything extra for this assignment. You will not take a staff, a pouch, bread, silver or a change of clothes. When you enter into a house where you have been invited, you will stay there until it is time to leave. If a particular city does not receive you, then you will go out of the city, shaking the dust off of your feet at the city limits, as a testimony against them.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And He said, face to face with them, “Nothing you [all] will carry to the journey—not a staff and not a pouch and not bread and not silver and not two tunics to own. And to whom whichever house you [all] might enter, there you [all] will abide and from that place you [all] will go out. And as many who do not receive you [all], going out from the city, from her the dust from the feet of yours you [all] must be shaking off, for a testimony against them.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats. And whatsoever house you shall enter into, abide there and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them.
V. Alexander’s Aramaic T. Holy Aramaic Scriptures	. And He said unto them, “Take nothing with you for the road, neither a shabta {a stave}, nor a tharmala {a bag}, nor lakhma {bread}, nor kespha {silver, i.e. money}, nor should you have two kuthiynyan {tunics}. And whatever baytha {house} that you enter, there remain, and from there depart. And whoever that won’t receive you, when you depart from that madintha {city}, shake off even the khela {the dust} from your feet for a sahdutha {a testimony} against them.”
James Murdock’s Syriac NT	And he said to them: Take nothing for the journey, neither a staff, nor a wallet, nor bread, nor money; neither have two tunics. And into whatever house ye enter, there stay, and thence depart. And against them that receive you not, when ye go out of that city, shake off even the dust of your feet against them, for a testimony.
Original Aramaic NT	And he said to them, "You shall take nothing for the road; no staff, neither money bag, nor bread, nor money, neither two tunics will be with you." "And whatever house you enter, stay there and from there go out." "And whoever does not receive you, whenever you leave that city, shake off even the sand of your feet against them for a testimony."
Plain English Aramaic Bible	And he said to them, “You shall take nothing for the road; no staff, neither moneybag, nor bread, nor money, neither two tunics will be with you.” “And whatever house you enter, stay there and from there go out.”

“And whoever does not receive you, whenever you leave that city, shake off even the sand of your feet against them for a testimony.”

Lamsa Peshitta (Syriac)

.

Significant differences:

None.

### Limited Vocabulary Translations:

Bible in Basic English

And he said to them, Take nothing for your journey, no stick or bag or bread or money, and do not take two coats.

And if you go into a house, let that house be your resting-place till you go away.

And if any people will not take you in, when you go away from that town, put off its dust from your feet for a witness against them.

Bible in Worldwide English

He said, Take nothing with you for your trip. Do not take a walking stick, or a bag, or food, or money. And do not take two shirts.

When you go into a certain house, stay there until you leave the town.

Some people might not take you in. When you leave that town, shake the dust off your feet. That will be a sign to them.

Easy English

He said to them, ‘Do not take anything for your journey. Do not take a stick, or a bag, or food. Do not take any money. Do not take extra clothes. In each town, continue to stay at the first house that you go into. Stay there until you leave that town. In some towns, the people will not accept you. You should leave that place. Clean that town's dirt from your feet. Then it will be clear that they have done something wrong.’

[9:3] Jesus wanted those that he was sending out to trust him. The Holy Spirit would cause other people to give them what they needed.

Easy-to-Read Version–2008

He said to them, "When you travel, don't take a walking stick. Also, don't carry a bag, food, or money. Take for your trip only the clothes you are wearing. When you go into a house, stay there until it is time to leave. If the people in the town will not welcome you, go outside the town and shake the dust off your feet as a warning to them."

God's Word™

He told them, "Don't take anything along on the trip. Don't take a walking stick, traveling bag, any food, money, or a change of clothes. When you go into a home, stay there until you're ready to leave. If people don't welcome you, leave that city, and shake its dust off your feet as a warning to them."

Good News Bible (TEV)

Then he sent them out to preach the Kingdom of God and to heal the sick, after saying to them, "Take nothing with you for the trip: no walking stick, no beggar's bag, no food, no money, not even an extra shirt. Wherever you are welcomed, stay in the same house until you leave that town; wherever people don't welcome you, leave that town and shake the dust off your feet as a warning to them." V. 2 is included for context.

J. B. Phillips

### Jesus commissions the twelve to preach and heal

Then he called the twelve together and gave them power over all evil spirits and the ability to heal disease. He sent them out to preach the kingdom of God and to heal the sick, with these words, "Take nothing for your journey—neither a stick nor a purse nor food nor money, nor even extra clothes! When you come to stay at a house, remain there until you go on your way again. And where they will not welcome you, leave that town, and shake the dust off your feet as a protest against them!" Vv. 1–2 are included for context.

The Message

He said, "Don't load yourselves up with equipment. Keep it simple; you are the equipment. And no luxury inns—get a modest place and be content there until you leave. If you're not welcomed, leave town. Don't make a scene. Shrug your shoulders and move on."



NIRV	He told them, "Don't take anything for the journey. Do not take a walking stick or a bag. Do not take any bread, money or extra clothes. When you are invited into a house, stay there until you leave town. Some people may not welcome you. If they don't, leave their town and shake the dust off your feet. This will be a witness against the people living there."
New Life Version	Then He said to them, "Take nothing along for the trip. Do not take a walking stick or a bag or bread or money. Do not take two coats. Whatever house you go into, stay there until you are ready to go on. If anyone will not take you in, as you leave that city, shake its dust off your feet. That will speak against them."
New Simplified Bible	.

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

Casual English Version	<p>He gave them these instructions: "Don't take anything extra with you. Don't take a walking stick, a bag, bread, or money. Don't even pack an extra pair of clothes. Whenever you go to a town, stay in one house the entire time you're there. And wherever the people don't welcome you, don't stay. Shake the dust of that town off your feet. Use that to send your message of disapproval."<sup>[1]</sup></p> <p>More literally, Jesus tells the disciples to shake the dust off their feet as "a testimony against them." It's unclear what exactly Jesus meant. Some Bible experts say this may have been a warning, urging the people to repent. Or it may have been a bit like a witness in court testifying against a defendant. In this case, the disciples were testifying in advance against these people who would one day face their final judgment.</p>
College Press Bible Study Contemporary English V.	<p>.</p> <p>He told them, "Don't take anything with you! Don't take a walking stick or a traveling bag or food or money or even a change of clothes. When you are welcomed into a home, stay there until you leave that town. If people won't welcome you, leave the town and shake the dust from your feet as a warning to them."</p>
The Living Bible	<p>"Don't even take along a walking stick," he instructed them, "nor a beggar's bag, nor food, nor money. Not even an extra coat. Be a guest in only one home at each village.</p> <p>"If the people of a town won't listen to you when you enter it, turn around and leave, demonstrating God's anger against it<sup>[a]</sup> by shaking its dust from your feet as you go."</p> <p>[a] <i>demonstrating God's anger against it</i>, literally, "as a testimony against them."</p>
New Berkeley Version	.
New Living Translation	<p>"Take nothing for your journey," he instructed them. "Don't take a walking stick, a traveler's bag, food, money,<sup>[b]</sup> or even a change of clothes. Wherever you go, stay in the same house until you leave town. And if a town refuses to welcome you, shake its dust from your feet as you leave to show that you have abandoned those people to their fate."</p> <p>[b] Or silver coins.</p>
The Passion Translation	<p>"Take nothing extra on your journey. Just go as you are. Don't carry a staff, a backpack, food, money, not even a change of clothes. Whatever home welcomes you as a guest, remain there and make it your base of ministry. And wherever your ministry is rejected and not welcomed, you are to leave that town and shake the dust off your shoes as a testimony before them."</p>
UnfoldingWord Simplified T.	<p>Before they left, he said to them, "Do not take anything with you for your journey. Do not take a walking stick or a traveler's bag or food or money. Do not even take an extra tunic. Whatever house you enter, stay in that house until you leave that area. In any town where the people do not welcome you, you should not continue</p>

William's New Testament to stay there. As you leave that town, shake off the dust from your feet. Do that as a warning against them for rejecting you."  
 So He said to them, "Take nothing with you for your journey, no staff, no bag, no bread, no money, nor even have two shirts. Into whatever house you go, stay there and continue to go out from it as headquarters. And when you leave that city, shake off the very dust from your feet as a protest against all the people who do not welcome you."

**Partially literal and partially paraphrased translations:**

American English Bible He told them:  
 'Don't carry anything with you... Not a staff, or a food pouch, or bread, or silver, or even two pairs of underwear! But, wherever you enter a home, lodge there and go out [to preach].  
 'And wherever people fail to welcome you, just shake the dust off your feet as you're leaving that city, as a witness against them.'

Beck's American Translation .  
 Breakthrough Version And He said to them, "Take nothing for the road: not a staff, nor a tote bag, nor bread, nor silver coins, nor to be having two long undershirts. And whichever house you go into, stay there, and go out from there. And however many that do not accept you, as you go out from that city, knock off the dust from your feet for a witness over them."

Common English Bible .  
 International Standard V .  
 Len Gane Paraphrase He said to them, "Don't take anything for your journey, not walking sticks, shepherd's bag, bread, money, or to have two tunics apiece.  
 "Whatever house you go into, stay there until you leave.  
 "Whosoever won't receive you, then when you leave that city, shake off the very dust of your feet as a testimony against them."

A. Campbell's Living Oracles And he said to them, Provide nothing for your journey; nor staves, nor bag, nor bread, nor silver, nor two coats apiece; and continue in whatever house you are received into, till you leave the place. And wheresoever they will not receive you, shake even the dust off your feet, as a protestation against them.

New Advent (Knox) Bible He told them, Take nothing with you to use on your journey, staff or wallet or bread or money; you are not to have more than one coat apiece. You are to lodge in the house you first enter, and not change your abode. And wherever they deny you a welcome, as you leave the city, shake off the dust from your feet, in witness against them.[1]  
 [1] vv. 1-5: Mt. 10.1; Mk. 6.7.

NT for Everyone .  
 20<sup>th</sup> Century New Testament "Do not," he said to them, "take anything for your journey; not even a staff, or a bag, or bread, or any silver, or a change of clothes with you. Whatever house you go to stay in, remain there, and leave from that place. If people do not welcome you, as you leave that town, shake even the dust off your feet, as a protest against them."

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

Berean Study Bible "Take nothing for the journey," He told them, "no staff, no bag, no bread, no money, no second tunic. Whatever house you enter, stay there until you leave that area. If anyone does not welcome you, shake the dust off your feet when you leave that town, as a testimony against them."

Christian Standard Bible .  
 Conservapedia Translation .  
 Ferrar-Fenton Bible .



Free Bible Version	"Take nothing with you for the journey," he told them. "No staff, no bag, no bread, no money, not even any extra clothes. Whatever house you enter, stay there, and when you leave, leave from there. If people refuse to accept you, shake the dust off your feet when you leave town as a warning against them."
God's Truth (Tyndale) International Standard V.	. He told them, "Don't take anything along on your trip—no walking stick, traveling bag, bread, money, or even an extra shirt. [Lit. two shirts] When you visit a home and stay there, and go out from there, if people don't welcome you, when you leave that city, shake its dust off your feet as a testimony against them."
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . . . . And He commanded them, "Take nothing for your journey; neither stick nor bag nor bread nor money; and do not have an extra under garment. Whatever house you enter, make that your home, and from it start afresh. Wherever they refuse to receive you, as you leave that town shake off the very dust from your feet as a protest against them."
Wikipedia Bible Project	"Don't take anything with you for the journey," he told them. "Not a walking stick, not a bag, no bread and no money, not an extra coat. Whichever house you go into, remain there, and leave from there. If people don't accept you, shake the dust off your feet when you leave that town as evidence against them."

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

Christian Community (1988)	He instructed them, "Don't take anything for the journey, neither walking stick, nor bag, nor bread, nor silver coins; and don't even take a spare tunic. Whatever house you enter, remain there until you leave that place. And wherever they don't welcome you, leave the town and shake the dust from your feet: it will be as a testimony against them." Acts 9:43; 16:15 Acts 13:51
The Heritage Bible New American Bible (2002) New American Bible (2011)	. . He said to them, "Take nothing for the journey,* neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic. Whatever house you enter, stay there and leave from there. <sup>b</sup> And as for those who do not welcome you, when you leave that town, shake the dust from your feet* in testimony against them." <sup>c</sup> * [9:3] Take nothing for the journey: the absolute detachment required of the disciple (Lk 14:33) leads to complete reliance on God (Lk 12:22–31). * [9:5] Shake the dust from your feet: see note on Mt 10:14. [b] 10:5–7. [c] 10:10–11; Acts 13:51.
New English Bible–1970	'Take nothing for the journey,' he told them, 'neither stick nor pack, neither bread nor money; nor are you each to have a second coat. When you are admitted to a house, stay there, and go on from there. As for those who will not receive you, when you leave their town shake the dust off your feet as a warning to them.'
New Jerusalem Bible	He said to them, 'Take nothing for the journey: neither staff, nor haversack, nor bread, nor money; and do not have a spare tunic. Whatever house you enter, stay there; and when you leave let your departure be from there.

As for those who do not welcome you, when you leave their town shake the dust from your feet as evidence against them.'

New RSV

Revised English Bible—1989

“Take nothing for the journey,” he told them, “neither stick nor pack, neither bread nor money; nor are you to have a second coat.

When you enter a house, stay there until you leave that place.

As for those who will not receive you, when you leave their town shake the dust off your feet as a warning to them.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He said to them, “Take nothing for your trip — neither a walking stick nor a pack, neither bread nor money; and don’t have two shirts. Whatever house you enter, stay there and go out from there. Wherever they don’t welcome you, shake the dust from your feet when you leave that town as a warning to them.”

Hebraic Roots Bible

And he said to them, Do not take anything with you on the road, neither a staff nor a wallet nor bread nor money nor should you have two coats. And into whatever house you enter, remain there, and go out from there. And as many as may not receive you, going out from that city even shake off the dust from your feet, for a testimony against them.

Holy New Covenant Trans.

He said to them, "When you travel, don't carry a walking staff. Also, don't carry a bag, food, or money. Don't even bring an extra set of clothes. When you go into a house, stay there until it is time to leave that town. If the people there won't welcome you, go outside the town and shake off the dust from your feet. This will be a warning to them."

Israeli Authorized Version

The Scriptures 2009

And He said to them, “Take no *matter* at all for the journey, neither staffs nor bag nor bread nor silver – neither have two undergarments.

“And whatever house you enter, stay there, and go out from there.

“And as for those who do not receive you, when you go out of that city, shake off the dust from your feet as a witness against them.”

Tree of Life Version

And He said to them, “Take nothing for the journey—no walking stick, no travel bag, no bread, no money, nor even to have two shirts. Whatever house you enter, stay there and depart from there. And whoever does not receive you, when you leave that town, shake off the dust from your feet as a witness against them.”

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

Accurate New Testament

...and [He] says to them no [thing] take! to the way neither {take!} rod neither bag neither bread neither silver neither in two tunics {you\*} to have {is permissible} and to whom ever house [You\*] may enter there stay! and onward proceed! and Who\* ever not may receive you\* Proceeding from the city that the dust from the feet [of] you\* shake! (off) to testimony to them...

Awful Scroll Bible

Even he said with regards to them, "Be taking no-thing for the journey, not-even a staff, and-not a leather sack, and-not bread, and-not silver coins, and- are -not to hold two coats among yous. Surely to what house yous may be came-toward into, there be remaining, and from there be yourself going-out. Now as many as which shall not themselves be welcomed yous a welcoming, yourselves going-out from that city, be shook-out even the roused-mud of you all's feet, for a testimony against them."

Concordant Literal Version

And He said to them, "Nothing pick up for the road, neither staff, nor beggar's bag, nor bread, nor silver, nor have two tunics apiece."

And into whatever house you may be entering, there be remaining, and thence be coming away."

exeGesés companion Bible	<p>And whoever should not be receiving you, coming out from that city, twitch off even the dust from your feet for a testimony against them."</p> <p>And he says to them,          Take naught for your journey          - neither rod nor wallet nor bread nor silver;          nor have two tunics each:          and whatever house you enter,          there abide and there depart:          and as many as ever receive you not          when you go from that city          shake off the very dust from your feet          for a witness against them.</p>
Orthodox Jewish Bible	<p>And Rebbe Melech HaMoshiach said to them, Take nothing for the journey, neither walking stick nor a schnorrer's (beggar's) sack nor lechem nor kesef, nor an extra kaftan.</p> <p>And into whatever bais you may enter, remain there, and from there go out.          And as many as do not receive you, going out from that shtetl, shake off the dust from your feet for an edut against them.</p>
Rotherham's Emphasized B.	<p>...and said unto them—          [Nothing] take ye for the journey,—          Neither staff_ nor satchel_ nor bread_ nor silver,          Nor to have [two' tunics].          And &lt;into whatsoever house ye enter&gt;          [There] abide, and [thence] be going forth.          And &lt;as many soever as shall not welcome you&gt;          [ In going forth from that city ] [the dust of your          feet] shake ye off [for a witness against them].</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>And He said to them, "Take nothing for your journey [that might encumber you]—neither a walking stick, nor bag, nor bread, nor money; and do not even have two <sup>[b]</sup>tunics apiece. Whatever house you enter, stay there until you leave that city [to go to another]. And as for all those who do not welcome you, when you leave that city, shake the dust off your feet [breaking all ties with them] as a testimony against them [that they rejected My message]."</p> <p>[b] Simple slip-on garments made with or without sleeves, usually knee length and worn as either an under or outer garment in ancient times.</p>
An Understandable Version	<p>He said to them, "Do not take anything with you during your travels; not [even] a walking stick [Note: By comparing this and the restriction in Matt. 10:10 with the permission given in Mark 6:8, the harmony seems to be "if you do not already have a walking stick, do not get one"], or a traveling bag [for personal belongings], or food, or money, or [even] two coats [Note: Mark 6:9 says, "take only one coat" confirming the idea that Jesus was saying, in effect, "do not take anything extra, go just as you are"]. And whatever house you enter, stay there until you leave that place. And those people who do not welcome you, shake the dust off of your shoes as evidence against them." [Note: This was a Jewish custom showing disdain, and intended to suggest their unworthiness].</p>
The Expanded Bible	<p>He said to them, "Take nothing for your ·trip [journey], neither a ·walking stick [staff], ·bag [or beggar's bag], ·bread [food], money, or ·extra clothes [<sup>l</sup> two shirts/tunics]. When you enter a house, stay there ·until it is time to leave [<sup>l</sup> and depart from there; <sup>c</sup> probably to avoid temptation to move to better accommodations]. If people do not welcome you, shake the dust off of your feet [<sup>c</sup>a</p>

Jonathan Mitchell NT	<p>sign of rejection and coming judgment] as you leave the town, as a warning to [testimony/evidence against] them.”</p> <p>He also said, pertaining to (with a view to) them, "You men make it a habit to lift up and carry nothing into the path (road; way) – neither staff, nor food pouch (or: beggar's bag), nor loaf of bread, nor silver (= money), nor even to be having two tunics (undergarments) apiece.</p> <p>"Then, into whatever house you folks may enter, you men continue staying (remaining; dwelling; abiding) there – and then periodically go out (or: forth) from that place.</p> <p>"And yet, as many people as may perhaps not continue welcoming and receiving you folks, when going out from that town be continuously shaking off the dust from your feet – [pointing] unto evidence (proof; or: [leading] into a testimony and a witness) upon them. [note: Hospitality in those times and countries involved having a servant wash the feet of their guests; further: Jews did this when they left a Gentile country, so this would indicate that this town was being regarded as polluted and unholy, and in the same category as the Gentiles]</p>
P. Kretzmann Commentary Syndein/Thieme	<p>He {Jesus} said to them {The Twelve}, "Take nothing for your journey {an order} . . . neither 'walking stick'/staff, nor wallet/"traveler's bag", nor bread, nor money; nor have and hold two undergarments/tunics {take only the one you are wearing}.</p> <p>And, whatever house you enter, 'be remaining'/stay there {an order} and, from that place, you come and go forth.</p> <p>And as many as will not receive/welcome you as a guest, when leaving that town/city shake the dust off your feet {an order} as a testimony/witness {martyrion - the word from which we get 'martyr'} against them.”</p>
Translation for Translators	<p>...he said to them, "Do not take things for your journey. Do not take a walking stick or a <i>traveler's</i> bag or food or money. Do not take &lt;an extra shirt/extra clothes&gt;. Whenever you enter some house <i>to lodge there</i>, stay in that house until you leave that town. <i>In towns</i> where the people do not welcome you, <i>you should not continue to stay there</i>. Just leave those towns. And as you leave, shake off the dust from your feet. <i>Do that to warn them that God will punish them for rejecting your message.</i>"</p>
The Voice	<p>These were His instructions:</p> <ol style="list-style-type: none"> <li>Travel light on your journey: don't take a staff, backpack, bread, money, or even an extra change of clothes.</li> <li>When you enter a house, stay there until you leave that city.</li> <li>If a town rejects you, shake the dust from your feet as you leave as a witness against them.</li> </ol>

### Bible Translations with a Lot of Footnotes:

Lexham Bible	<p>And he said to them, "Take along nothing for the journey—neither a staff, nor a traveler's bag, nor bread, nor money, nor to have two tunics apiece. And into whatever house you enter, stay there and depart from there. And as for all those who do not welcome you—when you [<sup>10</sup>Here "when " is supplied as a component of the participle ("depart") which is understood as temporal] depart from that town, shake off the dust from your feet for a testimony against them."</p>
NET Bible®	<p>He<sup>10</sup> said to them, "Take nothing for your<sup>11</sup> journey – no staff,<sup>12</sup> no bag,<sup>13</sup> no bread, no money, and do not take an extra tunic.<sup>14</sup> Whatever<sup>15</sup> house you enter, stay there<sup>16</sup> until you leave the area.<sup>17</sup> Wherever<sup>18</sup> they do not receive you,<sup>19</sup> as you leave that town,<sup>20</sup> shake the dust off<sup>21</sup> your feet as a testimony against them."</p> <p><sup>10</sup>tn Grk "And he." Here <i>kai</i> (<i>kai</i>) has not been translated because of differences between Greek and English style.</p> <p><sup>11</sup>tn Grk "the"; in context the article is used as a possessive pronoun (ExSyn 215).</p>

<sup>12sn</sup> Mark 6:8 allows one staff. It might be that Luke's summary (cf. Matt 10:9-10) means not taking an extra staff or that the expression is merely rhetorical for "traveling light" which has been rendered in two slightly different ways.

<sup>13tn</sup> Or "no traveler's bag"; or possibly "no beggar's bag" (L&N 6.145; BDAG 811 s.v. πρᾶ).

<sup>14tn</sup> Grk "have two tunics." See the note on the word "tunics" in 3:11.

<sup>15tn</sup> Grk "And whatever." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>16sn</sup> Jesus telling his disciples to stay there in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging.

<sup>17tn</sup> Grk "and depart from there." The literal wording could be easily misunderstood; the meaning is that the disciples were not to move from house to house in the same town or locality, but remain at the same house as long as they were in that place.

<sup>18tn</sup> Grk "And wherever." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>19tn</sup> Grk "all those who do not receive you."

<sup>20tn</sup> Or "city."

<sup>21sn</sup> To shake the dust off represented shaking off the uncleanness from one's feet; see Luke 10:11; Acts 13:51; 18:6. It was a sign of rejection.

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

He said to them, "Don't take anything for the journey. Don't even take a walking stick, or a bag, or food, or money—don't even have two shirts. And whatever house you go into, stay there and leave from there.<sup>b</sup> And wherever they don't<sup>c</sup> accept you, shake the dust off your feet as you leave that city, as your testimony against them."

<sup>b.</sup> In other words, let one person's house be your base of operations as long as you're in a city. Don't move around from house to house.

<sup>c.</sup> Lit. "And whatever people don't."

Wilbur Pickering's New T.

And He said to them: "Take nothing for the journey—neither staffs<sup>2</sup> nor knapsack nor bread nor money, neither have two tunics apiece. Whatever house you enter, stay there, and depart from there. But as many as do not receive you, when you depart from that town, shake off even the dust from your feet as a testimony against them."

(2) Perhaps 15% of the Greek manuscripts have 'staffs' as singular, to be followed by most modern versions. In Matt. 10:10 it is 5%. But to put the singular here and in Matthew contradicts Mark 6:8, where all texts have "only a staff". In Luke and Matthew the vast majority of the Greek manuscripts read "neither staffs", which does not contradict Mark—the case of the staffs is analogous to that of the tunics; they were to take only one, not several.

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

A Faithful Version

And He said to them, "Take nothing for the journey?neither staffs, nor provision bag, nor bread, nor money, nor two coats apiece. And whatever house you may enter, lodge there and go forth from there. But whoever will not receive you, as you are departing from that city, shake off even the dust from your feet for a testimony against them."

Analytical-Literal Translation

And He said to them, "Be taking nothing for the journey, neither staff nor traveler's bag nor bread nor money; neither be having two coats apiece. And into whatever house you<sub>p</sub> enter, there be remaining, and from there be departing. And as many as do not receive you<sub>p</sub>, going out from that city, shake off even the dust from your<sub>p</sub> feet as a testimony against them."





Luke 9:3a			
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</i>	conjunction	Strong's #2532
ἐπὶ (ἐπῶ) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Then Jesus [lit., He] said, facing them,...

Jesus is sending His disciples out on a practice missionary/teaching tour. What they are able to teach is, for the most part, limited. In these 3 verses, Jesus will give the 12 men their marching orders.

Luke 9:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE</i> , <i>may-dem-EE-ah</i> , <i>may-DEN</i> ]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
αἰρὸ (αἰρῶ) [pronounced <i>ī-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>	2 <sup>nd</sup> masculine plural, present active imperative	Strong's #142
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)
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:** ...“You [all] will not carry anything on [this] journey—...

Unlike many journeys, these men are not to carry anything with them. They are to take no provisions which would be normally taken for a trip. I understand Jesus’ words to be heading His disciples off at the pass. It is as if one of them would stand up and say, “Well, surely, we need to take food along for this journey.” And Jesus tells them, “No food.” Except that Jesus does all of this preemptively. Everything that we would consider normal to take along for a trip, Jesus ixnays.

What is the reason for this? The disciples here are beginning to be trained as to what they will do in the future. Now, packing and preparing for a trip can take a great deal of time in itself. Jesus is not looking to waste time on that, as His time on earth, for His earthly ministry is extremely short.

As an aside, the shortness of the Lord’s ministry is one of the great oddities of Jesus, if viewed through a human viewpoint prism. Unbelievers who know something about religious movements possibly know that, a well-known religious leader spends much of his life—30 years, perhaps 50 years—spreading his message. Jesus was very different. From a human viewpoint approach, we should not even know Who Jesus was. A three-year public ministry is nothing. Yet, the Lord changed everything in these scant three years.

Luke 9:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong’s #3383
hrabdos (ράβδος) [pronounced HRAB-doss]	<i>cane, rod, sceptre, staff; baton of royalty</i>	feminine singular noun, accusative case	Strong’s #4464
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong’s #3383
pêra (πήρα) [pronounced PAY-rah]	<i>a wallet or leather pouch for food, a leathern sack, in which travellers and shepherds carried their provisions; scrip</i>	feminine singular noun, accusative case	Strong’s #4082

**Translation:** ...[you will not carry] a staff, a pouch,...

Shepherds in particular carried their staffs with them everywhere. It would be second-nature for me to put my wallet in my pocket, even if I am driving only two miles away.

**Application:** We need to recognize that this is a particular mission for a particular time. Therefore, we do not attempt to imitate what Jesus is requiring here. A missionary is not supposed to go out into another land with nothing in his hand.

Back when Moses and Aaron spoke before Pharaoh, God told Moses to be certain to take his staff along, as it would be used for the signs and miracles that God would do at Moses’ hand (or at Aaron’s). So, in one case, they carry a staff; in this situation, they do not.

The point is, this has all been preordained from eternity past. The disciples are going to carry the message of the kingdom to the people, and some will receive them and some will not. Those who will receive them will provide them with the necessary provisions. God is teaching these men how to depend upon Him for sustenance.

Again, this does not mean that, every time we go to the store, we take nothing with us.



Just the other day, I went to the store to pick up something for my mother. She gave me a \$10 bill to buy it; and, stupidly, I just left my wallet at home, as the trip was just a mile or so away. Both of us thought the item would cost around \$5. It cost \$10.23, so I have to drive all the way back home to get my wallet. She did not even have 23¢ in change laying around in her car. Not taking my wallet was simply my lack of foresight. I was not obeying Jesus' mandate here to His disciples.

Luke 9:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
argurion (ἀργύριον) [pronounced ar-GOO-ree-on]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of silver (piece))</i>	neuter singular noun, accusative case	Strong's #694

**Translation:** ...bread, silver...

What makes sense to me is, if you are going on a trip, you pack a lunch and you take a few bills along to handle any incidentals. For this particular assignment, Jesus said, "No. You are just going."

Jesus was preparing His disciples for the future, as they would have to make many decisions based upon the message with which Jesus sent them out. There would be numerous times when the disciples off not too far in the future would get into dangerous scrapes and have to suddenly move out. There would not be time for them to pack their stuff and go.

There are times in human history where this is a real thing as well. That is, suddenly disaster strikes and human viewpoint tells you, "I need to get X, Y and Z, and then move out." But the circumstances override all of this, telling you to move out immediately.

Luke 9:3e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
chiton (χιτών) [pronounced khee-TONE]	<i>a tunic, an undergarment, usually worn next to the skin, a garment, shirt, a vestment; clothes, clothing</i>	masculine plural noun, accusative case	Strong's #5509
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	present active infinitive	Strong's #2192

**Translation:** ...nor [you bring along] two tunics to wear [lit., to own, to have].

Jesus even instructs His disciples to not even bring with them a change of clothing. It is God's plan for them to go out there and to see that everything would be provided for them.

Again, the disciples needed to trust God's plan for their lives more than what would be normal behavior.

Luke 9:3 Then Jesus [lit., He] said, facing them, "You [all] will not carry anything on [this] journey—[you will not carry] a staff, a pouch, bread, silver nor [you bring along] two tunics to wear [lit., to own, to have]. (Kukis moderately literal translation)

**Application:** All of this is descriptive not prescriptive. Theoretically speaking, we can come up with scenarios in which you would need to move out without taking anything with you (death, of course, is one of those scenarios). But, for the most part, in human existence, we plan and think ahead. The lesson here is *not*, "Never plan ahead."

Luke 9:4a			
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
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
hên (ἧν) [pronounced <i>hayn</i> ]	<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
άν (ὅν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
oikia (οἰκία) [pronounced <i>oy-KEE-ah</i> ]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i> ]	<i>to enter [in]; to go in [through]; to come in [through]</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1525

**Translation:** And whatever house you [first] enter,...

When the disciples arrive at a city, they would proclaim the kingdom of God; they would proclaim the King (Who is Jesus); and someone would come up to them and say, "Do you have a place to stay?" They were to enter into that house and to stay there.

**Application:** The disciples had to get used to the idea that they were in the plan of God and that God had a plan for their lives where everything was taken care of. They led very unusual lives. Although we are in the plan of God and although God has taken care of everything that we face, this does not mean we should not plan ahead. You

don't hop in your car to go to the store without having money on you to buy the stuff you need. When making application from Scripture, don't be insane.

**Application:** R. B. Thieme, Jr. suggested in a variety of ways that, believers needed to learn under his ministry (or under another pastor-teacher) before they went out into the world *to do great things for God*. The believer needs to have a full knowledge of the Christian life before producing. Let's put this another way. You have believed in Jesus Christ, you read the first 9 chapters of Luke, and do you think you are ready to go out and be a missionary? And further, to go out into the world with nothing in your hand? You would not get to the time for your first meal before you realized, "I have made a huge mistake."

Jesus had a very short public ministry. He did not have time to develop a missionary program, as a local church might do.

**Application:** Jesus will send His disciples out again, except, this time, they will carry with them the necessary stuff for a trip. Why would we ignore that, and do everything according to the verses we are currently studying?

Luke 9:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekei (ἐκεῖ) [pronounced ehk-ī]	<i>there, in or to that place</i>	adverb	Strong's #1563
ménō (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3306
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ekeithen (ἐκεῖθεν) [pronounced ehk-ī-thehn]	<i>from that place, (from) thence, there</i>	adverb	Strong's #1564
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #1831

**Translation:** ...there you [all] will stay and [when it is time to leave,] you will go out from that place.

When it is time for them to leave that city and move on to another city, they will leave that house where they are first invited. They are to depend upon the graciousness of whatever host offered up his home to them.

Based upon some footnotes in the translations above, apparently some philosophers and religious types would move from house to house in order to take up another offering. However, that was not to be the aim of the disciples. They were there to witness of Jesus and then move on. When they found positive volition, they were to stick with it. God would provide the hearers. Wherever the disciples stopped for a night or more, God would bring the people to them to hear them and to be healed by them.

**Illustration:** The first time that Gary Horton (he spoke to young people in his ministry) spoke at the high school where I taught, he did not have the auditorium, but a double classroom setting. That double classroom acted as a magnet around this high school of 2000 students. That room was filled to overflowing by students who were pulled into that room.

Luke 9:4 And whatever house you [first] enter, there you [all] will stay and [when it is time to leave,] you will go out from that place. (Kukis moderately literal translation)

Luke 9:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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; nominative case	Strong's #3745
άν (ὅν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
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
dechomai (δέχομαι) [pronounced <i>DEKH-om-ahēe</i> ]	<i>to receive, to accept; to take</i>	3 <sup>rd</sup> person plural, present (deponent) middle/passive subjunctive	Strong's #1209
humas (ὕμᾱς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

**Translation:** For those who do not receive you [all],...

It will become apparent that some cities and towns will not receive them. In the previous chapter, Jesus freed a man of all of his demons (literally, not figuratively speaking), and everyone in town knew what had happened. There were witnesses to the event. But, because a herd of pigs were destroyed in the process, the people came to Jesus and asked Him to leave. Some disciples would come to a city and they would get this same sort of reception.

Jesus is telling them, "Just like we recently experienced, you will not be welcomed everywhere that you go."

Luke 9:5b			
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>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #1831
από (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

Luke 9:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172

**Translation:** ...when going out from [that] city,...

If that is the case—if the city let's them know that they are not welcome—then they are to walk out of that city.

Now, this tells us about God's grace and how far He will go. If there is negative volition, then God *does not* owe the gospel to that person (or that city). Now, obviously, some people on negative signals will hear the gospel message and they will reject it. But, God knows the hearts of man and He is not obligated to give the gospel to anyone who will reject it.

Luke 9:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐκείνης	<i>of her [it], her, hers, its; from her [it]</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
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
koniortos (κονιορτός) [pronounced kohn-ee-ohr-TOSS]	<i>dust</i>	masculine singular noun	Strong's #2868
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
πους (πούς) [pronounced poose]	<i>foot, feet [of men or beast]</i>	masculine plural noun; genitive/ablative case	Strong's #4228
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Luke 9:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apotinassō (ἀποτινάσσω) [pronounced ap-ot-in-AHS-soh]	<i>to shake off, to brush off</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #660

**Translation:** ...you [all] will shake the dust from your feet,...

Upon exiting the city, the disciples are to shake the dust from their feet. The Jewish people were a very demonstrative people. You may recall in the previous chapter, when the little girl had died—the people there were beating their breasts as they mourned. You may be similarly demonstrative and you may be rather stoic; or somewhere in between.

There were two possible messages from this. Shaking the dust from one's sandals meant, there was nothing from that city that they wanted to take with them. The other understanding would be, the city was polluted and the disciples did not want to carry any of that pollution (negative volition) with them.

The Hebrew people, being very demonstrative, would see the disciples, exiting the city, stopping at the city gates, and shaking the dust off from their feet. "You are now in God's rearview mirror," is what they are saying.

Luke 9:5d			
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
marturion (μαρτύριον) [pronounced mar-TOO-ree-on]	<i>a testimony, witness; evidence given; [reference to] the Decalogue</i>	neuter singular noun; accusative case	Strong's #3142
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
αὐτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...as [lit., for] a testimony against them."

This shaking the dust off of their feet is a testimony against the people of that city. It is telling God, there is no positive volition here.

Luke 9:5 For those who do not receive you [all], when going out from [that] city, you [all] will shake the dust from your feet, as [lit., for] a testimony against them." (Kukis moderately literal translation)



Luke 9:3–5 Then Jesus [lit., *He*] said, facing them, “You [all] will not carry anything on [this] journey—[you will not carry] a staff, a pouch, bread, silver nor [you bring along] two tunics to wear [lit., *to own, to have*]. And whatever house you [first] enter, there you [all] will stay and [when it is time to leave,] you will go out from that place. For those who do not receive you [all], when going out from [that] city, you [all] will shake the dust from your feet, as [lit., *for*] a testimony against them.” (Kukis moderately literal translation)

Luke 9:3–5 Jesus said directly to them, “You will not carry anything extra for this assignment. You will not take a staff, a pouch, bread, silver or a change of clothes. When you enter into a house where you have been invited, you will stay there until it is time to leave. If a particular city does not receive you, then you will go out of the city, shaking the dust off of your feet at the city limits, as a testimony against them.” (Kukis paraphrase)

<p><b>And having departed, they were passing through throughout the villages, proclaiming the good news and healing everywhere.</b></p>	<p>Luke 9:6</p>	<p><b>After departing, they passed throughout the villages, proclaiming the good news and healing everywhere.</b></p>
<p><b>The disciples then departed and walked through many villages, proclaiming the good news and healing there.</b></p>		

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And having departed, they were passing through throughout the villages, proclaiming the good news and healing everywhere.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And going out, they went about through the towns, preaching the gospel and healing every where.
V. Alexander’s Aramaic T. Holy Aramaic Scriptures	. And The Shlikhe {The Sent Ones} went out, and were going around in the quraya {the villages} <u>and in the madinatha {the cities}</u> , and they were Declaring The Hope, and were healing in every place.
James Murdock’s Syriac NT	And the Legates went forth, and travelled about the villages <u>and cities</u> , and preached and healed everywhere.
Original Aramaic NT	And The Apostles went out and were walking around in the villages <u>and cities</u> and they were preaching The Good News and healing in every place.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And The Apostles went out and were walking around in the villages <u>and cities</u> and they were preaching The Good News and healing in every place.

Significant differences: The Aramaic adds *and cities*.

**Limited Vocabulary Translations:**

Bible in Basic English	And they went away, journeying through all the towns, preaching the good news and making people free from diseases in all places.
Bible in Worldwide English	The disciples left and went through the towns. They told the good news and healed people everywhere.
Easy English	Then the apostles started out. They went to visit all the villages. In every place they told people the good news about Jesus and they made sick people well.
Easy-to-Read Version–2008	So the apostles went out. They traveled through all the towns. They told the Good News and healed people everywhere.



<i>God's Word™</i>	The apostles went from village to village, told the Good News, and cured the sick everywhere.
Good News Bible (TEV) J. B. Phillips	. So they set out, and went from village to village preaching the Gospel and healing people everywhere.
<i>The Message</i>	Commissioned, they left. They traveled from town to town telling the latest news of God, the Message, and curing people everywhere they went.
NIRV	So the 12 disciples left. They went from village to village. They announced the good news and healed people everywhere.
New Life Version	.
New Simplified Bible	.

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

Casual English Version	So the disciples left and traveled throughout the villages in the area. They taught the good news and healed people everywhere they went.
Contemporary English V.	The apostles left and went from village to village, telling the good news and healing people everywhere.
The Living Bible	.
New Berkeley Version	.
New Living Translation	So they began their circuit of the villages, preaching the Good News and healing the sick.
The Passion Translation	The apostles departed and went into the villages with the wonderful news of God's kingdom realm, and they instantly healed diseases wherever they went.
UnfoldingWord Simplified T.	Then Jesus' disciples left and traveled through many villages. Everywhere they went, they talked to people about the good news from God and healed sick people.
William's New Testament	And so they set out and went from village to village, telling the good news and curing people everywhere.

### **Partially literal and partially paraphrased translations:**

American English Bible	So they left and traveled throughout all the villages, declaring the good news and curing people everywhere.
Beck's American Translation	.
Breakthrough Version	As they went out, they were going throughout the villages sharing good news and healing everywhere.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	They left and went through the towns preaching the gospel and healing everywhere.
A. Campbell's Living Oracles	They accordingly departed, and traveled through the villages, publishing the good tidings, and performing cures everywhere.
New Advent (Knox) Bible	.
NT for Everyone	So off they went, and travelled through the villages, announcing the good news and healing people everywhere.
20 <sup>th</sup> Century New Testament	.

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

Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	Then, taking their departure, they went throughout the neighboring villages evangelizing, and everywhere curing sickness.
Free Bible Version	They left and went around the villages, announcing the good news and healing everywhere they went.

God's Truth (Tyndale)	And they went out, and went through the towns, preaching the gospel and healing everywhere.
International Standard V.	So they left and went from village to village, spreading the good news and healing diseases everywhere.
Montgomery NT NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Then they left, and went through the towns, announcing the Good News and healing everywhere.
Weymouth New Testament	So they departed and visited village after village, spreading the Good News and performing cures everywhere.
Wikipedia Bible Project	.

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

Christian Community (1988)	.
The Heritage Bible	And going out, they went through according to the towns, announcing the good news, and healing everywhere.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	And going out, the apostles passed through the villages, having announced the good news, and healing everywhere.
Holy New Covenant Trans.	So the delegates went out, traveling through each village. They told the Good News and healed people everywhere.
The Scriptures 2009	.
Tree of Life Version	.

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

Accurate New Testament	...Proceeding but [Men] passed in the villages Announcing and Relieving everywhere...
Awful Scroll Bible	Thereupon going-out by themselves, themselves continue to go- down along - through the villages, themselves heralding-the-good-tidings and servicing everywhere.
Concordant Literal Version	Now coming out, they passed through by the villages, bringing the evangel and curing everywhere."
exeGesés companion Bible	...- and they depart and pass through the villages evangelizing and healing everywhere.
Orthodox Jewish Bible	And they departed and were itinerating throughout the shtetlach, preaching the Besuras HaGeulah and healing everywhere.
Rotherham's Emphasized B.	And they went forth, and were passing through along the villages,—delivering the glad-message, and effecting cures in every direction.

### **Expanded/Embellished Bibles:**

*The Amplified Bible*  
 An Understandable Version  
 The Expanded Bible  
 Jonathan Mitchell NT  
 P. Kretzmann Commentary

So, they left and went throughout the villages preaching the good news and healing people everywhere.

So the apostles went out and traveled through all the towns [from town to town], preaching [proclaiming] the Good News [Gospel] and healing people everywhere.

So after going out, they continued passing through – from village to village – constantly bringing and declaring the good news, as well as continuing to tend, give care to or cure [folks] everywhere.

And they departed and went through the towns, preaching the Gospel and healing everywhere.

Jesus had chosen the Twelve out of the larger company of the disciples that usually followed Him. These Twelve, commonly designated by that term, He called together for a formal meeting. He gave them power and right, or authority, unlimited authority, as His representatives. Although the message which Jesus brought was not new, the form and clearness in which He brought it was. The apostles therefore, going out in His name, must be clothed with unusual power. The demons were made subject to them, and the power to heal diseases was transmitted to them. Note that these two are mentioned separately, and that their treatment was not the same: The demons were to be cast out, the diseases were to be healed. Then, with all due formality, they were sent out, the substance, the essential part of their ministry being the preaching of the kingdom of God, supplemented by works of healing. The Gospel-message must always stand first in the kingdom of God and receive the prime attention; upon its proper proclamation all other activities of the Church depend. Some of the detailed instructions follow. The apostles were to take nothing for their journey; they were not to prepare themselves, and, above all, they were not to be burdened on the way. They were to show no characteristics of the itinerant begging preachers and prophets, having neither a staff nor a beggar's collecting bag, neither bread nor silver money, nor even a change of tunics with them. They were to be dependent altogether upon the people whom they served for their sustenance. They should lose no time in selecting a place to stay, in hunting choice quarters. The house into which they should enter first and whose inmates would receive them, that should be their abode until they had finished their work in that city. But if some people would reject them and their message, they should express the judgment of Christ upon the people of such a city by an appropriate gesture, by shaking off the very dust from their feet, signifying that they would have nothing to do with such opposition to the Word and work of Christ, but hereby bore witness before God against them. This, in brief, was the sum and substance of the instructions given to the apostles by Jesus. And, armed with this authority, they went forth through the towns of Galilee. In the most important place they put the preaching of the Gospel, the good news of salvation; and this proclamation of the Word was given the proper emphasis under the circumstances by the healings which were done everywhere.

Syndein/Thieme

And, going forth, they kept on going through the villages, village by village, proclaiming 'the good news'/gospel {euaggelizo} and healing everywhere.

Translation for Translators

Then they left and traveled through many villages. Everywhere *they went*, they told people God's good message and healed sick people.

The Voice

The disciples left on their journeys from village to village. They preached the good news, and they healed the sick everywhere they went.

### **Bible Translations with a Lot of Footnotes:**

Lexham Bible

So they departed and [\*Here "and " is supplied because the previous participle ("departed") has been translated as a finite verb] went throughout the villages, proclaiming the good news and healing everywhere.

NET Bible®

Then<sup>22</sup> they departed and went throughout<sup>23</sup> the villages, proclaiming the good news<sup>24</sup> and healing people everywhere.

<sup>22tn</sup> Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>23tn</sup> This is a distributive use of κατά (kata); see L&N 83:12 where this verse is cited as an example of the usage.

<sup>24tn</sup> Or “preaching the gospel.”

<sup>sn</sup> This verse is similar to Luke 9:2, except for good news at this point. The change means that to “preach the kingdom” is to “preach the good news.” The ideas are interchangeable as summaries for the disciples’ message. They are combined in Luke 8:1.

New American Bible (2011)

.

The Passion Translation

.

The Spoken English NT

And they went out, and began to go through the villages. They were telling the good news and healing people everywhere.

Wilbur Pickering’s New T.

So they set out and went around, village by village, evangelizing and healing everywhere.

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

Analytical-Literal Translation

Then going out, they began going about through the villages, proclaiming the Gospel and healing everywhere.

Charles Thomson NT

Accordingly, they departed and went through the villages, proclaiming the glad tidings, and performing cures every where.

Context Group Version

And they departed, and went throughout the villages, proclaiming the Imperial News, and healing everywhere.

English Standard Version

.

Far Above All Translation

.

Green’s Literal Translation

.

Literal New Testament

.

Modern English Version

.

Modern Literal Version 2020

Now going forth, they were going through every one of the villages, proclaiming the good-news and healing everywhere.

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible

.

Restored Holy Bible 6.0

.

Revised Young’s Lit. Trans.

.

Updated Bible Version 2.17

.

A Voice in the Wilderness

.

Webster’s Translation

And they departed, and went through the towns, preaching the gospel, and healing every where.

World English Bible

.

Young’s Literal Translation

And going forth they were going through the several villages, proclaiming good news, and healing everywhere.

### The gist of this passage:

The Lord’s disciples went throughout several villages, proclaiming the good news and healing those who came to them.

Luke 9:6a			
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 plural, present (deponent) middle/passive participle; nominative 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
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #1330
katá (κατά) [pronounced kaw-TAW]	<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
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kômê (κώμη) [pronounced KO-may]	<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 plural noun, accusative case	Strong's #2968

**Translation:** After departing, they passed throughout the villages,...

It is not clear if the Lord assigned them specific villages, or whether He pointed them in various directions. In this particular narrative, we do not have much by way of specifics. Did they travel as a team, did they go two-by-two, did Jesus point them towards the 4 compass points and send them out that way? All we know is, they went through the villages. Teams simply seems logical to me. However, in the book of Acts, the Apostles began together (at Pentecost), but they appear to have gone their separate ways.

Luke 9:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizô (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine plural; present middle participle, nominative case	Strong's #2097
kaí (καί) [pronounced ki]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 9:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
therapeuō (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i> ]	<i>servicing, doing service; healing, curing, restoration to health; worshiping</i>	masculine plural, present active participle, nominative case	Strong's #2323
pantachou (πανταχοῦ) [pronounced <i>pahn-tahkh-OO</i> ]	<i>everywhere, every place, in all places</i>	adverb	Strong's #3837

**Translation:** ...proclaiming the good news and healing everywhere.

The good news is, the Messiah (Jesus) is here; the Messiah walks among us. A person who believed that Jesus is the Messiah or that Jesus is their Savior is enough for salvation.

**Application:** When a person hears the gospel, they only hear a small amount about Who Jesus is. A person believes in Jesus and is saved; but they are not ready to explain basic Christology to anyone yet. Learning exactly Who Jesus is comes later in the Christian life (ideally speaking).

They proclaimed the good news, and to Israel, the good news is, Messiah has come, and the kingdom of God is offered to them all.

The disciples also healed. It says that they healed *everywhere* and not *everyone*.

Luke 9:6 After departing, they passed throughout the villages, proclaiming the good news and healing everywhere. (Kukis moderately literal translation)

Luke 9:6 The disciples then departed and walked through many villages, proclaiming the good news and healing there. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

## Herod the Tetrarch hears about Jesus

Matthew 14:1–2 Mark 6:14–16

And heard Herod the Tetrarch the things which were happening—all [of them], and he was being perplexed because the being said by some that John was raised up from [being] dead; and by some that Elias had been brought into view; and others that a prophet one of the ancient times had been raised up. And said Herod, “John I [even] I beheaded. And Who is this One about Whom I keep hearing these things?” And he was seeking to see Him.

Luke  
9:7–9

Herod the Tetrarch heard [about] all the things which had been occurring, and he was perplexed because it was said by some that John [the herald] had been raised up from the dead; and [it is said] by others that Elijah had appeared; and [it is said] by others that an ancient prophet had been raised up [by God]. Herod said, “I [certainly] beheaded John. So Who is this One concerning Whom I keep hearing such things?” And Herod wanted to see Him.



**When Herod the Tetrarch heard about all that was happening, he was confused, because he was receiving different reports from different messengers. Some said that it was John the Herald who had been raised up from the dead; others said that this was Elijah, being brought back; and still others suggested that this was some other prophet of old being raised up by God. Herod commented, "I certainly beheaded John. So just Who is this Person that I keep hearing about?" Herod really wanted to see Jesus.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And heard Herod the Tetrarch the things which were happening—all [of them], and he was being perplexed because the being said by some that John was raised up from [being] dead; and by some that Elias had been brought into view; and others that a prophet one of the ancient times had been raised up. And said Herod, "John I [even] I beheaded. And Who is this One about Whom I keep hearing these things?" And he was seeking to see Him.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) Now Herod, the tetrarch, heard of all things that were done by him. And he was in a doubt, because it was said By some that John was risen from the dead: but by other some, that Elias had appeared: and by others, that one of the old prophets was risen again. And Herod said: John I have beheaded. But who is this of whom I hear such things? And he sought to see him.

Holy Aramaic Scriptures

Now, Herudes the Tetrarch heard all the things that had been done by their hands, and he was amazed, on account that some men were saying that Yukhanan {John} had risen from the beth miythe {the place/house of the dead}. But, others were saying that EliYa {Elijah} had appeared, and others that a Nabiya {a Prophet} from the Nabiye qadmaye {the former Prophets}, had risen. And Herudes said, "The head of Yukhanan {John} I have cut off, but, who is this whom I hear these things concerning him. And he was desiring to see Him.

James Murdock's Syriac NT

And Herod the Tetrarch heard of all the things done by him, and he was disturbed; because some said, that John had arisen from the dead. But others said, that Elijah hath appeared; and others, that a prophet from among the ancient prophets hath arisen. And Herod said: The head of John, I have cut off; but who is this, of whom I hear these things? And he was desirous to see him.

Original Aramaic NT

But Herodus the Tetrarch heard all the things that were being done by his hand and he was amazed because the people were saying, "Yohannan has arisen from among the dead." But others were saying, "Elijah has appeared", and others, "A Prophet among the ancient Prophets has risen." And Herodus said, "I have cut off the head of Yohannan, but who is this about whom I have heard these things?" And he wanted to see him.

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

But Herodus the Tetrarch heard all the things that were being done by his hand and he was amazed because the people were saying, "Yohannan has arisen from among the dead." But others were saying, "Elijah has appeared", and others, "A Prophet among the ancient Prophets has risen." And Herodus said, "I have cut off the head of Yohannan, but who is this about whom I have heard these things?" And he wanted to see him.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	<p>Now Herod the king had news of all these things: and he was in doubt, because it was said by some people that John had come back from the dead; And by some, that Elijah had come; and by others, that one of the old prophets had come back to life.</p> <p>And Herod said, I put John to death: but who is this, of whom such stories are given to me? And he had a desire to see him.</p>
Bible in Worldwide English	<p>Herod the ruler heard about all that was happening. He did not know what to think. Some people said John the Baptizer had risen from death. Some people said Elijah had come back. And other people said that one of the old prophets of God had risen from death.</p> <p>Herod said, I cut off John's head. Now who is this man of whom I hear such things? He wanted to see Jesus.</p>
Easy English	<p><b>A ruler hears about Jesus</b></p> <p>People told the ruler, Herod, about all the things that were happening. His mind was confused because people were saying lots of different things about Jesus. Some people were saying, 'John the Baptist died but now he has become alive again.' Other people were saying, 'It is Elijah that has come back.' Some other people were saying, 'This is one of God's prophets who lived a long time ago. Now he has become alive again.'</p> <p>[9:7] This was Herod Antipas. See Luke 3:1.  [9:8] Elijah was a man that spoke messages from God. He lived about 850 years before Jesus was born. God took Elijah up to heaven while he was still alive. See 2 Kings 2.</p>
Easy-to-Read Version—2008	<p>Herod said, 'I sent a soldier to cut off John's head. So who is this man? I hear many things about him.' After that, Herod was trying to meet Jesus.</p> <p>[9:9] You can read about the death of John the Baptist in Mark 6.</p>
Easy-to-Read Version—2008	<p>Herod the ruler heard about all these things that were happening. He was confused because some people said, "John the Baptizer has risen from death." Others said, "Elijah has come to us." And some others said, "One of the prophets from long ago has risen from death."</p> <p>Herod said, "I cut off John's head. So who is this man I hear these things about?" Herod continued trying to see Jesus.</p>
God's Word™	<p>Herod the ruler heard about everything that was happening. He didn't know what to make of it. Some people were saying that John had come back to life. Others said that Elijah had appeared, and still others said that one of the prophets from long ago had come back to life. Herod said, "I had John's head cut off. Who is this person I'm hearing so much about?" So Herod wanted to see Jesus.</p>
Good News Bible (TEV)	<p>When Herod, the ruler of Galilee, heard about all the things that were happening, he was very confused, because some people were saying that John the Baptist had come back to life. Others were saying that Elijah had appeared, and still others that one of the prophets of long ago had come back to life. Herod said, "I had John's head cut off; but who is this man I hear these things about?" And he kept trying to see Jesus.</p>
J. B. Phillips	<p><b>Herod's uneasy conscience after his execution of John</b></p> <p>"All these things came to the ears of Herod the tetrarch and caused him acute anxiety, because some people were saying that John had risen from the dead, some maintaining that the prophet Elijah had appeared, and others that one of the old-time prophets had come back.</p> <p>"I beheaded John," said Herod. "Who can this be that I hear all these things about?" And he tried to find a way of seeing Jesus."</p>
The Message	<p>Herod, the ruler, heard of these goings on and didn't know what to think. There were people saying John had come back from the dead, others that Elijah had appeared, still others that some prophet of long ago had shown up. Herod said, "But</p>

NIRV	I killed John—took off his head. So who is this that I keep hearing about?" Curious, he looked for a chance to see him in action.
New Life Version	Now Herod, the ruler of Galilee, heard about everything that was going on. He was bewildered, because some were saying that John the Baptist had been raised from the dead. Others were saying that Elijah had appeared. Still others were saying that a prophet of long ago had come back to life. But Herod said, "I had John's head cut off. So who is it that I hear such things about?" And he tried to see Jesus.
New Simplified Bible	<b>John the Baptist Is Killed</b> Now Herod the leader heard of all that had been done by Jesus. He was troubled because some people said that John the Baptist had been raised from the dead. Some people said that Elijah had come back. Others thought one of the early preachers had been raised from the dead. Then Herod said, "I had John's head cut off. But who is this Man that I hear these things about?" He wanted to see Jesus. Herod the ruler of Galilee heard of all that was done and was very perplexed (confused) (skeptical). Some said John the Baptist was raised from the dead and that he did it. Others said that Elijah had appeared and others and that one of the old prophets had risen again. Herod said: »I beheaded John, but who is this, about whom I hear such things?« He wanted to see him.

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

Casual English Version	<b>HEROD'S CURIOSITY ABOUT JESUS</b> Herod Antipas <sup>[2]</sup> heard about what was going on. He didn't know what to think about it. On the one hand, some people were saying that Jesus was John the Baptist who had come back from the dead. Others said it was Elijah who had come back. Still others picked other prophets from their history and said that's who Jesus was. Herod said, "I beheaded John. So who is this guy I've been hearing so much about?" Herod kept looking for an opportunity to meet Jesus. Herod Antipas was the ruler of Galilee, where Jesus lived and ministered.
Contemporary English V.	Herod the ruler heard about all that was happening, and he was worried. Some people were saying that John the Baptist had come back to life. Others were saying that Elijah had come or that one of the prophets from long ago had come back to life. But Herod said, "I had John's head cut off! Who is this I hear so much about?" Herod was eager to meet Jesus.
The Living Bible	When reports of Jesus' miracles reached Herod, the governor, <sup>[b]</sup> he was worried and puzzled, for some were saying, "This is John the Baptist come back to life again"; and others, "It is Elijah or some other ancient prophet risen from the dead." These rumors were circulating all over the land. "I beheaded John," Herod said, "so who is this man about whom I hear such strange stories?" And he tried to see him. [b] <i>Herod, the governor</i> , literally, "Herod the Tetrarch."
New Berkeley Version New Living Translation	<b>Herod's Confusion</b> When Herod Antipas, the ruler of Galilee, <sup>[c]</sup> heard about everything Jesus was doing, he was puzzled. Some were saying that John the Baptist had been raised from the dead. Others thought Jesus was Elijah or one of the other prophets risen from the dead. "I beheaded John," Herod said, "so who is this man about whom I hear such stories?" And he kept trying to see him. [c] Greek Herod the tetrarch. Herod Antipas was a son of King Herod and was ruler over Galilee.
The Passion Translation	Now, Herod, the governor, was confused and perplexed when he heard the reports of all the miracles of Jesus and his apostles. Many were saying, "John the Baptizer has come back to life!"

Others said, "This has to be Elijah who has reappeared or one of the prophets of old who has risen from the dead." These were the rumors circulating throughout the land.

Herod exclaimed, "Who is this Man? I keep hearing about him over and over. It can't be the prophet John; I had him beheaded!" Herod was very eager to meet Jesus.

UnfoldingWord Simplified T. Herod, the ruler over the district of Galilee, heard about everything that was happening. He was perplexed, because some people were saying that John the Baptizer had become alive again.

Other people were saying that the prophet Elijah had appeared again, and still others were saying that one of the other prophets from long ago had become alive again.

But Herod said, "It cannot be John because I had his head cut off. So who is this man that I am hearing these things about?" And he kept looking for a way to see Jesus.

William's New Testament Now Herod the governor heard of all that was taking place, and he continued to be puzzled over the reports -- by some that John had risen from the dead, by others that Elijah had appeared, and by still others that one of the ancient prophets had come back to life. So Herod said, "John I beheaded, but who can this be about whom I hear such reports?" So he was trying to see Him.

### Partially literal and partially paraphrased translations:

American English Bible Meanwhile, Herod (the district ruler) had heard about everything that was happening, and he was bothered by doubts. You see, some people were saying that [Jesus] was actually John raised from the dead, while others were saying that EliJah had appeared, and still others were saying that he was one of the ancient Prophets that had risen. But Herod was wondering:

'Since I beheaded John, who's this man whom I'm hearing all this about?'

So he looked for an opportunity to see [Jesus].

Beck's American Translation .  
Breakthrough Version Herod, the head of one-fourth of the region, heard all the *things* that were happening, and he was dumbfounded because of the *fact for it* to be said by some that John got up from the dead, by some that Elijah appeared, and *by* others that a certain preacher of the original *ones* came back to life. Herod said, "I beheaded John, but who is this *man* about whom I am hearing these types of *things*?" And he was looking for an *opportunity* to see Him.

Common English Bible **Herod's confusion**  
Herod the ruler[a] heard about everything that was happening. He was confused because some people were saying that John had been raised from the dead, others that Elijah had appeared, and still others that one of the ancient prophets had come back to life. Herod said, "I beheaded John, so now who am I hearing about?" Herod wanted to see him.

International Standard V  
Len Gane Paraphrase .  
Now, Herod, the tetrarch, heard about everything that was done by him, and he was perplexed, because some said that John had raised from the dead. Some [said] that Elijah had appeared and by others that one of the old prophets had risen again. Herod said, "I have beheaded John, but who is this about whom I hear so much about?" He so badly wanted to see him.

A. Campbell's Living Oracles Now Herod, the tetrarch, having heard of all that Jesus had done, was perplexed; because some said, John is risen from the dead; and some, Elijah has appeared; and others, One of the ancient prophets is risen again. And Herod said, John I beheaded; but who is this, of whom I hear such things? And he was desirous to see him.

New Advent (Knox) Bible	And Herod, who was prince in that quarter, heard of all his doings, and did not know what to think, some telling him that John had risen from the dead, and some that Elias had appeared, and some that one of the old prophets had returned to life. John, said Herod, I beheaded; who can this be, of whom I hear such reports? And he was eager to see him.
NT for Everyone	Herod the Tetrarch heard what was going on, and was very puzzled. Some people were saying that John had been raised from the dead. Others were saying that Elijah had appeared; still others, that one of the old prophets had arisen. 'I beheaded John,' said Herod, 'but I keep hearing all these things about this other fellow. Who is he?' And he tried to get to see him.
20 <sup>th</sup> Century New Testament	Prince Herod heard of all that was happening, and was perplexed, because it was said by some that John must be risen from the dead. Some again said that Elijah had appeared, and others that one of the old Prophets had risen again. But Herod himself said: "John I beheaded; but who is this of whom I hear such things?" And he endeavored to see him.

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

Berean Study Bible	When Herod the Tetrarch heard about all that was happening, he was perplexed. For some were saying that John had risen from the dead, others that Elijah had appeared, and still others that a prophet of old had arisen. "I beheaded John," Herod said, "but who is this man I hear such things about?" And he kept trying to see Jesus.
Christian Standard Bible	<b>Herod's Desire to See Jesus</b> Herod the tetrarch heard about everything that was going on. He was perplexed, because some said that John had been raised from the dead, some that Elijah had appeared, and others that one of the ancient prophets had risen. "I beheaded John," Herod said, "but who is this I hear such things about?" And he wanted to see him.
Conservapedia Translation	Now Herod Antipas, tetrarch of the region, heard about everything Jesus had done, and he was confused, because some said that John the Baptist had risen from the dead, some that Elijah had reappeared, and others that another of the ancient prophets had been resurrected. And Herod said, "I had John the Baptist executed, but who is this man I hear all these things about, then?" And he wanted to see Him.
Ferrar-Fenton Bible	<b>The Alarm of Herod.</b> Herod the tetrarch also heard of all that was done. And he became much perplexed, because it was said by some people that John had risen from the dead; by some that Elijah had appeared; and by others that one of the old prophets had returned. But Herod said, "I have beheaded John; but who is this, about whom I hear such things?" And he endeavored to see Him.
Free Bible Version	Herod the tetrarch had heard about all that was happening*, and he was very puzzled. Some were saying that John had been raised from the dead; others that Elijah had appeared; still others that one of the ancient prophets had come back to life. Herod said, "There's no question* I beheaded John. So who is this man? I'm hearing all these things about him." And he tried to find a way to meet Jesus.
God's Truth (Tyndale)	And Herod the Tetrarch heard of all that was done of him, and doubted, because that it was said of some, that John was risen again from death: and of some, that Helias (Elias) had appeared: and of some, that one of the old Prophets was risen again. And Herod said: John have I beheaded: who then is this of whom I hear such things? And he desired to see him.
International Standard V.	<b>Herod Tries to See Jesus</b> <b>(Matthew 14:1-12; Mark 6:14-29)</b>



Now Herod the tetrarch heard about everything that was happening. He was puzzled because it was said by some that John had been raised from the dead, by others that Elijah had appeared, and by still others that one of the ancient prophets had come back to life.

Herod said, "I beheaded John. But who is this man I'm hearing so much about?" So Herod [Lit. he] kept trying to see Jesus. [Lit. him]

Lexham Bible

***Herod Perplexed About Jesus***

Now Herod the tetrarch heard about all that was happening, and he was greatly perplexed, because it was said by some that John has been raised from the dead, and by some that Elijah had appeared, and others that some prophet of ancient times had risen.

And Herod said, "John I beheaded, but who is this about whom I hear such things?" And he was wanting to see him.

Montgomery NT

NIV, ©2011

Riverside New Testament

Herod the Prince heard of all that was going on, and he was at a loss because it was said by some that John had risen from the dead, by some that Elijah had appeared, and by others that some one of the old prophets had arisen.

Herod said, "John I beheaded. Who is this about whom I hear such things?" And he made efforts to see him.

Leicester A. Sawyer's NT

UnfoldingWord Literal Text

Urim-Thummim Version

Weymouth New Testament

Now Herod the Tetrarch heard of all that was going on; and he was bewildered because of its being said by some that John had come back to life, by others that Elijah had appeared, and by others that some one of the ancient Prophets had come back to life.

And Herod said, "John I have beheaded; but who is this, of whom I hear such reports?" And he sought for an opportunity of seeing Jesus.

Wikipedia Bible Project

**Catholic Bibles (those having the imprimatur):<sup>13</sup>**

Christian Community (1988) King Herod heard of all this, and did not know what to think, for people said, "This is John, raised from the dead." Others believed that Elijah, or one of the ancient prophets, had come back to life. As for Herod, he said, "I had John beheaded. Who is this man, about whom I hear such wonders?" And he was anxious to see him.

Mt 14: 1-2; Mk 6: 14-16

Mal 3:23; Mt 17:10

23:8

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

**Herod's Opinion of Jesus.**

<sup>d</sup>

7\* Herod the tetrarch\* heard about all that was happening, and he was greatly perplexed because some were saying, "John has been raised from the dead";<sup>e</sup> 8others were saying, "Elijah has appeared"; still others, "One of the ancient prophets has arisen."

9\* <sup>f</sup>But Herod said, "John I beheaded. Who then is this about whom I hear such things?" And he kept trying to see him.

\* [9:7–56] This section in which Luke gathers together incidents that focus on the identity of Jesus is introduced by a question that Herod is made to ask in this

<sup>13</sup> Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.



gospel: “Who then is this about whom I hear such things?”(Lk 9:9) In subsequent episodes, Luke reveals to the reader various answers to Herod’s question: Jesus is one in whom God’s power is present and who provides for the needs of God’s people (Lk 9:10–17); Peter declares Jesus to be “the Messiah of God” (Lk 9:18–21); Jesus says he is the suffering Son of Man (Lk 9:22, 43–45); Jesus is the Master to be followed, even to death (Lk 9:23–27); Jesus is God’s son, his Chosen One (Lk 9:28–36). [This is an excellent observation—Kukis]

\* [9:7] Herod the tetrarch: see note on Lk 3:1.

\* [3:1] Herod: i.e., Herod Antipas, the son of Herod the Great. He ruled over Galilee and Perea from 4 B.C. to A.D. 39. His official title tetrarch means literally, “ruler of a quarter,” but came to designate any subordinate prince. Philip: also a son of Herod the Great, tetrarch of the territory to the north and east of the Sea of Galilee from 4 B.C. to A.D. 34. Only two small areas of this territory are mentioned by Luke.

\* [9:9] And he kept trying to see him: this indication of Herod’s interest in Jesus prepares for Lk 13:31–33 and for Lk 23:8–12 where Herod’s curiosity about Jesus’ power to perform miracles remains unsatisfied.

d. [9:7–9] Mt 14:1–12; Mk 6:14–29.

e. [9:7–8] 9:19; Mt 16:14; Mk 8:28.

f. [9:9] 23:8.

New Catholic Bible

**John the Baptist, Herod, and Jesus.<sup>[b]</sup>**

Now Herod the tetrarch heard about all that was taking place, and he was perplexed because some people were saying that John had been raised from the dead, others that Elijah had appeared, and still others that one of the ancient prophets had come back to life. But Herod said, “John I beheaded. Then who is this about whom I hear such things?” And he was anxious to see him.

[b] People speak of the return of Elijah as a precursor of the day of the Lord (Mal 3:23). They have known John. Now Jesus’ renown reaches the palace of the prince whom he will encounter in the course of his Passion (see Lk 23:7-12). The murderer of John evinces an idle curiosity. The action of Jesus compels each of us to ask ourselves: What do we say of Jesus?

New English Bible–1970

New Jerusalem Bible

New RSV (Anglicized CE)

**Herod’s Perplexity**

Now Herod the ruler<sup>[b]</sup> heard about all that had taken place, and he was perplexed, because it was said by some that John had been raised from the dead, by some that Elijah had appeared, and by others that one of the ancient prophets had arisen. Herod said, ‘John I beheaded; but who is this about whom I hear such things?’ And he tried to see him.

[b] Gk *tetrarch*

Revised English Bible–1989

Now Herod the tetrarch heard of all that was happening, and did not know what to make of it; for some were saying that John had been raised from the dead, Elijah had appeared, others again that one of the prophets of old had come back to life. Herod said, “As for John, I beheaded him; but who is this I hear so much about?” And he was anxious to see him.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Herod the governor heard about all that was going on and was perplexed, because it was said by some that Yochanan had been raised from the dead, by others that Eliyahu had appeared, and by others that one of the prophets of long ago had come back to life. Herod said, “I had Yochanan beheaded, so who is this about whom I keep hearing such things?” And he began trying to see him.

Hebraic Roots Bible	And Herod the tetrarch heard all the things happening by Him, and was puzzled, because of the saying by some that John had been raised from the dead and by some that Elijah had appeared. And others said, A prophet of the ancients rose again. And Herod said, I beheaded John, but who is this about whom I hear such things? And he sought to see Him.
Holy New Covenant Trans.	Herod Antipas, the ruler, heard about all these things which were happening. He was confused, because some people said, "John has come back to life!" Others said, "Elijah has appeared!" And some others said, "One of the prophets from long ago has risen from death." Herod said, "I cut off John's head. So who is this man I hear such things about?" Herod kept trying to see Jesus.
The Scriptures 2009	And Herodes the district ruler heard of all that was done by Him, and was perplexed, because it was said by some that Yoḥanan had been raised from the dead, and by some that Ēliyahu had appeared, and by others that one of the old prophets has risen up. And Herodes said, "Yoḥanan I have beheaded, but who is this of whom I hear such reports?" And he was seeking to see Him.
Tree of Life Version	Now Herod the tetrarch heard all that was happening. He was very confused, because some were saying that John had been raised from the dead, but others that Elijah had appeared, and others that some prophet from among the ancients had arisen. But Herod said, "I beheaded John, but who is this about whom I hear such things?" And he kept trying to see Him.

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

Accurate New Testament	...hears but Herod The Tetrarch the [things] becoming all and [He] had (confusion) because of the+ {it} to be said by (some) ones for John is raised from [men] dead by (some) ones but {it to be said} for Elijah is shown other [men] but {it to be said} for Forecaster Someone [of] the [men] ancient stands (up) says but Herod john I behead Who? but is This about whom [I] hear these and [He] sought to see him...
Alpha & Omega Bible	NOW HEROD THE TETRARCH HEARD OF ALL THAT WAS HAPPENING; AND HE WAS GREATLY PERPLEXED, BECAUSE IT WAS SAID BY SOME THAT JOHN HAD RISEN FROM THE DEAD, AND BY SOME THAT ELIAS ( <i>Elijah</i> ) HAD APPEARED, AND BY OTHERS THAT ONE OF THE PROPHETS OF OLD HAD RISEN AGAIN. HEROD SAID, "I MYSELF HAD JOHN BEHEADED; BUT WHO IS THIS MAN ABOUT WHOM I HEAR SUCH THINGS?" AND HE KEPT TRYING TO SEE HIM.
Awful Scroll Bible	Moreover Heroic-figure the ruler-of-a-fourth, himself heard all that coming about by him, even remains thoroughly-without-procedure, because of that coming to be confirmed by some, certainly-of-what Grace-of-Jah has come about risen up out of the dead, moreover by some, certainly-of-whom Jah-is-he-mighty became evident, moreover others, certainly-of-what one of the ancient exposers-to-light-beforehand rose-up. Then Heroic-figure said, "Grace-of-Jah I take the head-away of, but who is this-same, about whom I hear truly-the-same-as-these things?" Even continues he to endeavour to be perceived him.
Concordant Literal Version	Now Herod the tetrarch hears all that is occurring by Him, and was bewildered because of what is being said by some that "John was roused from among the dead, yet by some that "Elijah appeared,yet by others that "Some prophet of the ancients rose." Yet Herod said, "John I behead. Now who is this about whom I am hearing such things?And he sought to become acquainted with Him."
exeGeses companion Bible	And Herod the tetrarch

hears of all that becomes by him  
and he is thoroughly perplexed:  
because some word that Yahn is risen from the dead;  
and some, that Eli Yah is manifested;  
and others, that one of the ancient prophets is risen.  
And Herod says, Yahn I beheaded:  
but who is this, concerning whom I hear such?  
- and he seeks to see him.

Orthodox Jewish Bible

Now Herod the Tetrarch heard all the things happening and he was perplexed because it was said by some that Yochanan had experienced his Techiyah from HaMesim and come back;  
by some also that Eliyahu Hanavi had appeared; but by others that some navi of the ancients arose.  
But Herod said, Yochanan I beheaded. Who then is this about whom I hear such things? And he was seeking to see him.

Rotherham's Emphasized B. **§ 36. Herod at a loss about Jesus.**

**Mt. xiv. 1–12; Mk. vi. 14–29.**

Now Herod the tetrarch heard of all the things which were coming to pass, and was utterly at a loss, because of its being said [by some] that [John] had been raised from the dead; and [by some] that [Elijah] had appeared; and [by others] that [some prophet of the ancients] had arisen.

But Herod said—

[John] [I myself] beheaded; but [who is this] concerning whom I am hearing such things as these?  
And he was seeking to see him..

### Expanded/Embellished Bibles:

*The Amplified Bible*

Now Herod [Antipas] the tetrarch [who governed a portion of Palestine including Galilee and Perea] heard about all that was being done [by Jesus], and he was thoroughly perplexed, because it was said by some that John [the Baptist whom he had ordered beheaded] had been raised from the dead, and by others that Elijah had appeared, and by others that one of the [other] prophets of old had been resurrected. Herod said, "I personally had John beheaded. Who is this man about whom I hear such things?" And he kept trying to see Jesus.

An Understandable Version

Now when King Herod, the tetrarch [*i.e., governor of that district*] heard about all that was happening [*concerning Jesus*], he was perplexed because some people were saying that John [*the Immerser*] had risen from the dead; some [*were saying*] that [*the prophet*] Elijah had appeared; and [*still*] others [*were saying*] that one of the [*other*] prophets of old had risen again [*from the dead*]. Then Herod said, "I had John decapitated, so who is this person about whom I hear such things?" And he became eager to see Jesus.

The Expanded Bible

#### **Herod Is Confused About Jesus**

[<sup>L</sup>Now; But] Herod, the ·governor [<sup>L</sup>tetrarch; C Herod Antipas; 3:1], heard about all the things that were happening and was ·confused [puzzled; perplexed], because some people said, "·John the Baptist [<sup>L</sup>John] has risen from the dead." Others said, "Elijah has ·come to us [reappeared; <sup>L</sup>appeared; <sup>C</sup>some Jews expected Elijah to return in the end times; Mal. 4:5]." And still others said, "One of the prophets who lived long ago has ·risen from the dead [or appeared once again; <sup>L</sup>arisen]." Herod said, "I ·cut off John's head [had John beheaded], so who is this man I hear such things about?" And Herod kept trying to see Jesus.

Jonathan Mitchell NT

Now Herod the tetrarch (= district governor) heard of all the things continuing to be happening, and he continued being bewildered and thoroughly perplexed because of the [rumors] being repeatedly told by certain folks that John [the immerser] was

raised up from out of the midst of dead folks, yet by some, that Elijah had appeared, but then other folks [said] that some (or: a certain) prophet of the ancient ones had risen (or: stood back up again). So Herod said, "I, myself, beheaded John – but who is this man about whom I continue hearing such things?" And so he began trying (or: seeking [a way]) to see him, and thus, to become acquainted with [him].

P. Kretzmann Commentary

### Verses 7-9

Herod's interest in Jesus:

Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because that it was said of some that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

And Herod said, John have I beheaded but who is this of whom I hear such things? And he desired to see Him.

Herod was at this time probably living at Tiberius, a city which he had practically rebuilt to fit in with his great plans. Rumors of the activity of a certain rabbi in Galilee may have reached the tetrarch of this province before, but he was too busy with his profligate life to pay much attention to them. But here, in the very region in which many of the greatest miracles of Jesus were performed, the courtiers of Herod supplied him with information concerning the movement among the people, probably not without a hint as to its possible dangerousness, for the Herodian party was strong. The news of the great Prophet bothered Herod, it embarrassed him, it placed him in a quandary; he did not know what to make of it. Various reports came to his ears, some saying that John had risen from the dead; others, that Elijah had been revealed, for their understanding of Malachi 4:5 was of the real Elijah; still others, that one of the old prophets had risen again. Herod's conscience was pricking him, for he had been guilty of murder, a fact which is here merely referred to briefly. Herod knew that he had beheaded John in the prison, for the sake of his stepdaughter Salome, and now that this Prophet had arisen, with a message so much like that of the Baptist, he brooded on the matter and was anxious to see Jesus, in order that he might be satisfied as to His identity. Herod's position and manner of acting is that of a great many people that do not wish to break entirely with the Church. They may, under circumstances, hear a sermon and even form a liking for some preacher. But when they are placed before the choice: Christ or the world, they choose the latter. But their conscience will give them no rest; in the midst of all apparent happiness their defection gives them no peace. God is not mocked.

Syndein/Thieme

{Herod's Confusion about Jesus}

`` Now Herod the Tetrarch {tetrarchs - a Roman governor over 1/4th of the region} began hearing about everything {that was happening} 'on behalf of' {hupo} for Him {Jesus}, and he {Herod} was thoroughly perplexed, because it was said 'on behalf of' {hupo} some {a false rumor was spread that made it to Herod} that John {the Baptizer/Herald} had been raised from the dead {Herod had executed John with his head being delivered to him on a silver platter so this would have been of real concern to him}.

{More False Rumors}

``But 'on behalf of' {hupo} some "Elijah had appeared" . . . and others of the same kind' {allos} "That One {Jesus} . . . of the prophets of long ago . . . had risen".

``And, Herod said, "I had John beheaded {believing this could not be John the Baptizer}. But Who keeps on being this about Whom I hear such things?" And he desired to see Him {Jesus}.

Translation for Translators

**Herod was uncertain about who was doing these miracles.**

Luke 9:7-11

Herod Antipas, the ruler of *that* district, heard about the things that *Jesus and his disciples* were doing. *He had previously commanded his soldiers to execute John*

The Voice

*the Baptizer, so now he was perplexed, because some people were saying that John had become alive again and was doing those miracles. Others were saying that the prophet Elijah had appeared again as had been prophesied. Others were saying that one of the other former prophets had become alive again and was doing those miracles. But Herod said, "It cannot be John who is doing these things, because I commanded my soldiers to cut off his head. So who is this man that I am hearing these things about?" And he kept wanting to see Jesus.*

*Their mission didn't go unnoticed. The local official installed by Rome, Herod, was especially anxious about the news because rumors were flying. Some people said that Elijah or one of the other ancient prophets had been resurrected, while others said that John, famous for his ritual cleansing, was alive and preaching again.*

**Herod:** I am the one who beheaded John. So who is this man who is causing such a stir?

*Herod was curious about Jesus and wanted to see Him.*

### Bible Translations with a Lot of Footnotes:

NET Bible®

#### *Herod's Confusion about Jesus*

Now Herod<sup>25</sup> the tetrarch<sup>26</sup> heard about everything that was happening, and he was thoroughly perplexed,<sup>27</sup> because some people were saying that John<sup>28</sup> had been raised from the dead, while others were saying that Elijah<sup>29</sup> had appeared, and still others that one of the prophets of long ago had risen.<sup>30</sup> Herod said, "I had John<sup>31</sup> beheaded, but who is this about whom I hear such things?" So Herod wanted to learn about Jesus.<sup>32</sup>

<sup>25sn</sup> Herod refers here to Herod Antipas. See the note on Herod Antipas in 3:1.

<sup>26sn</sup> See the note on tetrarch in 3:1.

<sup>3sn</sup> Herod refers here to Herod Antipas, son of Herod the Great. He ruled from 4 B.C.-A.D. 39, sharing the rule of his father's realm with his two brothers. One brother, Archelaus (Matt 2:22) was banished in a.d. 6 and died in a.d. 18; the other brother, Herod Philip (mentioned next) died in a.d. 34.

<sup>27tn</sup> Or "was very confused." See L&N 32.10 where this verse is given as an example of the usage.

<sup>28sn</sup> John refers to John the Baptist, whom Herod had beheaded (v. 9).

<sup>29sn</sup> The appearance of Elijah would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah.

<sup>30sn</sup> The phrase had risen could be understood to mean "had been resurrected," but this is only a possible option, not a necessary one, since the phrase could merely mean that a figure had appeared on the scene who mirrored an earlier historical figure. The three options of vv. 7-8 will be repeated in v. 19.

<sup>31tn</sup> Grk "John I beheaded"; John's name is in emphatic position in the Greek text. The verb is causative, since Herod would not have personally carried out the execution.

<sup>32tn</sup> The expression ἐζ τεῖ ἰδεῖν αὐτόν (ezhteí ideín auton, "was seeking to see him") probably indicates that Herod, for curiosity's sake or more likely for evil purposes, wanted to get to know Jesus, i.e., who he was and what he was doing. See I. H. Marshall, Luke (NIGTC), 357. Herod finally got his wish in Luke 23:6-12, with inconclusive results from his point of view.

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

***Herod Wonders if Jesus is John the Baptizer Back from the Dead (Mt. 14:1-12; Mk 6:14-29)***

Now, when Herod<sup>d</sup> the tetrarch heard all the things that were going on, he didn't



know what to think. Because some people were saying,<sup>e</sup> “John has risen from among the dead!”

And some were saying, “Elijah has appeared!” Others said, “One of the old prophets has risen from the grave!”

But Herod said, “I cut off John’s head—so who’s this that I’m hearing all this about?”<sup>f</sup>

And he kept trying to see him.<sup>g</sup>

d. Prn. herr-udd.

e. Lit. “it was being said by some.” This and the following clauses are framed as passive.

f. Lit. “But who’s this, about whom I hear such things?”

g. Lit. “And he was seeking to see him.”

Wilbur Pickering’s New T.

Herod is troubled

Now Herod the tetrarch heard of all the things being done by Him; and he was perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the ancient prophets had arisen.

But Herod said, “John I beheaded; so who is this about whom I hear such things?”

And he started trying to see Him.<sup>3</sup>

(3) But apparently he never succeeded until the very end, and even then only thanks to Pilate (23:6-12).

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

Analytical-Literal Translation Now Herod, the ruler of the quadrant [*or, the tetrarch*], heard [*about*] all the [*things*] being done by Him, and he was thoroughly perplexed, because the [*thing*] being said by some [*was*] that John had been raised from [*the*] dead, but by some that Elijah [*had*] appeared, but by others that a prophet, one of the ancient [*ones, had*] risen. And Herod said, “I beheaded John, but who is this concerning whom I am hearing such things?” And he was trying to see Him.

Charles Thomson NT  
Context Group Version

.  
Now Herod the tetrarch heard of all that was done: and he was much perplexed, because it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. But Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

English Standard Version  
Far Above All Translation

.  
Now Herod the tetrarch heard about all the *things* being done by him, and he was quite put out, with it being said by some that John had been raised from *the* dead, and by some that Elijah had appeared, and by others that one of the ancient prophets had risen.

Then Herod said, “I had John beheaded. So who is this about whom I hear such *things*?” And he looked for a way to see him.

Green’s Literal Translation  
Literal New Testament  
Modern English Version

### Herod’s Anxiety

.  
Now Herod the tetrarch heard of all that was done by Him. And he was perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had risen. But Herod said, “I have beheaded John. But who is this of whom I hear such things?” And he tried to see Him.

Modern Literal Version 2020 {Mar 6:14-29 & Mat 14:1-12 & Luk 9:7-9.}

Now Herod the Tetrarch heard of all the things happening by him, and was perplexed, because it is said by some, that John has been raised from the dead;



and by some, that Elijah had appeared, and *by* others, that a *prophet*, one of the ancient prophets was raised\*.

And Herod said, I beheaded John, but who is this one, concerning whom I am hearing such things? Now he was seeking to see him.

- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .

**Herod Seeks to See Jesus**

Now Herod the tetrarch heard of all that had been done by Him. And he was perplexed, because it was said by some that John was risen from the dead; and by some that Elijah had appeared, and by others that one of the old prophets was risen again.

And Herod said, "John have I beheaded, but who is this of whom I hear such things?" And he desired to see Him.

- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

And Herod the tetrarch heard of all the things being done by Him, and was perplexed, because it was said by certain, that John has been raised out of the dead; and by certain, that Elijah did appear, and by others, that a prophet, one of the ancients, was risen; and Herod said, "John I did behead, but Who is This concerning Whom I hear such things?" and he was seeking to see Him.

**The gist of this passage:**

Herod the Tetrarch was hearing about Jesus and what He was doing. Herod heard that perhaps John was raised from the dead or Elijah had returned. Herod does not know what to make of this and he wanted to see Jesus

7-9

Luke 9:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #191
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine, nominative case	Strong's #2264
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 9:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tetrarchês (τετράρχης) [pronounced tet-RAR-khace]	tetrarch, the ruler of a fourth part of a country	masculine singular noun	Strong's #5076
ta (τά) [pronounced taw]	the; to this, towards that	neuter plural 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 plural, present (deponent) middle/passive participle; accusative case	Strong's #1096
panta (πάντα) [pronounced PAHN-ta]	all, everyone, anyone, all things	neuter plural adjective; accusative case	Strong's #3956

**Translation:** Herod the Tetrarch heard [about] all the things which had been occurring,...

Herod was the ruler over Galilee and Peraea; which is where most of Jesus' ministry took place. Herod certainly heard a great many stories about Jesus and what Jesus had been doing.

Thayer gives us some information on Herod the Tetrarch (also known as, Herod Antipas): *Herod surnamed "Antipas", was the son of Herod the Great and Malthace, a Samaritan woman. After the death of his father he was appointed by the Romans tetrarch of Galilee and Peraea. His first wife was the daughter of Aretas, king of Arabia; but he subsequently repudiated her and took to himself Herodias, the wife of his brother Herod Philip; and in consequence Aretas, his father-in-law, made war against him and conquered him. He cast John the Baptist into prison because John had rebuked him for this unlawful connection; and afterwards, at the instigation of Herodias, he ordered him to be beheaded. Induced by her, too, he went to Rome to obtain from the emperor the title of king. But in consequence of the accusations brought against him by Herod Agrippa I, Caligula banished him (A.D. 39) to Lugdunum in Gaul, where he seems to have died. He was light minded, sensual and vicious.*<sup>14</sup>

Conforming to Jesus (the [webpage](#) from which the following was taken) gives us a very good background of what is taking place, politically, during Jesus' public ministry. This gives us an excellent background as to what has taken place already; what is going to take place; and we get a better idea for the geographically-imited public ministry of our Lord.

### Historical and Political Background (from Conforming to Jesus)

Israel at the time of Jesus was under Roman rule.

The Roman occupation of Israel, when the army of the Roman Republic conquered the Hasmonean Kingdom in 63 B.C., was the last in a long line of invasions starting with the Assyrians and the Babylonians, then the Persians and the Greeks with Alexander the Great.

In 63 B.C., Pompey the Great captured Jerusalem and although the ruling dynasty, the Jewish Hasmonean Kings, continued to rule, they became 'puppet kings' who relied on Rome for their power and the Hasmonean

<sup>14</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2264.

## Historical and Political Background (from Conforming to Jesus)

Kingdom was broken up and set up as a Roman client state.

In 37 B.C., Herod the Great forced out the last Hasmonean rulers and married a Hasmonean princess, Mariamne, to legitimize his reign by marrying into a Jewish noble family. He was appointed "King of the Jews" by the Roman Senate while the newly formed Herodian Kingdom of Judea continued to be a client state of the Roman Republic.

So, by the time of Jesus' birth, the Romans had established in Israel a system of government consisting of Roman overseers and local leaders who held and exercised power on behalf of Rome.

At the time of the birth of Jesus, the family of Herod the Great had grown to prominence and, although Jewish by religion and tradition, he and his family were Edomites and were hated by the people of Israel for their tyrannical rule and for not being Israelites by birth.

In an attempt to be accepted by the people as their ruler, King Herod ventured into massive building projects throughout the Kingdom of Judea, including his expansion of the Second Temple in Jerusalem originally built over 500 years before, called Herod's Temple.

Herod also built impressive military marvels, such as the stronghold at Masada and the Antonia Fortress, to guard the Temple Mount. He also constructed infrastructures, such as the great port of Caesarea Maritima, a Roman-style trading port, which became a vibrant port of sea commerce.

In the Gospel of Matthew, King Herod was the ruler of Judea who met with the wise men from the East and who ordered the massacre of all male children from two years old and under at the time of the birth of Jesus.

Matthew 2:1-3 - "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying: 'Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.' When Herod the king heard this, he was troubled, and all Jerusalem with him."

Matthew 2:16 - "Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men."

When Herod the Great died in 4 B.C., the kingdom was divided among his sons and his sister into the Herodian Tetrarchy. In his will, Herod asked that the Kingdom of Judaea be divided mainly between his three sons: Herod Archelaus was given Judea, Idumea and Samaria, Herod Philip II was given Gaulanitis (= the Golan Heights), Batanea (= southern Syria), Trachonitis and Auranitis (= Hauran) and Herod Antipas was given Perea and Galilee.

A small part of the kingdom, a district that included the cities of Jamnia, Jabneh, Ashdod, and Phasaelis, was given to his sister Salome I, while the ten cities, a.k.a. the Decapolis, were to become autonomous and directly administered by Rome.

His sons were also tyrannical rulers. Herod Antipas, who ruled over Perea and Galilee, was responsible for the beheading of John the Baptist. Herod Archelaus, who ruled over Judea, Idumea and Samaria, was so brutal in his exercise of power in Jerusalem, that Rome judged him as an incompetent ruler.

Matthew 2:19-22 - "Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying: 'Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead.' Then he arose, took the young Child and His mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid

## Historical and Political Background (from Conforming to Jesus)

to go there. And being warned by God in a dream, he turned aside into the region of Galilee."

In 6 A.D. the Roman Emperor Augustus deposed Archelaus and annexed his territory, turning Judea, Idumaea, and Samaria from a client kingdom into a Roman province called Judaea. After the death of Salome I in 10 A.D., her territory was also incorporated into the new imperial province. Augustus had no choice but to place this new territory in the hands of a Roman governor.

Consequently, he sent a prefect (later called a procurator) to govern this newly acquired province. He was supported by a small Roman army of approximately 3,000 men, with soldiers from nearby Gentile cities, especially Caesarea and Sebaste and with officers from Italy.

During Jesus' public preaching, the Roman prefect was Pontius Pilate (Latin full name: Marcus Pontius Pilatus), he was the fifth procurator of the Roman province of Judaea, serving under Emperor Tiberius from 26 to 36 A.D. He was an "equestrian" (= knight) of the Samnite clan of the Pontii (hence his name Pontius).

Luke 3:1-2 - "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod (= Herod Antipas) being tetrarch of Galilee, his brother Philip (= Herod Philip II) tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, while Annas and Caiaphas were high priests, the word of God came to John, the son of Zacharias, in the wilderness."

(As attested in the above passage of Luke 3, the sons of Herod took their father's name, just as the successors of Julius Caesar were commonly called Cæsar.)

Although formally in charge of Judaea, Samaria, and Idumaea, the Roman governor / prefect / procurator did not rule his territory directly. Instead, he relied on local leaders. Jerusalem was the capital and the center of the Jewish world, but the governor and his small army lived in the Gentile city of Caesarea Maritima.

They came to Jerusalem only to ensure peace and quench potential uprisings during the annual Jewish Festivals of Passover (Pesach), Pentecost / Feast of Weeks (Shavuot), and Feast of Tabernacles (Sukkot), when large crowds would gather in the city.

Normally Jerusalem was governed by the high priest in collaboration with a local council. They were the mediators between the Roman procurator and the local people, which was hostile toward Gentiles and longed to be free of foreign domination and Roman rule.

The political responsibility of the high priest was to maintain order and to ensure that taxes were paid. Caiaphas was high priest in Israel in the days of Jesus, he held that position between 18 A.D and 36 A.D.

Pontius Pilate was the Roman official who presided over the trial of Jesus, initially recognizing His innocence and exonerating Him, but later giving in to the will of the crowd, the chief priests and the local rulers and ultimately sentencing Him to death.

## Historical and Political Background (from Conforming to Jesus)

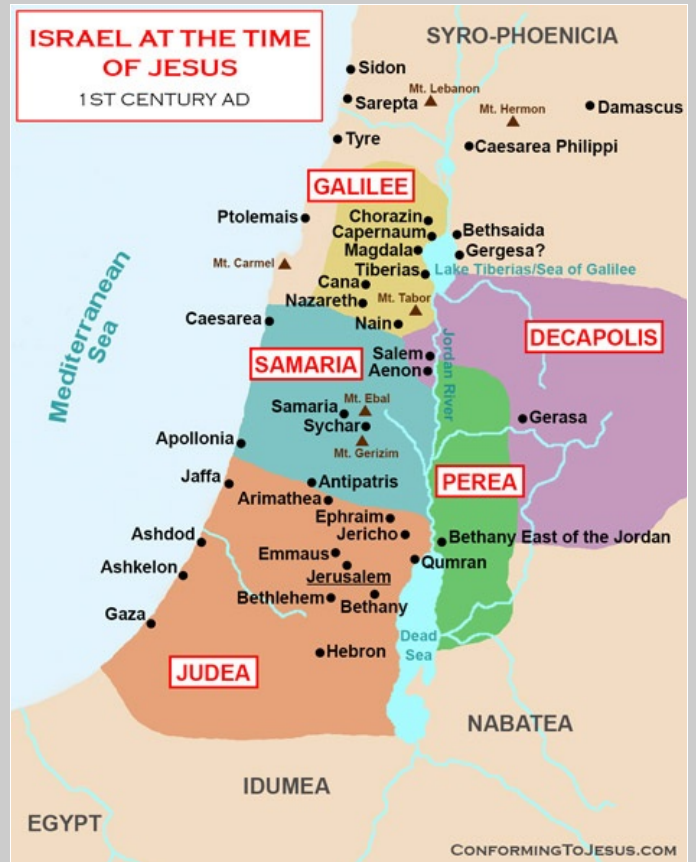
Luke 23:13-19 - "Pilate, when he had called together the chief priests, the rulers, and the people, said to them: 'You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in your presence, I have found no fault in this Man concerning those things of which you accuse Him; no, neither did Herod, for he sent Him back to us; and indeed nothing deserving of death has been done by Him. I will therefore chastise Him and release Him' (for it was necessary for him to release one to them at the feast). And they all cried out at once, saying: 'Away with this Man, and release to us Barabbas' who had been thrown into prison for a certain rebellion made in the city, and for murder."

Luke 23:20-25 - "Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying: 'Crucify Him, crucify Him!' Then he said to them the third time: 'Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go.' But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed. So Pilate gave sentence that it should be as they requested. And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will."

The Roman province of Judaea was renamed Syria-Palaestina in the early 2nd century A.D.

Jesus was born in Bethlehem of Judea, but grew up in Nazareth, a small town within the province of Galilee, close to the larger metropolitan centers of Tiberias and Sepphoris. After the death of Herod the Great, his son Herod Antipas was the ruler of Galilee during Jesus' time, while Pontius Pilate governed the province of Judæa.

The history of Israel at the time of Jesus Christ and the history of Rome are heavily intertwined and intersected at a pivotal moment, the very moment that changed the course of world history.



**Israel at the Time of Jesus** (a map); from [Conforming to Jesus](https://www.conformingtojesus.com); accessed February 1, 2023.

You may recall that we talked a great deal about Herod the Great at the beginning of our study of the Biography of Jesus by Luke. Although much of what Herod did leaves a clear stamp on the times that we are studying, he was out of the picture by the time Jesus was 3 or 4 years old.

From [https://www.conformingtojesus.com/charts-maps/en/map\\_of\\_israel\\_at\\_the\\_time\\_of\\_jesus.htm](https://www.conformingtojesus.com/charts-maps/en/map_of_israel_at_the_time_of_jesus.htm) (The maps also comes from this page).

I found the information on this page to be excellent, and therefore include it here (I may later move it to the introduction to the book of Luke). Unfortunately, this page has a huge amount of advertising on it, which covers up much of the good information which is found here.

It looks like they have several similar pages, and I may go back and check those out, to see where they might fit in with the studies that I have done.



## Chapter Outline

## Charts, Graphics and Short Doctrines

## Luke 9:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
διaporéō (διαπορέω) [pronounced <i>dee-ah-por-EH-oh</i> ]	<i>to be thoroughly perplexed, to be much in doubt, to hesitate greatly [due to doubt]</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1280

**Translation:** ...and he was perplexed...

Herod was confused by these stories, and the cause of his confusion appears to be that, people who brought him the information editorialized—they gave their opinions. They did not come to Herod and say, “There is this Man—we do not know Who—and He has been healing people of various ailments; and He is teaching a form of Judaism.” However, these people who heard or even saw what was going on, also took it upon themselves to say Who this Person was. *That* appears to be the perplexing aspect.

**Application:** When the news is editorialized, you are not really getting real information. Herod was just as much confused as he was informed by what he heard.

Now, why is this information placed here? On the one hand, there are evangelists (Jesus’ disciples) going throughout Herod’s land and giving the gospel. They were giving accurate accounts to people everywhere; and people were believing in Jesus as a result. However, men who were actually trained, to some degree, in finding out the news and making this known to Herod, were confused by Jesus and by what they knew. They did not believe in Him, and so their report was clouded with inconsistencies and false information.

## Luke 9:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
τα (τά) [pronounced <i>taw</i> ]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
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>	present passive infinitive	Strong's #3004
ὑπό (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259



Luke 9:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τις) [pronounced <i>tihç</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine plural adjective, genitive/ablative case	Strong's #5100
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
Iōannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491
egeirô (ἐγείρω) [pronounced <i>ehg-Ī-row</i> ]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1453
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
nekros (νεκρός) [pronounced <i>nehk-ROSS</i> ]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

**Translation:** ...because it was said by some that John [the herald] had been raised up from the dead;...

Here was some of the editorializing that was done. Herod had beheaded John the baptizer; so he was dead. But some of Herod's reporters were telling him that this man Jesus was John, raised from the dead. Obviously, that is completely wrong and confused; and even Jesus' disciples, as inexperienced as they were, were not giving out information this confused and wrong.

Some of these messengers said that this Man, about Whom they have heard so much, is John the Herald, brought back from the dead.

Luke 9:7 Herod the Tetrarch heard [about] all the things which had been occurring, and he was perplexed because it was said by some that John [the herald] had been raised up from the dead;...

Luke 9:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupó (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259

Luke 9:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τις) [pronounced <i>tihç</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine plural adjective, genitive/ablative case	Strong's #5100
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
Hêlias (ἡλίας) [pronounced <i>hay-LEE-aç</i> ]	<i>my God is Jehovah; and is transliterated Elijah, Elias; Helias</i>	proper singular noun; genitive/ablative case	Strong's #2243
phainô (φαίνω) [pronounced <i>FAH-ee-noh</i> ]	<i>to bring forth in the light, to make shine, to shed light; to come into view, to appear; to become exposed, to become manifest [in the light]</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #5316

**Translation:** ...and [it is said] by others that Elijah had appeared;...

Again, there is more editorializing. "Listen, Herod, this is what I think," one of the reporters might have said, "this Jesus is Elijah risen from the dead. The Bible tells us about Elijah coming back..."

Some of these reporters had come to the conclusion that this is Elijah who has returned. Now, in the end times, Elijah would return, so these people may know something about the Bible or perhaps they heard others talking, and they are passing along information which they have heard (that seems to me to be the most likely).

Have you ever heard a news report where much of the information was heresy? That is, someone reports what someone else said. This is what this was.

As an aside, Elijah looms large in the New Testament, his name occurring 30 times.

When a pastor-teacher glosses over the names and backgrounds of people like Moses, David, Abraham, and Elijah, he is doing his congregation a great disservice.

Luke 9:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allos (ἄλλος) [pronounced <i>AL-lohs</i> ]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; genitive/ablative form	Strong's #243
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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

These two particles have occurred together twice; I wonder if there is a combined meaning for them?

Luke 9:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêtês (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
tis (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective, nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
archaios (ἀρχαῖος) [pronounced ar-KHAH-yoss]	<i>that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)]</i>	masculine plural adjective, genitive/ablative case	Strong's #744
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<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 <sup>rd</sup> person singular, aorist active indicative	Strong's #450

**Translation:** ...and [it is said] by others that an ancient prophet had been raised up [by God].

Others said that this Man is an ancient prophet, one raised up (presumably, by the God of the Jews).

That is quite an interesting proposition because, at some point, Jesus will tell some people, "Before Abraham, I am." However, I do not think that has occurred yet. However, that is a difficult thing to state, simply because that quote comes from the book of John (John 8:58), and how much of John is in chronological order would be hard to determine. I would think that such a revelation would come later in the Lord's ministry. That is, He would first provide all of the evidence for Who He is, and then He would then state it clearly.

Now, if this is the case, and Jesus has not said this yet, then how did someone come up with this idea? Let me suggest from his own imagination or someone who told him about Jesus suggested that.

Luke 9:7–9 ...and [it is said] by others that Elijah had appeared; and [it is said] by others that an ancient prophet had been raised up [by God].

So you see, there are a variety of ideas being put forth here. Some of what Herod is hearing is accurate; and some of what he hears is editorializing. All of the editorializing is incorrect.

Luke 9:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

Luke 9:9a			
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
This article is in brackets, which suggests that it is not found in all of the manuscripts.			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Hêrôdês/Hêrôs (Ἡρώδης/ἥρως) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine, nominative case	Strong's #2264
Iôannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
apokephalizô (ἀποκεφαλίζω) [pronounced ap-ohk-ehf-al-IHD-zoh]	<i>to decapitate, to behead, to cut off the head</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #607

**Translation:** Herod said, "I [certainly] beheaded John.

### Contrasting the Different Gospel with the News Reports Brought to Pharaoh:

Despite someone suggesting that John had been raised from the dead, Herod appears to cross that option off the list by saying, "I certainly beheaded John. So it can't be John." This is how I would have read this, but the parallel passage in Mark tells a different story. Mark 6:14–16 **King Herod heard of it, for Jesus' name had become known. Some said, "John the Baptist has been raised from the dead. That is why these miraculous powers are at work in Him." But others said, "He is Elijah." And others said, "He is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised."** (ESV; capitalized) So Herod said, "I beheaded John," but says this suggesting that he has risen from the dead.

This is just as clear in Matt. 14:1–2 **At that time Herod the tetrarch heard about the fame of Jesus, and he said to his servants, "This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him."** In the Luke passage, there seems to be a hint that Herod wants to meet this man; but Herod, believing him to be John, may have no little fear at this Man.

Now, how exactly does it appear that Herod was told that Jesus was John the baptizer risen from the dead; but in other gospels, Herod tells this to his disciples? Isn't that a clear contradiction? Not really, not when you think about it.

Herod has contacted several men and have asked them to go out and collect information about this Jesus fellow. Herod may have called in various men at various times and asked for this; or he may of called in 3 or 4 or a dozen men, and given them this order all at once.

This does not mean that all of these men would travel together as a team and that they would return together as a team, giving their report to Herod all at once.

What possibly happened was, perhaps 2 or 3 men returned first, and they told Herod what they knew *and* they told him that Jesus was John the Herald risen from the dead. As is often the case with a story, the first time you hear about it, you digest all of the information given, and you might believe it.

The next day or even a few hours later, one *reporter* comes back to the palace and tells Herod what he knows, and then says, "People think that this Jesus is Elijah come back from the dead." *Then* Herod says, "No, he is John the baptizer risen from the dead." So, you see how these seemingly divergent records (as found in Matthew, Mark and Luke) can all be accurate?

This actually gives us an interesting contrast. Mattherw, Mark, Luke and John all provide accurate biographies of the Lord; and any inconsistencies can be explained (not always this easily, but in most cases, so that the explanation makes perfect sense). However, the parallel news reports, brought by Herod's men to Herod, are incompatible. Jesus cannot be John the baptizer risen from the dead *and at the same time* Elijah risen from the dead.

**Luke 9:9b**

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; accusative case	Strong's #5101
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
houtos (οὗτος) [pronounced <i>HOO-tos</i> ]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
akoúô (ἀκούω) [pronounced <i>ah-KOO- oh</i> ]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #191

Luke 9:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τοιούτος (τοιούτος) [pronounced <i>toy-OO-toss</i> ]	<i>such as this, of this kind or sort, this thing</i>	neuter plural adjective, accusative case	Strong's #5108

**Translation:** *So Who is this One concerning Whom I keep hearing such things?"*

I think that Herod reveals himself to be a rationalist here. I think that he has rejected the 3 theories which have been offered up—this Person cannot be some prophet who has died or a man whom I have killed, Herod reasons. “So, Who is He?”

This is the fundamental question that every person must ask himself about Jesus.

The New American Bible makes an outstanding observation here. Herod is asking, *who is this Jesus?* And the rest of Luke 9 answers this question. Jesus is the Great Provider in Luke 9:10–17. He is the Messiah (Christ) of God in Luke 9:18–20. Jesus is rejected by religion and legalism in Luke 9:21–22. He is the One to be followed in Luke 9:23–27. He is glorified by God as God in Luke 9:28–36. Jesus has power over sickness and over demons in Luke 9:37–42. He is the Son of Man to be delivered into the hands of men in Luke 9:43–45. So Luke, and not on purpose, lists one thing after another about the Lord which is foundational and fundamental in Who He is and what He does.

This organization may rest on the shoulders of God the Holy Spirit rather than on Luke's.

Luke 9:9c			
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
zêteô (ζητέω) [pronounced <i>zay-TEH-oh</i> ]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2212
eidô (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong's #1492
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** *And Herod wanted to see Him.*

Recall that Herod did not kill John the Herald out of spite, jealousy or some religious fervor, but simply because his daughter (?) asked him to. He may have actually liked John (that seems to be the case), but he made promises.



It is interesting that Herod may not realize it, but he himself is not a safe person to meet. That is, he may not mean harm to anyone, but that does not mean that he will not use his power and authority to execute them.

Luke 9:9 Herod said, “I [certainly] beheaded John. So Who is this One concerning Whom I keep hearing such things?” And Herod wanted to see Him. (Kukis moderately literal translation)

Herod is not expressing positive volition here, but simply normal curiosity.

Interestingly enough, even though Paul will interact with many important leaders (and this is under God’s plan); Jesus interacts primarily with the people and with very few leaders. In the end, Jesus comes face to face with Pontius Pilate and others; but none of these men have enough character to do what is right (I am speaking completely from a human approach here).

Luke 9:7–9 Herod the Tetrarch heard [about] all the things which had been occurring, and he was perplexed because it was said by some that John [the herald] had been raised up from the dead; and [it is said] by others that Elijah had appeared; and [it is said] by others that an ancient prophet had been raised up [by God]. Herod said, “I [certainly] beheaded John. So Who is this One concerning Whom I keep hearing such things?” And Herod wanted to see Him. (Kukis moderately literal translation)

Luke 9:7–9 When Herod the Tetrarch heard about all that was happening, he was confused, because he was receiving different reports from different messengers. Some said that it was John the Herald who had been raised up from the dead; others said that this was Elijah, being brought back; and still others suggested that this was some other prophet of old being raised up by God. Herod commented, “I certainly beheaded John. So just Who is this Person that I keep hearing about?” Herod really wanted to see Jesus. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Jesus feeds the 5000

Matthew 14:13-21 Mark 6:30-44 John 6:1–13

I took some liberties in translating this passage—particularly in the nearly literal translation.

And returning the Apostles, they describe to Him great [things] [which] they did. And taking them, He withdrew according to one’s own [possibly, *apart*] to a place a desert-wilderness, a city called Bethsaida. And the crowds, knowing, they follow Him; and welcoming them, He was speaking to them about the kingdom of the God and to them a necessity having a healing, He was healing [them].

Luke  
9:10–11

When the Apostles returned, they described to Jesus [lit., *Him*] the great [things which] they had done [by means of God’s power]. Then, taking them [along], He withdrew to a place [in] the desert-wilderness, [near] the city called Bethsaida. The crowds, who knew [of His movements], followed Him. He received them [and] He was speaking to them about the kingdom of God. For those who required a healing, He continued to heal [them].

After returning from their missionary journey, the Apostles described to Jesus all of the things which they were able to do, having access to God’s power. Jesus guided them out to a place in the desert-wilderness, not far from Bethsaida. The people who knew of Jesus’ movements followed Him. He received them and taught them about the kingdom of God. Jesus also healed those who needed to be healed.

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And returning the Apostles, they describe to Him great [things] [which] they did. And taking them, He withdrew according to one's own [possibly, <i>apart</i> ] to a place a desert-wilderness, a city called Bethsaida. And the crowds, knowing, they follow Him; and welcoming them, He was speaking to them about the kingdom of the God and to them a necessity having a healing, He was healing [them].
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And the apostles, when they were returned, told him all they had done. And taking them, he went aside into a desert place, apart, which belongeth to Bethsaida. Which when the people knew, they followed him: and he received them and spoke to them of the kingdom of God and healed them who had need of healing.
Holy Aramaic Scriptures	And after The Shlikhe {The Sent Ones/The Apostles} returned, they told Eshu {Yeshua} every thing that they did, and He took them privately unto the wilderness region of Beth-Tsayade {Bethsaida, lit. the place/house of Fishermen}. Now, when the kenshe {the crowds} realized it, they went after {followed} Him. And He received them, and was speaking with them concerning The Malkutha d'Alaha {The Kingdom of God}. And for those who had needs concerning healing, He was healing.
James Murdock's Syriac NT	And when the Legates returned, they narrated, to Jesus all they had done. And he took them aside, to the desert part of Bethsaida. And when the multitude knew [it], they followed him: and he received them, and conversed with them respecting the kingdom of God: and such as had need of healing, he healed.
Original Aramaic NT	And when The Apostles returned, they were relating to Yeshua everything that they had done and he took them by themselves to a deserted region of Bethsaida. But when the crowds knew, they went after him and he received them and he was speaking with them about the Kingdom of God, and those who were in need of healing he healed.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And when The Apostles returned, they were relating to Yeshua everything that they had done and he took them by themselves to a deserted region of Bethsaida. But when the crowds knew, they went after him and he received them and he was speaking with them about the Kingdom of God, and those who were in need of healing he healed.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the twelve, when they came back, gave him an account of what they had done. And he took them with him and went away from the people to a town named Bethsaida. But the people, getting news of it, went after him: and he was pleased to see them, and gave them teaching about the kingdom of God, and made those well who were in need of it.
Bible in Worldwide English	When the apostles came back, they told Jesus all they had done. He took them away with him and they went by themselves to a town called Bethsaida. But the people found out and they followed him. He was glad to see them and talked to them about Gods kingdom. He healed those who were sick.
Easy English	<b>Jesus feeds 5,000 men and their families</b> The 12 apostles that Jesus had sent out returned. They told him what they had done. Then he took them away from the crowd, so that he could be alone with them.

They went to a town called Bethsaida. But the crowds found out about this. So they went to find Jesus. When he saw the crowds coming, he welcomed them. He taught them about the kingdom of God. Some sick people were there and he made them well again.

Easy-to-Read Version–2008 When the apostles came back, they told Jesus what they had done on their trip. Then he took them away to a town called Bethsaida. There, he and his apostles could be alone together. But the people learned where Jesus went and followed him. He welcomed them and talked with them about God's kingdom. He healed the people who were sick.

God's Word™  
Good News Bible (TEV)

The apostles came back and told Jesus everything they had done. He took them with him, and they went off by themselves to a town named Bethsaida. When the crowds heard about it, they followed him. He welcomed them, spoke to them about the Kingdom of God, and healed those who needed it.

J. B. Phillips

**The twelve return and tell their story**

Then the apostles returned, and when they had made their report to Jesus of what they had done, he took them with him privately and retired into a town called Bethsaida. V. 11 will be placed with the next passage for context.

*The Message*

The apostles returned and reported on what they had done. Jesus took them away, off by themselves, near the town called Bethsaida. But the crowds got wind of it and followed. Jesus graciously welcomed them and talked to them about the kingdom of God. Those who needed healing, he healed.

NIRV

**Jesus Feeds the Five Thousand**

The disciples returned. They told Jesus what they had done. Then he took them with him. They went off by themselves to a town called Bethsaida. But the crowds learned about it and followed Jesus. He welcomed them and spoke to them about God's kingdom. He also healed those who needed to be healed.

New Life Version

**The Feeding of the Five Thousand**

The twelve followers came back. They told Jesus what they had done. Jesus took them to a desert near the town of Bethsaida. There they could be alone. When the people knew where Jesus was, they followed Him. Jesus was happy to see them and talked to them about the holy nation of God. He healed all who were sick.

New Simplified Bible

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

Casual English Version

**PICNIC MEAL FOR 5,000, TO GO**

When the apostles got back from their road trip, they told Jesus about everything they did. He took them on a retreat away from the crowds. They went to a town called Bethsaida.

When the crowds found out, they followed him. He welcomed them. He taught them about God's kingdom. And he cured everyone who needed healing.

Contemporary English V.

The apostles came back and told Jesus everything they had done. He then took them with him to the village of Bethsaida, where they could be alone. But a lot of people found out about this and followed him. Jesus welcomed them. He spoke to them about God's kingdom and healed everyone who was sick.

The Living Bible  
New Berkeley Version  
New Living Translation

**Jesus Feeds Five Thousand**

When the apostles returned, they told Jesus everything they had done. Then he slipped quietly away with them toward the town of Bethsaida. But the crowds found out where he was going, and they followed him. He welcomed them and taught them about the Kingdom of God, and he healed those who were sick.

The Passion Translation	Months later, the apostles returned from their ministry tour and told Jesus all the wonders and miracles they had witnessed. Jesus, wanting to be alone with the Twelve, quietly slipped away with them toward Bethsaida. But the crowds soon found out about it and took off after him. When they caught up with Jesus, he graciously welcomed them all, taught them more about God's kingdom realm, and healed all who were sick.
UnfoldingWord Simplified T.	When the apostles returned from their trip, they told Jesus everything that they had done. Then he took them aside to go by themselves with him to the town of Bethsaida. But when the crowds heard about where Jesus had gone, they followed him there. He welcomed them and spoke to them about how God was soon going to show himself as king, and he healed those who needed to be healed.
William's New Testament	Now the apostles returned and told Jesus all that they had done. Then He took them and privately retired to a town called Bethsaida. But the crowds learned of it, and followed Him; and He welcomed them and began to speak to them about the kingdom of God and to cure the people who needed to be cured.

### Partially literal and partially paraphrased translations:

American English Bible	Well, after the Apostles had returned [from their preaching], they told [Jesus] about all that they'd done. Then he took them along with him to a place where they could be alone, close to a city called BethSaida. However, when the crowds learned where he was going, they followed him... But he kindly welcomed them and started speaking to them about the Kingdom of God, as he healed those who needed a cure.
Beck's American Translation Breakthrough Version	And when the missionaries returned, they described to Him as many <i>things</i> as they did. And after taking them along, He slipped away secretly by Himself to a city called Bethsaida. When the crowds knew it, they followed Him. And after gladly accepting them, He was speaking about God's empire to them. And the <i>people</i> who had a need of healing, He was curing.
Common English Bible International Standard V Len Gane Paraphrase	. . When the Apostles had returned, they told him everything they had done. He took them, and they went alone into a desert place of a city named Bethsaida. The people, when they knew it, followed him, and he hospitably received them, speaking to them about the Kingdom of God, and healed those who had need of healing.
A. Campbell's Living Oracles	Now, the Apostles having returned, reported to Jesus all that they had done: and he, taking them with him, retired privately to a desert belonging to the city of Bethsaida. But the multitude, having known it, followed him; and he, receiving them, spoke to them concerning the Reign of God; and he healed those who had need of healing.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	. . .

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

Christian Standard Bible	<b>Feeding of the Five Thousand</b> When the apostles returned, they reported to Jesus all that they had done. He took them along and withdrew privately to a <sup>[a]</sup> town called Bethsaida. When the crowds found out, they followed him. He welcomed them, spoke to them about the kingdom of God, and healed those who needed healing. [a] Other mss add <i>deserted place near a</i>
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Conservapedia Translation	When His students returned to Jesus, they told Him everything they had done. Then He took them with Him, and they went privately into the town of Bethsaida. The people, when they discovered this, followed Him there, and so He met them, and spoke to them about the Kingdom of God, and healed those of them who were unwell.
Ferrar-Fenton Bible	<b>The Feeding of the Five Thousand.</b> Upon their return, the apostles reported to Him what they had done; and taking them apart, He withdrew privately to a desert place near the town called Bethsaida. But the crowd, on learning it, followed Him: and He welcomed them, and spoke to them about the Kingdom of God; and these among them who required medical treatment He cured.
Free Bible Version	When the apostles returned they reported to Jesus what they had done. Then he left with them and went to a town called Bethsaida. However the crowds found out where he was going and followed him there. He welcomed them and explained the kingdom of God to them, and healed those who needed healing.
God's Truth (Tyndale) International Standard V.	. <b><i>Jesus Feeds More than Five Thousand People</i></b> <b><i>(Matthew 14:13-21; Mark 6:30-44; John 6:1-14)</i></b> The apostles came back and told Jesus [Lit. him] everything they had done. Then he took them away with him privately to a city called Bethsaida. But the crowds found out about this and followed him. He welcomed them and began to speak to them about the kingdom of God and to heal those who needed healing.
Montgomery NT	On their return the apostles told him what they had done. and he took them and withdrew in private to a town called Bethsaida. But when the crowd learned this they followed him. He received them kindly and spoke to them concerning the kingdom of God, and healed those who needed restored to good health.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . . . . . . . The Apostles, on their return, related to Jesus all they had done. Then He took them and withdrew to a quiet retreat, to a town called Bethsaida. But the immense crowd, aware of this, followed Him; and receiving them kindly He proceeded to speak to them of the Kingdom of God, and those who needed to be restored to health, He cured.
Wikipedia Bible Project	When the apostles returned they told Jesus what they had done. He took them with him and went to a town called Bethsaida. But the crowds got to know and followed him there. He welcomed them and told them about the kingdom of God, and healed those who needed it.

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

Christian Community (1988)	On their return the apostles told Jesus everything they had done. Then he took them aside to a lonely place, and they set off for a town called Bethsaida to be by themselves. But the crowd heard of this and caught up with him. So he welcomed them, and began speaking about the kingdom of God, curing those who needed healing. Mt 14: 13-14; Mk 6: 30-34; Jn 6:1-4; Lk 10:17 Mk 6:34
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The Heritage Bible	And the crowds, having known, followed him, and having received them, he spoke to them about the kingdom of God, and healed <sup>11</sup> those having need of tending. And the day began to decline, and the twelve coming near, said to him, Set the crowd free, so that going into the surrounding villages and farms, they may loosen down for the night, and find food, because we are here in a desert place.
New American Bible (2002)	<sup>11</sup> <b>9:11 healed...tending.</b> iaomai means to cure or heal. therapeia means to attend or serve in any way. It is the English word therapy and therapeutic.
New American Bible (2011)	<b>The Return of the Twelve and the Feeding of the Five Thousand.</b> g
New Catholic Bible	When the apostles returned, they explained to him what they had done. He took them and withdrew in private to a town called Bethsaida. The crowds, meanwhile, learned of this and followed him. He received them and spoke to them about the kingdom of God, and he healed those who needed to be cured. g. [9:10–17] Mt 14:13–21; Mk 6:30–44; Jn 6:1–14.
New Catholic Bible	<b>Jesus Feeds Five Thousand Men.</b> <sup>[c]</sup> On their return, the apostles reported to Jesus what they had done. Then he took them along and withdrew privately to a town named Bethsaida. When the people learned of this, they followed him. Jesus welcomed them and spoke to them about the kingdom of God. He also cured those who were in need of healing. [c] The preaching of Jesus so excites the crowd that they go so far as to disturb him in his retreat. He receives them and speaks to them about the kingdom of God. The miracle of the loaves is like a renewal of the prodigy of the manna expected at the time of the Messiah. In this account, Christians already discern the signs of the Eucharist: God nourishes his people. See also notes on Mt 14:13-21; 14:19; and 14:21; and Mk 6:43.
New English Bible–1970	.
New Jerusalem Bible	On their return the apostles gave him an account of all they had done. Then he took them with him and withdrew towards a town called Bethsaida where they could be by themselves. But the crowds got to know and they went after him. He made them welcome and talked to them about the kingdom of God; and he cured those who were in need of healing.
New RSV	.
Revised English Bible–1989	On their return the apostles gave Jesus an account of all they had done. Then he took them with him and withdrew privately to a town called Bethsaida, but the crowds found out and followed. He welcomed them, and spoke to them about the kingdom of God, and cured those who were in need of healing.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On their return, the emissaries detailed to Yeshua what they had done. Then, taking them with him, he withdrew by himself to a town called Beit-Tzaidah. But the crowds found out and followed him. Welcoming them, he went on to speak to them about the Kingdom of God and to heal those who needed to be healed.
Hebraic Roots Bible	And having returned, the disciples told Him what things they did. And taking them, He went out privately to a deserted place of a city called Bethsaida. But knowing this, the crowds followed Him. And having received them, He spoke to them about the kingdom of YAHWEH. And He cured those having need of healing..
Holy New Covenant Trans.	The delegates came back. They told Jesus what they had done on their trip. Then Jesus took them away to a town called Bethsaida where they could be all alone. But the crowds found out where Jesus had gone and they followed him. Jesus welcomed them and began to talk with them about God's kingdom. He healed the people who were sick.



The Scriptures 2009	And the emissaries, when they had returned, related to Him all that they had done. And He took them and they withdrew by themselves to a city called Běyth Tsaida. And when the crowds knew it, they followed Him. And having received them, He was speaking to them about the reign of Elohim, and healed those who had need of healing.
Tree of Life Version	When the emissaries returned, they described to Yeshua all they had done. Then He took them along and withdrew privately to a city named Bethsaida. But the crowds found out and followed Him. So Yeshua welcomed them and began speaking to them about the kingdom of God and curing those in need of healing.

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

Accurate New Testament	...and Returning The Delegates tell him what* [They] make and Taking them [He] withdraws in [one] own to city being called bethsaida The but Crowds Knowing {it} follow him and Welcoming them [He] spoke [to] them about the kingdom [of] the god and the [men] need having [of] attention [He] healed...
Awful Scroll Bible	Now the sent-out ones being turned-back-by, themselves gave a thorough-account to him, as many things they performed. Surely being took- them -near, he spaced-by accordingly to private, to a deserted place of the city, being called Hunter's-Habitation. But they of the adjoining area being came to know, became joint-road with Him. Even himself welcomes them, remains to speak to them about the rule of God, and himself keeps to heal they holding need of service.
Concordant Literal Version	And returning, the apostles relate to Him whatever they do and whatever they teach. And taking them along, He retreats privately into a city called Bethsaida." Now the throngs, knowing it, follow Him. And welcoming them, He spoke to them concerning the kingdom of God, and those having need of a cure, He healed."
exeGesés companion Bible	<b><u>YAH SHUA FEEDS FIVE THOUSAND</u></b> And the apostles return and declare to him as much as they do. And he takes them and withdraws privately to a desolate place belonging to the city called Beth Sayad. And the multitude knows and follows him: and he receives them and speaks to them concerning the sovereignty of Elohim; and heals those in need of therapy.
Orthodox Jewish Bible	And having returned, Rebbe Melech HaMoshiach's Shlichim told him what things they did. And having taken them for a yechidus, Rebbe Melech HaMoshiach withdrew to a shtetl being called Beit-Tzaidah. But the multitudes, having realized this, followed him. And having given them a kabbalat panim (welcome), Rebbe Melech HaMoshiach was speaking to them about the Malchut Hashem, and to the ones having need of it, Rebbe Melech HaMoshiach was giving refuah.
Rotherham's Emphasized B.	<b>§ 37. <i>The Miracle of the Five Loaves.</i></b> <b>Mt. xiv. 13–21; Mk. vi. 30–44; Jn. vi. 1–13.</b> And the Apostles [returning] related to him what great things they had done. And [taking them aside] he retired privately into a city called Bethsaida. But [the multitudes] [getting to know] followed him; and [giving them welcome] he began speaking unto them concerning the kingdom of God,—and [them that had need' of cure] he healed.

### Expanded/Embellished Bibles:

*The Amplified Bible*

When the apostles returned, they told Him all that they had done. He took them with Him and He privately withdrew [across the Jordan] to a city called Bethsaida. But when the crowds learned of it, they followed Him; and He welcomed them and He began talking to them about the kingdom of God, and healing those who needed to be healed.

## An Understandable Version

When the apostles returned they told Jesus what they had done. Then Jesus took them and went away privately to a town called Bethsaida. [Note: This town was on the east side of Lake Galilee, and apparently was a different "Bethsaida" from the one mentioned in Mark 6:45]. But the crowds found out about it [i.e., where Jesus had gone], so they followed Him [there]. He welcomed them and spoke to them about the [coming] kingdom of God and cured those who needed healing.

## The Expanded Bible

**More than Five Thousand Fed**

When the apostles returned, they told Jesus everything they had done. Then Jesus took them with him to a town called Bethsaida where they could be alone together. But the people [crowds] learned where Jesus went and followed him. He welcomed them and talked with them about God's kingdom and healed those who needed to be healed.

## Jonathan Mitchell NT

Later, upon returning, the men sent off on the mission (or: the emissaries; the sent-ones; the representatives; the commissioned folks) fully related and described to Him as many things as they had done, as well as whatever they had taught. So then, taking them along, He withdrew privately into a town being normally called Bethsaida. But the crowds, finding [this] out (or: coming to know of [it]) followed after Him. So, upon being favorably received and welcomed, He began speaking to them about God's reign (or: sovereign kingdom and activities), and continued healing the folks having a need of a cure or treatment.

## P. Kretzmann Commentary

**Verses 10-11****The Feeding of the Five Thousand.**

The retirement of the apostles:

And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida.

And the people, when they knew it, followed Him; and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

When the apostles returned from their first missionary journey, they related to the Lord in detail what they had done and what success they had had. They had labored with all the enthusiasm of beginners; it had been a strenuous experience for them. And therefore Jesus took them along with Him, He withdrew with them alone into the neighborhood of the city Bethsaida Julias, on the northeast coast of the Sea of Galilee, not far from the river Jordan. Note: It is altogether well-pleasing to the Lord if one of His servants, after a period of strenuous activity in the interest of the kingdom of God, withdraws for a time and gains new physical strength for the new demands awaiting him. But the withdrawal of Jesus did not remain undiscovered. The multitudes found out about it, and, some of them having noticed the direction in which He sailed, they followed afoot around the north end of the lake. So the recess of Jesus was of but short duration, since His kind heart would not turn from the people after their long journey to find Him. He willingly received the multitude, and He began speaking to them, and continued for the larger part of the day, on His favorite topic, the kingdom of God, what it means, and how they might enter into it. And all those that were in need of His healing hand He did not disappoint, but ministered unto them with all the compassion and power of His Savior's heart. Note: Jesus always has time for us; our prayers are never unwelcome to Him; His ear is always inclined to those that put their trust in Him, whether it be in matters concerning this world or that to come.

## Syndein/Thieme

{The Feeding of the Five Thousand}

“And those sent on the mission under His authority/ the Apostles returned, they related in full to {diegeomai} Him {Jesus} all they had done. Then taking them with Him, He withdrew in private to a town/city called Bethsaida.

“But the crowds knowing {where they went}, followed with Him {akoloutheo}. And receiving/welcoming them, He spoke to them about the kingdom of God and cured those who needed healing.

Translation for Translators

When the apostles returned *from traveling to various towns*, they told Jesus the things that they had done. Then he took them and they went by themselves *by boat* to a town called Bethsaida. But when the crowds *of people who had been with Jesus* found out about that, they followed him *on land*. When they got *to where he was*, he welcomed them. He taught them about how God is going to some day «rule as king/have complete control *over people’s lives*». He also healed the sick people.

The Voice

The emissaries [Literally, apostles] whom Jesus had sent out returned, and Jesus took them away from the crowds for a time of retreat in a city called Bethsaida. They gave Jesus a full report of their accomplishments and experiences. But soon the crowds discovered where they were and pursued Him. Jesus didn’t turn them away; He welcomed them, spoke of the kingdom of God to them, and brought health to those who needed healing.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

#### *The Feeding of Five Thousand*

**And when they** [\*Here “when ” is supplied as a component of the participle (“returned”) which is understood as temporal] **returned, the apostles described to him all that they had done.**

**And he took them along and** [\*Here “and ” is supplied because the previous participle (“took ... along”) has been translated as a finite verb] **withdrew privately to a town called Bethsaida.**

**But when** [\*Here “when ” is supplied as a component of the participle (“found out”) which is understood as temporal] **the crowds found out, they followed him, and welcoming them, he began to speak** [\*The imperfect tense has been translated as ingressive here (“began to speak”)] **to them about the kingdom of God, and he cured those who had need of healing.**

NET Bible®

#### **The Feeding of the Five Thousand**

When<sup>33</sup> the apostles returned,<sup>34</sup> they told Jesus<sup>35</sup> everything they had done. Then<sup>36</sup> he took them with him and they withdrew privately to a town<sup>37</sup> called Bethsaida.<sup>38</sup> But when the crowds found out, they followed him. He<sup>39</sup> welcomed them, spoke to them about the kingdom of God,<sup>40</sup> and cured those who needed healing.<sup>41</sup>

<sup>33tn</sup> Grk “And when.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>34tn</sup> The participle ὑποστρέψαντες (Jupostreyante”) has been taken temporally.

<sup>35tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>36tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>37tc</sup> There is a seeming myriad of variants for this text. Many mss read εἰς τόπον ἔρημον (ei” topon erhmon, “to a deserted place”; κ\*, 2 [1241]) or εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαιῖδά (ei” topon erhmon polew” kaloumenh” Bhsai>da, “to a deserted place of a town called Bethsaida”; [A] C W Ξmg [Ā1, 13] [565] œ) here, while others have εἰς κ μνη λεγομένην Βηθσαιῖδά (ei” kwmhnh legomenhnh Bhsai>da, “to a village called Bedsaida”; D), εἰς κ μνη καλουμένην Βηθσαιῖδά εἰς τόπον ἔρημον (ei” kwmhnh kaloumenhnh Bhsai>da ei” topon erhmon, “to a village called Bethsaida to a deserted place”; Θ), or εἰς τόπον καλουμένον Βηθσαιῖδά (ei” topon kaloumenon Bhsaida, “to a place called Bethsaida”; Ψ). The Greek behind the translation (εἰς πόλιν καλουμένην Βηθσαιῖδά, ei” polin kaloumenhnh Bhsai>da) is supported by (Ā75) κ1 B L Ξ\* 33 2542 pc co. The variants can be grouped generally into those that speak of a “deserted place” and those that speak of a

place/city/town called Bethsaida. The Byzantine reading is evidently a conflation of the earlier texts, and should be dismissed as secondary. The variants that speak of a deserted place are an assimilation to Mark 6:32, as well a harmonization with v. 12, and should also be regarded as secondary. The reading that best explains the rise of the others – both internally and externally – is the one that stands behind the translation and is found in the text of NA27.

tn Or “city.”

<sup>38sn</sup> Bethsaida was a town on the northeast side of the Sea of Galilee. Probably this should be understood to mean a place in the vicinity of the town. It represents an attempt to reconcile the location with the place of the miraculous feeding that follows.

<sup>39tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>40sn</sup> 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.

<sup>41sn</sup> Again the combination of word (spoke to them) and healing (cured, compassionate deed) is what summarizes Jesus’ ministry: See Luke 4:38-44; 6:17-19; 7:22 (as also the disciples, 9:6).

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

**Jesus Feeds More Than 5,000 People (Mt. 14:13-21; Mk 6:30-44; Jn 6:1-13)**

When the apostles<sup>h</sup> came back, they told Jesus all the things they’d done. And he took them with him and went off privately to a town called Bethsaida.<sup>i</sup> But the crowds found out about it, and followed him. And he welcomed them. He started talking to them about God’s Reign, and he was healing those that needed it.<sup>j</sup>

<sup>h</sup>. See “Bible Words.”

<sup>i</sup>. Prn. beth-say-da.

<sup>j</sup>. Lit. “he was healing those having healing issues.”

Wilbur Pickering’s New T.

**Jesus feeds about 5,000 men**

When the Apostles returned they reported to Him all that they had done. Then He took them and withdrew privately to a deserted place belonging to a town called Bethsaida.<sup>4</sup> But the crowds, being aware, followed Him. So He received them and started speaking to them about the Kingdom of God, and He cured those who needed healing.

(4) Instead of “a deserted place belonging to a town called Bethsaida”, 0.5% of the Greek manuscripts, of objectively inferior quality, have “a town called Bethsaida” (to be followed by NIV, NASB, LB, TEV, etc.). Problem: the eclectic text currently in vogue, along with the modern versions that follow it, has Jesus and company going into the town of Bethsaida, but in verse 12 the disciples say they are in a deserted area; thus a contradiction is introduced. The eclectic text here is also at variance with itself in the parallel passages. In Matt. 14:13 all texts have Jesus going to a deserted place, and in verse 15 the disciples say, “the place is deserted . . . send the crowd away to the towns.” In Mark 6:31–32 all texts have Him going to a deserted place, and in verse 35 the disciples say it is a deserted place, etc. So the eclectic text not only makes Luke contradict himself, but sets him against Matthew and Mark—and this on the basis of only half a percent of the manuscripts!

But there is more to the story. From the parallel accounts it appears that He embarked at Capernaum. From John 6:23 we learn that the destination was near Tiberias. Capernaum and Tiberias are both on the western side of the Sea of Galilee, but there is a large bay between them; so they went over several miles of water. The crowd was not about to let Jesus get away. Mark makes clear that they ran along the shore—the faster runners stayed even with the boat and were waiting on the shore when the boat put in. The others were spread out behind for several

miles (like in a marathon) and kept arriving. Any late starters would see the stragglers and could easily follow the action. Apparently He immediately started to heal the sick and went on to teach (Matt. 14:14, Mark 6:34). But just where was it? John says it was near Tiberias, but Luke 9:10 says it was “a deserted place belonging to a town called Bethsaida”. I assume that the place was indeed near Tiberias but did indeed belong to Bethsaida—either it had been deeded to the town somehow or the family that owned it was based in Bethsaida. Any near neighbors couldn’t use it, so it was basically untouched—a great place for a picnic. After the feeding, Mark 6:45 says that “He made His disciples get into the boat and go on ahead to the other side, to Bethsaida”. So why did Jesus send the disciples to Bethsaida? Perhaps it was to give an accounting to the owner of the place where the multitude was fed—15,000 people can make quite a mess. (I suspect that Jesus had permission to use the place when He wanted to get away, but no one had foreseen such a crowd as that.) From Matthew and Mark I gather that from Bethsaida Jesus went directly to Genesaret, spending the minimum time necessary in Bethsaida.

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

Analytical-Literal Translation	And the apostles having returned, related to Him what great <i>[things]</i> they did. And having taken them, He withdrew privately to a deserted place <i>[belonging to]</i> a city being called Bethsaida. But the crowds having known <i>[or, having found out]</i> , followed Him. And having received them, He began speaking to them concerning the kingdom of God and curing the ones having need of healing.
Charles Thomson NT	Therefore, when the apostles returned, and told Jesus all that they had done, he took them apart, and withdrew to a solitary place, belonging to a city called Bethsaida. And as the people knew it, they followed him, and he received them, and spoke to them concerning the kingdom of God, and healed them who had need of healing.
Context Group Version	.
English Standard Version	On their return the apostles told him all that they had done. And he took them and withdrew apart to a town called Bethsaida. When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing.
Far Above All Translation	Meanwhile the apostles returned and described to him <i>the things</i> which they had done, at which he took them along and withdrew privately to a deserted place in the city called Bethsaida, but the crowds, having come to know <i>about it</i> , followed him. Nevertheless he received them and spoke to them about the kingdom of God, and he cured those who needed curing.
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	And returning, the apostles told Him all that they had done. And He took them and went aside privately into a deserted place of a city called Bethsaida. But knowing <i>this</i> , the crowds followed Him. And He received them and spoke to them of the kingdom of God, and He healed those who had need of healing.
Modern Literal Version 2020	{Mar 6:30-32 & Mat 14:13 & Luk 9:10 & Joh 6:1 East shore of Galilee.} And having returned, the apostles described to him how-much they had done*. And having taken them, he departed privately into a desolate place of a city called Bethsaida. {Mar 6:33-44 & Mat 14:14-21 & Luk 9:11-17 & Joh 6:2-14.} But the crowds, having known it, followed him. And having accepted them, he was speaking to them concerning the kingdom of God, and he was healing the ones having the need of healing.



Modern KJV  
 New American Standard B.  
 New European Version

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**Jesus feeds 5000 men**  
 And the apostles, when they had returned, declared to him what things they had done. And he took them and withdrew to a city called Bethsaida. But the crowds knew it, and they followed him; and he welcomed them, and spoke to them of the kingdom of God, and those that had need of healing he cured.

New King James Version

**Feeding the Five Thousand**  
 And the apostles, when they had returned, told Him all that they had done. Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida. But when the multitudes knew it, they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing.

NT (Variant Readings)  
 Niobi Study Bible

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**Jesus Feeds Five Thousand**  
 And the apostles, when they had returned, told Him all that they had done. And He took them and went aside privately into a desert place belonging to the city called Bethsaida.  
 And the people, when they learned of it, followed Him. And He received them and spoke unto them of the Kingdom of God, and healed those who had need of healing.

Restored Holy Bible 6.0  
 Revised Young's Lit. Trans.  
 Updated Bible Version 2.17

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 And the apostles, when they returned, declared to him what things they had done. And he took them, and withdrew apart to a city called Bethsaida.  
 But the multitudes perceiving it followed him: and he welcomed them, and spoke to them of the kingdom of God, and those who had need of healing he cured.

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

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 .  
 And the apostles having turned back, declared to Him how great things they did, and having taken them, he withdrew by Himself to a desert place of a city called Bethsaida, and the multitudes having known did follow Him, and having received them, He was speaking to them concerning the reign of God, and those having need of service He cured.

**The gist of this passage:**

The apostles returned and were quite jazzed about their missionary tour. Jesus takes His disciples to a deserted area near Bethsaida. Multitudes followed Him and Jesus spoke to them and healed some of them.

10-11

Luke 9:10a			
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
hupostrophō (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	turning back; turning [around, about]; returning	masculine plural, aorist active participle; nominative case	Strong's #5290



Luke 9:10a			
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
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-os]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; nominative case	Strong's #652
diêgeomai (διηγέομαι) [pronounced dee-ayg-EH-om-ahēe]	<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 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #1334
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hosos (ὅσος) [pronounced HOS-os]	<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
poiêô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4160

**Translation:** When the Apostles returned, they described to Jesus [lit., *Him*] the great [things which] they had done [by means of God's power].

The 12 disciples appear to be quite jazzed about their ability to heal and to cast out demons.

Given the things which they say on other occasions—particularly their arguing about who is the greatest—the disciples may not have fully appreciated that what they were able to do is completely a result of God giving them the power to do so.

This is the abbreviated version of the doctrine of logistical grace.

### The Abbreviated Doctrine of Logistical Grace

1. The principle of logistical grace is found in Matt. 6:25–33 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to

## The Abbreviated Doctrine of Logistical Grace

- you.” This is logistical grace in the temporal realm.
2. God provides logistical grace for us in the spiritual realm as well. The principle for the spiritual provision of logistical grace is found in 2Cor. 9:8 **And God is able to make every [category of] grace overflow to you, so that in every way, you always have everything that you need, so that you may excel in every good work.** *Good works* would be the production of divine good, which is only possible when God provides the means of this growth for us.
  3. The origin of the terminology *logistical grace*.
    - 1) Insofar as I know, R. B. Thieme, Jr. originated this term.
    - 2) Logistics is a military word which refers to the military science of supply, provision, and planning of troop movement.
    - 3) From this military nomenclature comes a Bible Doctrine based on analogy (many words in the Bible—including the New Testament—are military terms appropriated for a spiritual usage). Logistics always plays a very important and dramatic part in warfare (poor logistics can result in the loss of a war), but logistics plays an even greater part in your life as a believer. Every believer is alive today because of logistical grace.
  4. Logistical grace is defined as what God has planned for us, the Divine support He gives us, His Divine provision, and His Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or because we are really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose.
  5. Logistical grace can be broken down into two categories of Divine provision.
    - 1) Temporal provisions.
      - (1) Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25–33.
      - (2) God also supplies the **laws of divine establishment**, which provide for an orderly and lawful society. It is quite difficult for the average believer to advance spiritually under chaotic conditions, e.g. are found today in Egypt, Greece or Tunisia (there are Christians in these counties—I write this in 2011 when there are revolutions occurring within these countries). Evangelism and spiritual growth certainly takes place during riots and war, but a society is sustained and calmed by having many believers.
      - (3) Spiritual growth is a slow and steady process, and is more easily accomplished in peace and tranquility. Therefore, God provides a certain amount of peace and tranquility in our lives so that we may grow spiritually.
    - 2) Spiritual provisions:
      - (1) Logistical grace is provided for all Church Age believers. All believers are blessed by God. This exemplifies the justice of God, in that the justice of God sends life support and blessing to the righteousness of God, which righteousness resides in all believers, whether they are classified as winners and losers.
      - (2) That spiritual blessings are afforded to all believers emphasizes grace. You are alive only because of the grace of God, not because of anything you do. Winners utilize logistical grace, but loser's coast on it, but never utilize or fully exploit it.
      - (3) Jesus Christ provides the Word of God, which He has preserved for at least 4000 years.
      - (4) God gives His provisions to every Church Age believer so that they may execute the Plan of God. This means you have access to doctrine (the teaching of the Word of God). In most cases, this means a pastor-teacher and a local church (which is your local classroom). Although, in today's time, you can hear a variety of pastors via MP3 files, the authority of the pastor-teacher in the local church (when it comes to teaching the Word of God, not running your life), is extremely important. True positive volition toward the Word of God will solve whatever location problem you have. We recently studied the **will of God**. If you are not in

## The Abbreviated Doctrine of Logistical Grace

a place where there is a good local church where doctrine is being taught, then you may be in the wrong geographical location. Quite obviously, moving from point A to point B is a serious decision, and you can allow God to take the lead in this regard. Having had the experience of being moved from point A to point B, I have to say it is one of the greatest decisions God has allowed me to make. I can look at hundreds of things which have happened in my life, which happened since then, which clearly reveal the hand of God to me. There are many cities where there is no careful teaching of the Word of God and many cities where there is. There are many examples in the Bible of God moving believers from one place to another.

- (5) God has provided the filling of the Holy Spirit, which is the restoration of fellowship through naming your sins to God. The filling of the Holy Spirit makes spiritual information something that you are able to comprehend and retain. Furthermore, God has made it possible for all IQ types to take in doctrine, through gap (**the grace apparatus for perception**). In addition, God provides believers with a prepared pastor-teacher who is able to teach you doctrine. 1Cor. 2:10–16 Eph. 3:18 2Peter 3:18 1John 1:9
  - (6) God provides, in this age, the local church, which is the proper classroom for spiritual growth.
  - (7) The God-ward side of spiritual provision is, God cannot violate His own character in order to bless us with any kind of blessing, including blessing us with logistical grace. After salvation, we all continue to possess an active sin nature and we all sin. God cannot simply ignore this. God has devised a way, by which He can bless man, and yet simultaneously, maintain the perfection of His essence. This is, of course, a grace system. We name our sins to Him and we are restored to temporal fellowship.
  - (8) There are unusual circumstances where a small fraction of believers are able to advance spiritually on their own. This is rare and this is not you.
6. Why does God provide logistical grace? God has a purpose and plan for our lives. Since we live in the age of grace, God provides *everything* which is necessary in order to further His purpose for our lives. Certainly, you have bought some item where the outside of the box reads, “Some assembly required.” If all the parts are not there, you are up a creek and you usually return the item. In our lives, there is certainly some assembly required, but all of the parts are guaranteed to be here. That is logistical grace.
  7. The basis of logistical grace is God’s integrity. God is able to provide us with logistical grace because this does not compromise His integrity (God must always act within the confines of His character). God is able to bless us because we possess His perfect righteousness.
  8. 2 Peter 3:18 reads: **Grow by means of [logistical] grace and the knowledge of our Lord Jesus Christ.** Peter issues this as a command; this is a mandate for our lives as believers in Jesus Christ. Logistical grace is support and supply for growth, Phil 4:5 **Let your reasonableness be known to all men. The Lord is near.** The word *near* means that, God is within supporting and supplying distance. Unless logistical support is *near* to an advancing army, that army cannot survive. The Lord is *near*; that is, He is within supporting distance (i.e., He is close enough to us to bless us). Deut 33:27 Philip 4:19 Psalm 37:25 Eph 1:3 2 Cor 9:8. The key is not His physical nearness and His desire to bless us, but His ability to bless us.
  9. There are some differences between logistical grace in the Church Age (the time in which we live) and in previous dispensations. In the Church Age, all believers have a place in the plan of God. Every one of us has a life of purpose, meaning and definition. Therefore, we all must receive logistical grace and we all must utilize logistical grace in our trek toward spiritual maturity.

We covered this doctrine earlier in **Genesis 13** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This is taken from the **Complete Doctrine of Logistical Grace** ([HTML](#)) ([PDF](#)) ([WPD](#)).

References:

<http://www.gracedoctrine.org/word/082409.htm> (Pastor/Teacher: James H. Rickard teaches at Grace Fellowship Church in Plainville, MA). There was another website that I used to go to for these doctrines, but it has since been shut down.

Luke 9:10b			
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
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i> ]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880
αυτούς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
ὑποχωρεῶ (ὑποχωρέω) [pronounced <i>hoop-okh-oh-REH-oh</i> ]	<i>to go back, to withdraw, to retire quietly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5298
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
ἰδίας (ἴδιος) [pronounced <i>IH-dee-os</i> ]	<i>one's own, his own, her own</i>	feminine singular adjective; accusative case	Strong's #2398
I do not know why this would be a feminine singular, but two sources give it as such.			
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
These next two words are not found in the Westcott Hort text or in Tischendorf's Greek text, but they are in the Scrivener Textus Receptus and in the Byzantine Greek text.			
τοπος (τόπος) [pronounced <i>TOP-oss</i> ]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
εἰρημος (ἔρημος) [pronounced <i>EHR-ay-moss</i> ]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; accusative case	Strong's #2048
Given what is said in v. 12, Jesus and His disciples are clearly in a deserted region, whether these words are found in the original text or not.			
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
καλεῶ (καλέω) [pronounced <i>kal-EH-oh</i> ]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	feminine singular, present passive participle, accusative case	Strong's #2564

### Luke 9:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Bêthsaida (Βηθσαιῶδα) [pronounced bayth-sahee-DAH]	<i>house of fish, fishing house; and is transliterated Bethsaida</i>	indeclinable proper singular noun	Strong's #966

**Translation:** Then, taking them [along], He withdrew to a place [in] the desert-wilderness, [near] the city called Bethsaida.

According to Pickering, the insertion of *a place, the desert-wilderness* is found in the better manuscripts. Given the context of this passage, it appears that Jesus led the disciples to a more secluded area and not into a large city. There are some problems with the construction of these words—I would have expected *a place in the desert-wilderness near the city called Bethsaida*, but the bolded words are not found (also, the case of these words does not allow for the insertion of these words).

Where exactly they all are at this time is, apparently, a topic up for discussion. At the end of this section, we will look at the four different accounts, because there are some dramatic differences.

In v. 12, it becomes apparent that they are out in the country, away from the city. Therefore, we would be right to assume that they are on the outskirts of Bethsaida (and there may be more than one Bethsaida, which will be discussed in more detail, with a map, at the end of this section).

If many of the people take the trouble to follow Jesus, why does He withdraw from them in the first place? My guess would be that, he had larger crowds where they were and not all of them were positive towards His teaching. By moving to a more secluded area, much of the spinoff remained behind.

Luke 9:10 *When the Apostles returned, they described to Jesus [lit., Him] the great [things which] they had done [by means of God's power]. Then, taking them [along], He withdrew to a place [in] the desert-wilderness, [near] the city called Bethsaida.* (Kukis moderately literal translation)

### Luke 9:11a

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
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, nominative case	Strong's #3793
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, aorist active participle, nominative case	Strong's #1097



Luke 9:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced ak-ol-oo- THEH-oh]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #190
autō (αὐτῷ) [pronounced ow- TOH]1	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** The crowds, who knew [of His movements], followed Him.

Jesus did not steal away in such a manner that He could not be followed. He allowed Himself to be followed.

Even though many of us know where this narrative is going, that does not mean that Jesus knew exactly. From His humanity, there is no necessity for Jesus to know what happens next (except with certain specific events, like the crucifixion).

Luke 9:11b			
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
apodechomai (ἀποδέχομαι) [pronounced ap-od- EHKH-om-ahee]	<i>taking fully, welcoming (persons), approving (things); accepting (from), receiving (gladly); accepting what is offered from without</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #588
autois (αὐτοῖς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
laléō (λαλέω) [pronounced lah-LEH- oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2980
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012



Luke 9:11b			
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:** He received them [and] He was speaking to them about the kingdom of God.

Here we are told that Jesus received or welcomed those who followed Him and He taught them about the Kingdom of God.

Luke 9:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
Because this article does not match with the feminine singular noun which follows, it should be taken on its own, apart from the noun which follows.			
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; nominative case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; accusative case	Strong's #2192
therapeia (θεραπεία) [pronounced thehr-ap-ī-ah]	<i>service rendered by one to another; especially, medical service: curing, healing; household service; body of attendants, servants, domestics</i>	feminine singular noun, genitive/ablative case	Strong's #2322

### Luke 9:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
iaomai (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #2390

**Translation:** For those who required a healing, He continued to heal [them].

I think the idea of this final phrase is, for those who required healing, Jesus continued healing them.

**Luke 9:11** The crowds, who knew [of His movements], followed Him. He received them [and] He was speaking to them about the kingdom of God. For those who required a healing, He continued to heal [them]. (Kukis moderately literal translation)

**Luke 9:10–11** When the Apostles returned, they described to Jesus [lit., *Him*] the great [things which] they had done [by means of God's power]. Then, taking them [along], He withdrew to a place [in] the desert-wilderness, [near] the city called Bethsaida. The crowds, who knew [of His movements], followed Him. He received them [and] He was speaking to them about the kingdom of God. For those who required a healing, He continued to heal [them]. (Kukis moderately literal translation)

**Luke 9:10–11** After returning from their missionary journey, the Apostles described to Jesus all of the things which they were able to do, having access to God's power. Jesus guided them out to a place in the desert-wilderness, not far from Bethsaida. The people who knew of Jesus' movements followed Him. He received them and taught them about the kingdom of God. Jesus also healed those who needed to be healed. (Kukis paraphrase)

And the day began to recline, but approaching, the twelve spoke to Him, "Dismiss the crowds that, going forth to the surrounding villages and fields, they might lodge [for the night] and find provisions, for here in a desert-wilderness place we are."

Luke  
9:12

As the day began to come to an end [lit., *to recline*], the twelve, approaching Jesus [lit., *Him*], said, "Dismiss the crowds so that they might go out to the surrounding villages and fields, in order to lodge [for the night] and find provisions, for we are in a desert-wilderness region here."

As the day was beginning to close, the twelve came closer to Jesus and said, "Given the time, You should dismiss the crowds of people so that they might have enough daylight in order to go out to the surrounding villages or fields in order to secure lodging for the night and to find food to eat. Obviously, they cannot do that right here, as this is a desert region."

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And the day began to recline, but approaching, the twelve spoke to Him, "Dismiss the crowds that, going forth to the surrounding villages and fields, they might lodge [for the night] and find provisions, for here in a desert-wilderness place we are."

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.)	Now the day began to decline. And the twelve came and said to him: Send away the multitude, that, going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.
Holy Aramaic Scriptures	Then when the day began to wane, His Disciples came near and said unto Him, "Dismiss the kenshe {the crowds}, so that they may go unto the quraya {the towns/villages} around us, and unto the kaphrone {the hamlets/small villages}, so that they might lodge in them, and might find saybartha {food} for themselves, on account that we are in a desert region."
James Murdock's Syriac NT	And when the day began to decline, his disciples came near, and said to him: Send away the multitude, that they may go to the villages around us and to the towns, to lodge in them, and to procure themselves food, for we are in a desert place.
Original Aramaic NT	But when the day began to decline, his disciples came and they were saying to him, "Dismiss the crowds that they go to the surrounding villages and hamlets to lodge in them and to find provisions for themselves, because we are in a deserted place."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. But when the day began to decline, his disciples came and they were saying to him, "Dismiss the crowds that they go to the surrounding villages and hamlets to lodge in them and to find provisions for themselves, because we are in a deserted place."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the day went on; and the twelve came to him and said, Send these people away so that they may go into the towns and the country round about and get resting-places and food for themselves, for we are in a waste place.
Bible in Worldwide English	When it was late in the day, the twelve disciples came to him. They said, Send the people away so they can go to the towns and the farms to sleep and get something to eat. This is a lonely place.
Easy English	When it was nearly evening, the 12 apostles came to Jesus. 'There are no houses in this place,' they said. 'Send the crowd away now. Tell them to go to the villages and farms near here. Then they can get food to eat and they can find a place to sleep.'
Easy-to-Read Version—2008	Late in the afternoon, the twelve apostles came to Jesus and said, "No one lives in this place. Send the people away. They need to find food and places to sleep in the farms and towns around here."
God's Word™	Toward the end of the day, the twelve apostles came to him. They said to him, "Send the crowd to the closest villages and farms so that they can find some food and a place to stay. No one lives around here."
Good News Bible (TEV)	When the sun was beginning to set, the twelve disciples came to him and said, "Send the people away so that they can go to the villages and farms around here and find food and lodging, because this is a lonely place."
J. B. Phillips	<b>Jesus welcomes the crowds, teaches, heals and feeds them</b> But the crowds observed this and followed him. And he welcomed them and talked to them about the kingdom of God, and cured those who were in need of healing. As the day drew to its close the twelve came to him and said, "Please dismiss the crowd now so that they can go to the villages and country round about and find some food and shelter, for we're quite in the wilds here." V. 11 is included for context.
The Message	<b>Bread and Fish for Five Thousand</b> As the sun set, the Twelve said, "Dismiss the crowd so they can go to the farms or villages around here and get a room for the night and a bite to eat. We're out in the middle of nowhere."

NIRV	Late in the afternoon the 12 disciples came to him. They said, "Send the crowd away. They can go to the nearby villages and countryside. There they can find food and a place to stay. There is nothing here."
New Life Version	When the day was about over, the twelve followers came to Jesus. They said, "Send these many people away so they can go to the towns and country near here. There they can find a place to sleep and get food. We are here in a desert."
New Simplified Bible	.

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

Casual English Version	As the day started to slip away, the 12 disciples told Jesus, "You should probably send the crowd away so they can go into some of the nearby villages and the countryside homes. That's where they can get some food and find a place to spend the night. We're in a pretty isolated spot here."
Contemporary English V.	Late in the afternoon the twelve apostles came to Jesus and said, "Send the crowd to the villages and farms around here. They need to find a place to stay and something to eat. There is nothing in this place. It is like a desert!"
The Living Bible	.
New Berkeley Version	.
New Living Translation	Late in the afternoon the twelve disciples came to him and said, "Send the crowds away to the nearby villages and farms, so they can find food and lodging for the night. There is nothing to eat here in this remote place."
The Passion Translation	As the day wore on, the Twelve came to Jesus and told him, "It's getting late. You should send the crowds away to the surrounding villages and farms to get something to eat and find shelter for the night. There's nothing to eat here in the middle of nowhere."
UnfoldingWord Simplified T. William's New Testament	. As the day began to decline, the Twelve came up and said to Him, "Send the crowd off to the villages and farms around, to get lodging and to find food there, for we are in a destitute place here."

### Partially literal and partially paraphrased translations:

American English Bible	Well, as the day was drawing to a close, the 12 came to him and said: 'You should dismiss the crowd so they can go into the villages and surrounding countryside to find provisions and a place to rest, because this is a very desolate place.'
Beck's American Translation	.
Breakthrough Version	The day began to be declining. When the Twelve came forward, they said to Him, "Dismiss the crowd so that after traveling into the circling villages and fields, they might settle down <i>for the night</i> and find supplies because here we are in an uninhabited place."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	When the day was passing, the twelve came and said to him, "Send them away, so that they can go into the towns and surrounding area for lodging and food, for we are here in a desert place."
A. Campbell's Living Oracles	When the day began to decline, the twelve, accosting him, said, Dismiss the people, that they may go to the nearest towns and villages, and provide themselves lodging and food; for we are in a desert.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	The day was drawing to a close, when the twelve came up to him, and said: "Send the crowd away, so that they may make their way to the villages and farms round

about, and find themselves lodgings and provisions, for we are in a lonely spot here."

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

Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	.
Free Bible Version	Late in the day, the twelve disciples came to him and said, "You should send the crowd away now so they can go to the villages and farms nearby and find a place to stay and food to eat—there's nothing here where we are."
God's Truth (Tyndale)	.
International Standard V.	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And the day began to decline; and the twelve came and said to him, Dismiss the multitude, that they may go to the villages and farms around, and lodge, and find provisions; for we are here in a solitary place.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Now when the day began to decline, the Twelve came to Him and said, "Send the people away, that they may go to the villages and farms round about and find lodging and a supply of food; because here we are in an uninhabited district."
Wikipedia Bible Project	As the day went on, the Twelve came and told him, the crowd away so they can go into the villages and countryside around and find a place to stay and food to eat—we're in the desert here!"
Worsley's New Testament	And when the day began to decline, the twelve came and said to Him, Dismiss the people, that they may go into the villages and country-places round about, and bait, and get food: for here we are in a desert place.

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

Christian Community (1988) **Miracle of the loaves**  
*(Mk 6:30; Mt 14:13; Jn 6:1)*  
 The day was drawing to a close, and the Twelve drew near to tell him, "Send the crowd away, and let them go into the villages and farms around, to find lodging and food, for we are here in a lonely place."  
 Mt 14: 15-21; Mk 6: 35-44; Jn 6:5-13  
 • 9.12 See commentary on Mark 6:35. This multiplication of the loaves occurs in all four Gospels, which is true of very few events in the Gospel. Besides this account, another multiplication of the loaves is related in Matthew 15:32 and Mark 8:1. It is likely due to the fact that one could see in it the announcement of the Eucharist as will be emphasized in the Gospel of John (chap. 6).  
 This abundance of accounts may be due to the fact that the multiplication of bread is one of the miracles of Jesus which best shows his absolute power over the laws of nature (see commentary on Mk 8:1).  
 Remember that the Jews of Jesus' time were a poor people, too numerous for a fertile, but limited territory. The Roman occupants claimed a good portion of the resources, and politicians like Herod imposed heavy taxes, which were partly justified by the need to occupy the extra manpower in grandiose projects.  
 Many people had no security in employment, as is true today in many countries, and Jesus along with his followers shared that situation. In that desolate area, Jesus felt responsible for all his brothers and sisters who became his guests



(as also happens in Lk 11:5), and he acted according to faith. Every day, in those times until now, many people must have shared their last resources with someone poorer, confident that God would pay them back. Jesus, in turn, would do no less. The miracle he performed at that moment confirms the faith of many humble believers, who are perhaps not too devoted to the Church, but who often know how to risk all they have.

Jesus is not concerned that this miracle awakens in them a misguided enthusiasm that will end up with a split among his followers (see Mk 6:45). Jesus had not fed them to attract them to his church, but to fulfill God's promises to the poor.

The Heritage Bible	And the day began to decline, and the twelve coming near, said to him, Set the crowd free, so that going into the surrounding villages and farms, they may loosen down for the night, and find food, because we are here in a desert place.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	When evening was drawing on, the Twelve approached him and said, 'Send these people away; then they can go into the villages and farms round about to find food and lodging; for we are in a lonely place here.'
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	But the day began to decline. And coming up, the Twelve said to Him, Let the crowd go that going to the surrounding villages and farms they may lodge and find food supplies, because here we are in a deserted place.
Holy New Covenant Trans.	Late in the afternoon the twelve delegates came to Jesus and said, "No one lives here. Send the people away. They need to find food and places to sleep in the farms and small towns around here."
The Scriptures 2009	And as the day began to decline, the twelve came and said to Him, "Send the crowd away, that going into the surrounding villages and country, they might lodge and get food, because here we are in a lonely place."
Tree of Life Version	Now the day began to wind down, and the twelve came and said to Yeshua, "Send the crowd away, so they might go into the nearby villages and countryside and find food and lodging; for we are in a desolate place here."

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

Accurate New Testament	...The but Day begins to lie Approaching but The twelve [Men] say [to] him send! (away) the crowd that Going to the [in] circle villages and fields [Men] may put (down) {them} and [They] may find provision for here in deserted place [We] are...
Awful Scroll Bible	Moreover the day itself begins to decline, therewith the two- and -ten coming-near, said to Him, "Be dismissed-away they of the adjoining area a dismissing-away, in order that being gone-away into the villages and the country around, they may be loosened-down and be found of-wheat, certainly-of-which we are moreover-in-this <i>place</i> , from-within a deserted place."
Concordant Literal Version	Now the day begins to be declining. Now approaching, the twelve said to Him, "Dismiss the throng, that they, being gone into the villages and the fields around, should be putting up for the night and finding forage, for we are in a desolate place here."
exeGesés companion Bible	And the day begins to recline, and the twelve come to him and say,



Release the multitude  
to go into the villages and around the fields  
and lodge and find food:  
for we are here in a desolate place.

Orthodox Jewish Bible Now the day began to decline. And having approached, the Shneym Asar said to Rebbe Melech HaMoshiach, Send away the multitude, so that having gone into the surrounding shtetlach and farms, they may find lodging and may find provisions, for here we are in a desolate place.

Rotherham's Emphasized B. And [the day] began to decline; and the twelve [coming near] said to him—  
Dismiss the multitude, that <going into the surrounding' villages and hamlets> they may lodge, and find provisions; because [here, in a desert' place] are we.

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version .  
Then late in the day the twelve apostles came and said to Jesus, "Send the crowd away so they can go into the villages and the surrounding countryside to find lodging and food because this place is deserted."

The Expanded Bible  
Jonathan Mitchell NT

.  
Now the day started to be progressively declining (or: leaning and sloping down; = coming to a close), so upon approaching, the twelve said to Him, "Loose-away (Release; Dismiss) the crowd so that they, after going on their way into the villages and fields round about, can (or: may) loosen-down (= relax, camp or procure lodging) and should find food and provisions, because we are in a desolate (uninhabited; desert) place here."

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

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### Bible Translations with a Lot of Footnotes:

Lexham Bible

Now the day began to be far spent, and the twelve came up and [\*Here "and " is supplied because the previous participle ("came up") has been translated as a finite verb] said to him, "Send away the crowd so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.

NET Bible®

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

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And it started to get late.<sup>k</sup> The twelve came up and said to Jesus, "Send the crowd off, so they can go to the villages and farms around here. That way they can rest and find themselves something to eat."

<sup>k</sup> Lit. "But the day began to go down."

Wilbur Pickering's New T.

Now when the day began to decline, the Twelve approached and said to Him, "Dismiss the crowd, so that they may go to the surrounding villages and their farms, lodge and find food; because we are in a deserted place here".

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

Analytical-Literal Translation Now the day began to be declining, and the twelve having approached, said to Him, "Send the crowd away, so that having gone away into the surrounding villages and the farms, they shall find lodging and find something to eat, because here we are in a deserted place."

Charles Thomson NT And when the day began to decline, the twelve came, and said to him, Dismiss the multitude, that they may go to the neighbouring towns and farms, for lodging and provisions; for we are here in a desert place.

Context Group Version .

English Standard Version Now the day began to wear away, and the twelve came and said to him, "Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place."

Far Above All Translation .

Green's Literal Translation .

Literal New Testament .

Modern English Version .

Modern Literal Version 2020 Now the day began to be far-spent, and the twelve came near and said to him, Dismiss the crowd, in-order-that after they have gone away into the surrounding villages and the rural-areas, and may board and may find nutrition, because we are here in a desolate place.

Modern KJV .

New American Standard B. **Five Thousand Men Fed**  
Now the day <sup>[e]</sup>was ending, and the twelve came up and said to Him, "Dismiss the crowd, so that they may go into the surrounding villages and countryside and find lodging and get <sup>[f]</sup>something to eat; because here, we are in a secluded place."  
 [e] Luke 9:12 Lit *began to decline*  
 [f] Luke 9:12 Lit *provisions*

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 .

Revised Young's Lit. Trans. .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Young's Updated LT And the day began to decline, and the twelve having come near, said to him, "Let away the multitude, that having gone to the villages and the fields round about, they may lodge and may find provision, because here we are in a desert place."

**The gist of this passage:** As they come to the end of the day, the disciples suggest that these people be sent away, so that they might secure lodging and food, given that they are in a desert region.

Luke 9:12a			
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)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 9:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun, nominative case	Strong's #2250
archomai (ἄρχομαι) [pronounced AR-khom-ahee]	to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #756
klinō (κλίνω) [pronounced KLEE-noh]	transitively: to incline, bow; to cause to fall back; to recline; in a place for repose; intransitively: to incline one's self; of the declining of the day	present active infinitive	Strong's #2827

**Translation:** As the day began to come to an end [lit., to recline],...

It has come to the end of the day. So, it is still daylight, but it is clear that, in an hour or so, it won't be.

Luke 9:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ahee]	coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping	masculine plural, aorist active participle; nominative case	Strong's #4334
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
dōdeka (δώδεκα) [pronounced DOH-dek-ah]	twelve, a dozen; 2 and 10	indeclinable numeral adjective	Strong's #1427
légō (λέγω) [pronounced LEH-goh]	to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
autō (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...the twelve, approaching Jesus [lit., Him], said,

The 12 disciples came to Jesus, as they had apparently, among themselves, decided what needed to be done. It seems likely that they huddled, talked things over, and they have decided that they know what Jesus needs to do.

Recall that these men just went out on their own without Jesus and proclaimed the Kingdom of God to various towns and villages, and they were quite excited about doing that (v. 10); and they also developed a greater confidence in their own abilities to observe a situation and to decide what needs to be done. (Although this is mostly conjecture, I believe that the context allows for it.)

Luke 9:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apoluô (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>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #630
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
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, accusative case	Strong's #3793
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
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
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
kuklô (κύκλω) [pronounced KOO-kloh]	<i>surrounding, peripheral, in a circle, around, round about, on all sides</i>	adverb; masculine singular noun, dative, locative or instrumental case	Strong's #2945

BDB lists this as an adverb; Westcott Hort text and unbound Bible have this as a noun.

Luke 9:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kômhê (κώμη) [pronounced KO-may]	<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 plural noun, accusative case	Strong's #2968
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
agros (ἀγρός) [pronounced ah-GROSS]	<i>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 #68

**Translation:** ...“Dismiss the crowds so that they might go out to the surrounding villages and fields,...

Here they all are, in a wilderness region, and there are a bunch of people who followed Jesus. The disciples consider the situation, the food which they have on hand, and have come to a decision.

“Listen,” they tell Jesus, “Why don’t You ask the people to disperse for the night. Suggest that they go off to one of the surrounding villages or to a field nearby.”

It is obvious to the disciples that they do not have enough provisions for the crowds which are there.

Luke 9:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataluô (καταλύω) [pronounced kaht-al-OO-oh]	<i>to loosen down (disintegrate), that is, (by implication) to demolish (literally or figuratively, to)come to nought, to overthrow, to throw down, to destroy, to dissolve; but also, to halt for the night, to be guest, to lodge</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #2647
kaí (καί) [pronounced kī]	<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 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #2147
episitimos (ἐπισπισμός) [pronounced eh-p-ee-siht-ihs-MOSS]	<i>foraging, providing food; supplies, provisions, food</i>	masculine singular noun, accusative case	Strong's #1979

This noun only occurs here in the NT.

**Translation:** ...in order to lodge [for the night] and find provisions,...

I took the *hina* from the previous verse portion and applied it here as well.

There is a verb used here which has two sets of different meanings; and one of them is, *to lodge (halt) for the night, to be a guest (somewhere)*. So the people need to spread out and find some place to sleep. Also, they need to forage for something to eat.

This may seem somewhat cruel, but bear in mind, it was the requirement of the Mosaic Law for those who had fields to leave portions of that field unharvested, so that the poor might come later and harvest some of the excess. So, even though there are no fast-food places around, there are ways for people to find food.

The problem here with the disciples' plan is, there are a lot of people here—a large village of people by themselves. Was there any place that they could go for food and lodging? All of them?

Luke 9:12e			
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
hōde (ὡδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	masculine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5117
Recall that both of these words (in the opposite order and in a different case) were found in a different set of manuscripts back in v. 10; but not in the Westcott Hort text.			
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are: we have our being</i>	1 <sup>st</sup> person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

**Translation:** ...for we are in a desert-wilderness region here.”

Then the disciples state the obvious. “Look, we are standing here in the midst of a desert-wilderness region here; there are no fields of grain to be found in the near periphery.”

Again, let me remind you that the disciples went out to proclaim the Kingdom of God; and that Jesus told them not to take any provisions, but to depend upon *whomever* to provide for them. Well, it wasn't *whomever*, it was God; God was providing for them.

Luke 9:12 *As the day began to come to an end [lit., to recline], the twelve, approaching Jesus [lit., Him], said, “Dismiss the crowds so that they might go out to the surrounding villages and fields, in order to lodge [for the night] and find provisions, for we are in a desert-wilderness region here.”* (Kukis moderately literal translation)



All of these people have come to Jesus on positive signals. That is what they are called to do by God. They have gone to great lengths to hear the Lord; and we might assume from that, these are all believers or they are verging on belief in the Lord.

Jesus is going to teach His disciples their second great lesson on logistical grace. Now, what was the first lesson on logistical grace? Jesus sent these disciples out into the world (we might say, into the devil's world), armed with the gospel of Jesus Christ and nothing else. They took no money, no provisions, not even a change of clothes. Now, what happened? Did any of them starve to death? Did God abandon them to the elements? No. They are all here with the Lord.

Now the question before them is, "Just how far does logistical grace extend? Is it only to you, My disciples?" the Lord appears to be asking them.

Luke 9:12 *As the day was beginning to close, the twelve came closer to Jesus and said, "Given the time, You should dismiss the crowds of people so that they might have enough daylight in order to go out to the surrounding villages or fields in order to secure lodging for the night and to find food to eat. Obviously, they cannot do that right here, as this is a desert region."* (Kukis paraphrase)

The disciples have gathered together with their solution for the Lord. "Send these people away." They were all jazzed up about logistical grace, as you will recall (this was the concept that Jesus had introduced them to). But they apparently did not understand exactly who it extended to.

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It seemed to be more logical to split v. 14 up between two separate passages.

**And He said face to face with them, "You [all] [even, you (all)] give to them [food] to eat." But the [twelve] said, "Nothing is to us more than loaves five and fish two. If, going forth, we [even we] for everyone of the people this food [that they need]." (For there were about men—5000.)**

Luke  
9:13–14a

**Jesus said directly to them, "You [all] will give them [food] to eat." But the [12] responded, "We only have five loaves and two fish. If [necessary], we will go out [and purchase] for all of the people this food [that they need]." (For there were about 5000 men [there].)**

**Jesus said directly to His disciples, "You will give them the food that they need." But the 12 responded, "We only have 5 loaves and 2 fishes—that's all! If necessary, we will go into town to purchase the food that they all need." (There were about 5000 men there.)**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) *And He said face to face with them, "You [all] [even, you (all)] give to them [food] to eat." But the [twelve] said, "Nothing is to us more than loaves five and fish two. If, going forth, we [even we] for everyone of the people this food [that they need]." (For there were about men—5000.)*

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) *But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes; unless perhaps, we should go and buy food for all this multitude.*

*Now there were about five thousand men.*

Holy Aramaic Scriptures	Eshu {Yeshua} said unto them, "You give them something to eat." But, they said, "We don't have more than five lakhmiyn {loaves of bread} and two nuniyn {fish}, unless we should go and buy saybartha {food} for all this ama {people}." For, there were about five thousand gabriyn {men}.
James Murdock's Syriac NT	Jesus said to them: Give ye them to eat. And they say: We have no more than five loaves and two fishes; unless we go and buy food for all this people: for they were about five thousand men.
Original Aramaic NT	Yeshua said to them, "You give them food." But they were saying, "We don't have more than five loaves and two fish, unless we go and buy provisions for this entire people." For there remained about five thousand men,...
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. Yeshua said to them, "You give them food." But they were saying, "We don't have more than five loaves and two fish, unless we go and buy provisions for this entire people." For there were about five thousand men, and Yeshua said, "Make them recline by groups of fifty men in a group." This is all of v. 14.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But he said, Give them food yourselves. And they said, We have only five cakes of bread and two fishes, if we do not go and get food for all these people. For there were about five thousand men.
Bible in Worldwide English	But Jesus said to them, You give them food to eat. They said, All we have is five loaves of bread and two fish. Shall we go and buy food for all these people? There were about five thousand men.
Easy English	Jesus said to them, 'You should give them some food to eat.' But the disciples said, 'We have only five loaves of bread and two fish. Do you want us to go and buy food for all these people?' There were about 5,000 men in the crowd.
Easy-to-Read Version—2008	But Jesus said to the apostles, "You give them something to eat." They said, "We have only five loaves of bread and two fish. Do you want us to go buy food for all these people?" There are too many! (There were about 5000 men there.)
<i>God's Word</i> <sup>TM</sup>	Jesus replied, "You give them something to eat." They said to him, "We have five loaves of bread and two fish. Unless we go to buy food for all these people, that's all we have." (There were about five thousand men.)
Good News Bible (TEV)	But Jesus said to them, "You yourselves give them something to eat." They answered, "All we have are five loaves and two fish. Do you want us to go and buy food for this whole crowd?" (There were about five thousand men there.)
J. B. Phillips	"You give them something to eat!" returned Jesus. "But we've nothing here," they replied, "except five loaves and two fish, unless you want us to go and buy food for all this crowd?" (There were approximately five thousand men there).
<i>The Message</i>	"You feed them," Jesus said. They said, "We couldn't scrape up more than five loaves of bread and a couple of fish—unless, of course, you want us to go to town ourselves and buy food for everybody." (There were more than five thousand people in the crowd.)
NIRV	Jesus replied, "You give them something to eat." The disciples answered, "We have only five loaves of bread and two fish. We would have to go and buy food for all this crowd." About 5,000 men were there.

New Life Version But Jesus said to them, "Give them something to eat." They said, "We have only five loaves of bread and two fish. Are we to go and buy food for all these people?" There were about five thousand men.

New Simplified Bible .

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

Casual English Version Jesus said, "You give them something to eat." They said, "All we have are five loaves of bread and two fish. The only thing we can do to get more is to go and buy food for all of these people." There were about 5000 men in this crowd.

Contemporary English V. Jesus answered, "You give them something to eat." But they replied, "We have only five small loaves of bread and two fish. If we are going to feed all these people, we will have to go and buy food." There were about five thousand men in the crowd.

The Living Bible But Jesus replied, "*You* feed them!"  
"Why, we have only five loaves of bread and two fish among the lot of us," they protested; "or are you expecting us to go and buy enough for this whole mob?" 14 For there were about 5,000 men there!

New Berkeley Version  
New Living Translation .

But Jesus said, "You feed them."  
"But we have only five loaves of bread and two fish," they answered. "Or are you expecting us to go and buy enough food for this whole crowd?" For there were about 5,000 men there.

The Passion Translation Jesus responded, "You have the food to feed them."  
They replied, "All we have are these five small loaves of bread and two dried fish. Do you really expect us to go buy food for all these people?"

UnfoldingWord Simplified T. There are nearly five thousand men here, *with women and children besides!*  
But he said to them, "You must give them something to eat!"  
They replied, "All we have are five small loaves of bread and two small fish. We could never go buy enough food for all these people!" They said this because there were about five thousand men there.

William's New Testament But He said to them, "Give them something to eat yourselves."  
Then they said, "We have only five loaves and two fish, unless we go ourselves and buy food for all these people." For there were about five thousand men.

### Partially literal and partially paraphrased translations:

American English Bible But he said:  
'Why don't you give them something to eat?'  
But they replied:  
'We don't have anything... Other than five loaves [of bread] and two fish. Should we go out and buy food for all these people? There are about 5,000 of them!'

Beck's American Translation .  
Breakthrough Version He said to them, "You must give them *something* to eat." The *students* said, "We do not have more than five *loaves* of bread and two fish, unless after traveling, we buy food for this entire group." You see, there were as if *it were* five thousand men.

Common English Bible He replied, "You give them something to eat."  
But they said, "We have no more than five loaves of bread and two fish—unless we go and buy food for all these people." (They said this because about five thousand men were present.).

International Standard V  
Len Gane Paraphrase .  
But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish, unless we would go and buy food for all this people." For there was about five thousand men.

A. Campbell's Living Oracles	He answered, Supply them yourselves with food. They replied, We have only five loaves and two fishes; unless we go and buy victuals for all this people. For they were about five thousand men.
New Advent (Knox) Bible	But he told them, It is for you to give them food to eat. We have no more, they said, than five loaves and two fishes, unless thou wouldst have us go ourselves and buy food for all this assembly. About five thousand men were gathered there.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	But Jesus said: "It is for you to give them something to eat." "We have not more than five loaves and two fishes," they answered; "unless indeed we are to go and buy food for all these people." (For the men among them were about five thousand.)

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

Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	.
Free Bible Version	"You give them something to eat!" said Jesus. "All we have here are five loaves and two fish—unless you want us to go and buy food for everyone," they said. There were about five thousand men present. [Although I have, in many cases, began a new paragraph with the disciples' words, the FBV was one of the few to do this in their text. The ISV also did this.]
God's Truth (Tyndale)	.
International Standard V.	But he told them, "You give them something to eat." They replied, "We have nothing more than five loaves of bread and two fish—unless we go and buy food for all these people." Now there were about 5,000 men.
Montgomery NT	"Do you yourselves give them food," he answered. "We have nothing," they replied "Except five loaves, and a couple fish, unless you mean for us to go and buy provisions for all the crowd." (For there were about five thousand men.)
NIV, ©2011	.
Riverside New Testament	He said to them, "Give them something to eat yourselves." They replied, "We have not more than five loaves and two fishes. We cannot go and buy food for all this crowd, can we?" There were about five thousand men.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But he replied to them, You give them [food] to eat. But they replied, we have no more than 5 loaves and 2 fish; except we should go and buy food for all these people. For there were about 5000 people.
Weymouth New Testament	"You yourselves," He said, "must give them food." "We have nothing," they replied, "but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people." (For there were about 5,000 adult men.)
Wikipedia Bible Project	"You give them something to eat," Jesus replied. "All we've got are five loaves and two fish—unless we go and buy food for everyone," they said. There were about five thousand men.

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

Christian Community (1988) .

The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	<sup>h</sup> He said to them, "Give them some food yourselves." They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people." Now the men there numbered about five thousand.
	h. [9:13–17] 2 Kgs 4:42–44.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	"Give them something to eat yourselves," he replied. But they said, "All we have is five loaves and two fish, nothing more -- or do you intend us to go and buy food for all these people?" For there were about five thousand men.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But he said to them, "Give them something to eat, yourselves!" They said, "We have no more than five loaves of bread and two fish — unless we ourselves are supposed to go and buy food for all these people!" (For there were about five thousand men.).
Hebraic Roots Bible	But He said to them, You give them to eat. But they said, there are not to us more than five loaves and two fish, unless we go and buy food for all this people. For they were about five thousand men.
Holy New Covenant Trans.	But Jesus said to them, "You give them something to eat." They said, "We have only five loaves of bread and two fish. Do you want us to go buy some food for all these people?" (There were about 5,000 men there.)
The Scriptures 2009	But He said to them, "You give them to eat." And they said, "We have no more than five loaves and two fishes, unless we go and buy food for all these people." For there were about five thousand men.
Tree of Life Version	.

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

Accurate New Testament	...[He] says but to them give! {some things} [to] them You* to eat The [Men] but say not [They] are [for] us [Thing] More than Breads five and Fish* two if not Going We may buy to every the people this foods were for about Men Five Thousand...
Awful Scroll Bible	But He said with regards to them, "Be yous gave them that to be ate." Again they said, "There is to us, no more than five loaves of bread and two fish. If-not-at-any-time we coming to be proceeded, shall be bought food for all the same-as-these people." (For they were if-as five-thousand men.)
Concordant Literal Version	Yet He said to them, "You be giving them something to eat.Yet they say, "We have no more than five cakes of bread and two fishes, except should we go and buy food for all these people." For there were about five thousand men.
exeGesés companion Bible	But he says to them, You give them to eat. And they say, We have no more but five breads and two fishes - unless we go and buy food for all this people. - for they are about five thousand men.
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach said to them, You give them [something] to eat. But they said, There are not to us more than chamesh kikrot (loaves) and dagim, shenayim, unless we go and buy for all this people okhel (food). For there were about chamesh elafim anashim (five thousand).
Rotherham's Emphasized B.	But he said unto them—



Give **||ye||** them to eat.  
**|They|** however, said—  
 We have not more than five loaves, and two fishes,—unless perhaps **||we||**  
 should go, and buy food **|for all|** this people.  
 For there were about five thousand men.

### Expanded/Embellished Bibles:

The Amplified Bible	But He said to them, "You give them <i>something</i> to eat." They said, "We have no more than five loaves and two fish—unless perhaps we go and buy food for all these people." (For there were <sup>[c]</sup> about 5,000 men.) [c] The women and children were not included in this estimate.
An Understandable Version	But He said to the apostles, "You men give them something to eat." But they replied, "We have only five loaves of [ <i>barley</i> ] bread [ <i>See John 6:9</i> ] and two [ <i>probably smoked</i> ] fish, unless we go and buy [ <i>more</i> ] food for all these people." For there were about five thousand men [ <i>there</i> ].
The Expanded Bible Jonathan Mitchell NT	. Yet He said to them, "You yourselves give them [ <i>something</i> ] to eat." But they said, "There are not with (or: for) us more than five loaves of bread and two fishes – unless perhaps, upon going our way we could at a marketplace buy food [ <i>to dispense</i> ] into all these people." You see, there were about five thousand adult men. Mitchell included v. 14a as a part of v. 13 (which, properly, it is).
P. Kretzmann Commentary Syndein/Thieme	. ``But He said to them, "Give them something to eat {an order}." But they {The Twelve} said, "We have absolutely no more than five loaves of bread and two fish . . . unless we go and possibly buy food for all these people `` (for there were about five thousand men)."
Translation for Translators	But he said to them, "No, you <i>yourself</i> s give them something to eat!" They replied, "We ( <i>exc</i> ) have only five small loaves and two cooked fish. Are you ( <i>sg</i> ) going to <i>give</i> us <i>the money</i> to go somewhere and buy food for all these people?" 14 There were about 5,000 men there.
The Voice	<b>Jesus:</b> No. You give them something to eat. <b>Disciples:</b> <i>Are You kidding?</i> There are at least 5,000 men here, <i>not to mention women and children</i> . All we have are five loaves and two fish. The only way we could provide for them would be to go to a nearby city and buy cartloads of food. <i>That would cost a small fortune.</i>

### Bible Translations with a Lot of Footnotes:

Lexham Bible	But he said to them, "You give them something to eat!" And they said, "We have no [Literally "there is not to us"] more than five loaves and two fish, unless perhaps we go and [*Here "and" is supplied because the previous participle ("go") has been translated as a finite verb] purchase food for all these people." (For there were about five thousand men.)
NET Bible®	But he said to them, "You <sup>47</sup> give them something to eat." They <sup>48</sup> replied, <sup>49</sup> "We have no more than five loaves and two fish – unless <sup>50</sup> we go <sup>51</sup> and buy food <sup>52</sup> for all these people." (Now about five thousand men <sup>53</sup> were there.) <sup>54</sup> <sup>47tn</sup> Here the pronoun ὑμεῖς (Jumeis) is used, making "you" in the translation emphatic. <sup>48tn</sup> Here δέ (de) has not been translated. <sup>49tn</sup> Grk "said." <sup>50tn</sup> This possibility is introduced through a conditional clause, but it is expressed with some skepticism (BDF 1376).



<sup>51tn</sup>The participle πορευθέντες (poreuqente") has been taken as indicating attendant circumstance.

<sup>52sn</sup>Not only would going and buying food have been expensive and awkward at this late time of day, it would have taken quite a logistical effort to get the food back out to this isolated location.

<sup>53tn</sup>The Greek text reads here ἄνδρες (andres) – that is, adult males. The actual count would be larger, since the use of this Greek term suggests that women and children were not included in this number (see the parallel in Matt 14:21).

<sup>54sn</sup>This is a parenthetical note by the author.

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

But he said to them, "You give them something to eat." And they said, "There are no more than five loaves of bread and two fish here<sup>l</sup>-unless we're supposed to go buy food for this whole crowd of people." (Because there were about five thousand men.<sup>m</sup>)

<sup>l</sup> Lit. "with us."

<sup>m</sup> I.e. male adults. The total crowd will have been larger than that, counting women and children.

Wilbur Pickering's New T.

But He said to them, "You feed them!"<sup>5</sup> So they said, "We have no more than five loaves and two fish—unless we go and buy food for all this crowd" (there were about five thousand men).

(5) Please, with what?! The only way the disciples could have obeyed this command would be by a miracle similar to what Jesus proceeded to perform. But they weren't up to it. Are we?

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

A Faithful Version

Then He said to them, "You give them something to eat." But they said, "There is nothing more than five loaves and two fish with us, unless we go and buy food for all the people."

For there were about five thousand men.

Analytical-Literal Translation

But He said to them, "You<sub>p</sub> give them [something] to eat." But they said, "We have no more than five loaves of bread and two fish, unless, having gone, we should buy food for all this people." For they were about five thousand men.

Charles Thomson NT  
Context Group Version

But he said to them, You (pl) give them to eat. And they said, We have no more than five loaves and two fish; unless we should go and buy food for all this people. For they were about five thousand men.

English Standard Version  
Far Above All Translation  
Green's Literal Translation  
Literal New Testament  
Modern English Version  
Modern Literal Version 2020

But he said to them, You<sup>o</sup>, give<sup>o</sup> them *something* to eat. But they said, There are not to us more than five loaves and two fish; unless *after* traveling back, we should buy foods *\*for all this crowd of people*. For\* they were approximately five thousand men.

Modern KJV  
New American Standard B.  
New European Version  
New King James Version  
NT (Variant Readings)

Niobi Study Bible

But He said unto them, "Give you them to eat." And they said, "We have no more than five loaves and two fishes, unless we should go and buy meat for all these people." For they were about five thousand (5,000) men.

Restored Holy Bible 6.0  
 Revised Young's Lit. Trans.  
 Updated Bible Version 2.17  
 A Voice in the Wilderness  
 Webster's Translation  
 World English Bible  
 Worrell New Testament

But He said to them, "Give ye them to eat." And they said, "We have no more than five loaves and two fishes; unless we, going, should buy food for all this people." (For they were about five thousand men). [To the best of my knowledge, Worrell is the only translator to place the final sentence with v. 13.]

Young's Updated LT

And he said unto them, "Give you [all] them to eat;" and they said, "We have no more than five loaves, and two fishes: except, having gone, we may buy for all this people victuals;" for they were about five thousand men.

**The gist of this passage:**

Jesus tells the disciples to feed the people, and they object, based upon the fact that they have few provisions. They offer up the untenable solution that they go out and buy the necessary food.

13-14a

Luke 9:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	them, to them, toward them; same	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
didōmi (δίδωμι) [pronounced dihd-OH-mee]	to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1325
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
See v. 1b.			

## Luke 9:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phagô (φάγω) [pronounced FAG-oh]	<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
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

**Translation:** Jesus said directly to them, "You [all] will give them [food] to eat."

Literally what Jesus says is quite curt and abrasive: "To eat, you (all)." It is as if He is saying, "I just cannot waste any more words on you all; you feed them!"

Because we have a fuller sentence in Matthew 14:16 and Mark 6:37, Jesus gave them a fuller command than what we read here. There are three possible options here: (1) Jesus repeated Himself, saying at the end, "To eat, you (all)." (2) Some words simply dropped out of the Lukian text. (3) These were the words remembered by the disciple who relayed this incident to Luke, but there were more said. Any of these explanations would not violate the inspiration of the text. #1 seems the most likely to me.

The disciples have come to Jesus and they have told Him that, the day is fast escaping them, and that Jesus needs to tell the people to look for housing and food to get them through to the next day. Jesus tells the disciples, "You will be giving them the food that they need."

## Luke 9:13b

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
This word is not found here, but I believe that it is implied.			
dôdeka (δώδεκα) [pronounced DOH-dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
légô (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
See v. 12b.			
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Luke 9:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisi (εἰσί) [pronounced <i>i-SEE</i> ]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i> ]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
pleiôn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i> ]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; nominative case	Strong's #4119
ê (ἢ) [pronounced <i>ā</i> ]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
artos (ἄρτος) [pronounced <i>AR-toss</i> ]	<i>bread, loaf, loaves</i>	masculine plural noun; nominative case	Strong's #740
pente (πέντε) [pronounced <i>PEHN-teh</i> ]	<i>five</i>	Indeclinable noun	Strong's #4002
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ichthus (ἰχθύς) [pronounced <i>ikh-THOOS</i> ]	<i>fish</i>	masculine plural noun; nominative case	Strong's #2486
duo (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

**Translation:** But the [12] responded, “We only have five loaves and two fish.

The twelve disciples appear to have already conducted an inquiry. They know what they have on hand when it comes to supplies. “We have got 5 loaves and 2 fish,” is what their inventory showed up.

I would not be surprised that the disciples already had this worked out. They huddled together, determined exactly what they had between themselves, and came up with 5 loaves of bread and 2 fish. I think that they knew this from the beginning, when they suggested that the people go elsewhere for food and lodging.

Luke 9:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>I</i> ]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487

With the indicative mood, this expresses a 1<sup>st</sup> class condition, which is *if [and it is true]... or if [and we are assuming that this is true]...*

Luke 9:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêti (μήτι) [pronounced MAY-tee]	<i>whether [at all], perchance; or left untranslated</i>	particle indicating a question	Strong's #3385
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
agorazô (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>to buy, to go to market, to purchase, to redeem; to do business in the market place (to buy or sell)</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #59
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
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
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
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; accusative case	Strong's #2992
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
brôma (βρῶμα) [pronounced BRO-mah]	<i>food; that which is eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law</i>	neuter plural noun, accusative case	Strong's #1033

**Translation:** If [necessary], we will go out [and purchase] for all of the people this food [that they need].”

Essentially the disciples agree to try to go out and buy the food necessary for this big crowd. They begin to understand what a huge undertaking that this will be. “But, if this is what you want, Lord, we will do it,” they seem to allow.

This is an impossible task for many reasons. They certainly do not have the money to buy this much food. There are not enough of them to carry this much food. And, one might reasonably ask, *from where are they going to get this much food?*

Taking all this into consideration, I want you to think about their original solution: **As the day was beginning to close, the twelve came closer to Jesus and said, "Given the time, You should dismiss the crowds of people so that they might have enough daylight in order to go out to the surrounding villages or fields in order to secure lodging for the night and to find food to eat. Obviously, they cannot do that right here, as this is a desert region."** (Kukis paraphrase) If the disciples cannot handle this, how can this people handle it?

Luke 9:13 **Jesus said directly to them, "You [all] will give them [food] to eat." But the [12] responded, "We only have five loaves and two fish. If [necessary], we will go out [and purchase] for all of the people this food [that they need]."** (Kukis moderately literal translation)

Even though I made an attempt at being very literal, I think that the Riverside New Testament provides the best sense of this: **He said to them, "Give them something to eat yourselves." They replied, "We have not more than five loaves and two fishes. We cannot go and buy food for all this crowd, can we?"**

Obviously, there are a myriad of logistical problems here, if feeding these people falls into the hands of the disciples themselves. One of the chief problems is, *where exactly can they go to get the amount of food needed?* Now, they are certainly correct in this assessment of the problem. Yet their solution was, "We need to send this crowd away so they can find food and lodging." Do you see how that is not really a solution? If this was physically impossible for them to do, would it be easier for the people themselves to do this?

Apart from **logistical grace**, there are no good solutions for this problem.

God's logistical grace is fundamental to the Christian life. We are nothing without it.

Luke 9:14a			
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 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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
<i>Gar is a causative particle standing always after one or more words in a clause and expressing the reason for what has been before, affirmed or implied.<sup>15</sup></i>			
hōseí (ὡσεὶ) [pronounced <i>hoh-SIGH</i> ]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435

<sup>15</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 357.



Luke 9:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pentakischilioi (ΠΕΝΤΑΚΙΣΧΙΛΙΟΙ) [pronounced <i>pehn-tak- ih-s-KHIHL-ee-oy</i> ]	<i>five thousand, five times 1000</i>	masculine plural adjective, nominative case	Strong's #4000

**Translation:** (For there were about 5000 men [there].)

I would not be surprised that, prior to speaking to the Lord, the disciples did both a personal inventory and a headcount of all the people there.

Luke 9:14a (For there were about 5000 men [there].) (Kukis moderately literal translation)

Luke 9:13–14a Jesus said directly to them, “You [all] will give them [food] to eat.” But the [12] responded, “We only have five loaves and two fish. If [necessary], we will go out [and purchase] for all of the people this food [that they need].” (For there were about 5000 men [there].) (Kukis moderately literal translation)

Luke 9:13–14a Jesus said directly to His disciples, “You will give them the food that they need.” But the 12 responded, “We only have 5 loaves and 2 fishes—that’s all! If necessary, we will go into town to purchase the food that they all need.” (There were about 5000 men there.) (Kukis paraphrase)

And He said face to face with the disciples of His, “Make sit down them, groups approximately each 50.” And they did this and reclined everyone. And taking the five loaves and fish two, looking up to the heaven, He blessed them. And He broke [them] into pieces and He was giving the disciples to set food for the people. And they ate and they were satisfied, everyone. And was taken up the excess; [and] to them fragments baskets twelve.

Luke  
9:14b–17

He said directly to His disciples, “Make them sit down [in] groups of about fifty.” And they did this and everyone reclined [for a meal]. And taking the five loaves [of bread] and the two fish, Jesus [lit., He] blessed them, looking up to the heaven. Then He broke [this food] into pieces and He began giving [it] to the disciples to set before the people. The people [lit., they] ate and they were satiated. Then the excess was taken up [and there was] for them twelve baskets of fragments [and leftovers].

Jesus then gave these directions to His disciples: “Make the people sit down in groups of fifty.” So His disciples did this and everyone reclined, as people do awaiting a meal. Jesus took the five loaves of bread and the two fish and He blessed them while He looked up into heaven. Then He began to break the food into pieces, and place these pieces into baskets for distribution. The disciples would pick up a basket and distribute the food. The people ate this food and they were completely satiated. Then the excess was taken up and the disciples had twelve baskets of leftovers, one basket for each disciple.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And He said face to face with the disciples of His, “Make sit down them, groups approximately each 50.” And they did this and reclined everyone. And taking the

five loaves and fish two, looking up to the heaven, He blessed them. And He broke [them] into pieces and He was giving the disciples to set food for the people. And they ate and they were satisfied, everyone. And was taken up the excess; [and] to them fragments baskets twelve.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.)

.  
And he said to his disciples: Make them sit down by fifties in a company. And they did so and made them all sit down.

And taking the five loaves and the two fishes, he looked up to heaven and blessed them: and he broke and distributed to his disciples, to set before the multitude. And they did all eat and were filled. And there were taken up of fragments that remained to them, twelve baskets.

Holy Aramaic Scriptures

Eshu {Yeshua} said unto them, "Have them recline in groups, fifty persons in a group."

And The Talmiyde {The Disciples/Students} did so, and made them all recline. And Eshu {Yeshua} took those five lakhmiyn {loaves of bread} and two nuniyn {fish} and looked into the Shmaya {the Heavens} and He blessed them, and broke them, and gave them unto His Disciples, so that they might set them out for the kenshe {the crowds}.

And all of them ate and were satisfied. And they took up twelve baskets of the remaining fragments!

James Murdock's Syriac NT

Jesus said to them: Make them recline by companies, fifty persons in a company. And the disciples did so, and made them all recline. And Jesus took the five loaves and two fishes, and looked towards heaven, and blessed, and brake, and gave to his disciples to set before the multitudes. And they all ate, and were satisfied: and they took up the fragments of remains, twelve baskets.

Original Aramaic NT

For there remained about five thousand men, and Yeshua said, "Make them recline by groups of fifty men in a group." And the disciples did so and they made them all recline. And Yeshua took those five loaves and two fish, and he gazed into Heaven and he blessed and he broke and he gave to his disciples to set before the crowds. And they all ate and were satisfied, and they took up the fragments that remained, twelve large baskets. V. 14a is included for context.

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

.  
For there were about five thousand men, and Yeshua said, "Make them recline by groups of fifty men in a group." And the disciples did so and they made them all recline. And Yeshua took those five loaves and two fish, and he gazed into Heaven and he blessed and he broke and he gave to his disciples to set before the crowds. And they all ate and were satisfied, and they took up the fragments that remained, twelve large baskets.

Significant differences:

None.

### Limited Vocabulary Translations:

Bible in Basic English

And he said to his disciples, Make them be seated in groups, about fifty to a group. And they did so, and made them all be seated.  
And he took the five cakes of bread and the two fishes and, looking up to heaven, he said words of blessing over them, and when they had been broken, he gave them to the disciples to give to the people.  
And they all took the food and had enough; and they took up of the broken bits which were over, twelve baskets full.

Bible in Worldwide English

He said to his disciples, Tell the people to sit down in groups of fifty. They did what he said, and they made all the people sit down.

He took the five loaves of bread and the two fish. He looked up to heaven and thanked God for them. Then he broke the bread. He gave it to the disciples to give to the people.

They all ate and had enough. They picked up twelve baskets full of pieces that were left.

Easy English

Jesus said to his disciples, 'Tell the people that they should sit down on the ground in groups. There should be about 50 people in each group.'

So they did this. When the people had sat down, Jesus took the five loaves of bread and the two fish. Then he looked up towards heaven and he thanked God for the food. He broke the bread into pieces. He gave the pieces of bread to the disciples, and they gave the bread to the crowd. Everybody ate and they all had enough food. They were not hungry any more. Then the disciples picked up the bits of food that people had not eaten. They filled 12 baskets with all the little bits of food.

[9:17] Only God could make five loaves of bread and two fish enough to feed 5,000 men and their families. This showed that Jesus' power came from God.

Easy-to-Read Version–2008

Jesus said to his followers, "Tell the people to sit in groups of about 50 people." So the followers did this and everyone sat down. Then Jesus took the five loaves of bread and two fish. He looked up into the sky and thanked God for the food. Then he broke it into pieces, which he gave to the followers to give to the people. They all ate until they were full. And there was a lot of food left. Twelve baskets were filled with the pieces of food that were not eaten.

God's Word™

Then he told his disciples, "Have them sit in groups of about fifty."

So they did this. Then he took the five loaves and the two fish, looked up to heaven, and blessed the food. He broke the loaves apart and kept giving them to the disciples to give to the crowd. All of them ate as much as they wanted. When they picked up the leftover pieces, they filled twelve baskets.

Good News Bible (TEV)

Jesus said to his disciples, "Make the people sit down in groups of about fifty each." After the disciples had done so, Jesus took the five loaves and two fish, looked up to heaven, thanked God for them, broke them, and gave them to the disciples to distribute to the people. They all ate and had enough, and the disciples took up twelve baskets of what was left over.

J. B. Phillips

Then Jesus said to the disciples, "Get them to sit down in groups of about fifty."

This they did, making them all sit down. Then he took the five loaves and the two fish and looked up to Heaven, blessed them, broke them into pieces and passed them to his disciples to serve to the crowds. Everybody ate and was satisfied. Afterwards they collected twelve baskets full of broken pieces which were left over. But he went ahead and directed his disciples, "Sit them down in groups of about fifty." They did what he said, and soon had everyone seated. He took the five loaves and two fish, lifted his face to heaven in prayer, blessed, broke, and gave the bread and fish to the disciples to hand out to the crowd. After the people had all eaten their fill, twelve baskets of leftovers were gathered up.

The Message

But he went ahead and directed his disciples, "Sit them down in groups of about fifty." They did what he said, and soon had everyone seated. He took the five loaves and two fish, lifted his face to heaven in prayer, blessed, broke, and gave the bread and fish to the disciples to hand out to the crowd. After the people had all eaten their fill, twelve baskets of leftovers were gathered up.

NIRV

But Jesus said to his disciples, "Have them sit down in groups of about 50 each." The disciples did so, and everyone sat down. Jesus took the five loaves and the two fish. He looked up to heaven and gave thanks. He broke them into pieces. Then he gave them to the disciples to give to the people. All of them ate and were satisfied. The disciples picked up 12 baskets of leftover pieces.

New Life Version

Jesus said to His followers, "Have them sit down in groups of fifty people." They did as He told them. They made all of the people sit down. As Jesus took the five loaves of bread and two fish, He looked up to heaven and gave thanks. He broke them in pieces and gave them to His followers to give to the people. They all ate and were filled. They picked up twelve baskets full of pieces of bread and fish after the people finished eating.

New Simplified Bible

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

Casual English Version	Jesus told his disciples, "Get them to sit in groups of about 50 people each." The disciples did that. They had everyone sit down. Jesus took the five loaves and two fish. He looked up to heaven and said a blessing over the food. Then he broke the food into pieces and started handing it out to the disciples so they could pass it out to the crowd. The people ate all they wanted. Twelve baskets of leftovers were collected.
Contemporary English V.	Jesus said to his disciples, "Have the people sit in groups of fifty." They did this, and all the people sat down. Jesus took the five loaves and the two fish. He looked up toward heaven and blessed the food. Then he broke the bread and fish and handed them to his disciples to give to the people. Everyone ate all they wanted. What was left over filled twelve baskets.
The Living Bible	"Just tell them to sit down on the ground in groups of about fifty each," Jesus replied. So they did. Jesus took the five loaves and two fish and looked up into the sky and gave thanks; then he broke off pieces for his disciples to set before the crowd. And everyone ate and ate; still, twelve basketfuls of scraps were picked up afterwards!.
New Berkeley Version New Living Translation	. Jesus replied, "Tell them to sit down in groups of about fifty each." So the people all sat down. Jesus took the five loaves and two fish, looked up toward heaven, and blessed them. Then, breaking the loaves into pieces, he kept giving the bread and fish to the disciples so they could distribute it to the people. They all ate as much as they wanted, and afterward, the disciples picked up twelve baskets of leftovers!.
The Passion Translation	He told his disciples, "Have them all sit down in groups of fifty each." After everyone was seated, Jesus took the five loaves and two fish, and gazing into the heavenly realm he gave thanks for the food. Then, in the presence of his disciples, he broke off pieces of bread and fish, and kept giving more to each disciple to give to the crowd. It was multiplying before their eyes! So everyone ate until they were filled, and afterward the disciples gathered up the leftovers—it came to exactly twelve baskets full!
UnfoldingWord Simplified T.	Then Jesus said to the disciples, "Tell the people to sit down in groups, with about fifty people in each group." So the disciples did that and the people all sat down. Then he took the five bread loaves and the two fish. He looked up toward heaven and praised God for them. Then he tore them into pieces and gave them to the disciples for them to distribute to the people. They all ate and everyone had enough to eat. Then the disciples collected the leftover pieces of food, which filled twelve baskets!
William's New Testament	So He said to His disciples, "Have them sit down in reclining groups of fifty each." And they did so, and made all the people sit down and recline. Then He took the five loaves and two fish and looked up to heaven and blessed them, and He broke them in pieces and gave them to the disciples to pass on to the people. And they all ate and had aplenty, and what they had left over was taken up, twelve baskets of broken pieces.

**Partially literal and partially paraphrased translations:**

American English Bible	But he told his disciples: 'Have them recline as they do at meals in rows of about 50 each.' So [the Apostles] did this, and everyone reclined on the ground. Then he took the five [loaves of] bread and the two fish, and after looking up to the heavens, he spoke a blessing over them, broke them up, and gave them to the disciples to set before the crowd.
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Then everyone ate until they were satisfied... And [afterward], they picked up 12 baskets of leftovers!

Beck's American Translation  
Breakthrough Version

He said to His students, "Have them recline in parties of about fifty apiece." And this is what they did. And absolutely everyone reclined. After taking the five loaves of bread and the two fish, when He looked up into the sky, He conferred prosperity on *them*, tore *them* up, and was giving them to the students to place beside the crowd. And they ate, and everyone was full. And what they had left over of the torn pieces was picked up, twelve baskets.

Common English Bible  
International Standard V  
Len Gane Paraphrase

He said to his disciples, "Make them sit down in groups of fifty." They did so and made them all sit down. Then he took the five loaves and the two fish and looking up to heaven, he blessed them, broke, and gave to the disciples to give to the people. They ate and all were filled. Twelve baskets of leftovers were taken up by them.

A. Campbell's Living Oracles  
New Advent (Knox) Bible

So he said to his disciples, Make them sit down by companies of fifty; and they did this, bidding all of them sit down. Then he took the five loaves and the two fishes, and looked up to heaven, and blessed them, and broke, and gave them to his disciples, to set before the multitude. All ate and had their fill, and when what they left over was picked up, it filled twelve baskets.[2]

[2] vv. 10-17: Mt. 14.13; Mk. 6.30; Jn. 6.1.

NT for Everyone

'Get them to sit down', Jesus said to them, 'in groups of around fifty each.' They did so, and everyone sat down. Then Jesus took the five loaves and the two fish. He looked up to heaven, blessed the food, divided it, and gave it to the disciples to pass around the crowd. Everyone ate, and was satisfied. They took up twelve baskets of broken bits left over.

20<sup>th</sup> Century New Testament

"Get them seated in companies," was his reply, "about fifty in each." This they did, and got all the people seated. Taking the five loaves and the two fishes, Jesus looked up to Heaven and said the blessing over them. Then he broke them in pieces, and gave them to his disciples to set before the people. Every one had sufficient to eat, and what was left of the broken pieces was picked up--twelve baskets.

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

Christian Standard Bible  
Conservapedia Translation

So Jesus said to His students, "Make them sit down in groups of fifty." So they made everyone sit down. Then Jesus took the five loaves and the two fish, and while looking up to Heaven, blessed them, and then passed them to His students to give to the crowd. The whole crowd ate until they were satisfied, and the remains of the meal filled twelve baskets.

Precisely when did the loaves and fish multiply? Luke's rendition suggests that it was after distribution. Greater study of Luke's description, guided by conservative translation principles, could yield insights here.

Ferrar-Fenton Bible

"Make them recline in parties of about fifty each," He instructed His disciples. They accordingly did so, making them all to be seated. Taking then the five loaves and the two fishes, and looking up towards heaven, He blessed and broke them, and handed to His disciples to distribute to the people. And they all partook, and were satisfied; and of the broken pieces that remained over, they collected twelve baskets full.

Free Bible Version

"Sit them down in groups of about fifty," he told his disciples.



<p>God's Truth (Tyndale) International Standard V. Montgomery NT</p>	<p>The disciples did so, and everybody sat down. Jesus picked up the five loaves and the two fish, and looking up to heaven, he blessed the food and broke it into pieces. He kept on giving the food to the disciples to share with the people. Everybody ate until they were full, and then twelve baskets of leftovers were collected.</p> <p>.</p> <p>.</p> <p>"Make them sit down in table-companies, of about fifty each," he said to his disciples.</p> <p>This they did, and made them all sit down. Then he took the five loaves and the two fish, and looking up in heaven, he blessed them, broke them in pieces, and began to giving to his disciples to apportion among the crowd. So they ate and were filled, all of them. And there was picked up that which remained over to them, of broken pieces, twelve basketfuls.</p>
<p>NIV, ©2011 Riverside New Testament</p>	<p>.</p> <p>He said to his disciples, "Have them recline in rows of fifty."</p> <p>They did so, and made all recline. Taking the five loaves and the fishes, he looked up to heaven and blessed them and broke them and gave to the disciples to distribute to the crowd. They all ate and had abundance, and what was left over was picked up — twelve baskets of fragments.</p>
<p>Leicester A. Sawyer's NT</p>	<p>And he said to his disciples, Make them recline in companies of fifty each; and they did so, and caused them all to recline. And taking the five loaves and two fishes, and looking up to heaven, he blessed them, and broke, and gave to the disciples to set before the multitude. And they eat and were all filled; and there was taken up what remained over to them, twelve traveling-baskets of fragments.</p>
<p>UnfoldingWord Literal Text Urim-Thummim Version</p>	<p>.</p> <p>And he said to his disciples, Make them sit down by 50 in a company.</p> <p>And they did so, and made them all sit down. Then he took the 5 loaves and 2 fish, and looking up to the skies he blessed them and broke, and gave to the disciples to set before the crowds. And they did eat, and were all filled: and there was taken up from the fragments that remained 12 baskets.</p>
<p>Weymouth New Testament</p>	<p>But He said to His disciples, "Make them sit down in parties of about fifty each."</p> <p>They did so, making them all, without exception, sit down. Then He took the five loaves and the two fish, and looking up to Heaven He blessed them and broke them into portions which He gave to the disciples to distribute to the people. So they ate and were fully satisfied, all of them; and what they had remaining over was gathered up, twelve baskets of fragments.</p>
<p>Wikipedia Bible Project</p>	<p>"Tell them to sit down in groups of around fifty," he told his disciples.</p> <p>So they did, and had all the people sit down. Jesus took the five loaves and the two fish. He looked up to heaven, blessed them, and broke them in pieces, and kept on giving them to the disciples to share with the people. They all ate until they were full, and twelve baskets of left-overs were collected.</p>

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

<p>Christian Community (1988)</p>	<p>Then Jesus said to his disciples, "Make people sit down in groups of fifty." So they made all of them sit down. Jesus then took the five loaves and two fish, and raising his eyes to heaven, pronounced a blessing over them; he broke them, and gave them to the disciples to distribute to the crowd. They ate and everyone had enough; and when they gathered up what was left, twelve baskets were filled with broken pieces.</p> <p>Mt 26:26 Ps 78:29</p>
<p>The Heritage Bible</p>	<p>And he said to his disciples, Cause them to recline in groups by fifties. And they did so, and caused <i>them</i> all to recline.</p>



And taking the five loaves and the two fish, and looking up into the heaven, he blessed them, and broke, and gave to the disciples to place alongside the crowd. And they ate, and were all filled, and there were lifted up twelve baskets of fragments that remained to them.

New American Bible (2002)

New American Bible (2011)

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Then he said to his disciples, "Have them sit down in groups of [about] fifty." They did so and made them all sit down. Then taking\* the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd.<sup>1</sup> They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

\* [9:16] Then taking...: the actions of Jesus recall the institution of the Eucharist in Lk 22:19; see also note on Mt 14:19.

i. [9:16] 22:19; 24:30–31; Acts 2:42; 20:11; 27:35.

New English Bible–1970

He said to his disciples, 'Make them sit down in groups of fifty or so.' They did so and got them all seated. Then, taking the five loaves and the two fishes, he looked up to heaven, said the blessing over them, broke them, and gave them to the disciples to distribute to the people. They all ate to their hearts' content; and when the scraps they left were picked up, they filled twelve great baskets.

New Jerusalem Bible

New RSV

Revised English Bible–1989

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### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He said to his *talmidim*, "Make them sit down in groups of about fifty each." They did what he told them and had them all sit down. Then he took the five loaves and the two fish and, looking up toward heaven, made a *b'rakhah*, broke the loaves and began giving them to the *talmidim* to distribute to the crowd. Everyone ate as much as he wanted; and they took up what was left over, twelve baskets full of broken pieces.

Hebraic Roots Bible

But He said to His disciples; Make them recline in groups, by fifties. And they did so, and made all recline. And taking the five loaves and the two fish, looking up to Heaven, He blessed them, and broke, and gave to the disciples to set before the crowd. And they ate and were all filled. And twelve hand-baskets of fragments of that left over to them were taken up.

Holy New Covenant Trans.

Jesus said to his students, "Have them sit down in groups of about 50." So the students did this and all the people sat down. Then Jesus took the five loaves of bread and two fish. He looked up to heaven. Jesus thanked God for the food and divided it. Then he began giving the food to the students. The students gave it to the crowd. Everyone ate and was satisfied. They gathered up all the pieces of food which were left over. They filled twelve large baskets with them.

The Scriptures 2009

And He said to His taught ones, "Make them sit down in groups of fifty." And they did so, and made them all sit down. And taking the five loaves and the two fishes, having looked up to the heaven, He blessed and broke them, and gave them to the taught ones to set before the crowd. So they all ate and were satisfied, and twelve baskets of the broken pieces were picked up by them.

Tree of Life Version

Then Yeshua said to His disciples, "Have the people recline in groups of about fifty each."

They did so, and all reclined. And He took the five loaves and the two fish; and looking up to heaven, He offered the bracha and broke them. And He kept giving them to the disciples to set before the crowd. Then they all ate and were satisfied. And what was left over was picked up, twelve baskets of the fragments.

### Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...[He] says but to the students [of] him recline! them groups about in fifty [ones] and [They] make {it} so and [They] recline all [men] Receiving but the five breads and the two fish* Seeing to the heaven [He] blesses them and [He] breaks {them} and [He] gave {them} [to] the students to present {them} [to] the crowd and [They] eat and are satisfied All [Men] and is taken The [Thing] Oversupplying [to] them [of] pieces Baskets twelve...
Awful Scroll Bible	But he said with regards to His disciples, "Be reclined- them -down among fifty in reclination company." Even they effected the same-as-this, and they all reclined-upon a reclining-upon. What is more, being took the five loaves of bread and two fish, being looked-up to the expanse, he considered- them -good, and broke- them -throughout, and continues to give them to the disciples, to became placed- them -before they of the adjoining area. Even they ate, and all came to be satisfied a coming to be satisfied! Now their is coming to be taken up of the broken pieces, being remained to them, two- and -ten baskets.
Concordant Literal Version	Now He said to His disciples, "Cause them to recline in groups of about fifty apiece." And they do thus, and cause all to recline." Now taking the five cakes of bread and the two fishes, looking up into heaven, He blesses them and breaks them up, and gave to the disciples to place before the throng." And they ate, and all are satisfied. And twelve panniers of their superfluous fragments were picked up."
exeGeses companion Bible	And he says to his disciples, Recline them by fifties in a company. - and thus they do and recline them all. And he takes the five breads and the two fishes and looks to the heavens; he eulogizes them and breaks; and gives to the disciples to set by the multitude: and they eat and all fill up: and they take twelve baskets of the fragments that superabound to them.
Orthodox Jewish Bible	But Rebbe Melech HaMoshiach said to his talmidim, Have them recline [as at a farbrengen (inspirational gathering)], and chamishim (fifty) in a group. [TEHILLIM 23:2] And Rebbe Melech HaMoshiach's talmidim did so, and all reclined [as at tish]. And having taken the chamesh kikrot and the shnei hadagim, and having looked up to Shomayim, Rebbe Melech HaMoshiach said a bracha over them, and offered the betziat halechem, and was giving to the talmidim to set before the multitude. And they ate and all were satisfied, and they picked up shirayim, shneyim asar baskets full.
Rotherham's Emphasized B.	And he said unto his disciples— Make them recline in companies of about fifty each. And they did so,—and made [one and all] recline. And <taking the five' loaves and the two' fishes> [looking up into heaven] he blessed them and brake [them] up, and went on giving to the disciples to set before the multitude; and they did all' eat and were filled. And that which remained over to them [was taken up],—[of broken pieces] twelve baskets..

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

And He said to His disciples, "Have them sit down *to eat* in groups of about fifty each." They did so, and had them all sit down. Then He took the five loaves and the two fish, and He looked up to heaven [and gave thanks] and blessed them, and broke *them* and kept giving *them* to the disciples to set before the crowd. They all

- ate and were [completely] satisfied; and the broken pieces which they had left over were [abundant and were] picked up—twelve baskets full.
- An Understandable Version So, He said to His disciples, "Have these people recline [*on the grass*. See *Matt. 14:19*] in groups of about fifty each." So, the disciples did this, and had all the people recline [*on the grass in groups*]. Then Jesus took the five loaves of bread and the two fish, and looking up to heaven, asked God's blessing on the food. [*Then*] He broke it [*in pieces*] and gave it to the disciples to distribute to the crowds. They all ate until they were full, then gathered up twelve baskets [*full*] of the remaining broken pieces.
- The Expanded Bible Jesus said to his ·followers [disciples], "Tell the people to sit in groups of about fifty people."  
So ·the followers [<sup>1</sup>they] did this, and all the people sat down. Then Jesus took the five loaves of bread and two fish, and looking up to heaven, he ·thanked God for [<sup>1</sup>blessed] the food. Then he ·divided the food [broke it into pieces] and gave it to the ·followers [disciples] to ·give to [distribute to; <sup>L</sup>set before] the people. They all ate and were ·satisfied [filled], and what was left over was gathered up, filling twelve baskets.
- Jonathan Mitchell NT So He says to His disciples, "Make them recline in groups of up to about fifty, in situations for a meal." And then they did [it] in that way, and had them all recline for a meal. Now after taking (or: receiving) the five loaves and the two fishes [and] looking up into the sky (or: the atmosphere; the heaven), He spoke words of blessing and well-being on them, then completely broke [them] down into pieces and began giving [them] to the disciples to set beside the crowd. And so they all ate and were filled to being satisfied. Then the surplus was picked up by them: twelve hand-baskets of fragments (results of the breaking into pieces).
- P. Kretzmann Commentary And He said to His disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down.  
Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.  
Jesus had been busy preaching and healing without ceasing all day long. But now the day began to decline, to draw near its close, bringing an unwelcome interruption in the Lord's beneficent labors. The apostles felt it their duty to interfere at this point. They urged Jesus to dismiss the people, to send them away. The place where they were was an uninhabited region; but there were towns, Bethsaida Julias itself and other small hamlets, within walking distance round about; there the people might go and find places to lodge and also provisions for themselves. The disciples were not yet filled with the love for others which recognizes no sacrifice and sternly represses all selfishness. Their words rather express a certain peevishness as though they had been bothered long enough by these unwelcome guests. But Jesus gives them a lesson, both as to hospitality and trust in Him. He suggested immediately that the disciples be hosts to the multitudes. But their faces fell at the mere suggestion. They had, by some exploration, ascertained that there were five loaves and two fishes as provisions; that was the entire stock. And they add: Unless perhaps we are to go and buy food for the whole people. Neither their words nor their tone implied that they relished the idea very strongly or were very fond of the prospect. One of them had even figured out that the amount of money on hand would not be sufficient to buy bread for all those present, since there were some five thousand men present, without the women and children. And all this fuss and excitement with Jesus standing before them, of whom they knew and had the evidence of their senses that He was able to help at all times, even when death had laid his cold hands on a person and driven away the living soul. The disciples certainly do not appear to good advantage in this story. Note: This same lack of faith is found all too

often in the Christians of these latter days. Worry and care for the body is all too apt to take the place of firm, and undoubting trust in the providence and goodness of Christ and our heavenly Father. "That is the great fault that we, also in our days, not only on account of food, but also in manifold troubles and temptations feel that we know well how to figure out what we need, and how these needs should be met and help given to us. But if it is not there quickly as we like it, then nothing remains of our figuring but discontent and sadness. And it would be far better if we would leave God to deal with the situation and would not think of what we need. " But Jesus now took the matter in hand. He had His disciples command the people to recline on the grass which grew at that place, in dining parties, or companies, of fifty each. He was preparing to spread a banquet before them. Then He took the five loaves and the two fishes, and, looking up to heaven, He spoke a blessing upon them, He blessed the food. Then He broke both bread and fishes into smaller pieces and gave these to His disciples, who acted as His waiters upon this momentous occasion. And all ate, and all were filled, they were fully satisfied, they had all they wanted to eat. And then, at Christ's command, that which was left over to them that ate, the fragments, were picked up, and these filled twelve large baskets. Christ here appears again as the almighty Lord and Creator of heaven and earth, upon whom the eyes of all creatures wait, that He may give them their food in due season. There is a world of comfort for Christians in the fact that Jesus, to whom we owe the salvation and life of our soul, also has the food for every day in His hand and will give us our daily bread every day. We are taken care of in body and soul.

Syndein/Thieme

Then He said to His students/disciples, "Have them recline {as they would at a table at home} in groups of about fifty each."

`` And they did so. And the people all reclined.

`` Then, taking the five loaves and the two fish . . . looking up to heaven . . . He {Jesus} blessed them and broke them, and gave them to the students/disciples to set before the crowd.

``So they all ate and were 'filled to their complete satisfaction' {chortazo}.

And there was taken up that which remained over to them, of broken pieces, twelve baskets.

Translation for Translators

He replied to the disciples, "No, *just* tell the people to sit down. Tell them to sit in groups, with about 50 people in each group." After they told the people that, they all sat down. Then he took the five small loaves and the two fish. He looked up towards heaven and thanked *God for them*. Then he broke them *into pieces* and gave them to the disciples so that they would distribute them to the crowd. *All the people in the crowd* ate until they all had enough to eat. Then *the disciples* collected twelve baskets full of the broken pieces that were left over!

The Voice

**Jesus:** Just do this: organize them in little communities of about 50 people each and have them sit down.

They do what Jesus says, and soon groups of 50 are scattered across the landscape.

Then Jesus takes the five loaves and two fish, and He looks up to heaven. He praises God for the food, takes each item, and breaks it into fragments. Then He gives fragments to the twelve disciples and tells them to distribute the food to the crowd.

Everyone eats. Everyone is satisfied. Nobody goes away hungry. In fact, when the disciples recover the leftovers, they have 12 baskets full of broken pieces.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

So he said to his disciples, "Have them sit down in groups of about fifty each." And they did so, and had them all sit down. And taking the five loaves and the two fish, and [\*Here "and" is supplied before the participle ("looking up") in keeping with English style]

looking up to heaven, he gave thanks and broke them and began giving [\*The imperfect tense has been translated as ingressive here (“began giving”)] them [\*The imperfect tense has been translated as ingressive here (“began to speak”)] to the disciples to set before the crowd. And they all ate and were satisfied, and what was left over was picked up by them—twelve baskets of broken pieces.

NET Bible®

Then<sup>55</sup> he said to his disciples, “Have<sup>56</sup> them sit down in groups of about fifty each.” So they did as Jesus directed,<sup>57</sup> and the people<sup>58</sup> all sat down.

Then<sup>59</sup> he took the five loaves and the two fish, and looking up to heaven he gave thanks<sup>60</sup> and broke them. He gave them to the disciples to set before the crowd. They all ate and were satisfied, and what was left over<sup>61</sup> was picked up – twelve baskets of broken pieces.

<sup>55tn</sup> Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>56tn</sup> Or “Make” (depending on how the force of the imperative verb is understood). Grk “cause them to recline” (the verb has causative force here).

<sup>57tn</sup> Grk “And they did thus.” Here καί (kai) has been translated as “so” to indicate that the disciples’ action was a result of Jesus’ instructions. The adverb οὕτως (outw, “thus”) has been expanded in the translation to “as Jesus directed” to clarify what was done.

<sup>58tn</sup> Grk “and they”; the referent (the people) has been specified in the translation for clarity.

<sup>59tn</sup> Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>60sn</sup> Gave thanks adds a note of gratitude to the setting. The scene is like two other later meals: Luke 22:19 and 24:30. Jesus gives thanks to God “with respect to” the provision of food. The disciples learn how Jesus is the mediator of blessing. John 6 speaks of him in this scene as picturing the “Bread of Life.”

<sup>61sn</sup> There was more than enough for everybody, as indicated by the gathering of what was left over.

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

He said to his followers, “Sit them down<sup>n</sup> in groups of about fifty.” And they did just what he said, and sat everybody down. And he took the five loaves of bread and the two fish, and looked up to heaven, and blessed them. And he broke up the loaves, and was giving them to his followers, so they could serve the crowd. And they all ate and got a good meal.<sup>o</sup> And twelve baskets of leftovers were collected.<sup>p</sup>

<sup>n.</sup> Lit. “cause them to recline”—in those days people always lay down to eat, rather than sitting.

<sup>o.</sup> Lit. “ate and got completely fed.”

<sup>p.</sup> Lit. “And what was left over to them of broken pieces was picked up: twelve baskets.”

Wilbur Pickering’s New T.

But He said to His disciples, “Make them recline in groups of fifty!” They did so, making them all recline. Then He took the five loaves and the two fish, and looking up to heaven He blessed and broke them, and gave them to the disciples to set before the multitude. So they all ate and were filled, and twelve baskets of the pieces they left were taken up.<sup>6</sup>

(6) The collecting was probably done by others, and in any case that leftover bread was used by others.

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

Analytical-Literal Translation But He said to His disciples, "Make them recline in groups [of] fifty each." And they did so, and made all to recline. Then having taken the five loaves of bread and the



	two fish, having looked up to heaven, He bestowed a blessing upon them and broke [the bread] in pieces and began giving [them] to the disciples to distribute to the crowd. And they all ate and were filled! And twelve hand-baskets were taken up of broken pieces of bread having been leftover to them.
Charles Thomson NT	Then he said to his disciples, Range them as at table, in companies, fifty in a company. And they did so. And when they were all ranged, he took the five loaves and the two fishes, and looking up to heaven, pronounced a blessing, and broke them and gave to the disciples to set before the multitude. And when they had all eaten, and were satisfied, there was taken up a surplusage of fragments which filled twelve panniers. And he said to his apprentices, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fish, and looking up to the sky, he esteemed them, and broke; and gave to the apprentices to set before the multitude. And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
Context Group Version	
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	And He said to His disciples, "Have them [f]sit down in groups of about fifty each." And they did so, and had them all [g]sit down. Then He took the five loaves and the two fish, and looking up to heaven, He blessed them. And He broke <i>them</i> and kept giving <i>them</i> to the disciples to set before the crowd. And they all ate and were satisfied; and [h]the broken pieces which they had left over were picked up, twelve baskets <i>full</i> . [g] Lit <i>recline</i> [h] Lit <i>that which was left over to them of the broken pieces was</i>
Literal New Testament	.
Modern English Version	.
Modern Literal Version 2020	Now he said to his disciples, Have <sup>o</sup> them recline in parties, <i>approximately</i> fifty apiece. And they did* so and they all reclined. Now he took the five loaves and the two fish, and looked up to heaven, he gave-thanks and broke them. And he was giving <i>them</i> to the disciples to place beside the crowd. And they ate and all were fully-fed, and twelve baskets of broken pieces were lifted up, what was leftover by them.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	And he said unto his disciples, "Cause them to recline in companies, in each fifty;" and they did so, and made all to recline; and having taken the five loaves, and the two fishes, having looked up to the heaven, he blessed them, and brake, and was giving to the disciples to set before the multitude; and they did eat, and were all filled, and there was taken up what was over to them of broken pieces, twelve baskets.



**The gist of this passage:** Jesus instructs the disciples to prepare the people for a meal; and then He gives them enough food so that everything there is satiated.

14b-17

Luke 9:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητής) [pronounced math-ay-TAYç]	<i>disciple, a learner, pupil</i>	masculine plural noun; accusative case	Strong's #3101
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** He said directly to His disciples,...

Whether Jesus acknowledges the suggestions of His disciples or not is not told to us. I would guess that Jesus allowed them to speak, allowed them to finish, and then He told them what they were going to do.

Luke 9:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataklinō (κατακλίνω) [pronounced kat-ak-LEE-no]	<i>to recline (at table to eat), to sit down to eat, to take a place at the table</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2625
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
klisia (κλισία) [pronounced klee-SEE-ah]	<i>a reclining; a party or group at a meal; a company</i>	feminine plural noun, accusative case	Strong's #2828

Luke 9:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōseí (ὡσεὶ) [pronounced <i>hoh-SIGH</i> ]	<i>as if, as it were, as, as though, like as</i> (when used comparatively); <i>approximately, roughly, about</i> (when used before words of number or measure to indicate and approximate value)	comparative or approximative adverb	Strong's #5616
aná (ἀνά) [pronounced <i>aw-NAW</i> ]	<i>among, in [into] the midst of; in the middle of, between; in; each, apiece</i>	preposition (sometimes used in a distributive sense)	Strong's #303
pentêkonta (πεντήκοντα) [pronounced <i>pen-TAY-kon-tah</i> ]	<i>fifty</i>	numeral; Indeclinable adjective	Strong's #4004

**Translation:** ...“Make them sit down [in] groups of about fifty.”

Jesus first instructions were for the disciples to go out among the people and have them gather into groups of 50. This is going to make the distribution of food more organized.

Throughout the Bible, God is presented as organized. There are times when He organizes His people. The concept of a local church is one of organization. No one should walk into a church and think that they are in Crazytown. The distribution of spiritual gifts is organized. Bible doctrine is organized. The Bible itself is organized.

I would suggest that the organization has a purpose, for more than having people in neat little groups. Here, it is for the distribution of food. When it comes to the local church, organization provides the best way to learn. In a national entity, organization often provides stability and order.

Organization often includes clear designations of authority. For instance, in a family, the father is the head of the family, with authority over the wife and children. The wife has authority over the children.

In the local church, the pastor is the highest authority. There is no provision in the Bible for denominations, where another higher organization can oversee the local church and its doctrines. The people can choose to remain at that church or leave. The congregation ultimately chooses their pastor—if not through voting, by means of their own feet (staying or going).

Luke 9:14b-c **He said directly to His disciples, “Make them sit down [in] groups of about fifty.”** (Kukis moderately literal translation)

Luke 9:15a			
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
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 <sup>rd</sup> person plural, aorist active indicative	Strong's #4160

## Luke 9:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

**Translation:** *And they did this...*

The disciples went out among this crowd—perhaps a crowd of 10,000 total—and had them organize into groups of 50.

Again, organization is God's way.

## Luke 9:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kataklinō (κατακλίνω) [pronounced kat-ak-LEE-no]	<i>to recline (at table to eat), to sit down to eat, to take a place at the table</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2625
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, accusative case	Strong's #537

**Translation:** *...and everyone reclined [for a meal].*

The people assume the common eating position for that era, which was to recline for a meal. Obviously, this is a social construct, not a Biblical mandate.

When dealing with these groups of 50, the disciples might more easily be able to see who has been served and who has not. This makes it easier for the disciples themselves to be organized in order to serve.

Luke 9:15 *And they did this and everyone reclined [for a meal].* (Kukis moderately literal translation)

## Luke 9:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánō (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of</i>	masculine singular, aorist active participle, accusative case	Strong's #2983
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 9:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pentē (πέντε) [pronounced <i>PEHN-teh</i> ]	<i>five</i>	Indeclinable noun	Strong's #4002
artos (ἄρτος) [pronounced <i>AR-toss</i> ]	<i>bread, loaf, loaves</i>	masculine plural noun; nominative case	Strong's #740
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ichthus (ἰχθύς) [pronounced <i>ikh-THOOS</i> ]	<i>fish</i>	masculine plural noun; nominative case	Strong's #2486
duo (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

**Translation:** *And taking the five loaves [of bread] and the two fish,...*

Jesus took the food which the disciples had provided—which consisted of 5 loaves of bread and 2 fish.

Among the disciples, they are clearly aware of the amount of food that they are starting with.

Luke 9:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀναβλέπω (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i> ]	<i>looking up; recovering (lost) sight, receiving sight; looking again</i>	masculine singular, aorist active participle, nominative case	Strong's #308
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
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i> ]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Luke 9:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeô (εὐλογέω) [pronounced you-lohg-EH-oh]	active: <i>to bless [man], to speak well of; to praise [God]</i> ; passive: <i>to be blessed, to be happy; to be spoken well of; to be praised</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2127
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...Jesus [lit., He] blessed them, looking up to the heaven.

Then Jesus blessed this meal, looking up into heaven.

Luke 9:16c			
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
kataklaô (κατακλάω) [pronounced kaht-ak-LAH-oh]	<i>to break into pieces, to divide up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2622

**Translation:** Then He broke [this food] into pieces...

Part of what was done is, Jesus had His disciples gather up some baskets, or perhaps they had baskets which they each carried (I am assuming this, based upon the fact that we have baskets at the end; and the disciples have to distribute the food in some way). Jesus broke up this little bit of food and placed it into the baskets.

Luke 9:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1325
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3101

Luke 9:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paratithēmi (παρατίθημι) [pronounced <i>pahr-ahht-IHTH-ay-me</i> ]	1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge	aoist active infinitive	Strong's #3908
tō (τῷ) [pronounced <i>toh</i> ]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ochlos (ὄχλος) [pronounced <i>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	masculine singular noun, dative, locative or instrumental case	Strong's #3793

**Translation:** ...and He began giving [it] to the disciples to set before the people.

Jesus gave these baskets of food to the disciples and they disciples would set the food before the people. Each group of people probably got a basket of food, and a person would take from that basket and then pass it along to the next person.

The food had to multiply when the Lord divides it and places it into baskets; but it seems likely that the food also multiplied as it was handed around to the different people in the groups of fifty.

Someone has conveyed this story to Luke, which was probably one of the disciples. We seem to be getting an up-close-and-personal view of what is taking place (including the discussions taking place between Jesus and His disciples); which would suggest that Luke's source was a disciple (or two).

Nevertheless, somehow, the disciples did not seem to fully get it until the end. The Lord gave them commands, they followed His direction, and, at the very end, they understood (to some degree) what had just happened. Somehow, God took this meager amount of food that the Lord blessed and multiplied it a thousand-thousandfold before their eyes.

There is absolutely no discussion within this narrative of the disciple who looks down at his basket filled with food that he delivers to a group of people, and thinks to himself, "Wow, there is way more than 5 loaves of bread and 2 fish here." Somehow, they did what was required of them, and the end result was quite amazing.

Luke 9:16 And taking the five loaves [of bread] and the two fish, Jesus [lit., He] blessed them, looking up to the heaven. Then He broke [this food] into pieces and He began giving [it] to the disciples to set before the people. (Kukis moderately literal translation)

We have no idea how this looked to the disciples or what they thought about when receiving basket after basket of food to distribute. Only a few people comment on this—at what point did the fish and loaves increase in number? Was there a sleight of hand involved. We do not have a clue. Bear in mind that at least two gospel writers were right there, getting their basket of food to distribute, and then coming back for their second basket and third basket. Not a single one of them gives us any idea as to how things looked to them. Somehow things



seemed perfectly normal, except they knew what they started with and they knew what they ended up with at then end.

Luke 9:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phagō (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>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5315
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
chortazō (χορτάζω) [pronounced <i>khor-TAD-zoh</i> ]	<i>to feed, to fill, to satisfy, to satiate; to gorge (supply food in abundance)</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #5526
panta (πάντα) [pronounced <i>PAN-ta</i> ]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine plural adjective, nominative case	Strong's #3956

**Translation:** The people [lit., they] ate and they were satiated.

There are 5000 men there; and very likely, 10,000 people in all (men, women and children). They are divided up into about 200 groups of 50 in each group. In order for this process to be orderly and fast enough, a disciple probably carried a basket of food to each group, handed it to the first person, and then came back for another basket which he would then deliver to a different group. Perhaps he would go back to the first group, and see, they still have a basket filled with food, and it is being passed around still.

Perhaps as Peter gave a basket of food to one group, walking by a different group, he might call out, "Does anyone here have a basket I could borrow?" Then he might use that basket to be filled up and take to the group which provided him with an empty basket.

Many of these details are left out.

What we know for certain is, everyone was fed and everyone was satiated. All the disciples had to do was what Jesus required of them, which was not very much, and God multiplied this work a thousand-thousand fold.

We do not know at what point the disciples individually began to appreciate what was happening; but each man was responsible for about 20 groups, so each disciple would have been working quickly to get the food passed around. Did they go back to a group a second time with a second basket? We have no idea. It is a detail that we do not need to know. In my estimation, there was probably a basket given to each group. When each disciple brought a new basket, he may have looked at previous groups that he already served, and he could tell that they were taken care of.

After the Lord is resurrected, He will tell Peter, "Feed My sheep." This is not to be taken literally. The Lord's sheep are people and Peter is not going to take baskets of food and distribute them everywhere he goes; but he will have an extensive teaching ministry to the Lord's people. That is what he is to do. Right now, the disciples do not know diddly squat when it comes to doctrine; but they can follow orders, so that is what they do. When they learn more, then they will teach the Word of God.

Bearing this in mind, what multiplies greater than the Word of God? How many missionaries can go into a land where there are no believers and, after a few months, there are 5 believers or 10. And they are taught Bible doctrine; and, after a time, there might be 50. As long as there is positive volition, then this number continues to grow.

Luke 9:17b			
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
airō (αἶρω) [pronounced <i>ī-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 <sup>rd</sup> person singular, aorist passive indicative	Strong's #142
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
perisseuō (περισσεύω) [pronounced <i>per-iss-SUE-oh</i> ]	<i>having in abundance, having in excess, exceeding in number or measure, having or being more than enough</i>	neuter singular, aorist active participle, nominative case	Strong's #4052
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
klasma (κλάσμα) [pronounced <i>KLAHS-mah</i> ]	<i>pieces, broken, fragments; remnants of food</i>	neuter plural noun, genitive/ablative case	Strong's #2801
kophinos (κόφινος) [pronounced <i>KOHF-ee-noss</i> ]	<i>basket, wicker basket</i>	masculine plural noun, nominative case	Strong's #2894
dōdeka (δώδεκα) [pronounced <i>DOH-dek-ah</i> ]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427

**Translation:** Then the excess was taken up [and there was] for them twelve baskets of fragments [and leftovers].

One basket of leftovers for each disciple, as an object lesson to them.

We have no idea when each disciple began to get it but, at the very end, each disciple had a basket of leftovers which was, very likely, much larger individually than what they had collectively to begin with. God is able to take our divine work (it is divine because we are in Him) and multiply it many times.

As a believer, you need to focus on two things: naming your sins to God and growing in grace and doctrine. At some point, you will begin to understand your spiritual gift or, possibly, your spiritual gift might just begin to function. God has designed that for every believer in the Church Age.

Each disciple provided food for approximately 1000 people, and the food came from the small amount which they began with, but which food the Lord blessed. In some way or another, this will be your life.



Now, the idea that you may impact 1000 people (and this is just one incident), what a blessing that would be!

Luke 9:17 **The people [lit., they] ate and they were satiated. Then the excess was taken up [and there was] for them twelve baskets of fragments [and leftovers].** (Kukis moderately literal translation)

Luke 9:14b–17 **He said directly to His disciples, “Make them sit down [in] groups of about fifty.” And they did this and everyone reclined [for a meal]. And taking the five loaves [of bread] and the two fish, Jesus [lit., He] blessed them, looking up to the heaven. Then He broke [this food] into pieces and He began giving [it] to the disciples to set before the people. The people [lit., they] ate and they were satiated. Then the excess was taken up [and there was] for them twelve baskets of fragments [and leftovers].** (Kukis moderately literal translation)

This is all about logistical grace. We may assume that most of the people there have believed in Jesus. They have gone to great lengths to seek Him out and to listen to Him. So, they believed in Him prior to this; or after hearing Him.

God has provide for these people. That is the requirement of logistical grace (we just had the **Doctrine of Logistical Grace**). This does not mean that you’re sitting on the couch and you start to feel hungry, and God plops a cheeseburger down next to you. God provides the means for you to provide these things (the word, the money, whatever). Although God is able to, at any given time, work a miracle, He primarily gives miracles when there is a big program change (taking the Israeli slaves out of Egypt, introducing the Messiah to Israel, beginning the Church Age). It is highly unlikely that you, as a believer in the Lord, will experience anything which is concretely miraculous in your lifetime. There may be an unlikely series of coincidental events which provides this or that for you, but nothing which is crazy out of the ordinary. I write these things not because I interact with a lot of people who expect to see miracles every day, but because I am aware that such believers exist.

I realize that there are many people who think that miracles or healings would be the most fantastic thing ever, do not realize that we possess the most powerful weapon that there is—the Word of God. Furthermore, we have the entire Word of God. I realize that most of Christendom does not appreciate that, but it is what we have and it is the greatest thing.

What the miracle of the feeding of the 5000 (actually, 10,000) reminds me of is the provision of manna by God to the Exodus generation in the desert. For 40 years, they were fed miraculously by a substance which we cannot identify today. See **Exodus 16** ([HTML](#)) ([PDF](#)) ([WPD](#)). Again, this is all about logistical grace.

Luke 9:14b–17 **Jesus then gave these directions to His disciples: “Make the people sit down in groups of fifty.” So His disciples did this and everyone reclined, as people do awaiting a meal. Jesus took the five loaves of bread and the two fish and He blessed them while He looked up into heaven. Then He began to break the food into pieces, and place these pieces into baskets for distribution. The disciples would pick up a basket and distribute the food. The people ate this food and they were completely satiated. Then the excess was taken up and the disciples had twelve baskets of leftovers, one basket for each disciple.**

**The Ports of Galilee** (a map); from [One Page Bible Summary](#); accessed February 1, 2023. Given this entire section (vv. 10–17; often subtitled *the Feeding of the Five Thousand*), we certainly have a problem (one which is not immediately apparent). When we examine all of the accounts of this feeding of the 5000, Luke writes of Jesus leading the people up to an unpopulated area outside of Bethsaida; but John records that this took place after traveling by sea to Tiberias.

I used the FAA below (without including its italics). I capitalized the pronouns applying to Jesus.

John, as we would expect, provides a very different organization than the others. John is going on his memory of 60 years previous, but assisted in that regard by God the Holy Spirit. The narrative that John writes will appear to be different, but it is possible for him to remember this accurately, but not follow the other gospel writers.

### Jesus Feeds the 5000 — Four Accounts

Matthew	Mark	Luke	John
	Mark 6:30 <b>And the apostles gathered to Jesus and reported everything to Him, both what they had done, and what they had taught.</b>	Luke 9:10a <b>Meanwhile the apostles returned and described to him the things which They had done,...</b>	

Both Mark and Luke seem to indicate that the feeding of the 5000 takes place soon after the report of the disciples, having been sent out to evangelize and to perform signs. This makes sense, as both incidents teach the disciples about logistical grace.

There are many specifics missing here—where did this originate, where did they go, how long were they gone for and where did they all meet up again?

Matthew 14:13a <b>But when Jesus heard it, He withdrew from there in a boat to a deserted place privately.</b>	Mark 6:31a <b>And he said to them, “You yourselves come privately to a desolate place, and rest a short while.”</b>	Luke 9:10b <b>...at which He took them along and withdrew privately to a deserted place in the city called Bethsaida,...</b>	John 6:1–2 <b>After these things, Jesus went away across the sea of Galilee, of Tiberias, and a large crowd followed Him, because they had seen his signs which He performed on the infirm.</b>
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The location is difficult to pinpoint, as Luke mentions Bethsaida and John talks about Tiberias. As we can see on the [map](#) above, these are in entirely different places. However, Bethsaida means *house of fishing*, so would not be crazy to suggest that there is more than one village off the Sea of Galilee with this name. If there are additional villages with this name, there is no textual problem.

Based upon the Hastings NT Dictionary<sup>16</sup>, there are a great many adherents to this theory, although there does not appear to be any agreement on the location of either Bethsaida (given the name, there could be three or four villages with that name).

Wilbur Pickering suggests another more complex theory (see his translation for Luke 9:10–11 and his footnotes).

<sup>16</sup> James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: *Bathsaida*.

### Jesus Feeds the 5000 — Four Accounts

Matthew	Mark	Luke	John
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John seems to indicate that a very large number of people followed Jesus across the sea (the only way of doing this would be to get into other boats and follow Him). The Greek of John 6:1 seems to confirm that Jesus went across the sea of Galilee.

			<p style="color: red;">John 6:3 Then Jesus went up into the mountain, and sat there with his disciples. John 6:4 Incidentally, the Passover was near, the Jews' festival.</p>
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Although John writes this perhaps as long as 60 years after the fact, I believe that he had access to the other gospels and had some things to add, which the other writers left out. This approach is found throughout John's gospel.

<p style="color: red;">Matthew 14:13–14 Then when the crowds heard about it, they followed Him on foot from the cities, and when Jesus went out, He saw a large crowd and felt compassion for them and cured their infirm.</p>	<p style="color: red;">Mark 6:31b For those who came and went were many, and they did not even have an opportunity to eat.</p>	<p style="color: red;">Luke 9:11a ...but the crowds, having come to know about it, followed Him.</p>	
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	<p style="color: red;">Mark 6:32 So they went to a desolate place by boat privately. Mar 6:33 And people saw them departing, and many recognized Him, and they were quick to converge there on foot from all the cities, and arrived before them and gathered round Him.</p>		
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Those who were operating on positive signals could always find Jesus.

	<p style="color: red;">Mark 6:34 Then when Jesus went out, he saw a large crowd and felt compassion for them, because they were like sheep which had no shepherd, and He began to teach them many things,...</p>	<p style="color: red;">Luke 9:11b Nevertheless He received them and spoke to them about the kingdom of God, and He cured those who needed curing.</p>	
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Although Jesus appeared to be moving away from the crowds, they have found Him, and He has compassion for them.



### Jesus Feeds the 5000 — Four Accounts

Matthew	Mark	Luke	John
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Whereas, when most pastors find themselves in a crowd, they begin preaching; Jesus often moved away from the crowd. They often sought Him out, but I think that this acted as somewhat of a sieve, where the curiosity seekers were less likely to go to more effort to see Him.

<p>Matthew 14:15 When it was evening, His disciples came to Him and said, "The place is desolate and the hour has already passed. Dismiss the crowds, so that they can go back to their villages and buy food for themselves."</p>	<p>Mark 6:35 ...and with it already being a late hour, His disciples came up to him and said, "The place is desolate and it is already a late hour. Mark 6:36 Send them away so that they can go off into the surrounding country and villages and buy themselves loaves of bread, for they do not have anything to eat."</p>	<p>Luk 9:12 Then the day began to decline, and the twelve came up and said to him, "Send the crowd away, so that they can go off to the surrounding villages and fields to lodge and find provisions, because here we are in a desolate place."</p>	<p>John 6:5 Then Jesus lifted up his eyes and saw that a large crowd was coming to Him, and he said to Philip, "From where can we buy loaves of bread so that these may eat?" John 6:6 But He said this to test him, for he himself knew what he was going to do.</p>
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The disciples realized that it was getting towards mealtime (they were probably starting to get hungry themselves), and they had to deal with all of these people who were there. Obviously, the people were hungry as well. Obviously, the disciples would have no idea how to deal with this situation.

			<p>John 6:7 Philip answered him, "Two hundred denaries' worth of bread would not suffice for them, so that each of them could take a little."</p>
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Philip seems to know what is on hand in terms of money. There was not enough to buy food with.

<p>Matthew 14:16 But Jesus said to them, "They do not need to go away. You give them food to eat."</p>	<p>Mark 6:37a But He answered and said to them, "You give them something to eat."</p>	<p>Luk 9:13a But He said to them, "You give them something to eat."</p>	
<p>Matthew 14:17 Then they said to him, "We haven't got anything here except five loaves and two fish."</p>	<p>Mark 6:37b Then they said to Him, "Should we go off and buy bread for two hundred denaries and give it to them to eat?" Mark 6:38 At this He said to them, "How many loaves do you have? Go and see." Then when they had found out, they said, "Five, and two fish."</p>	<p>Luke 9:13b They then said, "We do not have more than five loaves and two fish, unless we go to buy food for all these people."</p>	<p>John 6:8–9 One of His disciples, Andrew the brother of Simon Peter, said to Him, "There is one little boy here who has five barley loaves and two cooked fish, but what is that for so many?"</p>

It is only by John that we know where the fish and loaves came from originally.



### Jesus Feeds the 5000 — Four Accounts

Matthew	Mark	Luke	John
Matthew 14:18 But He said, "Bring them here to me."			
Matthew 14:19 Then He commanded the crowds to recline on the grass, and took the five loaves and the two fish, and looked up to heaven and offered a blessing, and broke the bread, and gave it to the disciples, whilst the disciples gave it to the crowds.	<p>Mark 6:39 Then He ordered them to recline, all in groups on the green grass.</p> <p>Mark 6:40 And they reclined in groups of a hundred, and of fifty.</p>	<p>Luk 9:14 After all, there were about five thousand men there. Then He said to His disciples, "Seat them in groups of fifty."</p> <p>Luke 9:15 So they did this and they all reclined.</p>	John 6:10 But Jesus said, "Have the men recline." Now there was a lot of grass in the place. So the men reclined, about five thousand in number.
	Mark 6:41 Then He took the five loaves and the two fish and looked up to heaven and blessed them, and broke the bread and kept giving it to his disciples to serve them, and He shared out the two fish for everyone.	Luke 9:16 Then He took the five loaves and the two fish, and looked up to heaven and blessed them and broke them and gave them to the disciples to serve to the crowd.	John 6:11 And Jesus took the loaves and gave thanks, and distributed them to the disciples, and the disciples distributed them to those reclining. And they did the same with the cooked fish – as much as they wanted.
Matthew 14:20 And they all ate, and were filled, and they gathered up the excess pieces – twelve basketful.	<p>Mark 6:42 And they all ate and were satisfied.</p> <p>Mark 6:43 Then they picked up twelve basketsful of pieces, and bits of the fish.</p>	Luke 9:17 And they all ate and were filled, and the fragments they left over were picked up: twelve basketsful.	<p>John 6:12 And when they were full, he said to His disciples, "Gather the pieces which <i>are</i> left over so that nothing goes to waste."</p> <p>John 6:13 So they gathered them and filled twelve baskets of pieces from the five barley loaves which those who had eaten had left over.</p>
Throughout the New Testament, the disciples are given many <i>hands-on</i> lessons.			
A mark of Scripture is for miracles to be appropriate to the people that the miracle is performed for. This was for the benefit of the disciples. They saw what they began with; they kept on picking up more bread and fishes to distribute; and there was a massive amount left over. The disciples were not very easy to teach, so a lesson like this would have been unforgettable.			
Matthew 14:21 Now those who ate were about five thousand men, excluding women and children.	Mark 6:44 Now those who had eaten the bread amounted to five thousand men.		

### Jesus Feeds the 5000 — Four Accounts

Matthew	Mark	Luke	John
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The five loaves of bread and two fishes fed an amazing number of people. Luke puts the number of people near the beginning of this narrative; Matthew and Mark place it at the end.

			<p>John 6:14 Then when the men had seen the sign which Jesus had performed, they said, "This is truly the prophet who was to come into the world."</p>
			<p>John 6:15 So Jesus, who knew they would come and seize Him to make him king, withdrew into the mountain alone.</p>

Bear in mind that Jesus is aware of the impending crucifixion (He will make mention of it twice in this chapter); so that He realized that this must be accomplished first before being made King.

Anytime all four biographies reference the same event, it takes some work to integrate all that information.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, between vv. 17 & 18 there is a great gap in the book of Luke. We have several events which tracked together:

The Two Chapter Break (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Herod fears John the Baptist has risen	14:1-12	6:14-15	9:7-9	
12 return and they withdraw	14:13	6:30-32	9:10	6:1
Jesus teaches multitude	14:14	6:33-34	9:11	6:2
Jesus feeds 5,000	14:15-21	6:35-44	9:12-17	6:3-14
But then, something sort of odd happens. Vv. 18–62 continues to match up with Matthew and Mark, but we have jumped ahead two chapters in Matthew and two chapters in Mark.				
Peter's confession	16:13-20	8:27-30	9:18–20	
Jesus foretells His death	16:21	8:31	9:21–22	
There are actually nine events which synch up starting at Luke 9:18 and moving forward. These nine events, which will be covered in the next section, are very important.				

As you can see, we have the first four events all taking place in the same order in the gospels of Matthew, Mark and Luke. Then we move forward in time two chapters (in Matthew and Mark), and they all synch up again.

[http://www.onthewing.org/user/Gospel\\_Harmony.pdf](http://www.onthewing.org/user/Gospel_Harmony.pdf) accessed February 10, 2023.

## Peter confesses that Jesus is the Messiah

*Matthew 16:13-20 Mark 8:27-30*

There are nine incidents which follow in vv. 18–56. These same nine incidents are found in the same order in the book of Mark, and also in the book of Matthew (save one). This pretty much guarantees that these things all took place in this particular order over a very short period of time (say, between 10 days and a few weeks). Furthermore, we know that this takes us nearly to the final ascent of Jesus into Jerusalem.

I placed a chart of the **Nine Incidents** in the **chapter summary**. One might better appreciate this after we have studied the nine events.

It is also worth considering the time element at this point. At Luke 9, we are not even halfway through the book of Luke (Luke is 24 chapters in all). However, bear in mind that Matthew is a book with 28 chapters in it. By the time that we get to the end of these nine incidents we will be in Matthew 18, which gets us close to the end of Matthew. Also, the parallel passages in Mark run through Mark 8 and 9; and Mark is only 16 chapters long. All of these books spend a considerable amount of time during the final week prior to the crucifixion.

In Matthew 20, Jesus is on His way to Jerusalem and He is in Jerusalem in Matthew 21. Similarly, Jesus is on His way to Jerusalem in Mark 10; and He will be in Jerusalem in Mark 11. The point I am making here is, Luke 9 has us very close to Jerusalem, but with most of the book of Luke still remaining (Jesus enters Jerusalem in Luke 19). When we get to the end of this chapter, I will probably set up some parallels between the books.

However, what I am doing here is leading up to an overall organization for the book of Luke.

What appears to be the case is, most of Luke, from Luke 1–9, is simply in chronological order (as is the end of the book of Luke, chapters 18b–24). In Luke 10–18a, we concentrate on the teachings of Jesus, with some additional information, but when exactly do these chapters take place? In Luke 19, Jesus enters into Jerusalem for His final week. That gives us a considerable question mark for those middle chapters. This is discussed in the Introduction to the Book of Luke ([HTML](#)) ([PDF](#)) ([WPD](#)) and in the [introduction](#) to this chapter.

**And he came to be in the being of Him praying according to alone, were with Him the disciples and He questioned them, saying, “Who Me the people are saying to be?”**

Luke  
9:18

**And it happened while He is praying alone (the disciples are with Him), and He questioned them, saying, “Who are the people saying I am?”**

**One time, Jesus was praying alone (away from the crowds, but His disciples are there with Him), and He looked at them and asked, “Who do the people say I am?”**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek) **And he came to be in the being of Him praying according to alone, were with Him the disciples and He questioned them, saying, “Who Me the people are saying to be?”**

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) **And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: Whom do the people say that I am?**

Holy Aramaic Scriptures	And while He prayed alone, and His Disciples with Him, He asked them and said, "Who do the kenshe {the crowds} say concerning Me; who I am?"
James Murdock's Syriac NT	And as he was praying in private with his disciples, he asked them, and said: Who, do the multitudes say of me, that I am ?
Original Aramaic NT	And when he was praying alone, and his disciples were with him, he asked them and he said, "What is it the crowds are saying about me, who I am?"
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And when he was praying alone, and his disciples were with him, he asked them and he said, "What is it the crowds are saying about me, who I am?"

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And it came about that when he was in prayer, by himself, and the disciples were with him, he put a question to them, saying, Who do the people say I am?
Bible in Worldwide English	One day Jesus was alone talking to God. His disciples were there too. He asked them, Who do people say I am?
Easy English	<b>Peter says who Jesus is</b> One day, Jesus was alone and he was praying. The disciples came to him. Jesus asked them, 'When the crowds talk about me, who do they say that I am?'
Easy-to-Read Version–2008	One time Jesus was praying alone. His followers came together there, and he asked them, "Who do the people say I am?"
God's Word™	Once when Jesus was praying privately and his disciples were with him, he asked them, "Who do people say I am?"
Good News Bible (TEV)	One day when Jesus was praying alone, the disciples came to him. "Who do the crowds say I am?" he asked them.
J. B. Phillips	<b>Jesus asks a question and receives Peter's momentous answer</b> Then came this incident. While Jesus was praying by himself, having only the disciples near him, he asked them this question: "Who are the crowd saying that I am?"
The Message	<b>Don't Run from Suffering</b> One time when Jesus was off praying by himself, his disciples nearby, he asked them, "What are the crowds saying about me, about who I am?"
NIRV	<b>Peter Says That Jesus Is the Messiah</b> One day Jesus was praying alone. Only his disciples were with him. He asked them, "Who do the crowds say I am?"
New Life Version	<b>Peter Says Jesus Is the Christ</b> While Jesus was praying alone, His followers were with Him. Jesus asked them, "Who do people say that I am?"
New Simplified Bible	.

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

Casual English Version	<b>PETER: JESUS IS THE MESSIAH</b> One day when Jesus was praying by himself, the disciples approached him. He asked them, "Who does the crowd say I am?"
Contemporary English V.	When Jesus was alone praying, his disciples came to him, and he asked them, "What do people say about me?"
The Living Bible	One day as he was alone, praying, with his disciples nearby, he came over and asked them, "Who are the people saying I am?"
New Berkeley Version	.
New Living Translation	<b>Peter's Declaration about Jesus</b>

The Passion Translation	One day Jesus left the crowds to pray alone. Only his disciples were with him, and he asked them, "Who do people say I am?"
UnfoldingWord Simplified T. William's New Testament	One time, when Jesus was praying in a quiet place with his disciples nearby, he came over to them and asked, "Who do people think I am?" One day while He was praying in solitude, His disciples were nearby, and He asked them, "Who do people say that I am?"

### Partially literal and partially paraphrased translations:

American English Bible	Well later, as he was praying in a quiet spot, his disciples came to him and he asked them: 'Who are the crowds saying that I am?'
Beck's American Translation . Breakthrough Version	And it happened during the time for Him to be praying in <i>places where they were alone</i> (the students were together with Him); He also asked them, saying, "Whom do the crowds say for Me to be?"
Common English Bible	<b>Following Christ</b> Once when Jesus was praying by himself, the disciples joined him, and he asked them, "Who do the crowds say that I am?"
International Standard V Len Gane Paraphrase	Then it came about as he was alone praying (his disciples were with him). He asked them saying, "Whom do the people say I am?"
A. Campbell's Living Oracles	Afterward, Jesus having withdrawn from the multitude to pray, apart with his disciples, asked them, saying, Who do people say that I am?
New Advent (Knox) Bible	There was a time when he had gone apart to pray, and his disciples were with him; and he asked them, Who do the multitude say that I am?
NT for Everyone	<b>Peter's Declaration of Jesus' Messiahship</b> When Jesus was praying alone, his disciples gathered around him. 'Who do the crowds say I am?' he asked them.
20 <sup>th</sup> Century New Testament	Afterwards, when Jesus was alone, praying, his disciples joined him, and he asked them this question--"Who do the people say that I am?"

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

Berean Study Bible	One day as Jesus was praying in private and the disciples were with Him, He questioned them: "Who do the crowds say I am?"
Christian Standard Bible	<b>Peter's Confession of the Messiah</b> While he was praying in private and his disciples were with him, he asked them, "Who do the crowds say that I am?"
Conservapedia Translation	When Jesus was away from the crowds, praying, and His best students were with Him, He asked them, "Who do the people say I am?"
Ferrar-Fenton Bible	<b>The Declaration of Peter.</b> It occurred once that as He was praying in private, the disciples being with Him, He asked them, "Who do the crowd say that I am?"
Free Bible Version	At another time, when Jesus was praying in private with just his disciples with him, he asked them, these crowds of people—who do they say I am?"
God's Truth (Tyndale)	And it fortunated as he was alone praying, his disciples were with him, and he asked them saying: Who say the people that I am?
International Standard V.	<b>Peter Declares His Faith in Jesus</b> <i>(Matthew 16:13-19; Mark 8:27-29)</i> One day, while Jesus [Lit. he] was praying privately and the disciples were with him, he asked them, "Who do the crowds say I am?"
Lexham Bible	<b>Peter's Confession</b>

And it happened that while he was praying alone, the disciples were with him. And he asked them, saying, "Who do the crowds say that I am?"

Montgomery NT

Now it happened that while he was praying by himself, the disciples were with him, and he asked them a question. "Who do the crowd think I am?"

NIV, ©2011

**Peter Declares That Jesus Is the Messiah**

Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?"

Riverside New Testament

Once when he was praying alone, his disciples joined him, and he asked them, "Who do the crowds say that I am?"

Leicester A. Sawyer's NT  
UnfoldingWord Literal Text  
Urim-Thummim Version  
Weymouth New Testament

One day when He was praying by Himself the disciples were present; and He asked them, "Who do the people say that I am?"

Wikipedia Bible Project

At one time, when Jesus was praying privately, with just his disciples with him, he asked them, crowds—who do they say I am?"

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

Christian Community (1988) **Peter's profession of faith**

*(Mk 8:27; Mt 16:18)*

One day, when Jesus was praying alone, not far from his disciples, he asked them, "What do people say about me?"

18. This occurred near Caesarea Philippi, a famous spa located in the far north of Palestine, at the foot of Mount Hermon. Jesus had gone away from Galilee because he was not safe there. As was his custom, he sent the Twelve ahead of him to the villages he would visit, to prepare for his coming.

What do people say about me? And you, what did you tell them about me when you were among them? Who did you tell them I was? Peter answers first, confident that they were not wrong in presenting their teacher as the Messiah, the One sent by God.

Jesus does not deny that he is, but he forbids them to make it known from then on, because, according to the people, the Liberator had to crush his enemies. Can the apostles simply call Liberator, one who will die on a cross?

By comparing this text with Mark 8:27 and Matthew 16:13, we come to the following conclusion: Matthew combined in a single story two different events in which Peter was first in proclaiming his faith. The first episode is the one that Luke relates at this point.

In the second, Peter recognized Jesus as the Son of God and received the promise that Matthew recalls. Perhaps this took place after the multiplication of the loaves: compare with John 6:66-69, or perhaps after the Resurrection: compare with John 21:15-17, which insists not on faith, but on the love that Jesus can see in Peter. See also Galatians 2:7-8.

The Heritage Bible  
New American Bible (2002)

8 **Once when Jesus was praying in solitude, and the disciples were with him, he asked them, "Who do the crowds say that I am?"**

8 [18-22] This incident is based on ⇒ Mark 8:27-33, but Luke has eliminated Peter's refusal to accept Jesus as suffering Son of Man (⇒ Mark 8:32) and the rebuke of Peter by Jesus (⇒ Mark 8:33). Elsewhere in the gospel, Luke softens the harsh portrait of Peter and the other apostles found in his Marcan source (cf ⇒ Luke 22:39-46, which similarly lacks a rebuke of Peter that occurs in the source, ⇒ Mark 14:37-38).



- New American Bible (2011) <sup>j</sup> Once when Jesus was praying in solitude,\* and the disciples were with him, he asked them, “Who do the crowds say that I am?”  
 \* [9:18] When Jesus was praying in solitude: see note on Lk 3:21.  
 \* [3:21] Was praying: Luke regularly presents Jesus at prayer at important points in his ministry: here at his baptism; at the choice of the Twelve (Lk 6:12); before Peter’s confession (Lk 9:18); at the transfiguration (Lk 9:28); when he teaches his disciples to pray (Lk 11:1); at the Last Supper (Lk 22:32); on the Mount of Olives (Lk 22:41); on the cross (Lk 23:46).  
 j. [9:18–21] Mt 16:13–20; Mk 8:27–30.
- New Catholic Bible **Peter’s Confession That Jesus Is the Christ.**  
 [d] Once while Jesus was praying by himself, he asked his disciples who were standing close by, “Who do the people say that I am?”  
 [d] At the opening of this passage, Jesus is found in prayer—thus Luke underlines the importance of the moment. Christ invites the Twelve to declare themselves concerning who he is. Peter precedes the others—in the Gospel, Peter’s faith has a large role (see Lk 22:31-33)—in acknowledging Christ as God, that is, as the expected Messiah whose unity with God is astonishing. In order to avoid all ambiguity about himself, Jesus recommends secrecy and for the first time announces his Passion. Contrary to what people expect, the Messiah will not save his people by a popular or political uprising but by his Death and Resurrection. The title “Son of Man” suggests the Passion and announces a glorious coming on the last day.
- New English Bible–1970 **Peter’s Declaration about Jesus (Caesarea Philippi)**  
 [ Lk.9.18-21 → ] - Mt.16.13-20, Mk.8.27-30  
 One day when he was praying alone in the presence of his disciples, he asked them, ‘Who do the people say I am?’
- New Jerusalem Bible Now it happened that he was praying alone, and his disciples came to him and he put this question to them, ‘Who do the crowds say I am?’
- New RSV (Anglicized CE) **Peter’s Declaration about Jesus**  
 Once when Jesus [Gk *he*] was praying alone, with only the disciples near him, he asked them, ‘Who do the crowds say that I am?’
- Revised English Bible–1989 One day, when he had been praying by himself in the company of his disciples, he asked them, “Who do the people say I am?”

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Once when Yeshua was praying in private, his *talmidim* were with him; and he asked them, “Who are the crowds saying I am?”
- Hebraic Roots Bible And it happened as He was praying alone, the disciples were with Him. And He questioned them, saying, Whom do the crowds say Me to be?
- Holy New Covenant Trans. One time when Jesus was all alone praying, his students came together. Jesus asked them, "Who do the crowds say that I am?"
- The Scriptures 2009 And it came to be, as He was alone praying, the taught ones were with Him, and He asked them, saying, “Who do the crowds say that I am?”
- Tree of Life Version Once when Yeshua was praying alone and His disciples were near, He put a question to them, saying, “Who do the crowds say that I am?”

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

- Accurate New Testament ...and [It] becomes in the+ to be him praying in [ones] only accompanied him The Students and [He] asks them Saying whom? me say The Crowds to be...
- Awful Scroll Bible Then itself occurred from-within he is to wish-with-regards-to, accordingly-alone, the disciples remain to-be-with him, and he asked-before them, speaking out, "Who, confirm they of the adjoining area, that I am to be?"

Concordant Literal Version	And it occurred, as He is praying in seclusion, the disciples were together with Him, and Jesus inquires of them, saying, "Who are the throngs saying that I am?"
exeGesés companion Bible	<b><u>THE PROFESSION OF PETROS OF YAH SHUA</u></b> And so be it, as he is alone praying, his disciples are with him: and he asks them, wording, Whom say the multitude me to be?
Orthodox Jewish Bible	And it came about while he was davening alone, with only his talmidim with him, he questioned them, saying, Whom do the multitudes declare me to be?
Rotherham's Emphasized B.	<b>§ 38. Peter's Good Confession.</b> <b>Mt. xvi. 13–20; Mk. viii. 27–30.</b> And <it came to pass, when he was praying in solitude> [the disciples] were with him. And he questioned them, saying— Who do the multitudes say that I am?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And it happened while Jesus was praying off by Himself that His disciples joined Him. He asked them, saying, "Who are the crowds saying that I am?"
The Expanded Bible	<b>Jesus Is the Christ</b> One time when Jesus was praying alone, his ·followers [disciples] were with him, and he asked them, "Who do the ·people [crowds] say I am?"
Jonathan Mitchell NT	Later – it happened during the [time; situation] for Him to be continuing in thinking and speaking goodness (or: praying) in seclusion – the disciples came together to Him and Jesus inquired of them, saying, "Who are the crowds normally (or: presently; continuing in) saying [that] I am to be (or: What do the crowds now make reference [of] Me being)?"
P. Kretzmann Commentary	<b>Verses 18-22</b> <b>Peter's Confession and Christ's Answer.</b> The confession of Peter and the Twelve: And it came to pass, as He was alone praying, His disciples were with Him; and He asked them, saying, Whom say the people that I am?
Syndein/Thieme	{Peter's Confession} `And, it came to pass {new subject} while He {Jesus} was praying by Himself with His students/disciples near Him, and He asked them saying, "Who do the crowds say that I am?"
Translation for Translators	<b>After Peter expressed his belief that Jesus is the Messiah, Jesus predicted his own death and resurrection.</b> <i>Luke 9:18-27</i> <i>One day</i> Jesus was praying in a place where only the disciples were with him. He asked them, "The crowds of people, who do they say that I really am?" Once Jesus was praying in solitude. The disciples were nearby, and He came to them with a question. <b>Jesus:</b> What are the people saying about Me?
The Voice	

### Bible Translations with a Lot of Footnotes:

NET Bible®	<i>Peter's Confession</i> Once <sup>62</sup> when Jesus <sup>63</sup> was praying <sup>64</sup> by himself, and his disciples were nearby, he asked them, <sup>65</sup> "Who do the crowds say that I am?" <sup>66</sup> <sup>62tn</sup> Grk "And it happened that." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in
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contemporary English and has not been translated. Here *kaí* (*kai*) has not been translated because of differences between Greek and English style.

<sup>63tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>64sn</sup> Prayer is a favorite theme of Luke and he is the only one of the gospel authors to mention it in the following texts (with the exception of 22:41): Luke 3:21; 5:16; 6:12; 9:28-29; 11:1; 22:41; 23:34, 46.

<sup>65tn</sup> Grk “the disciples were with him, and he asked them, saying.”

<sup>66sn</sup> “Who do the crowds say that I am?” The question of who Jesus is occurs frequently in this section of Luke: 7:49; 8:25; 9:9. The answer resolves a major theme of Luke’s Gospel.

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

**Peter Calls Jesus “God’s Messiah” (Mt. 16:13-21; Mk 8:27-30)**

Later, when Jesus was praying by himself,<sup>q</sup> his followers joined him. And he asked them something. He said, “Who do the crowds say I am?”

<sup>q</sup> Lit. “And it came about in his being praying alone.”

Wilbur Pickering’s New T.

**Jesus ministers on the basis of His impending death  
“You are the Christ!”**

Now it happened, as He was alone praying, that the disciples joined Him, and He questioned them, saying, “Who do the crowds say I am?”

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

A Faithful Version

Now it came to pass as He was praying alone, and the twelve disciples were with Him, that He questioned them, saying, “Who do the multitudes declare Me to be?”

Analytical-Literal Translation

And it happened, while He [*was*] praying alone, the disciples gathered to Him, and He questioned them, saying, “Who do the crowds say Me to be [*or, that I am*]?”

Berean Literal Bible

And it came to pass as He was praying in solitary, the disciples were with Him, and He questioned them, saying, “Whom do the crowds pronounce Me to be?”

Bond Slave Version

.

Charles Thomson NT

After that, when he was praying in a retired place, his disciples were with him, and he asked them, saying, Who do the people say that I am?

Context Group Version

As he was praying apart, the apprentices were with him: and he asked them, saying, Who do the multitudes say that I am?

English Standard Version

.

Far Above All Translation

Subsequently, it came to pass when he was praying on his own, that his disciples were with him, and he questioned them, and asked, do the crowds say that I am?”

Green’s Literal Translation

.

Legacy Standard Bible

**Peter Confesses Jesus Is the Christ**

And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, “Who do the crowds say that I am?”

Literal New Testament

.

Modern English Version

.

Modern Literal Version 2020

{Mar 8:27-30 & Mat 16:13-20 & Luk 9:18-21 Caesarea Philippi.}

And it happened, while\* he was praying alone, the disciples were together-with him and he asked them, saying, Who do the crowds say me to be {i.e. that I am}?

Modern KJV

.

New American Standard B.

.

New European Version

**Jesus talks privately with the disciples**

And it came to pass, as he was praying alone, that his disciples joined him; and he asked them, saying: Who do the crowds say that I am?

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible

**Peter Confesses Jesus as the Christ**

And it came to pass as He was alone praying, His disciples were with Him, and He asked them, saying, "Who say the people that I am?"

Restored Holy Bible 6.0  
 Revised Young's Lit. Trans.  
 Updated Bible Version 2.17  
 A Voice in the Wilderness  
 Webster's Translation  
 World English Bible

As he was praying alone, the disciples were near him, and he asked them, "Who do the multitudes say that I am?"

Young's Updated LT

And it came to pass, as he is praying alone, the disciples were with Him, and He questioned them, saying, "Who do the multitudes say Me to be?"

**The gist of this passage:**

After praying to His Father in solitude, Jesus asks His disciples to tell Him Who the people think He is.

Luke 9:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God</i>	masculine singular, present (deponent) middle/ passive participle; accusative case	Strong's #4336

### Luke 9:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<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
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	feminine plural adjective, accusative case	Strong's #3441

The gender and number here confuses me, but I confirmed it with a different source. Down in v. 36, monos will match up with gender and case.

**Translation:** *And it happened while He is praying alone...*

You will take note that there is no time transition here. We do not have, *and after these things* (as we had at the beginning of this chapter). We have moved ahead in time from v. 17 by perhaps a year or year and a half.

The adjective *alone* has a number and gender that I would not have expected (it is a feminine plural adjective). Perhaps the idea is, Jesus is not completely alone.

Jesus is praying. Perhaps, this does not mean that *Jesus is alone*, in the sense of no one else being near Him; but *by Himself* in the sense of no one praying with Him.

### Luke 9:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suneimi (σύνειμι) [pronounced SOON-t-me]	<i>to be with, to be in company with, present with at the time</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #4895
autô (αὐτῷ) [pronounced ow-TOH]1	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil</i>	masculine plural noun; nominative case	Strong's #3101

**Translation:** *...(the disciples are with Him),...*

By *alone*, this means that Jesus is with His disciples, but not with the crowds of people (which is where He was in the previous verse).



The transition appears to be unrelated to time. Is this the next significant event or is this just something that happened around this time? We do not know. If choosing of those two alternatives, I would choose the latter, given the lack of a chronological transition.

<b>Luke 9:18c</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
επερωτάω (ἐπερωτάω) [pronounced <i>ep-er-o-AH-oh</i> ]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1905
αὐτοὺς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
λέγω (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
τί (τί) [pronounced <i>tee</i> ]; τίς (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; accusative case	Strong's #5101
με (μέ) [pronounced <i>meh</i> ]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
οἱ (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ὄχλος (ὄχλος) [pronounced <i>OKH-loss</i> ]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, nominative case	Strong's #3793
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>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3004



Luke 9:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

**Translation:** ...and He questioned them, saying, "Who are the people saying I am?"

Jesus asks His disciples, "Who are people saying that I am?"

Jesus question is not asking for the disciples to suppose or assume anything. They are out in the world and they hear things. Jesus is asking them, "What have you heard people call Me?" This would be in contrast to Jesus saying, "Who do you suppose that people *think* I am?"

Although this is reading into the text, Jesus is very likely asking this question to elicit from the disciples who they think that He is. Assuming this is correct, Jesus has determined that this is the correct time to give His disciples a test. Tests are not for the teacher; tests are for the students.

Luke 9:18 And it happened while He is praying alone (the disciples are with Him), and He questioned them, saying, "Who are the people saying I am?" (Kukis moderately literal translation)

This question, or something very similar to it, is asked four times in this section of Luke:

Luke 7:49 Then those who were at table with him began to say among themselves, "Who is this, Who even forgives sins?"

Jesus forgave the sins of the woman who washed His feet with her tears.

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?"

Jesus has calmed a storm on the Sea of Galilee.

Luke 9:9 Herod said, "John I beheaded, but Who is this about Whom I hear such things?" And he sought to see Him. (ESV; capitalized)

Herod does not know what to make of the stories about Jesus. He sees the connection between John and Jesus.

Luke 9:18 One time, Jesus was praying alone (away from the crowds, but His disciples are there with Him), and He looked at them and asked, "Who do the people say I am?" (Kukis paraphrase)

And they are answering; they said, "John the baptizer; and others, Elijah; and others, that [You are] a prophet, a certain one, from ancient times, raised up."

Luke 9:19

Answering, they said, "[Some say You are] John the baptizer; and others, Elijah; and others [say] that [You are] a certain prophet, [one] from ancient times, [who] has been raised up."

The disciples answered Him, saying, "Some believe that You are John the baptizer; and others, Elijah; and still others think that You are an ancient prophet who has been raised from the dead."

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And they are answering; they said, "John the baptizer; and others, Elijah; and others, that [You are] a prophet, a certain one, from ancient times, raised up."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But they answered and said: John the Baptist; but some say Elias: and others say that one of the former prophets is risen again.
Holy Aramaic Scriptures	They answered and said unto Him, "Yukhanan Mamdana {John, the Immerser/the Baptizer}, and others, EliYa {Elijah}, but others, that a Nabiya {a Prophet}, one from the former Nabiye {Prophets}, has risen."
James Murdock's Syriac NT	They answer and say to him: John the Baptizer; others, Elijah and others, a prophet, one of the ancient prophets arisen.
Original Aramaic NT	They answered and they were saying to him, "Yohannan the Baptizer", and others, "Elijah", and others, "A Prophet, one of the ancient Prophets has risen."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. They answered and they were saying to him, "Yohannan the Baptizer", and others, "Elijah", and others, "A Prophet, one of the ancient Prophets has risen."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And they, answering, said, John the Baptist; but others say Elijah; and others, that one of the old prophets has come back.
Bible in Worldwide English	They answered, Some people say you are John the Baptizer. Others say you are Elijah. And others say that one of the old prophets of God has risen from death.
Easy English	They replied, 'Some people say that you are John the Baptist. Other people say that you are Elijah. And some other people say that you are one of God's prophets from long ago. They think that this prophet has become alive again.'
Easy-to-Read Version–2008	[9:19] This is the same report that Herod heard in Luke 9:7-8. They answered, "Some people say you are John the Baptizer. Others say you are Elijah. And some people say you are one of the prophets from long ago that has come back to life."
God's Word™	They answered, "Some say you are John the Baptizer, others Elijah, and still others say that one of the prophets from long ago has come back to life."
Good News Bible (TEV)	"Some say that you are John the Baptist," they answered. "Others say that you are Elijah, while others say that one of the prophets of long ago has come back to life."
J. B. Phillips	"Some say that you are John the Baptist," they replied. "Others that you are Elijah, and others think that one of the old-time prophets has come to life again."
The Message	They said, "John the Baptizer. Others say Elijah. Still others say that one of the prophets from long ago has come back."
NIRV	They replied, "Some say John the Baptist. Others say Elijah. Still others say that one of the prophets of long ago has come back to life."
New Life Version	They said, "John the Baptist, but some say Elijah. Others say that one of the early preachers has been raised from the dead."
New Simplified Bible	.

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

Casual English Version	They said, "John the Baptist. Others say Elijah. Some say one of the ancient prophets who has come back from the dead."
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Contemporary English V.	They answered, "Some say that you are John the Baptist or Elijah or a prophet from long ago who has come back to life."
The Living Bible	"John the Baptist," they told him, "or perhaps Elijah or one of the other ancient prophets risen from the dead."
New Berkeley Version	.
New Living Translation	"Well," they replied, "some say John the Baptist, some say Elijah, and others say you are one of the other ancient prophets risen from the dead."
The Passion Translation	They answered, "Some are convinced you're the prophet John who has returned. Others say you are Elijah, or perhaps one of the Jewish prophets brought back from the dead."
UnfoldingWord Simplified T.	They replied, "Some people say that you are John the Baptizer, but others say that you are the prophet Elijah, and still others say that you are one of the other prophets from long ago who has come back to life again."
William's New Testament	They answered, "John the Baptist; though others say Elijah, and still others that one of the ancient prophets has come back to life."

### Partially literal and partially paraphrased translations:

American English Bible	And they replied: 'Some are saying that you're John the Baptist, others are saying that you're EliJah, while others are saying that you're one of the ancient Prophets who's been raised [from the dead].'
Beck's American Translation	.
Breakthrough Version	When the <i>students</i> answered, they said, "John the Submerger, others Elijah, others that a certain preacher of the original ones came back to life."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	They answering said, "John the Baptist, but others [say] Elijah, and others that one of the old prophets has risen again."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	They answered, John the Baptist; others say Elias; others, that one of the old prophets has returned to life.
NT for Everyone	'John the Baptist,' they responded. 'And others say Elijah. Others say that one of the ancient prophets has arisen.'
20 <sup>th</sup> Century New Testament	.

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

Christian Standard Bible	They answered, "John the Baptist; others, Elijah; still others, that one of the ancient prophets has come back." <i>[Lit has risen]</i>
Conservapedia Translation	They answered, "John the Baptist, but some say Elijah, and others one of the ancient prophets resurrected."
Ferrar-Fenton Bible	.
Free Bible Version	"Some say John the Baptist, others say Elijah, and still others say one of the ancient prophets risen from the dead," they replied.
God's Truth (Tyndale)	They answered and said: John Baptist: Some say Helias (Elias). And some say, one of the old prophets is risen again.
International Standard V.	They answered, Some say <i>[The Gk. lacks Some say]</i> John the Baptist, others Elijah, and still others one of the ancient prophets who has come back to life.
Montgomery NT	"John the Baptist," they answered, "But others say Elijah, and others that one of the ancient prophets is risen again."
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.

UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"John the Baptist," they replied; "but others say Elijah; and others that some one of the ancient Prophets has come back to life."
Wikipedia Bible Project	.

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

Christian Community (1988)	.
The Heritage Bible	And it was, in his praying alone, his disciples were with him, and he asked them, saying, Who do the crowds say me to be?
New American Bible (2002)	.
New American Bible (2011)	They said in reply, "John the Baptist; others, Elijah; still others, 'One of the ancient prophets has arisen.'" <sup>k</sup> k. [9:19] 9:7–8.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They answered, "Yochanan the Immerser; but others say Eliyahu, and others that some prophet of long ago has risen."
Hebraic Roots Bible	.
Holy New Covenant Trans.	The students answered, "Some people say you are John (the one who immersed people). Others say you are Elijah. And some people say you are one of the prophets from long ago who has come back to life."
The Scriptures 2009	And they answering, said, "Yoḥanan the Immerser, but others Eliyahu, and others say that one of the old prophets has risen up."
Tree of Life Version	They replied, "John the Immerser, but others Elijah, and others that some prophet from among the ancients has arisen."

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

Accurate New Testament	...The [Men] but Answering say john the washer Other [Men] but {say} elijah Other [Men] but {say} for Forecaster Someone [of] the [men] ancient stands (up)...
Alpha & Omega Bible	THEY ANSWERED AND SAID, JOHN THE BAPTIZER, AND OTHERS SAY ELIAS ( <i>Elijah</i> ); BUT OTHERS, THAT ONE OF THE PROPHETS OF OLD HAS RISEN AGAIN.
Awful Scroll Bible	Thereupon coming to be resolved-away, they said, "Grace-of-Jah the baptiser, but others Jah-is-he-mighty yet others, certainly-of-whom, some one of the ancient exposers-to-light-beforehand rose-up."
Concordant Literal Version	Now they, answering, say, "'John the baptist,' yet others 'Elijah,' yet others that 'Some prophet of the ancients rose.'"
exeGesés companion Bible	They answer, saying, Yahn the baptizer; but others, Eli Yah; and others, One of the ancient prophets is risen.
Orthodox Jewish Bible	And in reply they said, Yochanan of the tevilah of teshuva; but others, Eliyahu Hanavi; and others, that a certain navi of the ancients has come back to life.
Rotherham's Emphasized B.	And they, answering, said— John the Immerser; But some, Elijah, And others, That [some prophet of the ancients] hath arisen.

**Expanded/Embellished Bibles:**

The Amplified Bible An Understandable Version	. And they answered, “[Some say you are] John the Immerser, while others say [the prophet] Elijah, and [still others say] that one of the [other] prophets of old has risen again [from the dead].”
The Expanded Bible	They answered, “Some say you are John the Baptist. Others say you are Elijah [see 9:8; 1 Kin. 17]. And others say you are one of the prophets from long ago who has come back to life [risen/appeared again].”
Jonathan Mitchell NT	So they, giving considered responses, said, “John the immerser (or: Baptist). Yet others [say] Elijah. But still others, that some prophet of the ancient ones has risen (or: stood back up again).”
P. Kretzmann Commentary Syndein/Thieme	. “ They 'had an answer'/'gave a discerning answer from the ultimate source of themselves' {apokrinomai} saying, “John the Baptizer . . . but others of the same kind say Elijah . . . and others that one of the prophets of long ago has risen.”
Translation for Translators	They replied, “Some people say that you are John the Baptizer, who has come back to life again. Others say that you are the prophet Elijah, who has returned from heaven as God promised. Others say that you are one of the other prophets who lived long ago, who has come back to life again.”
The Voice	<b>Disciples:</b> Some people think You're John the Baptist. Others say You're the prophet Elijah, or else one of the other ancient prophets who has come back from the dead.

**Bible Translations with a Lot of Footnotes:**

Lexham Bible	And they answered and [*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, “John the Baptist, but others, Elijah, and others, that one of the ancient prophets has risen.”
NET Bible®	They <sup>67</sup> answered, <sup>68</sup> “John the Baptist; others say Elijah; <sup>69</sup> and still others that one of the prophets of long ago has risen.” <sup>70</sup> <sup>67tn</sup> Grk “And they.” Here καί (kai) has not been translated because of differences between Greek and English style. <sup>68tn</sup> Grk “And answering, they said.” This is redundant in contemporary English and has been simplified to “They answered.” <sup>69sn</sup> The appearance of Elijah would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah. <sup>70sn</sup> The phrase has risen could be understood to mean “has been resurrected,” but this is only a possible option, not a necessary one, since the phrase could merely mean that a figure had appeared on the scene who mirrored an earlier historical figure. Note that the three categories in the reply match the ones in Luke 9:7-8.
New American Bible (2011) The Passion Translation The Spoken English NT	. . They said to him, “John the Baptizer. But others say Elijah, and others say that one of the old prophets has risen from the grave.”
Wilbur Pickering’s New T.	In answer they said, “John the Baptizer, but others say ‘Elijah’, while others that one of the ancient prophets has arisen”.

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

Analytical-Literal Translation	Then answering, they said, “John the Baptist, but others, Elijah, but others, that a prophet, one of the ancient [ones, has] risen.”
Charles Thomson NT	.

Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version 2020	But they answered and said, John the Immerser*, but others say, Elijah, and others, that a prophet, someone of the ancient prophets rose* up.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	So they answered and said, “John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again.”
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	So they answered and said, John the Immerser, but some say Elijah; and others say that one of the old time prophets has risen again.
Webster’s Translation	.
World English Bible	They answered, “‘John the Baptizer,’ but others say, ‘Elijah,’ and others, that one of the old prophets has risen again.”
Young’s Updated LT	And they answering said, “John the Baptist; and others, Elijah; and others, that a prophet, one of the ancients, was risen;”...

**The gist of this passage:** The disciples had heard the same rumors that Herod Antipas had heard: that Jesus was a resuscitated John the Baptist, Elijah or ancient prophet.

Luke 9:19a			
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
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine plural, aorist (deponent) passive participle, nominative case	Strong’s #611
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong’s #3004
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong’s #2491



Luke 9:19a			
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
Baptistês (Βαπτιστής) [pronounced <i>bap-tis-TACE</i> ]	<i>baptizer, baptist; one who administers the rite of baptism</i>	masculine singular noun; accusative case	Strong's #910

**Translation:** Answering, they said, “[Some say You are] John the baptizer;...

Back in vv. 7–8, Herod the Tetrarch has heard about Jesus, and he asked around, to see what people thought. “Who is this man?” One of his people suggested John the baptizer, and this is also what the disciples have heard.

Interestingly enough, this appears to be the most popular answer. This suggests that John’s ministry was very well-known during this era. He may have been a lone voice calling out in the wilderness, but many people knew about him. Also, based upon what Herod said, John is now dead.

Although John and Jesus are related (we are not sure exactly how), John had a very distinct appearance and a very distinct set of behaviors that set him apart from almost all other men.

Luke 9:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allos (ἄλλος) [pronounced <i>AL-lohs</i> ]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; nominative case	Strong's #243
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Hêlias (ἠλίας) [pronounced <i>hay-LEE-aç</i> ]	<i>my God is Jehovah; and is transliterated <i>Elijah, Elias; Helias</i></i>	proper singular noun; genitive/ablative case	Strong's #2243

**Translation:** ...and others, Elijah;...

Some believe Jesus is Elijah, a prophet who loomed large in the thinking of the people then.

This is an interesting choice. The people do not think Abraham, Moses, Samuel, David, Isaiah or Jeremiah, but Elijah. Elijah is certainly one of the most important prophets.

Luke 9:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allos (ἄλλος) [pronounced <i>AL-lohs</i> ]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; nominative case	Strong's #243

Luke 9:19c			
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
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
prophêtês (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective, nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
archaios (ἀρχαῖος) [pronounced ar-KHAH-yoss]	<i>that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)</i>	masculine plural adjective, genitive/ablative case	Strong's #744
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<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 <sup>rd</sup> person singular, aorist active indicative	Strong's #450

See v. 8.

**Translation:** ...and others [say] that [You are] a certain prophet, [one] from ancient times, [who] has been raised up."

It sounds as if, the people think that perhaps Jesus is an ancient but unspecified prophet Who has been raised up from the dead.

Interestingly enough, those in Nazareth, who know Jesus growing up, could be out there and telling everyone just Who Jesus is; but that does not appear to be the case. At least Herod and the disciples, if they had heard that, simply skip over it.

In any case, the answers given by the disciples are those same answers which were given to Herod the Tetrarch when he asked this same question. We just had this earlier in this chapter:

Luke 9:7–9 Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, by some that Elijah had appeared, and by others that one of the prophets of old had risen. Herod said, "John I beheaded, but who is this about whom I hear such things?" And he sought to see Him. (ESV; capitalized)

So, these same three theories seem to continue throughout the Jewish regions.

Luke 9:19 Answering, they said, “[Some say You are] John the baptizer; and others, Elijah; and others [say] that [You are] a certain prophet, [one] from ancient times, [who] has been raised up.” (Kukis moderately literal translation)

It is fascinating to me that, in both instances, Jesus is not identified with the Messiah, even though that is Who He is.

Luke 9:19 The disciples answered Him, saying, “Some believe that You are John the baptizer; and others, Elijah; and still others think that You are an ancient prophet who has been raised from the dead.” (Kukis paraphrase)

And He said to them, “And you [all], Who I you [all] keep on saying to be?” And Peter, answering, said, “The Christ of the God.”

Luke 9:20

So Jesus [lit., He] said to them, “And you [all], Who do you [all] keeping saying I am?” Answering, Peter said, “The Christ of God [or, the Messiah from God].”

So Jesus then asked them, “And Who do you think I am?” Answering, Peter said, “You are the Messiah from God.”

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And He said to them, “And you [all], Who I you [all] keep on saying to be?” And Peter, answering, said, “The Christ of the God.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of God.
Holy Aramaic Scriptures	He said unto them, “But you, who do you say that I am?” Shimeun {Simeon} answered and said, “Meshikkeh d’Alaha {The Anointed One of God}!”
James Murdock’s Syriac NT	He said to them: But who, do ye say, that I am? Simon answered, and said: The Messiah of God.
Original Aramaic NT	But he said to them, "Who is it you are saying that I am?" Shimeon answered and he said, "The Messiah of God."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	But he said to them, “Who is it you are saying that I am?” Shimeon answered and he said, “The Messiah of God.”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	.
Bible in Worldwide English	Jesus said, But who do you say I am? Peter answered, You are the Christ sent by God.
Easy English	‘But what do you think?’ Jesus then asked them. ‘Who do you say that I am?’ Peter replied, ‘You are the Messiah. God has sent you.’
	[9:20] The people were waiting for God to send the Messiah. They thought that this person would save them from the Roman government. They thought that he would be a great soldier.
Easy-to-Read Version–2008	Then Jesus said to his followers, "And who do you say I am?" Peter answered, "You are the Messiah from God."

God's Word™	He asked them, "But who do you say I am?" Peter answered, "You are the Messiah, whom God has sent."
Good News Bible (TEV)	"What about you?" he asked them. "Who do you say I am?" Peter answered, "You are God's Messiah."
J. B. Phillips <i>The Message</i>	Then he said, "And who do you say that I am?" "God's Christ!" said Peter. He then asked, "And you—what are you saying about me? Who am I?" Peter answered, "The Messiah of God."
NIRV	"But what about you?" he asked. "Who do you say I am?" Peter answered, "God's Messiah."
New Life Version	.
New Simplified Bible	.

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

Casual English Version	Then Jesus said to them, "What about you? Who do you say I am?" Peter said, "The Messiah <sup>[4]</sup> sent by God." "Messiah" is the Hebrew version spoken by Jewish people. "Christ" is the Greek version, spoken as the international language of Jesus' day. Both words mean "anointed one," as in a prophet anointed by God, or a king anointed by a nation. See how Matthew and Mark quoted Peter: Matthew 16:17, Mark 8:29.
Contemporary English V.	Jesus then asked them, "But who do you say I am?" Peter answered, "You are the Messiah sent from God."
The Living Bible	.
New Berkeley Version	.
New Living Translation	Then he asked them, "But who do you say I am?" Peter replied, "You are the Messiah <sup>[d]</sup> sent from God!" [d] Or the Christ. Messiah (a Hebrew term) and Christ (a Greek term) both mean "anointed one."
The Passion Translation	Jesus asked them, "But who do you believe that I am?" Peter said, "You are the Anointed One, God's Messiah!"
UnfoldingWord Simplified T.	He asked them, "What about you? Who do you say that I am?" Peter replied, "You are the Messiah, who has come from God."
William's New Testament	So He said to them, "But who do you, yourselves, say that I am?" Peter answered, "The Christ of God!"

### Partially literal and partially paraphrased translations:

American English Bible	Then he asked: 'You though... Who do you say I am?' And Peter replied: '[You're] God's Anointed One.' See Anointed or Christ? in the Addendum.
Beck's American Translation	.
Breakthrough Version	He said to them, "You, whom do you say for Me to be?" When Peter answered, he said, "God's Anointed King."
Common English Bible	He asked them, "And what about you? Who do you say that I am?" Peter answered, "The Christ sent from God."
International Standard V	.
Len Gane Paraphrase	He said to them, "But whom do you say that I am?" Peter answering said, "The Christ of God."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Then he said to them, But who do you say that I am? And Peter answered, Thou art the Christ whom God has anointed.
NT for Everyone	'What about you?' said Jesus. 'Who do you say I am?' 'God's Messiah,' answered Peter.

20<sup>th</sup> Century New Testament "But you," he went on, "who do you say that I am?" And to this Peter answered: "The Christ of God."

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

Berean Study Bible	"But what about you?" Jesus asked. "Who do you say I am?" Peter answered, "The Christ of God."
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	"But whom do you declare Me to be?" He then asked them. "The Messiah of God!" Peter replied.
Free Bible Version	"But what about you?" he asked. "Who do you say I am?" "God's Messiah," Peter replied.
God's Truth (Tyndale)	.
International Standard V.	He asked them, "But who do you say I am?" "God's Messiah," [Or <i>Christ</i> ] Peter replied.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	He said to them, But who do you say that I am? Peter answering said, The Christ (Anointed) of Elohim.
Weymouth New Testament	"But you," He asked, "who do you say that I am?" "God's Anointed One," replied Peter.
Wikipedia Bible Project	"But what about you—who do you say I am?" he asked. "The Christ of God," Peter replied.
Worsley's New Testament	And He said unto them, But whom say ye that I am? And Peter answered and said, The Christ the Son of God.

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

Christian Community (1988)	"But who do you say that I am?" Peter answered, "The Messiah of God." 1:32; 2:26; 4:41; Jn 6:69
The Heritage Bible	.
New American Bible (2002)	Then he said to them, "But who do you say that I am?" Peter said in reply, "The Messiah of God." The Messiah of God: on the meaning of this title in first-century Palestinian Judaism, see the notes on ⇒ Luke 2:11 and on ⇒ Matthew 16:13-20 and ⇒ Mark 8:27-30.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	'But you,' he said to them, 'who do you say I am?' It was Peter who spoke up. 'The Christ of God,' he said.
New RSV	.
Revised English Bible—1989	"And you," he said, "who do you say I am?" Peter answered, "God's Messiah."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And He said to them, But whom do you say Me to be? And answering, Peter said, The Messiah of YAHWEH.
Hebrew Names Bible	He said unto them, But whom say ye that I am? Peter answering said, Thou art Yahweh's Messiah.

Holy New Covenant Trans.	Then Jesus said to his students, "But who do you say I am?" Peter answered, "You are God's Messiah."
The Scriptures 2009	And He said to them, "And you, who do you say I am?" And Kepha answering, said, "The Messiah of Elohim."
Tree of Life Version	.

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

Accurate New Testament	...[He] says but [to] them You* but whom? me say to be Peter but Answering says the christ [of] the god...
Alpha & Omega Bible	AND HE SAID TO THEM, BUT WHO DO YOU SAY THAT I AM? AND PETER ANSWERED AND SAID, THE CHRIST ( <i>The Messias, GOD in the flesh</i> ) OF THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	In addition he said to them, "But who, confirm yous, that I am to be?" Therewith Rock coming to be resolved-away, said, "The anointed one of God!"
Concordant Literal Version	Now He said to them, "Now you, who are you saying that I am? Now Peter, answering, said, "The Christ of God."
exeGesés companion Bible	He says to them, But whom word you me to be? Petros answers, saying, The Messiah of Elohim.
Orthodox Jewish Bible	And he said to them, And you, who do you declare me to be? And in reply, Kefa said, The Rebbe, Melech HaMoshiach of Hashem.
Rotherham's Emphasized B.	And he said to them— But who say   ye   that I am? And  Peter  answering, said— The Christ of God!

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And He said to them, "But who do you say that I am?" Peter replied, "The Christ (the Messiah, the Anointed) of God!"
An Understandable Version	Then Jesus said to them, "But who do you men say that I am?" And Peter answered, "[You are] the Christ of God [ <i>i.e., God's specially chosen one</i> ]."
The Expanded Bible	Then Jesus asked, "But who do you say I am?" Peter answered, "You are the Christ from God [God's Messiah; the Messiah sent from God]."
Jonathan Mitchell NT	Then He said to them, "So you, yourselves – who are you folks normally saying [that] I am to be?" Now Peter, giving a considered response, said, "God's Anointed One (or: The Christ of, or, who comes from God; = God's Messiah)."
P. Kretzmann Commentary Syndein/Thieme	.
Translation for Translators	He asked them, "What about you ( <i>pl</i> )? Who do you say that I am?" Peter replied, "You ( <i>sg</i> ) are the Messiah, who <i>has come from God</i> ."
The Voice	<b>Jesus:</b> Ah, but what about you? Who do you say that I am? <b>Peter:</b> God's Anointed, <i>the Liberating King</i> .

### Bible Translations with a Lot of Footnotes:

Lexham Bible	And he said to them, "But who do you say that I am?" And Peter answered and [*Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] said, "The Christ of God."
NET Bible®	Then <sup>71</sup> he said to them, "But who do you say that I am?" Peter <sup>72</sup> answered, <sup>73</sup> "The Christ <sup>74</sup> of God." <sup>71</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.



<sup>72tn</sup> Here δέ (de) has not been translated.

<sup>73tn</sup> Grk “Peter answering, said.” This is redundant in contemporary English and has been simplified to “Peter answered.”

<sup>74tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>sn</sup> See the note on Christ in 2:11.

<sup>sn</sup> The term χριστός (cristos) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus’ last name.

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

And he said to them, “And you? Who do you say I am?” Peter said, “God’s Messiah.”<sup>r</sup>

<sup>r</sup> See “Bible Words.”

This is a Hebrew word that means “the one who has had olive oil poured on him,” i.e. the Anointed One. In Hebrew theology, the king needs a special portion of God’s Holy Spirit to do the work of leading the nation. In 1Sam. 16:1–13 we see a ritual of pouring olive oil on a person’s head as a symbol of empowerment by the Spirit for leadership. By the time of the events of the New Testament, the territory of the former kingdom of Israel had been occupied by a succession of foreign powers for many centuries (Assyria, Babylon, Persia, Greece, and Rome). They had no real, independent king. But they took hope from many Old Testament predictions that a king like David, their most famous king, would someday appear. They hoped that this person, whom they called “the Messiah,” would be used by God to rescue them from their enemies and establish peace and justice on the earth (e.g. Ezek. 37:15–28; Luke 1:67–79). See “Christ”. (From *Bible Words*)<sup>17</sup>

Wilbur Pickering’s New T.

Then He said to them, “But you, who do you say that I am?” In answer Peter said, “The Christ<sup>7</sup> of God!”

(7) Since they were speaking Hebrew, he said ‘Messiah’.

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

A Faithful Version	Then He said to them, "But Who do you declare Me to be?" And Peter answered and said, "The Christ of God."
Analytical-Literal Translation	So He said to them, "But you <sub>p</sub> , who do you <sub>p</sub> say Me to be [or, that I am]?" Then answering, Peter said, "The Christ of God."
Berean Literal Bible	And He said to them, “But whom do you pronounce Me to be?” And Peter answering said, “The Christ of God.”
Charles Thomson NT	Then he said to them, And who do you say that I am? In answer to this, Peter said, The Christ of God.
Context Group Version	And he said to them, But who do you (pl) say that I am? And Peter answering said, the Anointed of God.
English Standard Version	.
Far Above All Translation	Then he said to them, who do you say I am?" Peter then answered and said, “The Christ of God.”
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	.

<sup>17</sup> There are 3 parts to the SENT Bible (The Spoken English New Testament): the NT translation, the footnotes (which is the commentary) and the book of definitions (all available for e-sword from [Bible Support](#)).

Modern Literal Version 2020 **But he said to them, But who do you say me to be that I am? But Peter answered and said, The Christ of God.**

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 .

Revised Young's Lit. Trans. .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Young's Updated LT

...and he said to them, "And you [all]—who do you [all] say me to be?" and Peter answering said, "The Christ of God."

**The gist of this passage:** When Jesus asks the disciples Who they think that Jesus is, Peter responds, "You are the Christ of God!"

### Luke 9:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αὐτοῖς (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ὑμῖν (ὕμειν) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τί (τί) [pronounced tee]; τίς (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; accusative case	Strong's #5101
ἐγώ (ἐγώ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

### Luke 9:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3004
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)

**Translation:** So Jesus [lit., He] said to them, “And you [all], Who do you [all] keeping saying I am?”

It is important to take note that we have jumped ahead in the Lord's ministry. We are now in the final month or two of His public ministry (not including His post-resurrection ministry). Ideally speaking, His disciples ought to know the answer to this.

Jesus has His disciples thinking. They know what others have said, and they have told Jesus what they have heard.

Jesus now turns to His disciples and directly engages them, using the emphatic *you [all]*. The 2<sup>nd</sup> person plural is found in the verb, but Jesus adds in the personal pronoun for emphasis. “You all have opinions; you all have no doubt even talking about this. So, Who do you say I am?”

### Luke 9:20b

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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine plural, aorist (deponent) passive participle, nominative case	Strong's #611
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Luke 9:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOSS</i> ]	<i>anointed, anointed one, Messiah, Christ</i>	masculine singular noun, accusative case	Strong's #5547
του (του) [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:** Answering, Peter said, “The Christ of God [or, the Messiah from God].”

Whereas, at least 3 disciples spoke to answer the Lord's previous question, Peter speaks right up, **saying**, “[**You are**] **the Messiah from God!**” The New Testament word *Christ* means *Messiah*. When you say *Jesus Christ*, you are not giving the Lord's first and last names; you are saying—probably inadvertently—“Jesus the Messiah.” You have identified Who Jesus is.

How many people have cursed Jesus' name, not realizing that they are saying, *Jesus is the Messiah?*

Luke 9:20 So Jesus [lit., *He*] said to them, “And you [all], Who do you [all] keeping saying I am?” Answering, Peter said, “The Christ of God [or, the Messiah from God].” (Kukis moderately literal translation)

Luke 9:20 So Jesus then asked them, “And Who do you think I am?” Answering, Peter said, “You are the Messiah from God.” (Kukis paraphrase)

[Chapter Outline](#)

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## Jesus predicts His death and resurrection

*Matthew 16:21-23 Mark 8:31-33*

I don't know that there is a quotation to be found in v. 22, but I translated it in that way.

**But the [Jesus] was charging them declare [this message] no one to speak [of] this thing; saying that, it is necessary a Son of the Man many things to suffer; and to be rejected of the elders and chief priests and scribes; and to be put to death; and in the third day to rise up.**

Luke  
9:21–22

**Admonishing them, Jesus [lit., *He*] enjoined [them] not to speak of this [thing]. He was saying, “It is necessary [that] the Son of Man suffer many things and to be rejected by the elders, chief priests and scribes; and [then] to be put to death. However, He will rise up on the third day.”**

**Admonishing them sternly, Jesus enjoined the disciples not to speak of this thing that Peter said. He told them, “It will be necessary that the Son of Man suffer many things and He will be rejected by the elders, chief priests and the scribes. He will be put to death; but then, on the third day, He will rise up again.”**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But the [Jesus] was charging them declare [this message] no one to speak [of] this thing; saying that, it is necessary a Son of the Man many things to suffer; and to be rejected of the elders and chief priests and scribes; and to be put to death; and in the third day to rise up.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But he strictly charging them, commanded they should tell this to no man. Saying: The Son of man must suffer many things and be rejected by the ancients and chief priests and scribes and be killed and the third day rise again.
Holy Aramaic Scriptures	Then He reproved them, and warned them that they shouldn't tell this to anyone. And He said unto them, that He, The Son of Man, was destined that He would suffer many things, and that He would be rejected by the Qashishe {the Elders}, and the Rabay Kahne {the Priest's Chiefs}, and the Saphre {the Scribes}, and they would kill Him, and the third day He would rise.
James Murdock's Syriac NT	And he chided them, and charged them, that they should say this to no one. And he said to them: The Son of man is to suffer many things, and to be rejected by the Elders and the chief priests and Scribes; and they will kill him; and on the third day, he will arise.
Original Aramaic NT	And having warned them, he gave orders to tell no one this, Saying, It is necessary for the Ben HaAdam [Moshiach, DANIEL 7:13-14] to suffer much and to be rejected by the Ziknei HaAm and Rashei Hakohanim and Sofrim and to be killed, and after his histalkus (passing), on Yom HaShelishi to undergo the Techiyas HaMoshiach.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. But he admonished them and he warned them that they should not say this to anyone. And he said to them, "The Son of Man is going to suffer many things and to be rejected by the Elders and the Chief Priests and Scribes, and they will murder him, and on the third day he will arise."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But he gave them special orders, not to say this to any man; Saying, The Son of man will undergo much and be put on one side by the rulers and the chief priests and the teachers of the law, and be put to death, and on the third day he will come back to life.
Bible in Worldwide English	Jesus said to them, Do not tell this to anyone. Then he went on to say, The Son of Man will have much trouble. The leaders of the people, the chief priests, and the scribes will not believe him. He will be killed. On the third day he will be raised from death.
Easy English	Jesus spoke very strongly to them. He told them that they must not tell anyone about this. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Jesus knew that the people had wrong ideas about the Messiah. So he wanted to teach them how God rules in the lives of his people. He wanted to show them this by his life and death. Only then would the people understand that he really was the Messiah.</p> </div> <p>Then he said, 'The Son of Man will have to suffer in many ways. The important Jews, the leaders of the priests and the teachers of God's Law will turn against him. People will kill him, but three days later God will cause him to become alive again.'</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Jesus told his friends what would happen to him. This is the first time that he told them.</p> </div>
Easy-to-Read Version–2008	Jesus warned them not to tell anyone.

	Then Jesus said, "The Son of Man must suffer many things. He will be rejected by the older Jewish leaders, the leading priests, and teachers of the law. And he will be killed. But after three days he will be raised from death."
God's Word™	He ordered them not to tell this to anyone. Jesus said that the Son of Man would have to suffer a lot. He would be rejected by the leaders, the chief priests, and the scribes. He would be killed, but on the third day he would come back to life.
Good News Bible (TEV)	Then Jesus gave them strict orders not to tell this to anyone. He also told them, "The Son of Man must suffer much and be rejected by the elders, the chief priests, and the teachers of the Law. He will be put to death, but three days later he will be raised to life."
J. B. Phillips	<b>Jesus foretells his own suffering: the paradox of losing life to find it</b> But Jesus expressly told them not to say a word to anybody, at the same time warning them of the inevitability of the Son of Man's great suffering, of his repudiation by the elders, chief priests and scribes, and of his death and of being raised to life again on the third day.
The Message	Jesus then warned them to keep it quiet. They were to tell no one what Peter had said. He went on, "It is necessary that the Son of Man proceed to an ordeal of suffering, be tried and found guilty by the religious leaders, high priests, and religion scholars, be killed, and on the third day be raised up alive."
NIRV	<b>Jesus Speaks About His Coming Death</b> Jesus strongly warned them not to tell this to anyone. He said, "The Son of Man must suffer many things. The elders will not accept him. The chief priests and the teachers of the law will not accept him either. He must be killed and on the third day rise from the dead."
New Life Version	<b>Jesus Tells of His Death for the First Time</b> Then Jesus spoke to them and told them to tell no one. He said, "The Son of Man must suffer many things. The leaders and the religious leaders and the teachers of the Law will have nothing to do with Him. He must be killed and be raised from the dead three days later."
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Casual English Version	<b>BAD NEWS: JESUS SAYS HE WILL DIE</b> At this point, Jesus told them a secret. He wanted to warn them, but he didn't want them to tell anyone about it. He said, "There's something the Son of Humans <sup>[5]</sup> has to do. He's going to have to suffer a lot. He's going to be rejected by the Jewish leaders: the elders, the top priests, and the scholars. <sup>[6]</sup> He's going to be killed. But on the third day he will come back to life."
Contemporary English V.	Jesus strictly warned his disciples not to tell anyone about this. Jesus told his disciples, "The nation's leaders, the chief priests, and the teachers of the Law of Moses will make the Son of Man suffer terribly. They will reject him and kill him, but three days later he will rise to life."
The Living Bible	He gave them strict orders not to speak of this to anyone. "For I, the Messiah, <sup>[c]</sup> must suffer much," he said, "and be rejected by the Jewish leaders—the elders, chief priests, and teachers of the Law—and be killed; and three days later I will come back to life again!" [c] <i>the Messiah</i> , literally, "the Son of Man"; also in v. 26.
New Berkeley Version	.
New Living Translation	<b>Jesus Predicts His Death</b>



The Passion Translation	Jesus warned his disciples not to tell anyone who he was. “The Son of Man[“Son of Man” is a title Jesus used for himself.] must suffer many terrible things,” he said. “He will be rejected by the elders, the leading priests, and the teachers of religious law. He will be killed, but on the third day he will be raised from the dead.”
UnfoldingWord Simplified T.	Jesus gave them strict orders not to tell this to anyone yet, saying, “The Son of Man is destined to experience great suffering and face complete rejection by the Jewish leaders and religious hierarchy. He will be killed and raised back to life on the third day.”
William's New Testament	Then Jesus warned them strongly to not tell that to anyone yet. Then he said, "I, the Son of Man, must suffer many things: I will be rejected by the elders, chief priests and teachers of the Jewish laws and then I will be killed. Then, on the third day after that, I will come back to life again."
	But He particularly warned, yea, even commanded, them not to tell this to anybody, as He said, "The Son of Man has to endure great suffering and be disowned by the elders, the high priests, and the scribes, and be put to death but be raised to life on the third day."

### Partially literal and partially paraphrased translations:

American English Bible	And at that, he firmly instructed them not to say this to anyone. Then he told them this:  'The Son of Man must suffer many things... He will be rejected by the elders, Chief Priests, and Scribes, and he will be killed.'But on the third day, he will wake up.'
Beck's American Translation . Breakthrough Version	After He forbid <i>him</i> , He passed the order on to them to be telling this to no one, after saying, "It is necessary for the Human Son to suffer many <i>things</i> , to be rejected by the older <i>men</i> , head priests, and <i>Old Testament</i> transcribers, to be killed, and to get up the third day."
Common English Bible	Jesus gave them strict orders not to tell this to anyone. He said, “The Human One [Or <i>Son of Man</i> ] must suffer many things and be rejected—by the elders, chief priests, and the legal experts—and be killed and be raised on the third day.”
Len Gane Paraphrase	He strictly ordered and commanded them to tell no one that. He said, "The Son of Man must suffer many things, be rejected by the elders, chief priest, and scribes, be killed, and be raised the third day."
A. Campbell's Living Oracles	Then, having strictly charged them, he prohibited them from telling this to any person; adding, The Son of Man must suffer many things, and be rejected by the elders and chief priests, and scribes, and be killed, and rise again the third day.
New Advent (Knox) Bible	And he laid a strict charge upon them, bidding them tell no one of it; The Son of Man, he said, is to be much ill-used, and rejected by the elders and chief priests and scribes, and be put to death, and rise again on the third day.
NT for Everyone	He gave them strict and careful instructions not to tell this to anyone. 'The son of man', he said, 'must suffer many things, and be rejected by the elders, and the chief priests, and the legal experts. He must be killed, and raised up on the third day.'
20 <sup>th</sup> Century New Testament	Jesus, however, strictly charged them not to say this to any one; He told them that the Son of Man must undergo much suffering, and be rejected by the Councillors, and Chief Priests, and Teachers of the Law, and be put to death, and rise on the third day.

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

Christian Standard Bible	<b>His Death and Resurrection Predicted</b>
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	But he strictly warned and instructed them to tell this to no one, saying, "It is necessary that the Son of Man suffer many things and be rejected by the elders, chief priests, and scribes, be killed, and be raised the third day.
Conservapedia Translation	Then Jesus warned and commanded them not to tell anyone this. Saying, "The Son of man must endure many things, and be rejected by the elders, chief priests and scribes, and be killed, and be resurrected on the third day." 'chief priests' is easy to understand, but 'elders' and 'scribes' may not carry the original meaning to the modern reader.
Ferrar-Fenton Bible	He then enjoined, and ordered them to tell that to no one; adding, "The Son of Man has much to endure; aye, to be rejected by the elders, chief priests, and professors, and be murdered, and be raised again the third day."
Free Bible Version	Jesus gave them strict orders not to tell anybody about this. "The Son of man must experience terrible sufferings," he said. "He will be rejected by the elders, the chief priests, and the religious teachers. He will be killed, but on the third day he will rise again."
God's Truth (Tyndale) International Standard V.	. <b><i>Jesus Predicts His Death and Resurrection</i></b> <b><i>(Matthew 16:21-28; Mark 8:31-9:1)</i></b> He gave them strict orders, commanding them not to tell this to anyone. He said, "The Son of Man must suffer a great deal and be rejected by the elders, the high priests, and the scribes. Then he must be killed, but on the third day he will be raised."
Montgomery NT	Then he strictly forbade them to tell this to any one; and he said, "The Son of man must suffer much, and be restricted by the elders and high priests and scribes and be put to death, and on the third day be raised again."
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version	. . . . . . . . . Moreover he charged and commanded them to tell no one this thing saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and then be resurrected the 3rd day.
Weymouth New Testament	And Jesus strictly forbade them to tell this to any one; and He said, "The Son of Man must suffer much cruelty, be rejected by the Elders and High Priests and Scribes, and be put to death, and on the third day be raised to life again."
Wikipedia Bible Project	But He particularly warned, yea, even commanded, them not to tell this to anybody, as He said, "The Son of Man has to endure great suffering and be disowned by the elders, the high priests, and the scribes, and be put to death but be raised to life on the third day."

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

Christian Community (1988)	Then Jesus spoke to them, giving them strict orders not to tell this to anyone. • And he added, "The Son of Man must suffer many things. He will be rejected by the elders and chief priests and teachers of the Law, and be put to death. Then after three days he will be raised to life." Mt 16:21; Mk 8:31 • 22. Why did Jesus ask his apostles the questions we have just read? The Gospel answers clearly: because the time had come for Jesus to announce his passion to them. Jesus had not only come to teach people but to open for them the door leading to the Resurrection. Since his apostles now know him to be the Savior promised to Israel, they must learn that there is no salvation if death is not conquered (1 Cor 15:25). Jesus will obtain this victory when he freely chooses the
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way of the cross: the Son of Man has to suffer much and be rejected by the authorities.

Immediately after that, Jesus adds that we must all share in his victory over death: You must deny yourself: this is the fundamental orientation of our life. We must choose between serving and being served, sacrificing ourselves for others or taking advantage of them. Or, as a well-known prayer puts it: Let me seek not so much to be consoled as to console, to be understood as to understand, to be loved as to love.

It is in his early years that a child is helped towards this choice. In a true family he is not the center and king, with his parents as slaves, but he learns how to serve and give himself. He must accept his brothers and sisters, share with them and at times limit his own future for their good.

Take up your cross each day (v. 23). Here comes the acceptance of the cross which the Lord gives to each one of us and which we do not have to choose because we find it in our destiny. We must not carry it because we are compelled to, but rather we must love it because the Lord wished it for us.

In a world where it has become usual to live one's own life—and in so doing, to waste it, many difficult, even abnormal children, will cause their parents to become true followers of Jesus in bearing their cross.

If you choose to save your life (v. 24). Jesus refers to the general orientation of our life. He has nothing in common with those who are only concerned about avoiding "sins," while they pursue their ambitions and their desire to enjoy this life to the fullest. The mere fact of seeking to live without risks separates us from God's way.

If someone feels ashamed of me (v. 26). Besides the cross given to us each day, God will ask us to witness to our faith and in that we will have to run risks, even if it is nothing more than the risk of being ridiculed by our friends and our boss. During periods of violence, can Christians remain silent, limit themselves to their "spiritual" reunions, give no concrete indication of what they themselves think and live?

The Heritage Bible

And restraining them, he charged them not to tell this even to one, Saying, Because the Son of Man must suffer many things, and be rejected from the elders, and head priests, and scribes, and be killed, and the third day be raised.

New American Bible (2002)

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New American Bible (2011)

He rebuked them and directed them not to tell this to anyone.

**The First Prediction of the Passion.**

He said, "The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised."<sup>1</sup>

<sup>1</sup> [9:22] 24:7, 26; Mt 16:21; 20:18–19; Mk 8:31; 10:33–34.

New Catholic Bible

Thereupon he gave them strict orders and commanded them not to tell this to anyone.

**Jesus Predicts His Passion.** He then went on to say, "The Son of Man must endure great suffering, be rejected by the elders, the chief priests, and the scribes, and be put to death, and on the third day be raised."

New English Bible–1970

**Jesus Foretells His Death and Resurrection**

[ Lk.9.21-27 → ] - Mt.16.21-28, Mk.8.31-9.1

Then he gave them strict orders not to tell this to anyone.

And he said, 'The Son of Man has to undergo great sufferings, and to be rejected by the elders, chief priests, and doctors of the law, to be put to death and to be raised again on the third day.'

New Jerusalem Bible

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New RSV

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Revised English Bible–1989

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**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	However, he, warning them, ordered them to tell this to no one, adding, "The Son of Man has to endure much suffering and be rejected by the elders, the head <i>cohanim</i> and the <i>Torah-teachers</i> ; and he has to be put to death; but on the third day, he has to be raised to life."
Hebraic Roots Bible	And strictly warning them, He ordered to tell this to no one, saying, The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and be raised on the third day.
Holy New Covenant Trans.	Jesus warned them not to tell this to anyone. Then Jesus said, "I must suffer many things. I will be rejected by the Jewish elders, the most important priests, and the teachers of the law. I will be killed. However, after three days I will be raised from death."
The Scriptures 2009 Tree of Life Version	. But Yeshua warned them, and He ordered them not to tell this to anyone, saying, "The Son of Man must suffer many things and be rejected by the elders and ruling kohanim and Torah scholars, and be killed, and on the third day be raised."

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

Accurate New Testament	...The [Man] but Reprimanding them orders {them} [to] no [man] to say this Saying for is (necessary) the son [of] the man many [things] to suffer and to be rejected from the [men] older and priests (chief) and clerics and to be killed and [on] the third day to be raised...
Awful Scroll Bible	Furthermore being criticized-over them, he announced-before them to say to no-one this-same thing, being said certainly-of-what, "The son of he of the aspects-of-man, necessitates to be undergone the experience of much, and to become deemed-away of the elders and chief-priests, also the scribes, and to become slain-away, indeed to be came about risen up the third day."
Concordant Literal Version	Now He, warning them, charges them to tell no one this,saying that "The Son of Mankind must be suffering much, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be roused."
exeGesés companion Bible	And he straitly admonishes them and evangelizes them to say that to no one; saying, The Son of humanity must suffer much, and be disapproved by the elders and archpriests and scribes; and slaughtered; and the third day rise.
Orthodox Jewish Bible	And having warned them, he gave orders to tell no one this, Saying, It is necessary for the Ben HaAdam [Moshiach, DANIEL 7:13-14] to suffer much and to be rejected by the Ziknei HaAm and Rashei Hakohanim and Sofrim and to be killed, and after his histalkus (passing), on Yom HaShelishi to undergo the Techiyas HaMoshiach.
Rotherham's Emphasized B.	[He] however, sternly admonishing them, gave charge that [unto no one] should they be telling this; saying— The Son of Man must needs' suffer [many things] and be rejected by the Elders and High priests and Scribes, and be slain,—and [on the third' day]   arise  .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But He strictly warned and admonished them not to tell this to anyone, saying, "The Son of Man must suffer many things and be rejected [as the Messiah] by the elders and chief priests and scribes (Sanhedrin, Jewish High Court), and be put to death, and on the third day be raised up [from death to life]."
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- An Understandable Version Then He sternly ordered them not to tell this to anyone, saying, "The Son of man must suffer many things and be rejected by the *[Jewish]* elders, leading priests and experts in the Law of Moses. Then He will be killed and *[yet]* be raised up on the third day."
- The Expanded Bible **Jesus Speaks of His Crucifixion**  
 Jesus *·warned* [sternly commanded] them not to tell anyone, saying, "The Son of Man [<sup>C</sup> a title for the Messiah; Dan. 7:13–14] must suffer many things. He will be rejected by the Jewish elders, the *·leading* [<sup>T</sup> chief] priests, and the *·teachers* of the law [scribes]. He will be killed and *·after three days* [<sup>L</sup> on the third day] will be raised from the dead."
- Jonathan Mitchell NT Then He, after giving a respectful compliment (or: assessing [the situation]; or: adding respectful admonition), passed on the information [that] no one is to continue saying this (or: made the announcement at their side: "No one is to presently tell this"), then saying that, "It continues being binding and necessary that the Son of the Man (or: mankind's Son; = Adam's Son; = the expected eschatological Messiah) is to experience many things (= both good and neutral things, as well as suffering), and then, from examination, scrutiny and testing, to be rejected by the elders, the chief (or: ranking) priests and scribes (scholars; theologians of the Law), and finally to be killed off – and yet on (or: in) the third day to be aroused and raised up."
- P. Kretzmann Commentary And He straitly charged them, and commanded them to tell no man that thing, saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.  
 It was some time before Jesus was able to withdraw from the neighborhood of the Sea of Galilee and find time for rest and uninterrupted intercourse with His disciples. But when the occasion offered, He gladly availed Himself of the opportunity, traveling up into the northern part of Gaulanitis. Here He had leisure for prayer. And here He could speak to His disciples alone, to the Twelve that were with Him. And after some time He tested them with a searching question, not so much to determine the state of their faith (for His omniscience knew that) as to have them make an open confession. He asked first what the people in general said of Him, whom they believed Him to be. And the disciples answered what rumors were afloat regarding the Lord's identity, as in verses 7 and 8. But now came the Lord's test question as to their own personal conviction. He addressed them all, but Peter gave the answer for them. Boldly and gladly he cried out: The Christ of God. That was saying that they had learned to know their Master as the promised Messiah, the Anointed One of God, that they believed Him to be the One through whom the salvation of the world was to come. This knowledge was indeed still mixed with a good deal of carnal understanding. But it was a wonderful thing that they had 'made at least so much headway. Jesus therefore accepted the confession and commended them for it, but He also immediately made an effort to lead their thoughts into the right channel concerning His office. Gravely and emphatically admonishing them not to make this fact known among the people at large, lest their false understanding of the work of the Messiah precipitate a crisis, He gave them a prophecy concerning the purpose of His coming into the world, the first prediction of His Passion. He told them that He, the Son of Man, must, that the divine obligation was resting upon Him to suffer much and to be rejected officially by the leaders of the Jewish Church and to be put to death, but also to rise again on the third day. Here the principal moments in the great Passion are given. His fate was sealed when the high priests and elders and scribes, the members of the Sanhedrin at Jerusalem, declared such a person excommunicated that would declare his adherence to Jesus. The people were too easily cowed. Many believed in their hearts that Jesus was a prophet and the Messiah Himself, but they did not dare to make an open declaration of their faith, and so matters went on through the great suffering to His death. Only one thing the Jewish leaders had not taken into



Syndein/Thieme	consideration, the rising on the third day, which upset all their fine calculations, and proved Christ the Victor, the Son of God with power.
Translation for Translators	But He admonished severely them {epitimaō} and commanded them not to tell this to anyone, saying, "The Son of Man must suffer many things and be rejected {apodokimazo} by the elders {presbuteros}, chief priests {archiereus}, and 'experts in the law'/scribes {grammateus}, and be killed . . . and on the third day be raised."
The Voice	Then Jesus warned them strongly not to tell that to anyone yet. Then he said, "Even though I am the one who came from heaven, it is necessary that I suffer very much. It is also necessary that I be rejected by the elders and the chief priests and the men who teach the Jewish laws {that the Jewish elders and the chief priests and the men who teach the Jewish laws will reject me}. It is necessary that I be killed {that people will kill me}. Then on the third day after that, I will become alive again." Jesus (sternly): Don't tell anyone this. The Son of Man must suffer intensely. He must be rejected by the religious establishment—the elders, the chief priests, the religious scholars. Then He will be killed. And then, on the third day He will be raised.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

#### *Jesus Predicts His Death and Resurrection*

But he warned and [\*Here "and" is supplied because the previous participle ("warned") has been translated as a finite verb] commanded them to tell this to no one, saying, "It is necessary for the Son of Man to suffer many things and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised on the third day.

NET Bible®

But he forcefully commanded<sup>75</sup> them not to tell this to anyone,<sup>76</sup> saying, "The Son of Man must suffer<sup>77</sup> many things and be rejected by the elders,<sup>78</sup> chief priests, and experts in the law,<sup>79</sup> and be killed, and on the third day be raised."<sup>80</sup>

<sup>75tn</sup> The combination of the participle and verb ἐπιτιμασας and παργγειλεν (epitimhsa" and parhngelien, "commanding, he ordered") is a hendiadys that makes the instruction emphatic.

<sup>76sn</sup> No explanation for the command not to tell this to anyone is given, but the central section of Luke, chapters 9-19, appears to reveal a reason. The disciples needed to understand who the Messiah really was and exactly what he would do before they were ready to proclaim Jesus as such. But they and the people had an expectation that needed some instruction to be correct.

<sup>77sn</sup> The necessity that the Son of Man suffer is the particular point that needed emphasis, since for many 1st century Jews the Messiah was a glorious and powerful figure, not a suffering one.

<sup>78sn</sup> Rejection in Luke is especially by the Jewish leadership (here elders, chief priests, and experts in the law), though in Luke 23 almost all will join in.

<sup>79tn</sup> Or "and scribes." See the note on the phrase "experts in the law" in 5:21.

<sup>79tn</sup> Or "Then the scribes." The traditional rendering of γραμματεύς (grammateu") as "scribe" does not communicate much to the modern English reader, for whom the term might mean "professional copyist," if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.

<sup>80sn</sup> The description of the Son of Man being rejected...killed, and...raised is the first of six passion summaries in Luke: 9:44; 17:25; 18:31-33; 24:7; 24:46-47.

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

#### *Jesus Tells his Followers that He is Going to be Killed (Mt. 16:24-28; Mk 8:31-9:1)*

But he warned them not to say that to anybody. He was saying that the Human



One had to be treated very badly by<sup>s</sup> the elders, chief priests, and scripture experts, and be rejected by them. And he had to be killed, and rise on the third day.

<sup>s.</sup> Lit. “suffer many things from.”

Wilbur Pickering’s New T.

But He strictly warned and commanded them to tell this to no one, saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be raised up.”

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

Analytical-Literal Translation	But having warned them, He gave strict orders <i>[to them]</i> to say this to no one, saying, "It is necessary <i>[for]</i> the Son of Humanity to suffer many <i>[things]</i> and to be rejected by the elders and chief priests and scribes and to be killed and to rise <i>[on]</i> the third day."
Berean Literal Bible	And having strictly warned <i>them</i> , He instructed them to tell this to no one, having said, "It is necessary for the Son of Man to suffer many things, and to be rejected by the elders and chief priests and scribes, and to be killed, and on the third day to be raised."
Charles Thomson NT	Thereupon he checked them, and ordered them to tell no one this; adding, that the son of man must suffer many things, and be rejected by the elders, and chief priests, and Scribes, and be put to death, and raised on the third day.
Context Group Version	.
English Standard Version	.
Far Above All Translation	At this he warned them and forbade <i>them</i> to tell anyone this, and said, "The son of man must suffer many <i>things</i> and be rejected by the elders and senior priests and scribes, and be killed, and rise on the third day."
Green’s Literal Translation	.
Legacy Standard Bible	But He <sup>[i]</sup> warned them and directed them not to tell this to anyone, saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day." [j] Or <i>strictly admonished</i>
Modern English Version	<b>Jesus Foretells His Death and Resurrection</b> Jesus strictly commanded them to tell no one of this, saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."
Modern Literal Version 2020	{Mar 8:31-9:1 & Mat 16:21-28 & Luk 9:22-27 Caesarea Philippi} But he rebuked and commanded them to speak to no one <i>about</i> this thing, and said, It is essential for the Son of Man to suffer many things, and to be rejected* away from the elders and high-priests and scribes, and to be killed and to rise* in the third day.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	<b>Jesus Predicts His Death and Resurrection</b> And He strictly warned and commanded them to tell this to no one, saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."
NT (Variant Readings)	.
Niobi Study Bible	<b>Jesus Predicts His Death and Resurrection</b> And He strictly charged them and commanded them to tell no man this thing, saying, "The Son of Man must suffer many things, and be rejected by the elders and the chief priests and scribes, and be slain and be raised the third day."
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.

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

And having charged them, He commanded them to say this to no one, saying—"It behoves the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and the third day to be raised."

**The gist of this passage:** Jesus charges the disciples not to tell that He is the Messiah. He also predicts the sufferings which will befall Him.

Luke 9:21			
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
epitimaō (ἐπιτιμάω) [pronounced ehp-ee-tee-MAH-oh]	<i>rebuking; admonishing; charging; censuring; forbidding</i>	masculine singular, present active participle; nominative case	Strong's #2008
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
paragellō (παραγγέλλω) [pronounced par-ang-GEL-low]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3853
mêdeis/mêdemia/ mêden (μηδεῖς/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>	masculine singular adjective; dative, locative or instrumental case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	present active infinitive	Strong's #3004

### Luke 9:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

**Translation:** Admonishing them, Jesus [lit., He] enjoined [them] not to speak of this [thing].

What Jesus is telling them not to speak of is Peter's declaration that Jesus is the Messiah, the Son of God. This is something that He did not want to be broadcasted early in His ministry.

You will recall back in Luke 4, Jesus revealed that He is the Messiah of the Bible, and He was nearly stoned for saying that. That is, He read a passage in a synagogue and then said, "You have heard this fulfilled in your ears today!" That started an uproar. Jesus simply cannot have an uproar everywhere that He goes.

Should we think that Jesus, when He announced Who He is was a misstep? That would seem to be illogical, given Who Jesus is. It is fascinating that later in His ministry, He will be surrounded by religious Jews while on the Temple grounds, and they will demand of Him, "If You are the Christ, tell us plainly." (John 10:24b; ESV; capitalized) Even then, Jesus will not give a one-word answer, but an answer which is clear, nonetheless: "I told you, and you do not believe. The works that I do in My Father's name bear witness about Me, but you do not believe because you are not among My sheep. My sheep hear My voice, and I know them, and they follow Me. I give them eternal life, and they will never perish, and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are One." (John 10:25b–30; ESV; capitalized) Immediately after, these Jews attempted to stone Him (John 10:31).

After Jesus is arrested and being tried in several venues, He is before the assembly of the elders of the people, and again asked this question. "If You are the Christ, tell us." (Luke 22:67a; ESV; capitalized) Even then, His answers are similarly oblique. See [Luke 22 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Jesus had to have a public ministry of a reasonable length, yet He would pay for our sins as a young man (Jesus could only pay for our sins in His humanity).

For the simple reason of prolonging His earthly ministry, Jesus did not publically state, "I am the Messiah!" But He allowed others to, based upon their understanding of Him, to make this call (as Peter did).

After the earthly phase of His ministry was over, proclaiming Who Jesus Is was no longer masked by clever language. At the very end of the book of John, John states his reason for writing this book: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name." (John 10:30–31; ESV; capitalized)

Peter, at the end of his great first sermon at Pentecost, will conclude: "Let all the house of Israel therefore know for certain that God has made Him [Jesus] both Lord and Christ, this Jesus whom you crucified." (Acts 2:36; ESV; capitalized)

Paul will state such things plainly as well. "And immediately [upon his conversion] he [Saul] proclaimed Jesus in the synagogues, saying, 'He is the Son of God.'" (Acts 9:20; ESV; capitalized). See also Romans 1:4 Galatians 2:20 1John 4:15.

Luke 9:21 **Admonishing them, Jesus [lit., He] enjoined [them] not to speak of this [thing].** (Kukis moderately literal translation)

There would be a time to say these words plainly, but that time was not yet. Jesus required, in His earthly ministry, long periods of time where neither He nor His disciples would be in danger for their lives. This also explains, in part, why Jesus ministry did not take place, for the most part, in Jerusalem and Judæa; but in the Galilee region.

Throughout the Bible, Jesus preferred for others to identify Him as the Savior, the Messiah, and the Son of God. When asked a direct question, Jesus would answer almost in a riddle.

I have read several theories on this, I think I know what Jesus did not plainly say, "I am the Messiah" out in public (there are actually two reasons): (1) We already know that when Jesus makes a clear claim to being Messiah, some of the hearers will lose their minds and go after Him (they would also go after His disciples). (2) Secondly, I believe that Jesus is keeping things so that no one can lay a semi-legitimate offense against Him. Even though Jesus is the Messiah, the Son of God, if he stated either one of those truths publically, He could be immediately tried and punished, as this would be considered blasphemy. Furthermore, there would be 20 or 50 witnesses, all saying exactly the same thing. Part of the illustration of the crucifixion is, He will go to the cross based upon false information and lies. No one would be able to cite anything that Jesus has done that would be considered a punishable offense. He must go to the Roman cross without having a shred of evidence against Him. This more closely approximates the Lord taking on our sins in His Own body on the tree. This is because the crucifixion is a type (it represents God pouring our sins out upon the Lord). Obviously Jesus is undeserving.

Even though the crucifixion is a real event and even though Jesus suffered tremendous torment on the cross, this was not efficacious for our sins. When God poured out the punishment for our sins upon the Lord, and is the way that our sins were paid for.

Luke 9:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036
ὅτι (ὄτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
δεῖ (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
ἑνός (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
τοῦ (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
ἀνθρώπου (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

Luke 9:22a			
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; as a substantive: many things</i>	neuter plural adjective, accusative case	Strong's #4183
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	aorist active infinitive	Strong's #3958

**Translation:** He was saying, "It is necessary [that] the Son of Man suffer many things..."

I took some liberties with the translation here, and this might be more accurately translated as a description of what Jesus said, as opposed to what He actually said.

Differences of translation aside, Jesus did tell the disciples that the Son of Man would necessarily suffer many things. And, given the context, Jesus said this while affirming that He is the Christ.

This appears to be the first time that He says this; and it does not appear to penetrate the consciousness of the disciples.

Luke 9:22b			
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
apodokimazô (ἀποδοκιμάζω) [pronounced ahp-odd-ok-ee-MAHD-zoh]	<i>to disapprove, reject, repudiate; to put out of office [place]</i>	aorist passive infinitive	Strong's #593
<i>This means to reject based upon examination or testing for an office.</i>			
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
presbuteros (πρεσβύτερος) [pronounced pres-BOO-ter-oss]	<i>elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old</i>	masculine plural noun; genitive/ablative case	Strong's #4245
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532



Luke 9:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine plural noun; genitive/ablative case	Strong's #749
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	scribe; writer; secretary; religious teacher/expert; town-clerk	masculine plural noun, genitive/ablative case	Strong's #1122

**Translation:** ...and to be rejected by the elders, chief priests and scribes;...

Jesus would be clearly rejected by the religious class. Those people who were believed to be experts in the teaching of the Word of God would be the ones to reject Jesus, despite the fact that He is the Messiah (as just declared by Peter).

There will be more than a simple rejection. The chief priests, elders and scribes will push to have the Lord crucified on the cross (they cannot do this themselves).

Luke 9:22c			
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
αποκτείνω (ἀποκτείνω) [pronounced ap-ok-TEE-no]	to put to death, to kill, to slay; figuratively to destroy	aorist passive infinitive	Strong's #615

**Translation:** ...and [then] to be put to death.

Jesus, on many occasions, warned the disciples that He would be put to death.

You may wonder, *how did the disciples not understand what was happening when Jesus was seized and taken to the cross?* Doctrine must be laid side-by-side other doctrines; doctrine is built upon doctrine. So, if there is no foundation for this or that doctrine, then it slips through the cracks. When Jesus spoke of His crucifixion, the disciples did not really consider it, did not really believe it, and, as a result, this doctrine disappeared from their thinking, even though they were told this particular doctrine several times.

In order for us to understand and retain Bible doctrine, it must be taken in and believed. We have to hear it and then we must believe it. If that does not occur, then it will not be retained.



Luke 9:22d			
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
τῆ (τῆ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tritōs (τρίτος) [pronounced <i>TREE-toss</i> ]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #5154
hēmera (ἡμέρα) [pronounced <i>hay-MEH-row</i> ]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
egeirō (ἐγείρω) [pronounced <i>ehg-ī-row</i> ]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	aorist passive infinitive	Strong's #1453

**Translation:** *However, He will rise up on the third day.*

Despite suffering, being rejected, and killed, Jesus will rise up on the 3<sup>rd</sup> day. Jesus taught this continually to His disciples, but it apparently did not sink into their thick skulls. Surprisingly enough, this was not believed by His female followers either (many of them went to the cross, but they did not believe that He would be resurrected).

**Tangent:** We read elsewhere that the resurrection is a part of the gospel, so what of these people who do not hear and believe in the resurrection of the Lord? Does that mean that they were not saved? Maybe sometime after the death, resurrection and ascension of the Lord, they believed? When it comes to salvation, you do not have to know it all. All you have to do is believe in the Revealed God. There may be a lot revealed to you all at once (maybe and maybe not), but all you need to understand are the very basics. Something about Jesus died for your sins or paid for them and, when you believe in Him, you are saved.

**Tangent:** When it comes to Christology and soteriology, there is a lot to know. The new believer understands perhaps a thimbleful of information. We are saved when we believe in that thimbleful of information. That's it. And we are eternally saved. Now, best, of course, that we learn all that we can; but we do not get more saved by that. We become more oriented to the Christian life through knowing all of that additional information.

Luke 9:22 *He was saying, "It is necessary [that] the Son of Man suffer many things and to be rejected by the elders, chief priests and scribes; and [then] to be put to death. However, He will rise up on the third day."* (Kukis moderately literal translation)

A fair question is, *how did Jesus know this?* Most people decide, "Jesus is God, He is therefore omniscient; and He therefore knows the future." Jesus is clearly God. About that, there is no doubt. However, Jesus set aside his divine attributes for much of His earthly ministry. This is the doctrine of Kenosis. Personally, I believe that He

set aside His divine nature for His entire life. Primarily, I believe this for two reasons: (1) Jesus test-drove the spiritual life for believers in the Church Age. That is, we have what He had, in terms of assets.<sup>18</sup> (2) What Jesus did on the cross had to be accomplished in His humanity. His humanity needed to take upon our sins, as Deity cannot be confined to one place at one time; and Deity can have no contact with sin. Therefore, our sins were imputed to Jesus the Man, when on the cross. The imputation of our sins to Him is a judicial imputation, meaning that there is nothing in Jesus which attracted these sins. He had to, by an act of volition, accept each and every one of our sins and give the just payment for them (which was suffering beyond anything that we can know). Now, if Jesus, in His humanity, did the greatest thing (dying for our sins), then Jesus in His humanity can do the lesser thing, which is live a human life, apart from accessing His Deity. This is known as a *fortiori* reasoning.

Jesus was a prophet in His humanity, so some things were revealed to Him. I believe that this was mixed in with His reading of **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) **Psalm 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and Isaiah 53 (at some point, I need to do at least this chapter).

Luke 9:21–22 *Admonishing them, Jesus [lit., He] enjoined [them] not to speak of this [thing]. He was saying, “It is necessary [that] the Son of Man suffer many things and to be rejected by the elders, chief priests and scribes; and [then] to be put to death. However, He will rise up on the third day.”* (Kukis moderately literal translation)

Jesus ties Peter’s confession to the crucifixion.

Luke 9:21–22 *Admonishing them sternly, Jesus enjoined the disciples not to speak of this thing that Peter said. He told them, “It will be necessary that the Son of Man suffer many things and He will be rejected by the elders, chief priests and the scribes. He will be put to death; but then, on the third day, He will rise up again.”* (Kukis paraphrase)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Jesus enjoins His disciples to take up their crosses and to follow Him

*Matthew 16:24-28 Mark 8:34-9:1 John 12:25*

There are a series of incidents which seem to follow one another (Peter proclaiming that Jesus is the Christ, Jesus telling His disciples not to reveal this to anyone else, Jesus warning the disciples what was going to happen to Him, and this discourse on how one must lose his life to save it, and the Mount of Transfiguration). We find the same nine incidents/discourses in the exact same order here and in Matt. 16:13–17:13 and Mark 8:27–9:1. This would suggest that this series of incidents all occurred in this order, and, very possibly, many of them on the same day (except for the **Transfiguration of Jesus**, which takes place 8 days later).

Even though these many incidents seem to be quite momentous, bear in mind that the disciples are with Jesus, so having four momentous things happen on the same day would not be out of the question.

What I find interesting in the following passage is, insofar as we know, the Lord’s disciples (to whom He is speaking) do not ask Him to clarify these remarks or to explain what He means. Recall that earlier, when His disciples did not understand a parable, they took Him aside and asked Him the meaning. Do they fully appreciate the meaning here? Some of these things are rather difficult.

In any case, this is one of the best passages for you to read each and every translation along with their notes, and comments.

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<sup>18</sup> Jesus could perform signs and healings, but these were done so that He could reveal Himself as from God.

And He was saying, face to face with all, “If one wills after Me to follow, he must disavow himself and bear up the cross of his according to a day and he must keep on following Me. For whomever wills the life of his to save, he will destroy it [or, *her*]. And whoever destroyed the life of his because of Me, this one will save it [or, *her*]. For what profits a man, gaining the world all [of it], but he [himself] he is destroying or losing?

Luke  
9:23–25

Then Jesus [lit., *He*] said directly to them, “If one wants to follow Me, [then] he must disavow [or, *deny*] himself and bear up his cross [each] day and he must keep on following Me. For whoever wants to save his life, he will destroy [or, *lose*] it; and whoever destroys [or, *loses*] his life because of Me, this one will save it [or, *preserve himself from destruction*]. For what profit [is it] to a man [who] gains the whole world, but he destroys or loses himself?

Then Jesus said to His disciples, “If one wants to follow Me, then he must deny himself and carry his cross daily and he must keep on following Me. For whoever wants to preserve his life, he will end up destroying it; but whoever loses his life because of Me, that one will preserve it. For what profit is it to a man who gains the entire world, but destroys himself or loses himself in the process?

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) And He was saying, face to face with all, “If one wills after Me to follow, he must disavow himself and bear up the cross of his according to a day and he must keep on following Me. For whomever wills the life of his to save, he will destroy it [or, *her*]. And whoever destroyed the life of his because of Me, this one will save it [or, *her*]. For what profits a man, gaining the world all [of it], but he [himself] he is destroying or losing.
- Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.) .  
And he said to all: If any man will come after me, let him deny himself and take up his cross daily and follow me.  
For whosoever will save his life shall lose it: for he that shall lose his life for my sake shall save it.  
For what is a man advantaged, if he gain the whole world and lose himself and cast away himself?
- Holy Aramaic Scriptures And He was saying before every one, “He who desires to follow {lit. come after} Me, must deny himself and take up {or, carry} zaqiypheh {his cross} everyday, and follow {lit. come after} Me.  
For, whoever that desires to preserve naphsheh {his soul}, will lose it, yet, whoever that might lose naphsheh {his soul}, for My sake, this one preserves it.  
For, what does it benefit a son of man who might gain the whole world, yet, he should destroy, or harm naphsheh {his soul}?
- James Murdock’s Syriac NT And he said before all the people: He that would follow me, must deny himself, and take up his cross daily, and [so] come after me. For he that will preserve his life, shall lose it; but he that shall lose his life, for my sake, will preserve it. For, what will a man be profited, if he gain the whole world, and lose his life or be deprived [of it]?
- Original Aramaic NT And he said before everyone, "Whoever is willing to come after me, let him deny himself, let him take up his cross everyday, and let him come after me."  
"For whoever wills to save his soul, destroys it; but whoever will give up his soul for my sake, this one saves it."  
"For how would a man benefit to gain the whole world but destroy his soul or lose it?"
- Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) And he said before everyone, "Whoever is willing to come after me, let him deny himself, let him take up his cross everyday, and let him come after me."  
 "For whoever wills to save his soul, destroys it; but whoever will give up his soul for my sake, this one saves it."  
 "For how would a man benefit to gain the whole world but destroy his soul or lose it?"

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English And he said to them all, If any man has a desire to come after me, let him give up all, and take up his cross every day, and come after me.  
 For whoever has a desire to keep his life will have it taken from him, but whoever gives up his life because of me, will keep it.  
 For what profit will a man have if he gets all the world, but undergoes loss or destruction himself?

Bible in Worldwide English And He said to all the people, If anyone wants to come with me, he must leave what he himself wants to do. Every day he must take up his cross <FI>be ready to die<Fi> and come with me.  
 Anyone who tries to keep his life will lose it. And anyone who gives up his life for my sake will find it.  
 What good will it do a man if he gets the whole world for himself but loses his life or spoils it?

Easy English Then Jesus said to all the people that were there, 'A person who wants to be my disciple must not think about himself. He must decide that his own life is not important. Every day he must be like someone who carries his own cross to go and die. Then he may come with me as my disciple.  
 Whoever wants to keep his own life safe will lose it. But whoever gives his life to serve me will have true life. A person may get everything in the whole world for himself. But if he loses his life, it would not be any good for him. He will have destroyed himself in the end

Easy-to-Read Version–2008 Jesus continued to say to all of them, "Any of you who want to be my follower must stop thinking about yourself and what you want. You must be willing to carry the cross that is given to you every day for following me. Any of you who try to save the life you have will lose it. But you who give up your life for me will save it. It is worth nothing for you to have the whole world if you yourself are destroyed or lost.

God's Word™ He said to all of them, "Those who want to come with me must say no to the things they want, pick up their crosses every day, and follow me. Those who want to save their lives will lose them. But those who lose their lives for me will save them. What good does it do for people to win the whole world but lose their lives by destroying them?

Good News Bible (TEV) And he said to them all, "If you want to come with me, you must forget yourself, take up your cross every day, and follow me. For if you want to save your own life, you will lose it, but if you lose your life for my sake, you will save it. Will you gain anything if you win the whole world but are yourself lost or defeated? Of course not!

J. B. Phillips Then he spoke to them all. "If anyone wants to follow in my footsteps, he must give up all right to himself, carry his cross every day and keep close behind me. For the man who wants to save his life will lose it, but the man who loses his life for my sake will save it. For what is the use of a man gaining the whole world if he loses or forfeits his own soul?

The Message Then he told them what they could expect for themselves: "Anyone who intends to come with me has to let me lead. You're not in the driver's seat—I am. Don't run from suffering; embrace it. Follow me and I'll show you how. Self-help is no help at

NIRV	all. Self-sacrifice is the way, my way, to finding yourself, your true self. What good would it do to get everything you want and lose you, the real you? Then he said to all of them, "Whoever wants to follow me must say no to themselves. They must pick up their cross every day and follow me. Whoever wants to save their life will lose it. But whoever loses their life for me will save it. What good is it if someone gains the whole world but loses or gives up their very self?"
New Life Version	<b>Giving Up Self and One's Own Desires</b> Then Jesus said to them all, "If anyone wants to follow Me, he must give up himself and his own desires. He must take up his cross everyday and follow Me. If anyone wants to keep his own life safe, he must lose it. If anyone gives up his life because of Me, he will save it. For what does a man have if he gets all the world and loses or gives up his life?"
New Simplified Bible	He told them all: »If any man would come after me let him deny himself. Let him take up his stake (of self-denial) daily, and follow me. »He who would save his life shall lose it. He who would lose his life for my sake shall save it. »For what does it profit a man if he gain the whole world, and lose or forfeit his own self?

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

Casual English Version	Then he turned to the crowd and said, "If any of you wants to become one of my followers, you're going to have to do things my way instead of your way. You will also have a heavy cross to carry every day. If you can handle that, come and follow me. But if you insist on living life your way instead of God's way, you'll be lost. Yet if you are willing to lose your life by putting yourself in my hands, you'll be saved. Tell me this, what good would it do you if you bought the whole world but it cost you your life?"
Contemporary English V.	Then Jesus said to all the people: If any of you want to be my followers, you must forget about yourself. You must take up your cross each day and follow me. If you want to save your life, you will destroy it. But if you give up your life for me, you will save it. What will you gain, if you own the whole world but destroy yourself or waste your life?
The Living Bible	Then he said to all, "Anyone who wants to follow me must put aside his own desires and conveniences and carry his cross with him every day and keep close to me! Whoever loses his life for my sake will save it, but whoever insists on keeping his life will lose it; and what profit is there in gaining the whole world when it means forfeiting one's self?"
New Berkeley Version New Living Translation	.
The Passion Translation	Then he said to the crowd, "If any of you wants to be my follower, you must give up your own way, take up your cross daily, and follow me. If you try to hang on to your life, you will lose it. But if you give up your life for my sake, you will save it. And what do you benefit if you gain the whole world but are yourself lost or destroyed?" Jesus said to all of his followers, "If you truly desire to be my disciple, you must disown your life completely, embrace my 'cross' as your own, and surrender to my ways. For if you choose self-sacrifice, giving up your lives for my glory, you will embark on a discovery of more and more of true life. But if you choose to keep your lives for yourselves, you will lose what you try to keep. Even if you gained all the wealth and power of this world, everything it could offer you, yet lost your soul in the process, what good is that?"
UnfoldingWord Simplified T.	Then he said to them all, "If any one of you wants to follow me as my disciple, you must not do only what you desire to do. Rather, every day you must be willing to suffer, even to the point of giving up your life. You must do that, because those who try to save their own lives for themselves will lose them eternally, but those who give up their lives because of being my disciples will save their lives eternally. How



does it benefit you if you gain everything in this world but then end up losing, or even giving up, your own self?

William's New Testament

Then He said to them all, "If anyone chooses to be my disciple, he must say 'No' to self, put the cross on his shoulders daily, and continue to follow me. For whoever chooses to save his lower life will lose his higher life, but whoever gives up his lower life for my sake will save his higher life. For what benefit will it be to a man to gain the whole world and lose or forfeit himself?"

### Partially literal and partially paraphrased translations:

American English Bible

And after that, he said this [to all of his followers]:

'If you wish to follow me, you must set aside everything else that you want, then pick up your own execution pole every day and walk behind me.

'For those who wish to save their lives will lose them,

While those who lose their lives for my sake will save them.

'Indeed, what profit is there for a man who gains the whole world, just to lose it or to be destroyed?

Beck's American Translation

Breakthrough Version

He was saying to everyone, "If anyone wants to be coming behind Me, he must deny himself, pick up his cross daily, and follow Me. You see, whoever wants to rescue his soul will lose it, but whoever loses his soul on account of Me, this *person* will rescue it; for how is a person benefited when he gains the whole world, but loses himself or sustains loss.

Common English Bible

International Standard V

Len Gane Paraphrase

He said to all, "If any will follow after me, let him deny himself, take up his cross daily, and follow me, for whosoever will save his life will lose it, but whosoever will lose his life for my sake, the same one will save it. "For what does a man profit, if he gain the whole world yet lose himself or be cast out?"

A. Campbell's Living Oracles

Moreover, he said to all the people, If any man will come under my guidance, let him renounce himself, and take his cross daily, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall save it. What will it profit a man to gain the whole world, with the forfeit or ruin of himself?.

New Advent (Knox) Bible

And he said to all alike, If any man has a mind to come my way, let him renounce self, and take up his cross daily, and follow me. He who tries to save his life will lose it; it is the man who loses his life for my sake, that will save it. How is a man the better for gaining the whole world, if he loses himself, if he pays the forfeit of himself?

NT for Everyone

He then spoke to them all. 'If any of you want to come after me,' he said, 'you must say No to yourselves, and pick up your cross every day, and follow me. If you want to save your life, you'll lose it; but if you lose your life because of me, you'll save it. What good will it do you if you win the entire world, but lose or forfeit your own self?'

20<sup>th</sup> Century New Testament

And to all present he said: "If any man wishes to walk in my steps, let him renounce self, and take up his cross daily, and follow me. For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life--that man shall save it. What good does it do a man if, when he has gained the whole world, he has lost or forfeited himself?"

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

Christian Standard Bible

#### Take Up Your Cross

Then he said to them all, "If anyone wants to follow after [Lit *come after*] me, let him deny himself, take up his cross daily, [Other mss omit *daily*] and follow me. For whoever wants to save his life will lose it, but whoever loses his life because of me

will save it. For what does it benefit someone if he gains the whole world, and yet loses or forfeits himself?

Conservapedia Translation  
Ferrar-Fenton Bible

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But, speaking to every one, He further said: "If any one wishes to come to Me, let him deny himself, take up his cross, and follow Me.  
For should any one desire to preserve his life, he shall lose it; but whoever may lose his life on account of Me, he will preserve it.  
What, indeed, will it profit a man to gain the whole world, but destroy himself or suffer loss?

Free Bible Version

"If any one of you wants to follow me, you must deny yourself, pick up your cross daily, and follow me," Jesus told all of them.  
"For if you want to save your life, you will lose it; and if you lose your life for my sake, you will save it. What do you benefit by gaining the whole world if you end up lost or destroyed?

God's Truth (Tyndale)

And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily and follow me. Whosoever will save his life, shall lose it. And whosoever shall lose his life for my sake, the same shall save it. For what advantages it a man to win the whole world if he lose himself or run in damage of himself?

International Standard V.  
Montgomery NT  
NIV, ©2011  
Riverside New Testament  
Leicester A. Sawyer's NT  
UnfoldingWord Literal Text  
Urim-Thummim Version  
Weymouth New Testament

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And He said to all, "If any one is desirous of following me, let him ignore self and take up his cross day by day, and so be my follower. For whoever desires to save his life shall lose it, and whoever loses his life for my sake shall save it. Why, what benefit is it to a man to have gained the whole world, but to have lost or forfeited his own self.

Wikipedia Bible Project

"If anyone wants to follow me, you have to deny yourself, pick up your cross, and follow me," Jesus told everyone.  
"For whoever wants to save their life will lose it, and whoever loses their life for my sake will save it. What use is it for anyone to gain the whole world and then to be ruined or lost?

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

Christian Community (1988)

Jesus also said to all the people, "If you wish to be a follower of mine, deny yourself and take up your cross each day, and follow me! For if you choose to save your life, you will lose it; but if you lose your life for my sake, you will save it. What does it profit you to gain the whole world, if you destroy or damage yourself?  
Mt 16: 24-27; Mk 8: 34-38; Mt 10:38; Lk 14:27; 12:9  
Mt 10:39; Mk 8:35; Lk 17:33; Jn 12:25

The Heritage Bible

And he said to them all, If anyone wills to come after me, let him utterly deny himself, and lift up his cross daily, and follow me;  
Because whoever wills<sup>24</sup> to save his soul will destroy it, and whoever destroys his soul on account of me, he will save it, Because what is a man benefited, gaining the whole world, and destroying himself, or experiencing loss?  
<sup>24</sup>9:24 **wills**, thelo, to exercise your will, to willfully choose. In The Heritage Bible we have sought to clearly distinguish between this verb, to will, to willfully choose, and the simple future tense where in English will is added as an auxiliary part of the verb. In the phrase, Because **whoever wills to save his soul, wills** is a separate

verb in its own right and not an auxiliary part of save, as in KJV, For whosoever will save, making it appear as simply the future of save. That is not the sense. The sense is **Whoever wills, makes a willful choice, to save his soul will lose it.** In the phrase **will lose it**, will simply indicates the future tense of lose. Please make this distinction as you read *The Heritage Bible*.

New American Bible (2002) Then he said to all, "If anyone wishes to come after me, he must deny himself and take up his cross daily<sup>11</sup> and follow me.

For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it.

What profit is there for one to gain the whole world yet lose or forfeit himself?

<sup>11</sup> [23] Daily: this is a Lucan addition to a saying of Jesus, removing the saying from a context that envisioned the imminent suffering and death of the disciple of Jesus (as does the saying in ⇒ Mark 8:34-35) to one that focuses on the demands of daily Christian existence.

New American Bible (2011) **The Conditions of Discipleship.**

<sup>m</sup>Then he said to all, "If anyone wishes to come after me, he must deny himself and take up his cross daily\* and follow me.<sup>n</sup> For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it.<sup>o</sup> What profit is there for one to gain the whole world yet lose or forfeit himself?

m. [9:23–27] Mt 16:24–28; Mk 8:34–9:1.

n. [9:23] 14:27; Mt 10:38.

o. [9:24] 17:33; Mt 10:39; Jn 12:25.

New Catholic Bible

**The Conditions of Discipleship.**<sup>[e]</sup>

Then he said to all who were with him, "Anyone who wishes to follow me must deny himself, take up his cross daily, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. What does it profit a man if he gains the whole world and loses or forfeits himself?

[e] To believe in Christ is to strive to share the mystery of his Death and Resurrection. To do so it is necessary for each of us to go beyond ourselves and our egoism in the ordinary conditions of life. See the kingdom of God: this expression evokes the appearances of the risen Lord or the work of the Spirit in the primitive Church.

New RSV (Anglicized CE)

Then he said to them all, 'If any want to become my followers, let them deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it. What does it profit them if they gain the whole world, but lose or forfeit themselves?

Revised English Bible–1989

To everybody he said, "Anyone who wants to be a follower of mine must renounce self; day after day he must take up his cross, and follow me.

Whoever wants to save his life will lose it, but whoever loses his life for my sake will save it.

What does anyone gain by winning the whole world at the cost of destroying himself?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then to everyone he said, "If anyone wants to come after me, let him say 'No' to himself, take up his execution-stake daily and keep following me. For whoever tries to save his own life will destroy it, but whoever destroys his life on my account will save it. What will it benefit a person if he gains the whole world but destroys or forfeits his own life?

Hebraic Roots Bible

And He said to all, If anyone desires to come after Me, let him deny himself and take up his torture stake daily. And let him follow Me.

For whoever desires to save his life,<sup>1</sup> he will destroy it. But whoever loses his life for My sake, this one will save it.

For what is a man profited gaining the whole world but destroying himself or suffering loss?

<sup>1</sup> This is the same word used at times for soul and again shows the soul is not immortal but can die, Eze 18:4.

Holy New Covenant Trans. Jesus kept saying to all of them, "If anyone wants to follow me, he must carry his cross every day. He must say no to himself, and follow me. The person who wants to save his life will lose it, but every person who gives his life to others for me will save it. What good is it if a person gets the whole world but loses or wrecks his own life?

The Scriptures 2009  
Tree of Life Version

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Then Yeshua was saying to everyone, "If anyone wants to follow Me, he must deny himself, take up his cross every day, and follow Me.

For whoever wants to save his life will lose it, but whoever loses his life for My sake will save it.

For what does it profit a man if he gains the whole world but loses or forfeits himself?

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

Accurate New Testament ...[He] said but to all [men] if Someone wants after me to come deny! himself and take! the cross [of] him in day and follow! me Who for ever may want the life [of] him to save will lose her Who but ever may lose the life [of] him for me This will save her what? for is benefited Man Gaining the world all himself but Losing or Being Injured...

Awful Scroll Bible Furthermore He was instructing with regards to them all, "If-anyone himself purposes to be came after me, be he expressed-out-against himself, and be he taken up his upright pale along down the days, and be he joint road with me. (")For who shall endeavor to be preserved sound his breath, will lose- it -away, but who shall be lost-away his breath for my sake, this-same one will preserve it sound. (")For what becomes the benefit of he of the aspects-of-man, being gained the whole starry array, yet being lost- himself -away or coming to be damaged?

Concordant Literal Version Now He said to all, "If anyone is wanting to come after Me, let him disown himself and pick up his cross daily and follow Me."

For whosoever may be wanting to save his soul, shall be destroying it, yet whoever should be destroying his soul on My account, he shall be saving it."

For what does a man benefit, gaining the whole world, yet destroying or forfeiting himself?

exeGesés companion Bible And he words to them all,  
If anyone wills to come after me,  
have him deny himself  
and take his stake daily and follow me.  
For whoever wills to save his soul, loses it:  
and whoever loses his soul for my sake, saves it.  
For what is a human benefited  
having gained the whole cosmos  
and lose himself - or be lost?

Orthodox Jewish Bible And Rebbe Melech HaMoshiach was saying to all, If anyone wishes to come after me, let him deny himself and lift up his etz shel hakarav atzmo yom yom and let him follow me.

For whoever wishes to save his nefesh will lose it. But whoever loses his nefesh on my account will save it.

For what is the revach (profit) to a ben Adam who has gained the whole of the Olam Hazeh, but has lost his own self, forfeited his neshamah?

Rotherham's Emphasized B. **§ 39. Taking up the Cross.**

**Mt. xvi. 24–28; Mk. viii. 34–38.**

And he was saying [unto all]—

<If any one intendeth after me' to come>

Let him deny himself, and take up his cross daily,—and be following me.<sup>a</sup>

For <whosoever intendeth [his life]<sup>b</sup> to save> Shall lose it;

But <whosoever shall lose his life for my sake>

[The same] shall save it.<sup>c</sup>

For what doth a man profit

Who hath gained the whole world,

But hath lost, or been made to forfeit, [himself]?

<sup>a</sup> Mt. x. 38.

<sup>b</sup> Com: "soul."

<sup>c</sup> Chap. xvii. 33; Mt. x. 39; Jn. xii. 25.

**Expanded/Embellished Bibles:***The Amplified Bible*

And He was saying to them all, "If anyone wishes to follow Me [as My disciple], he must deny himself [set aside selfish interests], and take up his cross daily [expressing a willingness to endure whatever may come] and follow Me [believing in Me, conforming to My example in living and, if need be, suffering or perhaps dying because of faith in Me]. For whoever wishes to save his life [in this world] will [eventually] lose it [through death], but whoever loses his life [in this world] for My sake, he is the one who will save it [from the consequences of sin and separation from God]. For what does it profit a man if he gains the whole world [wealth, fame, success], and loses or forfeits himself?

## An Understandable Version

Then He said to everyone, "If anyone wants to be my follower, he should deny self [i.e., of always having its own way] and accept his cross [i.e., his responsibilities, with all their difficulties] everyday, and [then he can] become my follower. For whoever would [try to] save his life [i.e., by neglecting spiritual things] will lose it [i.e., miss out on the blessings of God]. But whoever [willingly] loses his life [i.e., in commitment to God's service] for my sake, that person will save it [i.e., obtain both temporal and spiritual blessings]. For what is a person benefited if he gains the whole world [i.e., of material things] and [yet] loses [his spiritual life] or gives himself up [to spiritual ruin]?

## The Expanded Bible

Jesus said to all of them, "If ·people want [<sup>L</sup>anyone wants] to follow me, they must ·give up the things they want [deny themselves; set aside their own interests]. They must ·be willing to give up their lives [<sup>L</sup>take up their cross] daily and follow me. [<sup>L</sup>For] Those who want to save their lives will ·give up true life [<sup>L</sup>lose their life/soul; <sup>C</sup>Greek psychē can mean "life" or "soul"]. But those who ·give up [lose; sacrifice] their lives for ·me [my sake] will ·have true life [save their lives/souls]. ·It is worthless [<sup>L</sup>What good/profit/benefit is it...?] to ·have [gain] the whole world if they themselves are destroyed or lost.

## Jonathan Mitchell NT

Now He went on to say to them, "If anyone continues willing and intending to progressively come after Me, let him at once lift up and carry his execution stake (or: cross), daily, and be habitually following after Me.

"You see, whoever may (or: would; can) habitually will (or: purpose; intend; want) to keep his soul safe (or: to rescue or save his self-life) will be destroying it (or: will lose her). Yet whoever can (or: may) at some point destroy his soul (or: lose his self-life) – on account of Me – this person will continue keeping it safe (or: will progressively rescue and deliver it, and return it to its original state and condition of health and wholeness).

"For how or in what way is a person normally furthered or benefited by gaining, or making a profit of, the whole world (organized system of economics, culture, religion



or government; universe; adorned arrangement) while yet destroying (or: losing) himself or suffering detriment, loss, disadvantage, damage or forfeit?

P. Kretzmann Commentary

**Verses 23-27**

The cross-bearing of the disciples:

And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.

For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it.

For what is a man advantaged if he gain the whole world and lose himself, or be cast away?

Syndein/Thieme

{A Call to Discipleship}

`` Then He kept on saying to them all, "If {ei tis} anyone wants to come after Me - and he does want to come after Me {1st class condition} - he must deny himself {an order} and take up his cross daily and follow Me.

`` For whoever wants to save his life/soul {psyche} will lose it. But whoever 'will lose his life/soul {apollumi psyche} for My sake . . . the same will save it.

`` For what does it benefit a person if he gains the whole world {kosmos} but himself . . . he loses/perishes {apollumi} or suffers loss?.

Translation for Translators

Then he said to all of them, "If any one of you wants to be my disciple, you must not do *only* what you yourself desire to do. Specifically, you must be willing each day [MET] to let others hurt you and disgrace you. That is like what is done to criminals who are forced to carry [MET] crosses to the place where they will be executed. That is what anyone who wants to be my disciple must do. You must do that, because those who try to save their lives by denying that they belong to me when people want to kill them for believing in me will not live eternally, but those who are killed because of being my disciples will live forever with me. People might get everything that they want in this world, but they are really gaining nothing if they do not get eternal life by becoming my disciples!/are they really gaining anything if they do not get eternal life by becoming my disciples? [RHQ]

The Voice

**Jesus** (sternly): If any of you want to walk My path, you're going to have to deny yourself. You'll have to take up your cross every day and follow Me. If you try to avoid danger and risk, then you'll lose everything. If you let go of your life and risk all for My sake, then your life will be rescued, *healed, made whole and full*. Listen, what good does it do you if you gain everything—if the whole world is in your pocket—but then your own life slips through your fingers and is lost to you?

**Bible Translations with a Lot of Footnotes:**

Lexham Bible

***Taking Up One's Cross to Follow Jesus***

And he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross every day and follow me. For whoever wants to save his life will lose it, but whoever loses his life on account of me, this person will save it. For what is a person benefited if he [\*Here "if" is supplied as a component of the participle ("gains") which is understood as conditional] gains the whole world but loses or forfeits himself?

NET Bible®

***A Call to Discipleship***

Then<sup>81</sup> he said to them all,<sup>82</sup> "If anyone wants to become my follower,<sup>83</sup> he must deny<sup>84</sup> himself, take up his cross daily,<sup>85</sup> and follow me. For whoever wants to save his life will lose it,<sup>86</sup> but whoever loses his life for my sake will save it. For what does it benefit a person<sup>87</sup> if he gains the whole world but loses or forfeits himself?

<sup>81</sup>tn Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>82</sup>sn Here them all could be limited to the disciples, since Jesus was alone with them in v. 18. It could also be that by this time the crowd had followed and found him, and he addressed them, or this could be construed as a separate occasion from the

discussion with the disciples in 9:18-22. The cost of discipleship is something Jesus was willing to tell both insiders and outsiders about. The rejection he felt would also fall on his followers.

<sup>83tn</sup> Grk “to come after me.”

<sup>84tn</sup> This translation better expresses the force of the Greek third person imperative than the traditional “let him deny,” which could be understood as merely permissive.

<sup>85sn</sup> Only Luke mentions taking up one’s cross daily. To bear the cross means to accept the rejection of the world for turning to Jesus and following him. Discipleship involves a death that is like a crucifixion; see Gal 6:14.

<sup>86sn</sup> The point of the saying whoever wants to save his life will lose it is that if one comes to Jesus then rejection by many will certainly follow. If self-protection is a key motivation, then one will not respond to Jesus and will not be saved. One who is willing to risk rejection will respond and find true life.

<sup>87tn</sup> Grk “a man,” but ἄνθρωπος (anqrwpo) is used in a generic sense here to refer to both men and women.

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

***Pick up your Cross Every Day and Follow Me! (Mt. 16:24-28; Mk 8:34-9:1)***

Jesus was saying to everyone, “If anyone wants to come after me, let them deny themselves, pick up their cross every day, and follow me. Because whoever wants to save their life will lose it. But whoever loses their life because of me will find it. After all, what good is it if a person has gained the whole world, but has destroyed or lost themselves?

Wilbur Pickering’s New T.

**To gain is to lose, to lose is to gain**

Then He said to everyone: “If anyone desires to come after me, let him deny himself and take up his cross,<sup>8</sup> and follow me. Because whoever desires to ‘save’ his life will lose it, but whoever ‘loses’ his life for my sake, he will save it.<sup>9</sup> Further, what is a man profited if he gains the whole world, yet wastes or forfeits his very self?

(8) Some 13% of the Greek manuscripts add ‘daily’, as in most versions.

(9) What the Lord is talking about is the potential one’s life represents. The only way not to throw away or waste your life is to live for the Kingdom.

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

Analytical-Literal Translation Then He said to *[them]* all, “If anyone desires to come after Me, he must deny *[or, disown]* himself and take up his cross and be following Me.

“For whoever shall be desiring to save his life, will lose it, but whoever loses his life for My sake, this *[one]* will save it.

“For what is a person benefited, having gained the whole world, but having lost or forfeited himself?

Berean Literal Bible

And He was saying to all, “If anyone desires to come after Me, let him deny himself, and let him take up his cross every day, and let him follow Me. For whoever might desire to save his life will lose it; but whoever might lose his life on account of me, he will save it. For what is a man profited, having gained the whole world, and having destroyed or having suffered the loss of himself?

Charles Thomson NT  
Context Group Version

And he said to all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whoever would rescue his life shall lose it; but whoever shall lose his life for my sake, the same shall rescue it. For what is a man profited, if he gain the entire world, and lose or forfeit his own self?

English Standard Version  
Far Above All Translation

Then he said to everyone, “If anyone wishes to follow me, let him deny himself and take up his cross and follow me.

For whoever wishes to save his life will lose it, but *it is* whoever loses his life for my sake who will save it.

For how is man benefitted if he has gained the whole world, but has lost or suffered damage to his *very* self?

Green’s Literal Translation  
Legacy Standard Bible

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And He was saying to them all, “If anyone wishes to come after Me, let him deny himself, and take up his cross daily and follow Me. For whoever wishes to save his life [Or *soul*] will lose it, but whoever loses his life [Or *soul*] for My sake, he is the one who will save it. For what is a man profited if he gains the whole world, and loses or forfeits himself?

Modern English Version  
Modern Literal Version 2020

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Now he said to all, If anyone wishes to come after me, let him deny himself, and lift up his cross and follow me.

For\* whoever wishes to save his life will be losing it, but whoever should lose his life because of me, this one will be saving it.

For\* what is a man profited, having gained the whole world, but he himself was lost or was forfeited?

Modern KJV  
New American Standard B.  
New European Version  
New King James Version

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**Take Up the Cross and Follow Him**

Then He said to them all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily [M omits *daily*], and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

NT (Variant Readings)  
Niobi Study Bible

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**Take Up the Cross and Follow Him**

And He said to them all, "If any man will come after Me, let him deny himself and take up his cross daily, and follow Me.

For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it.

For what is a man advantaged if he gain the whole world, and lose himself or be cast away?

Restored Holy Bible 6.0  
Revised Young's Lit. Trans.  
Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster’s Translation  
World English Bible  
Young’s Updated LT

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And he said unto all, “If any one does will to come after me, let him disown himself, and take up his cross daily, and follow me; for whoever may will to save his life, will lose it, and whoever may lose his life for my sake, he will save it; for what is a man profited, having gained the whole world, and having lost or having forfeited himself?

**The gist of this passage:**  
23-25

Jesus states some religious priority issues in a somewhat confusing way.

I don’t believe that the words found here match the words in Matthew exactly. Let me suggest that Jesus taught these principles more than once, and that they might be stated in a variety of ways. It is possible that Jesus, observing the quizzical looks upon His disciples’ faces may have even repeated these concepts, but in a slightly different way. It is difficult to understand, “Do you want ‘X’? Well you can only get ‘X’ by doing ‘not-X.’” That is not quite what Jesus is saying, but the first time you hear these words, it sounds like that.

Luke 9:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
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
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all</i>	masculine plural adjective, accusative case	Strong's #3956
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective, nominative case	Strong's #5100
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2309
opisō (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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>	present middle infinitive	Strong's #2064

**Translation:** Then Jesus [lit., He] said directly to them, "If one wants to follow Me,..."

Jesus is certainly speaking to His disciples here, because they are the ones who are following Him and who are listening to everything that He says.

Note that in the disciples' minds, they believe that they have forsaken all to follow Him. These are men, some of whom had successful businesses, and they left those things behind to follow the Lord. Matthew was a tax collector and, by the brief information that we know about him, he was quite successful in this work. He has left that behind. Peter, John and James all have fishing businesses. Now, whereas, we are less certain about their businesses and their relative success, they were certainly making a living. It appears that they owned the ships that they fished from, so that would have been an indication of success. Furthermore, they apparently enjoyed the work as well, as they will return to it now and again.

When Jesus says these words, the disciples may be thinking, "Obviously, I want to follow You; I am here right now, aren't I?"

Luke 9:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ah-ee]	<i>to disavow, to reject, to abnegate, to deny, to refuse; to contradict</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle imperative	Strong's #720
heauton (ἐαυτόν) [pronounced ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438

**Translation:** ...[then] he must disavow [or, deny] himself...

Every man there, sitting at the Lord's feet (and women, as Luke has told us about the women who followed the Lord) had dreams and desires for their own lives. Even the aimless young man who is working has, more or less, the general idea of making enough money to afford the things that he wants; and may expect to own a home or have a family (much of these expectations are based upon how this boy was raised).

Although the people in the United States are moving further and further away from establishment norms, people still have some set of things which they expect in life (even if these are crazy, left-wing expectations of a society with more equal outcomes).

Jesus is saying, "The person who wants to follow Me must set these things aside. He must, in fact, deny these things to himself."

Luke 9:23c			
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
airō (αἶρω) [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 <sup>rd</sup> person singular, aorist active imperative	Strong's #142
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588



## Luke 9:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, accusative case	Strong's #4716
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
κατά (κατά) [pronounced kaw-TAW]	<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
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

The Byzantine Greek text lacks *according to a day*. This is found, however, in the Westcott Hort text, the Scrivener Textus Receptus, and Tischendorf's Greek text.

**Translation:** ...and bear up his cross [each] day...

Based upon the crucifixion of the Lord, it appears that the Romans enjoyed forcing a man to carry the post upon which he would be crucified. I don't know if this would be the post or the crosspiece which would be on top of the post, but either would weigh a great deal, and it would be the final act of humiliation before a person is crucified.

Jesus speaks to His disciples about lifting up and carrying that cross (or post) every day. All of the Lord's disciples, except for John, would come to untimely martyr's deaths (according to tradition); and at least one of them would be on a cross (Peter would apparently be crucified upside down<sup>19</sup>).

These men are marching towards their own deaths, and Jesus is telling them to pick up and carry their cross (or post or crosspiece) each and every day. Essentially, what the disciples did, by fully following the Lord, was provide the basis for their indictments by Rome. By following the Lord, they were choosing to walk towards this end.

As an aside, it is interesting that John seemed to hear and understand these warnings that Jesus issued about His Own untimely death; and John went to the crucifixion. He clearly had not put everything together (as he seems to have doubted the Lord's resurrection), but he seemed to know that he should attend the crucifixion. Tradition has it that John did not die a martyr's death (we seem to have more evidence of this, given that John testifies that he is on the Isle of Patmos in Revelation 1:9). I do believe that these things are related.

## Luke 9:23d

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

<sup>19</sup> This is as per his request, as he did not feel worthy of being crucified like the Lord. Again, we know this by tradition, but apparently, not by historical documents of that same era.

Luke 9:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo- THEH-oh</i> ]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 <sup>rd</sup> person plural, present active imperative	Strong's #190
moi (μοί) [pronounced <i>moy</i> ]	<i>I, me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

**Translation:** ...and he must keep on following Me.

The person wanting to be the Lord's disciple must take up his cross each day and follow the Lord. The present tense, imperative mood, means, that they *must keep on following* Him.

Luke 9:23 Then Jesus [lit., He] said directly to them, "If one wants to follow Me, [then] he must disavow [or, deny] himself and bear up his cross [each] day and he must keep on following Me. (Kukis moderately literal translation)

At that point in time, following Jesus had a tremendous price associated with it. Not all of the believers with Jesus at this time are aware of that cost. However, for several centuries, believers risked their lives to believe in Jesus and then to follow Him (by following the teachings of Paul and others).

**Tangent:** Admittedly, I was raised during a period of time in the United States when Christianity was not seen as a negative or as a problem. I have, for my entire life, been able to attend church publically and take in the Word of God daily by means of R. B. Thieme, Jr.'s legacy ministry. However, there are many places throughout the world where the believer who follows Christ is taking up his cross, and putting himself in the line of fire.

**Application:** Under the laws of divine establishment, virtually any nation is a good place for believers to live. When these laws are rejected, every Christian organization is placed into danger, along with human freedom.

Luke 9:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
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
án (ὅν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
thélō (θέλω) [pronounced <i>THEH- loh</i> ]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #2309

Luke 9:24a			
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)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; accusative case	Strong's #5590
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	aoist active infinitive	Strong's #4982
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 <sup>rd</sup> person singular, future active indicative	Strong's #622
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** For whoever wants to save his life, he will destroy [or, lose] it;...

The disciple who wants to preserve his own life will end up losing it. This is illustrated by Judas, who betrayed the Lord. Near the end of the Lord's ministry, Judas may have come to the realization that this movement led by Jesus was coming to an abrupt end. We do not know all that the pharisees said to him. We do not have the full story of his motivation, apart from the bribe of 30 pieces of silver. Perhaps the pharisees said or implied to Judas, "Listen, we will find this Man and take Him and crucify Him. Do you want to be a part of that or do you want to help us?"

Essentially, Judas, by betraying Jesus, was getting a little money ahead, to move on to the next phase of his life. He was looking to save or preserve his own life; and, as we will find out near the end of Luke, he will be the first disciple to lose his life (Judas will die by his own hand).

Any person may look at his own life and determine just what steps he needs to do in order to preserve his life and to get what he wants; but if this is in opposition to following the Lord, then he will lose his own life.

**Application:** Christianity is not an anti-materialism movement, per se. There are several in the early Christians who appear to have been wealthy (Joseph of Arimathea, Zacchaeus, Matthew; the Roman Centurions, Lydia, Dorcas, Barnabas and Philemon). When it comes to the believer's person choices of, *how much do I keep, how*

*much do I give away?;* those choices are between themselves and God. Such choices also involve the circumstances of the day and the people with whom these Christians associate (if there is a need, then God will inform you of that need in one way or another).

**Application:** Let’s say you have wealth; let’s say that you are successful. What do you do? The exact same thing I would suggest to the person who is poor; or the person who finds himself somewhere in the middle—you take in Bible doctrine and you grow spiritually. You allow Bible doctrine and life to determine what you are going to do. Establish an orphanage in the Philippines, locate good missionaries and support them; support your local church, etc. Bible doctrine and life intermix, and we determine through the guidance of God the Holy Spirit what to do.

**Application:** Reaching spiritual maturity and have any monetary reserves means that you make these decisions yourself.

**Application:** During the time of spiritual growth, you don’t make any radical decisions (if you can help it; I had to make a fairly radical decision about 5 years after I was saved). You just keep on absorbing Bible doctrine, ideally speaking, as the result of attending a local church where doctrine is taught.

Luke 9:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong’s #3739
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong’s #302
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 <sup>rd</sup> person singular, aorist active subjunctive	Strong’s #622
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; accusative case	Strong’s #5590
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong’s #846

Luke 9:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heneka/henekēn /heineken (ἕνεκα/ἕνεκεν/εἵνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, HI-nek-en]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1700 (a prolonged form of Strong's #1473 & #3449)
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
sōzō (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #4982
autēn (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** ...and whoever destroys [or, loses] his life because of Me, this one will save it [or, preserve himself from destruction].

On the other hand, the man who is willing to give up his life, or set his own dreams and aspirations on hold, and follow the Lord, that man will save his life. He will preserve himself from death and destruction. So, despite all Rome being against the disciples, they will both live full and joyous lives, but they will spend eternity with the Lord. Furthermore, they will have eternal rewards, despite their failures.

Our human life on this planet is limited. We might live 60 years; we might live 100 years; but there will be a point at which we will die. No matter how much we have accumulated by way of possessions up to that point in time, we will die and wherever we go, the possessions stay behind (and, in some cases, people may fight over what is left behind for decades after<sup>20</sup>). What is far more important is, where are you in eternity? Where will your body and soul be? The time that we spend here on earth is but a moment compared to eternity. Human experience or human life on this planet in fact, is just a moment compared to where all people will be after death.

Luke 9:24 For whoever wants to save his life, he will destroy [or, lose] it; and whoever destroys [or, loses] his life because of Me, this one will save it [or, preserve himself from destruction]. (Kukis moderately literal translation)

**Application:** This does not mean that, one month after you are saved, do you just give yourself over to the Lord in some form or fashion. You don't quit your job to work around the church; you don't necessarily do anything which is radical. However, as you grow spiritually, it becomes apparent that your life is not your own, but you have been bought with a price. You simply allow the Word of God to guide you (again, through the teaching of a well-qualified pastor-teacher; you are rarely going to gain any insight by studying the Bible for yourself).

<sup>20</sup> I just saw a special on the estate of Prince and most of those who want what he left behind had little or nothing to do with his actual life.



Jesus, at this time, was referring specifically to His disciples and where they were going in their lives. They had, for all intents and purposes, given up, or set aside, their former lives, to follow Jesus.

Luke 9:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i> ]; tís (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; accusative case	Strong's #5101
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
ὀφελέω (ὠφελέω) [pronounced <i>oh-feh-LEH-oh</i> ]	<i>to help, to profit, to be of use; in the middle/passive, it means to be profited, to have advantage</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #5623
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
kerdainō (κερδαίνω) [pronounced <i>kehr-DAH'EE-noh</i> ]	<i>gaining, acquiring, getting gain</i>	masculine singular, aorist active participle, nominative case	Strong's #2770
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
kósmos (κόσμος) [pronounced <i>KOSS-moss</i> ]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, accusative case	Strong's #2889
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i> ]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular, adjective; accusative case	Strong's #3650

**Translation:** For what profit [is it] to a man [who] gains the whole world,...

Jesus focuses in on the man who lives life to accumulate wealth (or to accumulate whatever). How is he profited if he gains the whole world? (That is a statement of hyperbole.) Obviously, no man gains the whole world. There are men with great wealth today, and some of them have great power and influence. But all of those men will pass away, just as all wealthy and powerful men have passed away in the past.

At the time that I write this, President Obama is no longer president, but he appears to have accumulated great wealth, to the point of being able to purchase a very large, ocean-front property. At one time, he was possibly the most powerful man in the world; and now, he is considerably wealthy, no doubt in the top 1%. Did he believe in Jesus Christ? We don't know. He claims to be a Christian, but he made a great many statements during his campaign which were clearly false. Furthermore, many people have no idea that being a Christian is not adhering to a set of principles or following the teachings of the Lord, but placing one's faith in Jesus Christ. His power is now behind him (although he still wields considerable influence) and his wealth is growing; but what profit is this if he loses his own soul?

At the time that I write this (I began to write this chapter in 2018), Donald Trump is president, and he is the most powerful man in the world; and one of the richest (being far more wealthy than former presidents Bush, Clinton and Obama combined). Where is his life, spiritually speaking? We have no idea. He has aligned himself with many prominent Christians, but has he clearly professed Jesus Christ? I honestly don't know. In terms of wealth and power, there will probably not be a president like Trump for a long time; but what profit is it to a man who gains the whole world?

Now, don't misunderstand me: I am not saying that either man (Obama or Trump) is lost. I do not know what they have believed. If they have believed in Jesus Christ, then they will spend eternity with the Lord and with us as well. If they haven't, then they are enjoying their greatest success at this time. It won't get much better for either man.

**Tangent:** And, if you will allow me this brief tangent, we will discover in eternity who were the real movers and shakers in the United States, and we will probably find out that neither of these men were the most important or powerful men in the United States. The true power and influence in this country could be in the hands of a small women's prayer group or a handful of doctrinal teachers. We may not be able to fully appreciate this today, but when you look back on ancient 1<sup>st</sup> century Rome, who were the real movers and shakers? Who determined the direction that Rome would go? Jesus and His disciples (including the women who followed Him). They had the true power and influence in the first century. Furthermore, Roman emperors came and went; but the words of Jesus and the power of Jesus still stand even today, 2100 years later.

**Tangent:** We know a few historical figures from that time: Nero, the various Herods, Pontius Pilate—but the person who has affected my life more than any other is Jesus, following by the teaching of Paul. Those other men, though feared and respected by men of their era, mean little to me, apart from being footnotes in the history of man.

Luke 9:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heauton (ἐαυτόν) [pronounced ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	masculine singular, aorist active participle, nominative case	Strong's #622
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
zêmoô (ζημιόω) [pronounced dzay-mee-OH-oh]	<i>experiencing detriment; being cast away, receiving damage, losing, suffering loss</i>	masculine singular, aorist active participle, nominative case	Strong's #2210

**Translation:** ...but he destroys or loses himself?

The man who lives just for himself and his own appetites is the man who will destroy himself and the man who will lose himself. Many such men will never consider the Lord. They may use His name a hundred thousand times in order to express their emotions, but they will never cling to Him as their Lord and Savior. If you do not depend upon Jesus, then you will destroy your own life; you will lose yourself.

Solomon, in fact, writes about such a man—himself—in **Ecclesiastes 1** ([HTML](#)) ([PDF](#)) ([WPD—zip](#)) and **Ecclesiastes 2** ([HTML](#)) ([PDF](#)) ([WPD-zip](#)). Solomon is an example of a man who lived for himself, to satisfy his every want and desire. And he was not entirely inward-focused; he built great buildings for his people (with their money, of course). He decided that it was all vanity and chasing after wind.

Luke 9:25 **For what profit [is it] to a man [who] gains the whole world, but he destroys or loses himself?** (Kukis moderately literal translation)

Let me draw an analogy at this point. A man and a woman in a marriage. Let's say that the man's focus is on himself, meeting his own needs and making himself happy. How do you think that marriage is going to be? Now let's say that man focuses at least half of his time on his wife, thinking about her, caring for her, doing for her. Now how do you think that marriage is going to be?

Our lives are more fulfilled when we are focused on God. Now, this does not mean that we stand around and stare up, off into space. We focus upon God by learning His Word. That primarily happens through the work of a pastor-teacher.

Now, I was spoiled as a young and not-so-young believer by being able to attend Berachah Church during its heyday. R. B. Thieme, Jr. was teaching 8 or 9 times a week and he worked his brain to the bone, so to speak, to provide us with Bible doctrine. Admittedly, I took that for granted (as did many of us), but in retrospect, recognize that time as being fundamental to my growth as a believer (as a very rebellious believer). Many pastor-teachers who have come out of Berachah have found out that, not every body of believers wants this much teaching; and teaching this much is not very easy.

In most churches, to get the most out of what they have to offer, you listen to past lessons, past studies; and you re-listen as well. Even today, I listen to Bob's teaching from 40 or 50 years ago. You would think by now that milk would have gone stale, but it hasn't!

Luke 9:23–25 **Then Jesus [lit., He] said directly to them, "If one wants to follow Me, [then] he must disavow [or, deny] himself and bear up his cross [each] day and he must keep on following Me. For whoever wants to save his life, he will destroy [or, lose] it; and whoever destroys [or, loses] his life because of Me, this one will save it [or, preserve himself from destruction]. For what profit [is it] to a man [who] gains the whole world, but he destroys or loses himself?** (Kukis moderately literal translation)

Luke 9:23–25 **Then Jesus said to His disciples, "If one wants to follow Me, then he must deny himself and carry his cross daily and he must keep on following Me. For whoever wants to preserve his life, he will end up destroying it; but whoever loses his life because of Me, that one will preserve it. For what profit is it to a man who gains the entire world, but destroys himself or loses himself in the process?** (Kukis paraphrase)

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In some cases, v. 27 better fits with the next passage. Where this is true for any translation, that context will be followed.

For whoever is ashamed of Me and the My words, this one the Son of the Man will be ashamed when He comes in the glory of His, and the Father and the holy messengers. But I say to you [all] truly [there] are some from the ones here who are standing, [those] who will not taste of death until they might see the kingdom of the God.”

Luke  
9:26–27

For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His glory, along with the Father and the holy angels. In fact, I say to you [all] [that there] are some standing here who will not taste death until they [first] see the kingdom of God [manifested before them].”

Listen, whoever is ashamed of Me and My teachings, of this one, the Son of Man will be ashamed when He comes in all His glory, along with the Father and the holy angels. In fact, I say to all of you that there are some standing here who will not die before they see the kingdom of God and My glory manifested before them.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	For whoever is ashamed of Me and the My words, this one the Son of the Man will be ashamed when He comes in the glory of His, and the Father and the holy messengers. But I say to you [all] truly [there] are some from the ones here who are standing, [those] who will not taste of death until they might see the kingdom of the God.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty and that of his Father and of the holy angels. But I tell you of a truth: There are some standing here that shall not taste death till they see the kingdom of God.
Holy Aramaic Scriptures	But, whoever that might be ashamed of Me, and of My Words, The Son of Man will be ashamed of him when He comes in The Glory of Abuhi {His Father} with Malakuhi Qadiyshe {His Holy Heavenly Messengers}. I tell you the shrara {the truth}, that there are some who are standing here who won't taste mutha {death}, until they shall see The Malkutha d'Alaha {The Kingdom of God}.”
James Murdock's Syriac NT	And whoever shall be ashamed of me and of my words, of him will the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels. I tell you the truth, that there are some standing here, who will not taste death, until they shall see the kingdom of God.
Original Aramaic NT	“Whoever will be ashamed of me and of my words, of that one will The Son of Man be ashamed whenever he comes in the glory of his Father with his Holy Angels.” “I tell you the truth; there are men who stand here who will not partake of death until they behold the Kingdom of God.”
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. “Whoever will be ashamed of me and of my words, of that one will The Son of Man be ashamed whenever he comes in the glory of his Father with his Holy Angels.” “I tell you the truth; there are men who stand here who will not partake of death until they behold the Kingdom of God.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	For if any man has a feeling of shame because of me or of my words, the Son of man will have shame because of him when he comes in his glory and the glory of the Father and of the holy angels. But truly I say to you, Some of those who are here now will have no taste of death till they see the kingdom of God.
Bible in Worldwide English	If anyone is ashamed of me and the things I say, the Son of man will be ashamed of that person when he comes. The Son of man will come with his holy angels and be great like his Father. I tell you the truth. Some people are standing here who will not die before they see the kingdom of God.
Easy English	You must not be ashamed of me and of my words. If you are, then the Son of Man will be ashamed of you. One day he will return and everyone will see his power. He will come with God's holy angels and he will have the bright glory of his Father God. He will be ashamed of you on that day, if you are ashamed of him now.'
Easy-to-Read Version—2008	Don't be ashamed of me and my teaching. If that happens, I will be ashamed of you when I come with my divine greatness and that of the Father and the holy angels. Believe me when I say that some of you people standing here will see God's kingdom before you die."
God's Word™	If people are ashamed of me and what I say, the Son of Man will be ashamed of those people when he comes in the glory that he shares with the Father and the holy angels. "I can guarantee this truth: Some people who are standing here will not die until they see the kingdom of God."
Good News Bible (TEV)	If you are ashamed of me and of my teaching, then the Son of Man will be ashamed of you when he comes in his glory and in the glory of the Father and of the holy angels. I assure you that there are some here who will not die until they have seen the Kingdom of God."
J. B. Phillips	If anyone is ashamed of me and my words, the Son of Man will be ashamed of him, when he comes in his glory and the glory of the Father and the holy angels. I tell you the simple truth—there are men standing here today who will not taste death until they have seen the kingdom of God!"
<i>The Message</i>	If any of you is embarrassed with me and the way I'm leading you, know that the Son of Man will be far more embarrassed with you when he arrives in all his splendor in company with the Father and the holy angels. This isn't, you realize, pie in the sky by and by. Some who have taken their stand right here are going to see it happen, see with their own eyes the kingdom of God."
NIRV	Suppose someone is ashamed of me and my words. The Son of Man will come in his glory and in the glory of the Father and the holy angels. Then he will be ashamed of that person. "What I'm about to tell you is true. Some who are standing here will not die before they see God's kingdom."
New Life Version	Whoever is ashamed of Me and My Words, the Son of Man will be ashamed of him when He comes in His own shining-greatness and of the Father's and of the holy angels. I tell you the truth, some standing here will not die until they see the holy nation of God."
New Simplified Bible	.

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

Casual English Version	I want you to know something. If you're ashamed of me and embarrassed by what I teach, the Son of Humans will be ashamed of you when he comes back in a glorious return, with the Father and holy angels. I'm telling you, there is no doubt whatsoever that some of the people standing here right now will see God's kingdom before they die."
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Contemporary English V.	If you are ashamed of me and my message, the Son of Man will be ashamed of you when he comes in his glory and in the glory of his Father and the holy angels. You can be sure that some of the people standing here will not die before they see God's kingdom.
The Living Bible	"When I, the Messiah, come in my glory and in the glory of the Father and the holy angels, I will be ashamed then of all who are ashamed of me and of my words now. But this is the simple truth—some of you who are standing here right now will not die until you have seen the Kingdom of God."
New Berkeley Version New Living Translation	. If anyone is ashamed of me and my message, the Son of Man will be ashamed of that person when he returns in his glory and in the glory of the Father and the holy angels. I tell you the truth, some standing here right now will not die before they see the Kingdom of God."
The Passion Translation	So why then are you ashamed of being my disciple? Are you ashamed of the revelation-truth I give to you? "I, the Son of Man, will one day return in my radiant brightness, with the holy angels and in the splendor and majesty of my Father, and I will be ashamed of all who are ashamed of me. But I promise you this: there are some of you standing here right now who will not die until you have witnessed the presence and the power of God's kingdom realm."
UnfoldingWord Simplified T.	As for people who reject my message and refuse to say that they belong to me, I, the Son of Man will also refuse to say that they belong to me when I come back in my glory and in the glory of the Father and of the holy angels. But I tell you this fact: Some of you standing here now will not die until you see God show himself as king!"
William's New Testament	For whoever is ashamed of me and my teaching, the Son of Man will be ashamed of him, when He comes back in all the splendor of His Father and of the holy angels. I solemnly say to you, some of you who stand here will certainly live to see the kingdom of God."

#### Partially literal and partially paraphrased translations:

American English Bible	'Yet if anyone is ashamed of me and what I'm saying, then the Son of Man will be ashamed of him when he arrives in his glory and in the glory of the Father and His holy messengers. 'And I tell you the truth: some [of you who are] standing here won't even taste death before you've seen the Kingdom of God!'
Beck's American Translation Breakthrough Version	. You see, whoever is ashamed of Me and My messages, this person the Human Son will be ashamed of when He comes in the magnificence of Him, the Father, and the sacred angels. I tell you, it is true, there are some of the <i>people</i> who have been standing here who will not in any way taste death until they see God's empire."
Common English Bible	Whoever is ashamed of me and my words, the Human One [Or <i>Son of Man</i> ] will be ashamed of that person when he comes in his glory and in the glory of the Father and of the holy angels. I assure you that some standing here won't die before they see God's kingdom."
International Standard V Len Gane Paraphrase	. "For whosoever will be ashamed of me and my words, the Son of God ashamed of him when he will come in his own glory and [the] Father's and of the Holy angels. "But I tell you of a truth, there are some standing here who will not taste of death until they see the Kingdom of God."
A. Campbell's Living Oracles	For whosoever shall be ashamed of me, and of my words, of him will the Son of Man be ashamed, when he shall come in his own glory, and in that of the Father,

and of the holy angels. I assure you, that there are some standing here, who shall not taste death till they see the Reign of God.

New Advent (Knox) Bible

If anyone is ashamed of acknowledging me and my words, the Son of Man will be ashamed to acknowledge him, when he comes in his glory, with his Father and the holy angels to glorify him. Believe me, there are those standing here who will not taste of death before they have seen the kingdom of God.[3]

[3] vv. 18-27: Mt. 16.13; Mk. 8.27.

NT for Everyone

If you're ashamed of me and my words, the son of man will be ashamed of you, when he comes in the glory which belongs to him, and to the father, and to the holy angels.

'Let me tell you,' he concluded, 'there are some standing here who won't experience death until they see God's kingdom.'

20<sup>th</sup> Century New Testament .

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

Christian Standard Bible .

Conservapedia Translation .

Ferrar-Fenton Bible

For whoever is ashamed of Me and of My message, of him the Son of Man will be ashamed when He comes in the majesty of Himself, and of the Father, and of the holy angels.

But, indeed, I tell you, there are some of those standing here who shall not taste of death, until they see the Kingdom of God."

Free Bible Version .

God's Truth (Tyndale) .

International Standard V.

If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and the glory of [Lit. and that of] the Father and the holy angels. I tell you with certainty, some people who are standing here will not experience [Lit. taste] death until they see the kingdom of God."

Montgomery NT

"For whoever is ashamed of me and of my teachings, of him shall the Son of man be ashamed when he comes in his own and in his Father's glory, and in that of the holy angels.

"But I tell you truly there are some of those standing here who will not taste death till they see the kingdom of God."

NIV, ©2011 .

Riverside New Testament .

Leicester A. Sawyer's NT .

UnfoldingWord Literal Text .

Urim-Thummim Version

Because whoever will be ashamed of me and of my Words, of him will the Son of Man be ashamed, when he will come in his own glory, and in his Father's, and of the Holy Angels. But I tell you a Truth, there will be some standing here that will not taste of death until they see the Kingdom of Elohim.

Weymouth New Testament .

Wikipedia Bible Project .

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

Christian Community (1988)

If someone feels ashamed of me and of my words, the Son of Man will be ashamed of him, when he comes in his glory, and in the glory of his Father, with his holy angels. Truly, I say to you, there are some here who will not taste death, before they see the kingdom of God."

Mt 10:33; Lk 12:9

Mt 16:28; Mk 9:1; Lk 9:1-2; 22:69

The Heritage Bible .

New American Bible (2002)	.
New American Bible (2011)	Whoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father and of the holy angels. Truly I say to you, there are some standing here who will not taste death until they see the kingdom of God.” p. [9:26] 12:9; Mt 10:33; 2 Tm 2:12.
New English Bible–1970	For whoever is ashamed of me and mine, <small>Some witnesses read: me and my words.</small> the Son of Man will be ashamed of him, when he comes in his glory and the glory of the Father and the holy angels. And I tell you this: there are some of those standing here who will not taste death before they have seen the kingdom of God.’.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	For whoever is ashamed of Me and My Words, the Son of Man will be ashamed of that one when He comes in His glory, and that of the Father, and of the holy cherubs. Truly I say to you that there are men who stand here who will not taste death until they see the Kingdom of Elohim.
Holy New Covenant Trans.	If a person is ashamed of me or my words, then I will be ashamed of him when I come with my glory and the glory of my Father and the holy angels. I am telling you the truth: there are some people standing here who will see the kingdom of God before they die!"
The Scriptures 2009	“For whoever is ashamed of Me and My words, of him the Son of A?am shall be ashamed when He comes in His esteem, and in His Father’s, and of the set-apart messengers. “But truly I say to you, there are some standing here who shall not taste death at all till they see the reign of Elohim:"
Tree of Life Version	.

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

Accurate New Testament	...Who for ever may dishonor me and the mine* words this The Son [of] the man will dishonor when [He] may come in the recognition [of] him and [of] the father and [of] the pure messengers [I] say but [to] you* truly are (Some) Ones [of] the [men] here having stood Who* not not may taste death until ever [They] may see the kingdom [of] the god...
Awful Scroll Bible	(")For who shall be came about ashamed-of me and of my words, this-same, the son of he of the aspects-of-man will come about ashamed-of, as-when- himself - shall be came from-within his splendor, also the father with the awful angelic messengers. (")Moreover, I instruct to yous as to that dis-closed, there are some having stood yet-in-this place, who themselves will in no way taste of death, until they shall be perceived the rule of God."
Concordant Literal Version	For whoever may be ashamed of Me and of My words, of this one the Son of Mankind shall be ashamed, whenever He may be coming in the glory of Him and of the Father and of the holy messengers." Now I am saying to you, truly there are some of those standing here who under no circumstances should be tasting death till they should be perceiving the kingdom of God."
exeGesés companion Bible	For whoever shames of me and of my words, of him the Son of humanity shames

- whenever he comes in his own glory,  
and of his Father, and of the holy angels.  
But I word to you truly,  
some standing here, never no way taste of death,  
until they see the sovereigndom of Elohim.

Orthodox Jewish Bible

For whoever has bushah (shame) toward me and my dvarim, this one the Ben HaAdam (Moshiach, DANIEL 7:13-14) will be ashamed of, when Moshiach comes in his Kavod and the Kavod of HaAv of him and of the malachim hakedoshim (holy angels).

But I say to you, Omein, there are some standing here who will by no means taste mavet until they see the Malchut Hashem.

Rotherham's Emphasized B.

For <whosoever shall be ashamed of me, and of my' words> ||of him|| |the Son of Man| will be ashamed, whensoever he shall come in his glory, and that of the Father, and of the holy messengers.

But I tell you of a truth—

There |are| some of those |here| standing, who shall in nowise taste of death, |until they see the kingdom of God|..

### Expanded/Embellished Bibles:

*The Amplified Bible*

For whoever is ashamed [here and now] of Me and My words, the Son of Man will be ashamed of him when He comes in His glory and *the glory* of the [heavenly] Father and of the holy angels. But I tell you truthfully, there are <sup>[d]</sup>some among those standing here who will not taste death before they see the kingdom of God." [d] Perhaps a reference to Peter, John, and James who were to witness the transfiguration a few days later.

An Understandable Version

For whoever will be ashamed of me and of my words, the Son of man will *[also]* be ashamed of him when He returns in His own splendor and that of the Father and of the holy angels. But I tell you the truth, there are some people standing here who will surely not experience death until they see that God's kingdom has come [*i.e., in a demonstration of power. See Mark 9:1.*"]

The Expanded Bible

·If people are [<sup>1</sup> For whoever is] ashamed of me and my ·teaching [message; words], then the Son of Man will be ashamed of them when he comes in his glory and with the glory of the Father and the holy angels. I tell you the truth, some people standing here will not ·die [<sup>1</sup> taste death] before they see the kingdom of God." [<sup>C</sup>“Seeing the kingdom of God” may refer to the Transfiguration which follows (9:28–36), Jesus' resurrection, or the destruction of Jerusalem in ad 70.]

Jonathan Mitchell NT

"You see, whoever may be ashamed of or embarrassed by Me and [of or by] My words (message; thoughts; ideas), the Son of the Man (mankind's offspring; = Adam's son; or: the eschatological messianic figure) will proceed in being ashamed of and embarrassed by this person – whenever He (or: it) may come within His glory (in union with its manifestation which calls forth praise) as well as the Father's (or: can come in a reputation and exhibiting an opinion which belongs to Him and has its source in the Father; or: should come in a glorifying thought which is Him and is the Father) and which belongs to the set-apart agents (or: sacred, or holy, messengers).

"Now I am presently saying to you folks truthfully (or: I presently tell you folks, truly) there are certain people of those now standing here in this place who can under no circumstances taste (= partake of or experience) death until they can (or: should) see and perceive God's reign (or: sovereign influence and activity; kingdom)."

P. Kretzmann Commentary For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory and in His Father's and of the holy angels.

But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of Go.

Christian discipleship is not all receiving and rejoicing, it involves also work and sacrifice. He that believes on Christ and wants to follow Him must deny his natural self, must give up his own natural wishes, desires, and inclinations, and must patiently take upon himself all the sufferings and hardships which his confession of Christ will bring upon him. That is the Christian's cross, not a physical one like Christ's, but none the less real and burdensome. The Lord explains the necessity. He that wants to save His life, the life in this world with its pleasures, he will lose the true life for all eternity; for the only real life is that in communion with Christ. But he that denies his old sinful self for the sake of Christ, crucifies his flesh with all lusts and desires, he will find and save his soul, he will possess it as an eternal gain, he will have eternal life as his reward of grace. For what gain has a person if he bring the whole world into his possession, but in doing so destroys himself and brings damnation upon himself? The entire world with all its glories and riches cannot outweigh the value of a single soul. Knowing this, the true disciples of Christ will deny themselves and also the world. Every man's heart is attached to the treasures, the joys, the delights of this world. And therefore denial of self includes denial of the world. Whosoever here in this world has served the world, has been a slave of the lusts of the world, will receive the judgment of damnation on the last day. Of him the Son of Man will be ashamed when He returns in all His glory with all His holy angels. But those that in this life served Christ faithfully, and proved their faith by denial of self and of the world, will enter into that glory which God has prepared for them that love Him. But to His apostles Jesus solemnly says that there are some of them that will not taste of death, will not be taken away by death before they have seen the kingdom of God. The day when God poured out His wrath upon Jerusalem is the dawn of the coming of Christ in glory. And some of the apostles, like John, lived to see the destruction of Jerusalem, and thus became witnesses of the truth of Christ's words and of the inexorable punishment which comes upon those that deny Him.

Syndein/Thieme

“For whoever may be ashamed {epaischunomai} of Me and My Words, of him, the Son of Man, will be ashamed whenever He comes in His Glory and the Glory of the Father and of the holy angels.

“But I {Jesus} tell you most certainly, there are some standing here who absolutely will not {ouk me - very strong double negative} taste death before they see the kingdom of God.”

Translation for Translators

Those who reject my message *and* refuse to say that *they belong to me*, I, the one who came from heaven, will also refuse to say that *they belong to me* when I come back with the holy angels, and have the glorious brightness that my Father has. But listen carefully! Some of you (*pl*) who are here now will see God ruling [MET] *in many powerful ways*. You will see it before you die!”

The Voice

If you're ashamed of who I am and what I teach, then the Son of Man will be ashamed of you when He comes in all His glory, the glory of the Father, and the glory of the holy messengers. *Are you ready for this?* I'm telling you the truth: some of you will not taste death until your eyes see the kingdom of God.



## The Voice

In this section of Luke, Jesus is working hard with the disciples. They have a lot to learn and not much time left to learn it. But their “not-getting-it factor” is quite amazing. Luke’s tone betrays him shaking his head and chuckling as he writes, thinking about how foolish the disciples can be at times. And, of course, he’s probably thinking of himself too . . . just as he hopes his readers will when they read about the stupid things the disciples say and do—one moment seeing and hearing glorious things, the next moment missing the point entirely.

**Bible Translations with a Lot of Footnotes:**

## Lexham Bible

For whoever is ashamed of me and my words, the Son of Man will be ashamed of this person when he comes in his glory and the glory [\*Here “glory” is an understood repetition of the same word earlier in this verse] of the Father and of the holy angels. But I tell you truly, there are some of those standing here who will never experience death until they see the kingdom of God.”

## NET Bible®

For whoever is ashamed<sup>88</sup> of me and my words, the Son of Man will be ashamed of that person<sup>89</sup> when he comes in his glory and in the glory<sup>90</sup> of the Father and of the holy angels. But I tell you most certainly,<sup>91</sup> there are some standing here who will not<sup>92</sup> experience<sup>93</sup> death before they see the kingdom of God.”<sup>94</sup>

<sup>88sn</sup> How one responds now to Jesus and his teaching is a reflection of how Jesus, as the Son of Man who judges, will respond then in the final judgment.

<sup>89tn</sup> This pronoun (το τον, touton) is in emphatic position in its own clause in the Greek text: “of that person the Son of Man will be ashamed...”

<sup>90tn</sup> Grk “in the glory of him and of the Father and of the holy angels.” “Glory” is repeated here in the translation for clarity and smoothness because the literal phrase is unacceptably awkward in contemporary English.

<sup>91tn</sup> Grk “I tell you truly” (λέγω δὲ ὑμῖν ἀληθῶς, legw de Jumin alhqw”).

<sup>92tn</sup> The Greek negative here (οὐ μὴ, ou mh) is the strongest possible.

<sup>93tn</sup> Grk “will not taste.” Here the Greek verb does not mean “sample a small amount” (as a typical English reader might infer from the word “taste”), but “experience something cognitively or emotionally; come to know something” (cf. BDAG 195 s.v. γεύομαι 2).

<sup>94sn</sup> The meaning of the statement that some will not taste death before they see the kingdom of God is clear at one level, harder at another. Jesus predicts some will experience the kingdom before they die. When does this happen? (1) An initial fulfillment is the next event, the transfiguration. (2) It is also possible in Luke’s understanding that all but Judas experience the initial fulfillment of the coming of God’s presence and rule in the work of Acts 2. In either case, the “kingdom of God” referred to here would be the initial rather than the final phase.

## New American Bible (2011)

## The Passion Translation

## The Spoken English NT

Because if someone is ashamed of me and my words, then the Human One will also be ashamed of them, when he comes in his and his Father’s glory, along with the holy angels. I’m telling you the truth: there are some of you standing right here who won’t die until they’ve seen God’s Reign.”

## Wilbur Pickering’s New T.

Yes, whoever is ashamed of me and of my words, the Son of Man will be ashamed of Him, whenever He comes in the glory—His, and the Father’s, and of the holy angels. However, I tell you truly: there are some standing here who will certainly not taste death until they see the Kingdom of God!”

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

Analytical-Literal Translation "For whoever is ashamed of Me and of My words, this [one] the Son of Humanity will be ashamed of when He comes in His [own] glory and [the glory] of the Father and of the holy angels.

"But I say to you<sub>p</sub> truly, [there] are some of the [ones] having stood here who by no means shall taste of death until they see the kingdom of God."

Charles Thomson NT  
Context Group Version

.  
For whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he comes in his own public honor, and [the public honor] of the Father, and of the special messengers. But I tell you (pl) of a truth, There are some of those that stand here, who shall in no way taste of death, until they see God's kingdom.

English Standard Version  
Far Above All Translation  
Green's Literal Translation  
Literal New Testament  
Modern English Version  
Modern Literal Version 2020

.  
For\* whoever is ashamed of me, and of my words, the Son of Man will be ashamed of this one whenever he comes in his glory, and the glory of the Father and of the holy messengers.

But I tell you<sup>o</sup> truly, There are some of the ones standing here, who should never taste of death, until they should see the kingdom of God.

Modern KJV  
New American Standard B.  
New European Version  
New King James Version  
NT (Variant Readings)  
Niobi Study Bible

.  
For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory and in His Father's and of the holy angels.

**Jesus Transfigured on the Mount**

But I tell you in truth, there are some standing here that shall not taste of death till they see the Kingdom of God ."

Restored Holy Bible 6.0  
Revised Young's Lit. Trans.  
Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Young's Updated LT

.  
"For whoever may be ashamed of Me, and of My words, of this one will the Son of Man be ashamed, when He may come in His glory, and the Father's, and the holy messengers'; and I say to you, truly, there are certain of those here standing, who will not taste of death till they may see the reign of God."

**The gist of this passage:**

Jesus concludes by saying that if any man is ashamed of Him, then God will be ashamed of that man. Then He adds that, some standing before Him will not taste death before seeing the reign of God.

Luke 9:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	who, which, what, that, whose, whoever	masculine singular relative pronoun; nominative case	Strong's #3739

Luke 9:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
epaischunomai (ἐπαισχύνομαι) [pronounced ehpahee-SHOO-nom-ahhee]	<i>to feel shame for something, to be ashamed</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive subjunctive	Strong's #1870
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
emos (ἐμός) [pronounced ehm-OSS]	<i>me, my (own), mine</i>	1 <sup>st</sup> person, masculine plural pronoun, accusative case	Strong's #1699 (from the oblique cases of #1473)
I find that interesting that the noun is matched up here with this pronoun.			
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 plural noun, accusative case	Strong's #3056

**Translation:** For whoever is ashamed of Me and My words,...

Jesus now speaks about anyone who is ashamed of Him and His words.

Jesus is not speaking to just any crowd, but to His disciples, which would have likely included His female followers (you will recall that they were named at the beginning of Luke 8). There is no reason to think that they had fallen off from following Him. In fact, His female followers would be those most faithful to Him.

It is worthy of note that, even though the Lord's female followers were the most faithful of His followers, He still chose men to be the leaders and teachers (the 12 disciples).

*Being ashamed of His words* means that this person has rejected Bible doctrine as integral to their life. Anyone who is ashamed of Bible doctrine is not going to grow spiritually in the Christian life.

Luke 9:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (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
epaischunomai (ἐπαισχύνομαι) [pronounced eh-pahee-SHOO-nom-ahee]	<i>to feel shame for something, to be ashamed</i>	3 <sup>rd</sup> person singular, future (deponent) passive indicative	Strong's #1870

**Translation:** ...of him the Son of Man will be ashamed...

Jesus warns that the Son of Man (referring to Himself) would be ashamed of those who are ashamed of Him.

I believe that we should understand this to mean that Jesus would not be giving such a one a reward. Given that Jesus is speaking to His disciples here (and not just to a miscellaneous group who have gathered here), He is referring to believers who have been ashamed of Him.

There are two ways to understand this ashamedness. When one becomes a teenager and develops some teen friends, then they are often ashamed of their parents. They don't want to be seen with them; they don't want them showing up to this or that event (although most like their parents there to see them compete in sports).

Concerning such ashamedness, a child never fully appreciates all that his parents have done for him—the sacrifices, the sleepless nights, the worry, the changing of diapers. As a teen, few have the depth of thinking or even the slightest understanding of what their parents have done for them. Therefore, being ashamed of one's parents is an easy thing for them to do.

A second way to understand this is, the believer in Jesus Christ who has not grown spiritually and, therefore, is not willing to speak of the Lord. He has no appreciation for what God has done to save him, and is unwilling to

share this information with anyone else. Again, that person will not be rewarded in eternity (apart from having a resurrection body and eternal life).

Luke 9:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2064
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1391
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...when He comes in His glory...

Jesus says that the time that He will be ashamed of such men is when He comes in His glory. This will be the 2<sup>nd</sup> advent. The 1<sup>st</sup> advent is when Jesus walked on this earth and went to the cross to die for our sins. The 2<sup>nd</sup> advent is when He will return to earth—and in this return, the Lord will be in His glorified state.

Luke 9:26d			
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
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



Luke 9:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 plural noun; genitive/ablative case	Strong's #3962
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun, genitive/ablative case	Strong's #32

**Translation:** ...along with the Father and the holy angels.

When Jesus returns, it will be with His Father and the holy angels. I find this interesting, as God the Father is not seen by men; we do not have the capabilities of perceiving Him with our eyes. However, we are told that He will be here with His Son.

God has allowed the angels to manifest themselves visually to us at various times (such as at Jacob's ladder).

Luke 9:26 For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His glory, along with the Father and the holy angels. (Kukis moderately literal translation)

With v. 27, we move into a different section; but this is still a part of what Jesus was saying to His disciples.

Luke 9:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 9:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
alêthôs (ἀληθῶς) [pronounced al-ay- THOCE]	<i>indeed, surely, of a surety, truly, of a (in) truth, verily, very; in reality, most certainly, in fact</i>	adverb	Strong's #230

**Translation:** In fact, I say to you [all]...

Many times, these words are translated *truly I say to you* or *verily I say to you*. But is not everything that the Lord says *truth*? Are there degrees of truthfulness, and He is now saying, *okay, I know that you have been nodding off during My lecture, but I want you to get this particular point*. I don't see it that way. I see this as a truth which will impact some of these men in the very near future (actually, 8 days from now).

When teaching the uninitiated, sometimes you have to show how the doctrine affects them personally. Now, a person who has not grown spiritually might not fully appreciate things which do not affect him directly—such as, a study of the Tabernacle or of the Levitical sacrifices—but when you start to teach about love and interacting with one's mate, well, the captures their attention.

There are 3 men there standing before the Lord who will see something unlike they have ever seen before. They will see the Lord in His Shekinah Glory.

Luke 9:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine plural adjective, nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>belonging to the same spot, that is, in this (or that) place; here, there</i>	an adverb of location	Strong's #847 (this is the genitive of #846)
histêmi (ἵστημι) [pronounced HIHS-tay- mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine plural, perfect active participle; genitive/ablative case	Strong's #2476

**Translation:** ...[that there] are some standing here...

Jesus is speaking to the twelve and to His female followers and perhaps there are other disciples (students) there as well. There is a subset of that group—specifically, Peter, James and John—to whom the Lord is speaking.

Incidentally, this strikes me as interesting that the Lord might be teaching, and the disciples are listening while standing up.

Luke 9:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
geuomai (γεύομαι) [pronounced <i>GHYOO-ohm-ah-ee</i> ]	<i>to taste, to eat; metaphorically, to experience</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle subjunctive	Strong's #1089
thanatos (θάνατος) [pronounced <i>THAH-nah-toss</i> ]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288
heōs (ἕως) [pronounced <i>HEH-occe</i> ]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
án (ὅν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. <sup>21</sup>			
eidō (εἶδω) [pronounced <i>I-doh</i> ]	<i>to see, to perceive, to discern, to know</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #1492
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)
basileia (βασιλεία) [pronounced <i>bas-il-I-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932

<sup>21</sup> Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

Luke 9:27c			
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
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:** ...who will not taste death until they [first] see the kingdom of God [manifested before them].”

With the passage of time, we in the Church Age differentiate between the 1<sup>st</sup> and 2<sup>nd</sup> advents (appearances) of the Lord. It is a natural thing to do. However, there was no such clear differentiation during this era. The two advents can be found side-by-side throughout the Old Testament. In retrospect, we can view these passages and separate them into two separate advents, but the people of that era did not do so.

Jesus is telling these disciples that some of them would experience something akin to the 2<sup>nd</sup> advent. That is, they would see Jesus glorified before their very eyes, a transformation that no one has seen to this point in time. However, this is what would take place, 8 days in the future (vv. 28–36). Some translations begin this transformation narrative at v. 27 (the Niobi Study Bible) others at v. 28 (the Spoken English Bible and W. Pickering’s NT).

It is said that the disciples believed that the Lord would return in their lifetime, and that is probably true. However, there are clues here that they would die before His return (at least, some of them).

Luke 9:27 In fact, I say to you [all] [that there] are some standing here who will not taste death until they [first] see the kingdom of God [manifested before them].” (Kukis moderately literal translation)

What three of the disciples would see is the glorified Christ.

Luke 9:26–27 For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His glory, along with the Father and the holy angels. In fact, I say to you [all] [that there] are some standing here who will not taste death until they [first] see the kingdom of God [manifested before them].” (Kukis moderately literal translation)

Luke 9:26–27 Listen, whoever is ashamed of Me and My teachings, of this one, the Son of Man will be ashamed when He comes in all His glory, along with the Father and the holy angels. In fact, I say to all of you that there are some standing here who will not die before they see the kingdom of God and My glory manifested before them. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Jesus takes 3 disciples up on a mountain and is transfigured before them**  
*Matthew 17:1-9 Mark 9:2-10*

And it has come to be after the words these some days eight, taking Peter and John and James, He went up into the mountain to pray. And it is while the [men] were praying, to Him the appearance of the face of His [is] altered and the clothing of Him [was] white glistening.

Luke  
9:28–29

And it came to pass after [Jesus spoke] these words, some eight days [later], taking Peter, James and John [with Him], He went up into the mountain to pray. And it happened while the [men] were praying, to Him the appearance of His face [is] changed and His clothing was glistening white.

And it happened, eight days after Jesus said these things, that He took Peter, John and James up the mountain with Him to pray. While they were all praying, the appearance of the Lord's face began to change and His clothing became a brilliant, flashing white.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And it has come to be after the words these some days eight, taking Peter and John and James, He went up into the mountain to pray. And it is while the [men] were praying, to Him the appearance of the face of His [is] altered and the clothing of Him [was] white glistening.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it came to pass, about eight days after these words, that he took Peter and James and John and went up into a mountain to pray. And whilst he prayed, the shape of his countenance was altered and his raiment became white and glittering.
Holy Aramaic Scriptures	Then it happened about eight days after these words, Eshu {Yeshua} took Shimeun {Simeon}, and Yaqub {Jacob/James}, and Yukhanan {John}, and went up a mountain to pray. And while He prayed, the appearance of His face was altered, and His garments were whitened and shining.
James Murdock's Syriac NT	And it was about eight days after these discourses, that Jesus took Simon and James and John, and went up a mountain to pray. And while he prayed, the aspect of his countenance was changed, and his garments became white and brilliant.
Original Aramaic NT	But it happened after these words, about eight days later, Yeshua took Shimeon and Yaqob and Yohannan and he went up a mountain to pray. And as he prayed, the appearance of his face was transfigured and his garments became white and they were shining.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. But it happened after these words, about eight days later, Yeshua took Shimeon and Yaqob and Yohannan and he went up a mountain to pray. And as he prayed, the appearance of his face was transfigured and his garments became white and they were shining.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And about eight days after he had said these things, he took Peter and John and James with him and went up into the mountain for prayer. And while he was in prayer, his face was changed and his clothing became white and shining.
Bible in Worldwide English	About eight days after saying these things, Jesus went up on a hill to talk with God. He took Peter, John, and James with him.



As he was talking with God, he was changed. His face was different. His clothes became very white and shining.

Easy English

**Three disciples see how great Jesus is**

Then Jesus said, 'What I tell you is true. Some people who are standing here will see clearly God begin to rule in his kingdom. They will see that before they die.'

About eight days after Jesus had said these things, he went up a mountain to pray. He took Peter, John and James with him. While Jesus was praying, his face became different to look at. His clothes also became very white. They were shining brightly.

Matthew says in Matthew 17:2 that Jesus' face shone like the sun.

Easy-to-Read Version—2008

About eight days after Jesus said these things, he took Peter, John, and James and went up on a mountain to pray. While Jesus was praying, his face began to change. His clothes became shining white.

God's Word™

About eight days after he had said this, Jesus took Peter, John, and James with him and went up a mountain to pray. While Jesus was praying, the appearance of his face changed, and his clothes became dazzling white.

Good News Bible (TEV)

About a week after he had said these things, Jesus took Peter, John, and James with him and went up a hill to pray. While he was praying, his face changed its appearance, and his clothes became dazzling white.

J. B. Phillips

**Peter, John and James are allowed to see the glory of Jesus**

About eight days after these sayings, Jesus took Peter, James and John and went off to the hill-side to pray. And then, while he was praying, the whole appearance of his face changed and his clothes became white and dazzling.

The Message

**Jesus in His Glory**

About eight days after saying this, he climbed the mountain to pray, taking Peter, John, and James along. While he was in prayer, the appearance of his face changed and his clothes became blinding white.

NIRV

**Jesus' Appearance Is Changed**

About eight days after Jesus said this, he went up on a mountain to pray. He took Peter, John and James with him. As he was praying, the appearance of his face changed. His clothes became as bright as a flash of lightning.

New Life Version

**A Look at What Jesus Will Be Like**

About eight days after Jesus had said these things, He took Peter and James and John with Him. They went up on a mountain to pray. As Jesus prayed, He was changed in looks before them. His clothes became white and shining bright.

New Simplified Bible

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

Casual English Version

**JESUS GLOWS IN A TRANSFIGURATION**

Eight days later Jesus went up on a mountain to pray. He took Peter, John, and James with him. While he was praying, something happened to him. His face looked different and his clothing beamed a dazzling white.

Contemporary English V.

About eight days later Jesus took Peter, John, and James with him and went up on a mountain to pray. While he was praying, his face changed, and his clothes became shining white.

The Living Bible

Eight days later he took Peter, James, and John with him into the hills to pray. And as he was praying, his face began to shine,<sup>[d]</sup> and his clothes became dazzling white and blazed with light.

[d] *his face began to shine*, literally, "the appearance of his face changed."

New Berkeley Version

New Living Translation

**The Transfiguration**

About eight days later Jesus took Peter, John, and James up on a mountain to pray. And as he was praying, the appearance of his face was transformed, and his clothes became dazzling white.

The Passion Translation

Eight days later, Jesus took Peter, Jacob, and John and climbed a high mountain to pray. As he prayed, his face began to glow until it was a blinding glory streaming from him. His entire body was illuminated with a radiant glory. *His brightness* became so intense that it made his clothing blinding white, like multiple flashes of lightning.

UnfoldingWord Simplified T.

About eight days after Jesus said those words, he took with him Peter, John and James, and went up onto a mountain to pray there. While he was praying, the appearance of his face became very different and his clothes became dazzling white and began to shine brightly.

William's New Testament

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### Partially literal and partially paraphrased translations:

American English Bible

Well, just as he said, this is what happened about eight days later: He'd taken Peter, John, and James up on a mountain to pray... 29And as he was praying, his face changed and his clothes started to glow!

Beck's American Translation

.

Breakthrough Version

It happened as if *it were* eight days after these words; after taking Peter, James, and John along, He also climbed up into the mountain to pray. And during the time for Him to be praying, the visual image of His face became different, and His clothing, dazzling white.

Common English Bible

.

International Standard V

.

Len Gane Paraphrase

It then happened about eight days later after saying this, he took Peter, John, and James and went up into a mountain to pray, and as he prayed, his facial appearance was altered, and his clothes were white and shining, and look, two men talked with him, who were Moses and Elijah. V. 30 is included for context.

A. Campbell's Living Oracles

About eight days after this discourse, he took with him Peter, and John, and James, and went up on a mountain to pray. While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling whiteness.

New Advent (Knox) Bible

It was about a week after all this was said, that he took Peter and John and James with him, and went up on to the mountain-side to pray. And even as he prayed, the fashion of his face was altered, and his garments became white and dazzling;...

NT for Everyone

.

20<sup>th</sup> Century New Testament

About eight days after speaking these words, Jesus went up the mountain to pray, taking with him Peter, John, and James. As he was praying, the aspect of his face was changed, and his clothing became of a glittering whiteness.

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

Christian Standard Bible

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Conservapedia Translation

About eight days after Jesus said this, He took Peter, John and James, and they went up onto a mountain to pray. As He prayed, His face seemed to change, and his clothing shone white.

Ferrar-Fenton Bible

**A Glimpse of the Divine Majesty.**

It was about eight days after these discourses that He ascended the mountain to pray, taking with Him Peter, John, and James.

And while He was praying the appearance of His face became quite altered; and His clothes dazzled in their whiteness.

God's Truth (Tyndale)

.

International Standard V.

.

Montgomery NT	About eight days after this it happened that Jesus took Peter, James, and John, and went up on the mountain to pray. And as he was praying the appearances of his countenance became different, and his clothing became white and dazzling.
NIV, ©2011 Riverside New Testament	. About eight days after this conversation, Jesus took with him Peter and John and James and went up the mountain to pray. While he was praying, the appearance of his face changed and his clothing became radiant white.
Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version	. And it came about 8 days after these sayings, he took Peter, John and James, and went up into a mountain to offer prayers. Then as he prayed, the fashion of his appearance was altered, and his clothing was bright and flashing.
Weymouth New Testament	It was about eight days after this that Jesus, taking with Him Peter, John, and James, went up the mountain to pray. And while He was praying the appearance of His face underwent a change, and His clothing became white and radiant.
Wikipedia Bible Project	.

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

Christian Community (1988)	<b>The transfiguration</b> ( <i>Mk 9:2; Mt 17:1; Jn 12:28</i> ) • About eight days after Jesus had said all this, he took Peter, John and James, and went up the mountain to pray. And while he was praying, the aspect of his face was changed, and his clothing became dazzling white. • 28. Recall the divine revelation Jesus received at the beginning of his ministry (Lk 3:21). This other divine manifestation Jesus receives at the Transfiguration is due to the beginning of a new stage: the Passion. Jesus has already been preaching for two years, but there is no hope that Israel will overcome the violence that will lead to its ruin. Even if Jesus' miracles do not convince his compatriots, Jesus will have to face the forces of evil: his sacrifice will be more effective than his words in arousing love and the spirit of sacrifice in all the people who will continue his saving work in the future. He took Peter, James and John with him: these men had a privileged place among the Twelve (Mk 1:29; 3:16; 5:37; 10:35; 13:3). Most probably the rest of the "apostles" only reacted very slowly. All the patience and pedagogy of Jesus did not make them grow more quickly and they were not ready to enter the cloud with him. Mt 17: 1-9; Mk 9: 2-10 8:51; Jn 12:28; Lk 24:4
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	<b>The Transfiguration of Jesus.*</b> * [9:28–36] Situated shortly after the first announcement of the passion, death, and resurrection, this scene of Jesus' transfiguration provides the heavenly confirmation to Jesus' declaration that his suffering will end in glory (Lk 9:32); see also notes on Mt 17:1–8 and Mk 9:2–8. <sup>q</sup> About eight days after he said this, he took Peter, John, and James and went up the mountain to pray.* While he was praying his face changed in appearance and his clothing became dazzling white. * [9:28] Up the mountain to pray: the "mountain" is the regular place of prayer in Luke (see Lk 6:12; 22:39–41). q. [9:28–36] Mt 17:1–8; Mk 9:2–8.
New Catholic Bible	<b>The Transfiguration</b>

About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning.

New English Bible–1970

***The Transfiguration of Jesus (Mount Hermon)***

**[ Lk.9.28-36 → ] - Mt.17.1-13, Mk.9.2-13**

About eight days after this conversation he took Peter, John, and James with him and went up into the hills to pray. And while he was praying the appearance of his face changed and his clothes became dazzling white;...

New Jerusalem Bible

Now about eight days after this had been said, he took with him Peter, John and James and went up the mountain to pray.

And it happened that, as he was praying, the aspect of his face was changed and his clothing became sparkling white.

New RSV (Anglicized CE)

**Jesus Is Transfigured.**[f] About eight days after he had said this, Jesus took Peter, John, and James and went up on a mountain to pray. And while he was praying, the appearance of his face underwent a change, and his clothing became dazzling white.

In a vision on a mountain, three disciples behold, for one instant, the divine splendor of Jesus. Moses and Elijah, who announced God's plan in the Law and the Prophets, attest that it will now be accomplished by the Passion, that "passage" of Jesus, which is the new "Exodus." As formerly in the Exodus God manifested himself in the cloud, now through the one he designates as his Son, his Chosen One (see Isa 42:1; 49:7), he will give to all people the definitive liberation. The evangelist hardly explains the unfolding of this mysterious event. He gives us the shattering experience of Jesus' inner life to prompt our faith in Christ: to hear this man is to hear God.

Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

About a week after Yeshua said these things, he took Kefa, Yochanan and Ya'akov with him and went up to the hill country to pray. As he was praying, the appearance of his face changed; and his clothing became gleaming white.

Hebraic Roots Bible

And about eight days after these sayings, it happened, also taking Peter and John and Jacob, He went into the mountain to pray.

And in His praying, the appearance of His face became different, and His clothing was dazzling white.

Holy New Covenant Trans.

After saying these things, about eight days later, Jesus took Peter, Jacob, and John and went upon top of a mountain to pray. While Jesus was praying, his appearance began to change. His clothes became as bright as a flash of lightning.

The Scriptures 2009

And it came to be, about eight days after these words, taking with Him Kēpha and Yoḥanan and Ya'aqob, He went up to the mountain to pray. And it came to be, as He prayed, the appearance of His face changed, and His garment dazzling white.

Tree of Life Version

About eight days after these teachings, Yeshua took Peter, John, and Jacob with Him and went up the mountain to pray.

While He was praying, the appearance of His face changed, and His clothing flashed like white lightning.

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

Accurate New Testament

...[It] becomes but after the words these about Days eight {pass} and Taking peter and john and james [He] ascends to the mountain to pray and becomes in the+ to pray him The Form [of] the face [of] him Another and {becomes} The Clothing [of] him White Shining...

Awful Scroll Bible	Moreover itself came about, if-as eight days after these-same words, He even being taken-near Rock and Grace-of-Jah and Heel Catcher, He stepped-up-amidst onto the mountain, for himself to be wished-with-regards-to. Now from-within himself is to wish-with-regards-to, the form with-respect-to- his -face itself became altered, and his clothing is dazzling-away in brilliance.
Concordant Literal Version	Now it occurred about eight days after these sayings, taking along Peter and John and James also, that He ascended into the mountain to pray." And it occurred, in His praying, to the perception His face became different, and His vesture glittering white."
exeGesés companion Bible	<b><u>THE METAMORPHOSIS OF YAH SHUA</u></b> And so be it, about eight days after these words, he takes Petros and Yahn and Yaaqovos and ascends a mountain to pray: and as he prays the semblance of his face becomes another; and his garment is white and effulgent: see Matthew 17:2, Mark 9:2
Orthodox Jewish Bible	And it came to pass, about a week after these divrei Moshiach, that when he had taken Kefa and Yochanan and Yaakov, Rebbe Melech HaMoshiach went up to the har to daven. And it came about that while Rebbe Melech HaMoshiach davens, the appearance of his face became different and his kaftan and all his clothing became dazzling white.
Rotherham's Emphasized B.	<b>§ 40. The Transformation of Jesus.</b> <b>Mt. xvii. 1–8; Mk. ix. 2–13; cp. 2 P. i. 16–18.</b> And it came to pass [after these words, d about eight days] <taking with him Peter and John and James> he went up into the mountain to pray. And it came to pass [ while he was praying ] that [the appearance of his face] was changed, and [his clothing] became white, [effulgent].

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>The Transfiguration</b> Now about eight days after these teachings, He took along Peter and John and James and went up on the mountain to pray. As He was praying, the appearance of His face became different [actually transformed], and His clothing became white and flashing with the brilliance of lightning.
An Understandable Version	And it happened about eight days after Jesus said these things that He took Peter, John and James with Him and went up in the mountain to pray. [Note: This was probably Mt. Tabor, which was nearby]. And as He was praying, the appearance of His face was [miraculously] changed and His clothing became dazzling white.
The Expanded Bible	<b>The Transfiguration on the Mountain</b> About eight days after Jesus said these things, he took Peter, John, and James and went up on a mountain to pray. While Jesus was praying, the appearance of his face ·changed [was altered], and his clothes ·became shining white [or flashed white like lightning].
Jonathan Mitchell NT	So it came to be (happened; was birthed) – about eight days after these words – that, taking along Peter, John and Jacob (James), He walked up into the hill country (or: climbed into the mountain) to think and commune with a view to goodness, ease and well-being (or: to pray). Then it happened! During the [occasion] for Him to be continuing in speaking and thinking goodness (or: praying), the form (external appearance) of His face became different, and His clothing (apparel) continued flashing forth bright whiteness and brilliant luster.
P. Kretzmann Commentary	<b>Verses 28-32</b> <b>The Transfiguration.</b>



The miracle itself:

And it came to pass, about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.

Syndein/Thieme

{The Transfiguration}

“And it came to pass about eight days after these sayings . . . taking Peter, John, and James . . . He {Jesus} went up on the mountain to pray.

“And as He {Jesus} was prayed, the appearance of His face was transformed . . . and His apparel/clothes . . . {became} light/bright/brilliant from white' {leukos} . . . 'shining like lightening'/glistening/shining {exastrapto}.

{Note: See also Matthew 17:2 and following for the same event and RBT comments.}

Translation for Translators

### Jesus talked with Moses and Elijah.

*Luke 9:28-36*

About a week after Jesus said those things, he took Peter, James, and James' brother John and led them up a mountain so that he could pray there. As he was praying, his face appeared very different to them. His clothes became as bright as lightning.

The Voice

Those words had about eight days *to settle in with the disciples*. Then, once again, Jesus went away to pray. This time He took along only Peter, John, and James. They climbed a mountainside *and came to a place of solitude*.

Jesus began to pray and the disciples tried to stay awake, but their eyes grew heavier and heavier and finally they all fell asleep. When they awakened, they looked over at Jesus and saw something inexplicable happening. Jesus was changing before their eyes, beginning with His face. It seemed to glow. The glow spread, and even His clothing took on a blinding whiteness.

## Bible Translations with a Lot of Footnotes:

Lexham Bible

### *The Transfiguration*

Now it happened that about eight days after these words, he took along Peter and John and James and [\*Here “and ” is supplied because the previous participle (“took along”) has been translated as a finite verb] went up on the mountain to pray. And as he was praying, the appearance of his face became different, and his clothing became white, gleaming like lightning. [Or “became brilliant as light”; or “became dazzling white”]

NET Bible®

### *The Transfiguration*

Now<sup>95</sup> about eight days<sup>96</sup> after these sayings, Jesus<sup>97</sup> took with him Peter, John, and James, and went up the mountain to pray. As<sup>98</sup> he was praying,<sup>99</sup> the appearance of his face was transformed,<sup>100</sup> and his clothes became very bright, a brilliant white.<sup>101</sup>

<sup>95tn</sup> Grk “Now it happened that about.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>96tn</sup> Matt 17:1 and Mark 9:2 specify the interval more exactly, saying it was the sixth day. Luke uses ὥσει (Jwsei, “about”) to give an approximate reference.

<sup>97tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>98tn</sup> Grk “And as.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>99tn</sup> Here the preposition ἐν (en) plus the dative articular aorist infinitive has been translated as a temporal clause (ExSyn 595).

<sup>100tn</sup> Or “the appearance of his face became different.”

<sup>sn</sup> In 1st century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1 Cor 15:42-49; 2 Cor 5:1-10). This

transformation means the righteous will share the glory of God. One recalls the way Moses shared the Lord’s glory after his visit to the mountain in Exod 34. So the disciples saw the appearance of his face transformed, and they were getting a sneak preview of the great glory that Jesus would have (only his glory is more inherent to him as one who shares in the rule of the kingdom).

<sup>101tn</sup> Or “became bright as a flash of lightning” (cf. BDAG 346 s.v. ἐξαστράπτω); or “became brilliant as light” (cf. BDAG 593 s.v. λευκός 1).

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

**Jesus is Transformed in Front of Peter, James, and John (Mt. 17:1-8; Mk 9:2-8; 2 Pet. 1:16-18)**

About a week after Jesus had said these things, he took Peter and James and John with him, and went up the mountain to pray. As he was praying, his face suddenly looked different,<sup>u</sup> and his clothes became flashing white.

<sup>u</sup> Lit. “the appearance of his face became different.”

Wilbur Pickering’s New T.

**Peter, John and James see the ‘Kingdom’**

Now about eight days after these words, it happened that He took along Peter and John and James and went up on the mountain to pray. And as He prayed, the appearance of His face became different, and His clothing dazzling white.

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

A Faithful Version

Now it came to pass about eight days after these words, that He took Peter and John and James and went up into the mountain to pray. And it came to pass that as He prayed, the appearance of His face was changed, and His clothing became radiantly white.

Analytical-Literal Translation

Now it happened, about eight days after these words, that having taken Peter and John and James, He went up into the mountain to pray. And it happened, while He [was] praying, the appearance of His face [became] different, and His clothing [became] dazzling white.

Bond Slave Version

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

Charles Thomson NT

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Context Group Version

.

English Standard Version

.

Far Above All Translation

.

Green’s Literal Translation

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Literal New Testament

AND IT CAME TO PASS AFTER THESE WORDS ABOUT DAYS EIGHT THAT HAVING TAKEN PETER AND JOHN AND JAMES HE WENT UP INTO THE MOUNTAIN TO PRAY. AND IT CAME TO PASS AS PRAYED HE THE APPEARANCE OF HIS FACE [BECAME] ALTERED, AND HIS CLOTHING WHITE EFFULGENT.

Modern English Version

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Modern Literal Version 2020

{Mar 9:2-13 & Mat 17:1-13 & Luk 9:28-36 Caesarea Philippi.} Now it happened approximately eight days after these words, *that* he took with *him* Peter and John and James, and went-up into the mountain to pray. And it happened, while\* he was praying, the form of his face *became* a different *form*, and his garment *became* white *and* dazzling.

Modern KJV

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New American Standard B.

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New European Version

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New King James Version

**Jesus Transfigured on the Mount**

Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe *became white and glistening*.

NT (Variant Readings)  
 Niobi Study Bible  
 Restored Holy Bible 6.0  
 Revised Young's Lit. Trans.  
 Updated Bible Version 2.17  
 A Voice in the Wilderness

And it came to pass, about eight days after these words, that He took Peter and John and Jacob and went up into the mountain to pray.

And as He prayed, the appearance of His face was altered, and His robe was blindingly white.

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

And it came to pass, after these words, as it were eight days, that having taken Peter, and John, and James, he went up to the mountain to pray, and it came to pass, in his praying, the appearance of his face became altered, and his garment white—sparkling.

**The gist of this passage:**

Eight days later, Jesus took Peter, John and James to the mountain to pray. His appearance was altered before them, and his clothing, all becoming a translucent clear light.

28-29

Luke 9:28a			
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 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
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 plural noun, accusative case	Strong's #3056

Luke 9:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōseí (ὡσεὶ) [pronounced <i>hoh-SIGH</i> ]	<i>as if, as it were, as, as though, like as</i> (when used comparatively); <i>approximately, roughly, about</i> (when used before words of number or measure to indicate and approximate value)	comparative or approximative adverb	Strong's #5616
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
oktō (ὀκτώ) [pronounced <i>ok-TOW</i> ]	<i>eight</i>	indeclinable noun	Strong's #3638

**Translation:** *And it came to pass after [Jesus spoke] these words, some eight days [later],...*

I believe that much of this chapter took place on the same day (the things which Jesus has just said in particular), and I support this by the parallel passages in Matthew and Mark, in which everything is virtually in the same order. This phrase also suggests the same thing that, Jesus was saying all of these things on the same day (in vv. 18–27).

What takes place in the next few verses occurs eight days later.

Luke 9:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i> ]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880
Petros (Πέτρος) [pronounced <i>PEHT-ross</i> ]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Iōannēs (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Iakōbos (Ἰάκωβος) [pronounced <i>ee-AK-oh-boss</i> ]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385

**Translation:** *...taking Peter, James and John [with Him],...*

Jesus splits off from the other disciples and takes 3 of them with Him.

The disciples who seem to be the most squared away are the women who are with Him. They are with Him to the crucifixion. Of the 12, only John will be there at the crucifixion.

Of the disciples, these three would have appeared to be the leaders—particularly Peter.

Recall that James and John are brothers, known as sons of thunder (probably from their youth). This is not the James who will write the book of James, who is the half-brother of the Lord.

Luke 9:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainō (ἀναβείνω) [pronounced <i>ahn-ahb-EI-noh</i> ]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #305
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
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
oros (ὄρος, ους, τό) [pronounced <i>OH-ross</i> ]	<i>mountain, hill</i>	neuter singular noun; accusative case	Strong's #3735
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i> ]	<i>to pray face to face with, to pray to God</i>	aorist (deponent) middle indicative	Strong's #4336

**Translation:** ...He went up into the mountain to pray.

They go up to a mountain to pray.

This was the sort of place that Jesus liked to pray and it seems to me that He prayed many times on a mountain. My guess is the peace and quiet and solitude were contributing factors for choosing mountains as an ideal place to pray.

Luke 9:28 **And it came to pass after [Jesus spoke] these words, some eight days [later], taking Peter, James and John [with Him], He went up into the mountain to pray.** (Kukis moderately literal translation)

Luke 9:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kí</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532



Luke 9:29a			
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 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
en ( ἐν ) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
proseúchomai ( προσεύχομαι ) [pronounced pros-YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	present (deponent) middle/passive indicative	Strong's #4336

**Translation:** And it happened while the [men] were praying,...

I believe that the definite article refers to all of the people who are there, so I translate it *the [men]*. Jesus is praying and it is reasonable to assume that the 3 disciples with Him are praying as well.

Luke 9:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton ( αὐτόν ) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
to ( τό ) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
eidos ( εἶδος ) [pronounced Ī-dos]	<i>the external or outward appearance, form figure, shape; form, kind; sight</i>	neuter singular noun, nominative case	Strong's #1491
του ( τοῦ ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
prósōpon ( πρόσωπον, ου, τό ) [pronounced PROS-oh-pon]	<i>face; countenance, presence, person</i>	neuter singular noun; genitive/ablative case	Strong's #4383

Luke 9:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; neuter singular adjective, nominative case	Strong's #2087

**Translation:** ...to Him the appearance of His face [is] changed...

The Lord's appearance becomes different; it changes. His face is altered. I would assume that it became a brilliant white as well. Whatever else is taking place is unclear.

Luke 9:29c			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
himatismos (ἱματισμός) [pronounced him-at-is-MOSS]	<i>clothing, apparel, raiment, array</i>	masculine singular noun; nominative case	Strong's #2441
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
leukos (λευκός) [pronounced lyoo-KOSS]	<i>white, light, bright, brilliant; brilliant from whiteness, (dazzling) white; dead white</i>	masculine singular adjective, nominative case	Strong's #3022
exastraptō (ἐξαστράπτω) [pronounced ex-as-TRAP-toh]	<i>being radiant, glistening, gleaming, shining; sending forth lightning; lightning</i>	masculine singular, present active participle, nominative case	Strong's #1823

**Translation:** ...and His clothing was glistening white.

Two words are used to describe His clothing. It is seen as leukos (λευκός) [pronounced lyoo-KOSS], an adjective which means, *white, light, bright, brilliant; brilliant from whiteness, (dazzling) white; dead white*. Strong's #3022. The second word is a present active participle of exastraptō (ἐξαστράπτω) [pronounced ex-as-TRAP-toh], and it means, *being radiant, glistening, gleaming, shining; sending forth lightning; lightning*. Strong's #1823. Perhaps

the idea is, seeing Jesus was like looking at lightning, although He remained before them (whereas, lightning is very transitory).

The clothes that the Lord is wearing begin to shine white; or to gleam white.

I would suspect that the Lord is seen here as a product of light and He may be translucent.

Luke 9:29 **And it happened while the [men] were praying, to Him the appearance of His face [is] changed and His clothing was glistening white.** (Kukis moderately literal translation)

One of the remarkable things about the gospels is, Jesus is not really described physically except here. Paul saw Jesus (he was knocked off his mount by Jesus), and yet does not describe what His appearance was.

When it comes to the Lord's physical appearance, the long-haired, bearded almost-Caucasian-looking pictures do not resemble Him in the least.

Luke 9:28–29 **And it came to pass after [Jesus spoke] these words, some eight days [later], taking Peter, James and John [with Him], He went up into the mountain to pray. And it happened while the [men] were praying, to Him the appearance of His face [is] changed and His clothing was glistening white.** (Kukis moderately literal translation)

Luke 9:28–29 **And it happened, eight days after Jesus said these things, that He took Peter, John and James up the mountain with Him to pray. While they were all praying, the appearance of the Lord's face began to change and His clothing became a brilliant, flashing white.** (Kukis paraphrase)

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What was very unusual to begin with becomes even more unusual:

**And behold, men, two, are speaking with Him, who are Moses and Helias [= *Elijah*], who are appearing in glory. They are speaking to the departure [= *the exodus*] of His, which is about to be accomplished in Jerusalem .**

Luke  
9:30–31

**And [the three disciples] see two men speaking with Him, who are Moses and Elijah, who are appearing [there] in glory. They are speaking of His departure [or, *exodus*], which would be accomplished in Jerusalem.**

**The three disciples observe Jesus talking with two men, Moses and Elijah, all of them appearing there in a glorified form. They are all speaking of the Lord's departure [or, *exodus*] which would take place in Jerusalem.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek) **And behold, men, two, are speaking with Him, who are Moses and Helias [= *Elijah*], who are appearing in glory. They are speaking to the departure [= *the exodus*] of His, which is about to be accomplished in Jerusalem .**

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) **And behold two men were talking with him. And they were Moses and Elias, Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem.**

Holy Aramaic Scriptures

**And behold, two gabriyn {men} were speaking with Him, who were Mushe {Moses} and EliYa {Elijah}, who had appeared in glory. Now, they were speaking about His departure, which was destined to be fulfilled in Urishlim {Jerusalem}.**

James Murdock's Syriac NT	And lo, two men were talking with him: and they were Moses and Elijah, who appeared in glory. And they were conversing on his departure, which was to be consummated at Jerusalem.
Original Aramaic NT	And behold, two men were speaking with him, who are Moses and Elijah, Who appeared in glory, but they were speaking about his exodus which was going to be fulfilled in Jerusalem.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And behold, two men were speaking with him, who are Moses and Elijah, Who appeared in glory, but they were speaking about his exodus which was going to be fulfilled in Jerusalem.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And two men, Moses and Elijah, were talking with him; Who were seen in glory and were talking of his death which was about to take place in Jerusalem.
Bible in Worldwide English	And then two men were talking with Jesus. They were Moses and Elijah. Light was shining from them. They talked about his leaving this world. That would happen when he was in Jerusalem.
Easy English	Then two men appeared and they were talking with him. They were Moses and Elijah.
	Moses was a leader of the people of God. He died about 1400 years before Jesus was born. We can read about him in the book of Exodus. Elijah was a prophet who spoke messages from God. He lived about 850 years before Jesus was born. God took Elijah up to heaven while he was still alive. See 2 Kings 2.
Easy-to-Read Version–2008	They were very bright to look at. They talked with Jesus about how he would soon die in Jerusalem. This was how God wanted him to leave this world. Then two men were there, talking with him. They were Moses and Elijah. They also looked bright and glorious. They were talking with Jesus about his death that would happen in Jerusalem.
God's Word™	Suddenly, both Moses and Elijah were talking with him. They appeared in heavenly glory and were discussing Jesus' approaching death and what he was about to fulfill in Jerusalem.
Good News Bible (TEV)	Suddenly two men were there talking with him. They were Moses and Elijah, who appeared in heavenly glory and talked with Jesus about the way in which he would soon fulfill God's purpose by dying in Jerusalem.
J. B. Phillips	And two men were talking with Jesus. They were Moses and Elijah—revealed in heavenly splendour, and their talk was about the way he must take and the end he must fulfil in Jerusalem.
The Message	At once two men were there talking with him. They turned out to be Moses and Elijah—and what a glorious appearance they made! They talked over his exodus, the one Jesus was about to complete in Jerusalem.
NIRV	Two men, Moses and Elijah, appeared in shining glory. Jesus and the two of them talked together. They talked about how he would be leaving them soon. This was going to happen in Jerusalem.
New Life Version	Two men talked with Jesus. They were Moses and Elijah. They looked like the shining-greatness of heaven as they talked about His death in Jerusalem which was soon to happen.
New Simplified Bible	Moses and Elijah talked to him. They appeared in glory and spoke about the death he was about to experience at Jerusalem.

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

Casual English Version	Two men appeared and started talking to him. They were none other than Moses and Elijah. There was something splendid and glorious about the way they looked. They were talking with Jesus about his leaving, as soon as he finished his work in Jerusalem.
Contemporary English V.	Suddenly Moses and Elijah were there speaking with him. They appeared in heavenly glory and talked about all that Jesus' death in Jerusalem would mean.
The Living Bible	Then two men appeared and began talking with him—Moses and Elijah! They were splendid in appearance, glorious to see; and they were speaking of his death at Jerusalem, to be carried out in accordance with God's plan.
New Berkeley Version	.
New Living Translation	Suddenly, two men, Moses and Elijah, appeared and began talking with Jesus. They were glorious to see. And they were speaking about his exodus from this world, which was about to be fulfilled in Jerusalem.
The Passion Translation	All at once, two men appeared in glorious splendor: Moses and Elijah. They spoke with Jesus about his soon departure from this world and the things he was destined to accomplish in Jerusalem.
UnfoldingWord Simplified T.	Suddenly, two prophets from long ago were there talking with Jesus; they were Moses and Elijah. They appeared surrounded in glory, and spoke with Jesus about his departure, which would soon be accomplished in Jerusalem.
William's New Testament	And two men were talking with Him. They were Moses and Elijah, who appeared in splendor and were speaking of His departure which He was about to accomplish at Jerusalem.

#### Partially literal and partially paraphrased translations:

American English Bible	Then {Look!} two men appeared and started talking to him... It was Moses and EliJah! (They could recognize them.) And these men started talking [with Jesus] about his departure that was about to be fulfilled in JeruSalem.
Beck's American Translation	.
Breakthrough Version	And, look, two men were speaking together with Him, certain <i>men</i> who were Moses and Elijah, who, after being seen in magnificence, they were talking about His exit that was going to be accomplished in Jerusalem.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	...and look, two men talked with him, who were Moses and Elijah. They appeared with glory and talked about his death which he would fulfill at Jerusalem.
A. Campbell's Living Oracles	And, behold, two men of a glorious aspect, Moses and Elijah, conversed with him, and spoke of the departure which he was to accomplish at Jerusalem.
New Advent (Knox) Bible	And even as he prayed, the fashion of his face was altered, and his garments became white and dazzling; and two men appeared conversing with him, Moses and Elias, seen now in glory; and they spoke of the death which he was to achieve at Jerusalem. V. 29 is included for context.
NT for Everyone	Two men appeared, talking with him: it was Moses and Elijah, who appeared in glory and were speaking of his departure, which he was going to fulfil in Jerusalem.
20 <sup>th</sup> Century New Testament	And all at once two men were talking with Jesus; they were Moses and Elijah, Who appeared in a glorified state, and spoke of his departure, which was destined to take place at Jerusalem.

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

Berean Study Bible	Suddenly two men, Moses and Elijah, began talking with Jesus. They appeared in glory and spoke about His departure, which He was about to accomplish at Jerusalem.
Christian Standard Bible	.



Conservapedia Translation	And He spoke with two men, Moses and Elijah, who appeared in splendor, and they spoke of His exodus to be achieved soon in Jerusalem. ἐξοδος: best translated for what it is, "exodus", which has connotations of expanding Christianity to the whole world.
Ferrar-Fenton Bible	And two men also were talking to Him, who were Moses and Elijah; who, appearing in magnificence, spoke of His departure, which He was about to celebrate at Jerusalem.
Free Bible Version	Two men appeared in brilliant glory. They were Moses and Elijah, and they began to talk with Jesus. They spoke about his death*, which would soon happen in Jerusalem.
God's Truth (Tyndale)	And behold, two men talked with him, and they were Moses and Helias (Elias), which appeared gloriously, and spoke of his departing, which he should end at Jerusalem. Peter and they that were with him, were heavy with sleep. And when they woke, they saw his glory, and two men standing with him.
International Standard V.	Suddenly, two men were talking with him. They were Moses and Elijah. They had a glorified appearance, and were discussing Jesus' [Lit. his] departure that he would shortly bring about in Jerusalem.
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text	. . . . . . . Behold, two men were talking with him, Moses and Elijah, who appeared in glory, talking with him about his departure, which he was about to bring to completion in Jerusalem.
Urim-Thummim Version Weymouth New Testament	. And suddenly there were two men conversing with Him, who were Moses and Elijah. They came in glory, and kept speaking about His death, which He was so soon to undergo in Jerusalem.
Wikipedia Bible Project	There appeared two men talking with Jesus—they were Moses and Elijah—visible in glorious form. They were talking about Jesus' death which he was about to fulfill in Jerusalem.
Worsley's New Testament	And as He was praying the form of his countenance was altered, and his raiment white and glistening: and behold two men talked with Him, which were Moses and Elias; who appeared in glory, and spake of his exit, which He was to make at Jerusalem. V. 29 is included for context.

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

Christian Community (1988) The Heritage Bible	. And behold, two men were speaking with him, who were Moses and Elijah, Who being gazed <sup>31</sup> at in glory, spoke of his exodus which he was about to fulfill in Jerusalem. <sup>31</sup> 9:31 being gazed at, optanomai, to gaze at a marvel from which one cannot take his eyes, referring to the gazing of the disciples when they roused up in the next verse. It corresponds to the Hebrew chazah, to gaze at a vision from God, Isa 1:1. See Strong and Thayer under oraoo.
New American Bible (2002) New American Bible (2011)	. And behold, two men were conversing with him, Moses and Elijah,* 31* <sup>r</sup> who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. * [9:30] Moses and Elijah: the two figures represent the Old Testament law and the prophets. At the end of this episode, the heavenly voice will identify Jesus as the one to be listened to now (Lk 9:35). See also note on Mk 9:5.

\* [9:31] His exodus that he was going to accomplish in Jerusalem: Luke identifies the subject of the conversation as the exodus of Jesus, a reference to the death, resurrection, and ascension of Jesus that will take place in Jerusalem, the city of destiny (see Lk 9:51). The mention of exodus, however, also calls to mind the Israelite Exodus from Egypt to the promised land.

r. [9:31] 9:22; 13:33.

New English Bible–1970  
New Jerusalem Bible

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And suddenly there were two men talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem.

New RSV  
Revised English Bible–1989

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Suddenly there were two men talking with him -- Moses and Elijah -- who appeared in glory and spoke of his departure, the destiny he was to fulfil in Jerusalem.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Suddenly there were two men talking with him — Moshe and Eliyahu! They appeared in glorious splendor and spoke of his exodus, which he was soon to accomplish in Yerushalayim.

Hebraic Roots Bible

And, behold, two men talked with Him, who were Moses and Elijah. Appearing in glory, they spoke of His departure, which He was about to accomplish in Jerusalem.

Holy New Covenant Trans.

Suddenly, two men were talking with Jesus. They were Moses and Elijah. Moses and Elijah were shining brightly too. They were talking with Jesus about his death which was about to be fulfilled in Jerusalem.

The Scriptures 2009

And see, two men were talking with Him, who were Mosheh and Ēliyahu,<sup>a</sup> who having appeared in esteem, spoke of His death which He was about to complete at Yerushalayim.

<sup>a</sup> Mark 9:4

Tree of Life Version

And behold, two men were talking with Him, Moses and Elijah. Appearing in glory, they were speaking of Yeshua's departure, which was about to take place in Jerusalem.

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

Accurate New Testament

...and look! Men two conferred [with] him Who\* were Moses and Elijah Who\* Being Seen in recognition said the departure [of] him whom [He] intended to fill in jerusalem...

Awful Scroll Bible

Even be yourself looked, there maintains speaking-with him two men, which-certain were Drawn Out and Jah-is-he-mighty, who coming to be appeared from-within splendor, keep to speak out of his journeying-away, which he remains about to fulfill, from-within Points-out-soundness.

Concordant Literal Version

And lo! two men conferred with Him, who were Moses and Elijah, who, being seen in the glory, spoke of His exodus, which He was about to be completing in Jerusalem."

exeGesés companion Bible

...and behold, two men talk with him

- Mosheh and Eli Yah:

who appear in glory,

and word of the exodus

he is about to fulfill/shalam at Yeru Shalem.

Orthodox Jewish Bible

And two men were conversing with Rebbe Melech HaMoshiach, and these two men were Moshe Rabbeinu and Eliyahu HaNavi, Who appeared in kavod and were speaking of Moshiach's Litziat Exodus, which he was about to fulfill in Yerushalayim.

Rotherham's Emphasized B. And lo! [two men] were conversing with him, who, indeed, were Moses and Elijah,— who [appearing in glory] were speaking as to his departure, which he was about to fulfil in Jerusalem.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And behold, two men were talking with Him; and they were Moses and Elijah, who appeared in glory, and were speaking of His departure [from earthly life], which He was about to bring to fulfillment at Jerusalem.
An Understandable Version	Then suddenly two men were [seen] talking with Jesus. They were Moses and Elijah, who appeared in splendor, and were speaking of Jesus' [coming] departure [i.e., His imminent death], which He was soon to experience at Jerusalem.
The Expanded Bible	Then [look; behold] two men, Moses and Elijah, were talking with Jesus. [God had given the Law through Moses, and Elijah was an important prophet (see 9:8); together they signify that Jesus fulfills the OT.] They appeared in heavenly glory [glory], talking about his departure [Greek: exodos, perhaps recalling the Exodus from Egypt, and referring to Jesus' death, resurrection, and ascension] which he would soon bring about [was about to fulfill/accomplish] in Jerusalem.
Jonathan Mitchell NT	Also – look, and consider this! – two adult men (males), who were and continued being Moses and Elijah, continued speaking with Him. These men were being seen (or: were being caused to be visible and were being observed) in the midst of the manifestation which called forth praise and in union with [the] glory. They kept on talking [about] His exodus (His way out; His path from out of the midst; or: His departure) which was progressively about to be filling up to completion within Jerusalem.
Syndein/Thieme	Then, behold {means 'Pay Attention'} two men, Moses and Elijah, were talking with him. They {Moses and Elijah}, being caused to appear in glory, spoke about His {Jesus'} departure/death . . . that he was about to 'carry out'/'bring to fullness' {pleroo} {pleroo - means to fill up a deficiency and that is what the cross accomplished} at Jerusalem.
Translation for Translators	Suddenly, two men appeared who had the brightness of heaven surrounding them. They were prophets who had lived long ago, Moses and Elijah. They started talking with Jesus about how he would accomplish what God had planned when he died [EUP] very soon in Jerusalem.
The Voice	Then, two figures appeared in the glorious radiance emanating from Jesus. The three disciples somehow knew that these figures were Moses and Elijah. Peter, James, and John overheard the conversation that took place among Jesus, Moses, and Elijah—a conversation that centered on Jesus' "departure" [Literally, His exodus] and how He would accomplish this departure from the capital city, Jerusalem.

### Bible Translations with a Lot of Footnotes:

Lexham Bible	And behold, two men were talking with him, who were Moses and Elijah, who appeared in glory and [*Here "and" is supplied because the previous participle ("appeared") has been translated as a finite verb] were speaking about his departure which he was about to fulfill [Or "to accomplish"] in Jerusalem.
NET Bible®	Then <sup>102</sup> two men, Moses and Elijah, <sup>103</sup> began talking with him. <sup>104</sup> They appeared in glorious splendor and spoke about his departure <sup>105</sup> that he was about to carry out <sup>106</sup> at Jerusalem. <sup>107</sup> <sup>102</sup> tn Grk "And behold." Here καί (kai) has not been translated because of differences between Greek and English style. 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).

<sup>103sn</sup> Commentators and scholars discuss why Moses and Elijah are present. The most likely explanation is that Moses represents the prophetic office (Acts 3:18-22) and Elijah pictures the presence of the last days (Mal 4:5-6), the prophet of the eschaton (the end times).

<sup>104tn</sup> Grk “two men were talking with him, who were Moses and Elijah.” The relative clause has been simplified to an appositive and transposed in keeping with contemporary English style.

<sup>105tn</sup> Grk “his exodus,” which refers to Jesus’ death in Jerusalem and journey back to glory. Here is the first lesson that the disciples must learn. The wondrous rule comes only after suffering.

<sup>106tn</sup> Or “accomplish,” “bring to completion.”

<sup>107map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

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

And suddenly two men were talking with him. They were Moses and Elijah. They appeared in glory, and were talking about his departure,<sup>v</sup> which he was about to fulfill in Jerusalem.

<sup>v</sup> Luke uses the Greek word for Exodus here, suggesting that Jesus is a new Moses, a new rescuer.

Wilbur Pickering’s New T.

And then, two men started talking with Him, who were Moses and Elijah; they appeared in glory and were explaining His ‘departure’, that He was about to bring to fruition in Jerusalem.

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

Analytical-Literal Translation

And look! Two men began conversing with Him, who were Moses and Elijah, who, having appeared in glory, spoke of His departure [*Gr., exodus*] which He was about to be accomplishing in Jerusalem.

Bond Slave Version

And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.

Charles Thomson NT

And behold two men conversed with him. These were Moses and Elias, who appeared in glory, and spoke of that departure of his which he was soon to accomplish at Jerusalem.

Context Group Version

And look, there talked with him two men, who were Moses and Elijah; who appeared in glory {or public honor}, and spoke of his exodus which he was about to accomplish at Jerusalem.

English Standard Version  
Far Above All Translation

Then two men, who were Moses and Elijah, became visible *and* were talking with him, and they appeared in glory, and were speaking of his departure *from this life*, which he was about to fulfil in Jerusalem.

Green’s Literal Translation  
Legacy Standard Bible

And behold, two men were talking with Him, and they were Moses and Elijah, who, appearing in glory [Or *splendor*], were speaking of His departure [Or *exodus*, cf. 2 Pet 1:15] which He was about to fulfill at Jerusalem.

Literal Standard Version

And behold, two men were speaking together with Him, who were Moses and Elijah, who having appeared in glory, spoke of His outgoing that He was about to fulfill in Jerusalem, but Peter and those with him were heavy with sleep, and having awoken, they saw His glory, and the two men standing with Him. V. 32 is included for context.

Modern English Version

Modern Literal Version 2020 *And behold, two men were speaking together-with him, who were Moses and Elijah; who was seen in glory, and were speaking of his exodus which he was about to fulfill in Jerusalem.*

Modern KJV .

New American Standard B. .

New European Version .

New King James Version *And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease [Death, lit. *departure*] which He was about to accomplish at Jerusalem.*

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 .

Revised Young's Lit. Trans. .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Young's Updated LT *And lo, two men were speaking together with him, who were Moses and Elijah, who having appeared in glory, spake of his outgoing that he was about to fulfil in Jerusalem, but Peter and those with him were heavy with sleep, and having waked, they saw his glory, and the two men standing with him. V. 32 is included for context.*

**The gist of this passage:** Moses and Elijah also appeared, both in a glorified state, and they are speaking about what would take place in Jerusalem.

Luke 9:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
In Acts 5:28, these two words together are variously translated, ( <i>and</i> ) <i>yet (here), just look, but instead; but see what you have done; but look at what you have done.</i> This means, literally, <i>and behold, and look, and see [what].</i>			
We could reasonably translated these words, <i>and suddenly, just then, and at that moment.</i>			
ἀνὴρ (ἀνήρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
δύο (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417



Luke 9:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sullaleō (συλλαλέω) [pronounced <i>sool-lal- EH-oh</i> ]	<i>to converse with, to talk (commune, confer) with, to speak together</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4814
autō (αὐτῷ) [pronounced <i>ow- TOH</i> ] <sup>1</sup>	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** *And [the three disciples] see two men speaking with Him,...*

While Jesus is in this glorified state, the disciples there observe two men speaking with Him.

We only know the most basic information<sup>22</sup> about the location of the believers from the Old Testament and where they are. There are two compartments in Hades, Abraham's bosom and Torments, and every person from the Old Testament is in one or the other. See the [Doctrine of Hades](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Luke 9:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced <i>HOIT- een-ehs</i> ]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
Môseus/Môsês/ Môusês (Μωσεύς/Μωσής/Μωῦ σῆς) [pronounced <i>moce-YOOÇ, moh- SACE, mao-SACE</i> ]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Hêlias (ἡλίας) [pronounced <i>hay-LEE- aç</i> ]	<i>my God is Jehovah; and is transliterated Elijah, Elias; Helias</i>	proper singular noun; genitive/ablative case	Strong's #2243

**Translation:** *...who are Moses and Elijah,...*

<sup>22</sup> I say the most basic information. However, around 1989, R. B. Thieme, Jr. did a 40+ page doctrine on it (that would represent a week's worth of teaching).

They know these men as Moses and Elijah. I don't know exactly how they are recognized. This does suggest that even you or I, in our resurrection bodies, will be able to figure out who Abraham, Moses, David and Elijah all are—who will be as recognizable to us as our own parents.

Luke 9:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
optánomai (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i> ]	<i>appearing; an appearing of; allowing oneself to be seen</i>	masculine plural, aorist passive participle, nominative case	Strong's #3700
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
doxa (δόξα) [pronounced <i>DOHX-ah</i> ]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1391

**Translation:** ...who are appearing [there] in glory.

Jesus is in glorified form. Either Moses and Elijah have some sort of glorified state in their (temporary) resurrection bodies or they somehow share in the Lord's glorified state.

Luke 9:30–31a And [the three disciples] see two men speaking with Him, who are Moses and Elijah, who are appearing [there] in glory.

Luke 9:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person masculine plural, imperfect active indicative	Strong's #3004
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)
exodos (ἐξοδος) [pronounced <i>EX-ohd-oss</i> ]	<i>1) exit, i.e. departure; 2) the close of one's career, one's final fate; 3) departure from life, decease; transliterated, exodus</i>	masculine singular noun, accusative case	Strong's #1841

### Luke 9:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** *They are speaking of His departure* [or, *exodus*],...

They are speaking to Jesus about His departure, which word can also mean *the close of His career, His final fate* or *His departure from life*. This is the Greek word which is transliterated *exodus*.

This is one of the many indications that we are near the end of the Lord's public ministry.

### Luke 9:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἧν (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
μελλῶ (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 <sup>rd</sup> person singular, imperfect active indicative; Attic form	Strong's #3195
πλήροῦ (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	present active infinitive	Strong's #4137
ἐν (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Ἱερουσαλήμ (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** *...which would be accomplished in Jerusalem.*

The Lord's public ministry would, more or less, come to an end in Jerusalem, where He would be crucified.

This verse and some others in this chapter, really sound as if Jesus is close to making His final walk into Jerusalem. This is despite the fact that we are not even halfway through the book of Luke.

Compared to the period of time when Moses lived and when Elijah lived, Jesus going to Jerusalem and being crucified is very close, in time, to happening.

The ESV; capitalized is used below:

### Jesus Makes His Way to Jerusalem

Luke 9:31 who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.  
 Luke 9:51 When the days drew near for him to be taken up, he set his face to go to Jerusalem.  
 Luke 9:53 But the people did not receive him, because his face was set toward Jerusalem.  
 Luke 10:30 Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.  
 Luke 13:4 Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem?  
 Luke 13:22 He went on his way through towns and villages, teaching and journeying toward Jerusalem.  
 Luke 13:33 Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.'  
 Luke 13:34 O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!  
 Luke 17:11 On the way to Jerusalem he was passing along between Samaria and Galilee.  
 Luke 18:31 And taking the twelve, he said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.  
 Luke 19:11 As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.  
 Luke 19:28 And when he had said these things, he went on ahead, going up to Jerusalem.

Based upon what we read here, and the assumption that the book of Luke is basically in chronological order, it appears likely that the bulk of history recorded by Luke is Jesus and what He taught on His way to Jerusalem.

Given all that we read between Luke 10 and 18, it seems unlikely that all of this took place on the Lord's walk from where they are now to Jerusalem. I may want to review this more carefully.

A superficial glance suggests that we have Jesus going toward Jerusalem in Luke 9 13:22 17:11 18:31 19:11, 28.

One option is, some of the discourses presented in Luke 10–18 took place on Jesus' journey toward Jerusalem (this would be His final journey). But did all of them? Another option is, all that we read in those chapters take place on Jesus' journey toward Jerusalem. Despite there being many chapters, it is all teaching. All told, there might be a week's worth of teaching here. So, even though it would be unusual to have such concentrated teaching, it is not an impossible approach.

Although there are clear parallels with Chapter 9 of Luke and the first two gospels; and there are a few possible parallels in Luke 10–11, there are almost no such parallels in Luke 12–18:30 (I did not find any at first glance); but in the middle of Luke 18, the parallels with the other gospels begin again.

So far, I have been exploring some theories, but I am not so sure if they really fit and explain this middle section of Luke.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 9:31b-c And [the three disciples] see two men speaking with Him, who are Moses and Elijah, who are appearing [there] in glory. They are speaking of His departure [or, *exodus*], which would be accomplished in Jerusalem. (Kukis moderately literal translation)

Luke 9:30–31 And [the three disciples] see two men speaking with Him, who are Moses and Elijah, who are appearing [there] in glory. They are speaking of His departure [or, *exodus*], which would be accomplished in Jerusalem. (Kukis moderately literal translation)

Luke 9:30–31 The three disciples observe Jesus talking with two men, Moses and Elijah, all of them appearing there in a glorified form. They are all speaking of the Lord's departure [or, *exodus*] which would take place in Jerusalem. (Kukis paraphrase)

And the Peter and those with him were weighted down with sleep; and they were awakened to see the glory of Him. And the two men, the [men] standing with Him. And it becomes in the departure of them with Him, speaks the Peter face to face with the Jesus. "Master, good it is for us here to be. And let us make tents, three, one for You and one for Moses and one for Elijah." He is not perceiving what he is saying.

Luke  
9:32–33

Peter and those with him were weighted down with sleep, but they were awakened to see His glory; and the two men standing with Him. And it comes to pass that they depart from Jesus [lit., *Him*]. Peter speaks directly to Jesus, [saying], "Master, it is good for us to be here! Let us make three tents, one for You, one for Moses and one for Elijah." Peter [lit., *he*] did not realize what he was saying.

Peter, James and John were are half asleep, but they woke up to see the Lord's glory and they also saw the two men standing with Him. When it appears that these men will depart from Jesus, Peter speaks directly to Him, saying, "Master, it is good that we are gathered here like this. Let us make three tents—one for You, one for Moses and one for Elijah." Peter had no idea that he was saying such a stupid thing.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And the Peter and those with him were weighted down with sleep; and they were awakened to see the glory of Him. And the two men, the [men] standing with Him. And it becomes in the departure of them with Him, speaks the Peter face to face with the Jesus. "Master, good it is for us here to be. And let us make tents, three, one for You and one for Moses and one for Elijah." He is not perceiving what he is saying.

Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.) . But Peter and they that were with him were heavy with sleep. And waking, they saw his glory and the two men that stood with him.

And it came to pass that, as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses; and one for Elias: not knowing what he said.

Holy Aramaic Scriptures Shimeun {Simeon}, and those with him, were heavy with sleep, and barely awake. And they beheld His glory, and those two nashiyn {men} who were standing with Him.

And when they began to separate from Him, Shimeun {Simeon} said unto Eshu {Yeshua}, "Rabi {My Master}, it is good for us that we should be here, and we will



James Murdock's Syriac NT	make three matliliyn {tabernacles/shelters}; one for You, and one for Mushe {Moses}, and one for EliYa {Elijah},” and he didn't know what he was saying. And Simon and those with him were oppressed with drowsiness; and being scarcely awake, they saw his glory, and those two men who stood near him. And when they began to retire from him, Simon said to Jesus: Rabbi, it is delightful for us to be here. And let us make here three booths, one for thee, and one for Moses, and one for Elijah. But he knew not what he said.
Original Aramaic NT	And Shimeon and those with him were groggy with sleep, and they awakened with difficulty, and they saw his glory and those two men who were standing with him. And when they began to part from him, Shimeon said to Yeshua, "Rabbi, it is beautiful for us to be here. Let us make three Tabernacles: one for you, one for Moses, and one for Elijah." And he did not know what he said.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And Shimeon and those with him were groggy with sleep, and they awakened with difficulty, and they saw his glory and those two men who were standing with him. And when they began to part from him, Shimeon said to Yeshua, "Rabbi, it is beautiful for us to be here. Let us make three Tabernacles: one for you, one for Moses, and one for Elijah." And he did not know what he said.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Now Peter and those who were with him were overcome with sleep: but when they were fully awake, they saw his glory and the two men who were with him. And when they were about to go away from him, Peter said to Jesus, Master, it is good for us to be here; let us make three tents, one for you and one for Moses and one for Elijah: having no knowledge of what he was saying.
Bible in Worldwide English	Peter and the others were very sleepy. They woke up and saw the light shining from Jesus. And they saw the two men standing with him. When the men were leaving Jesus, Peter said to him, Master, it is good for us to be here. Let us make three places here, one for you, one for Moses, and one for Elijah. Peter did not know what he was saying.
Easy English	While this was happening, Peter and his friends were sleeping. Then they really woke up and they saw that Jesus was very great and beautiful. They also saw the two men that were standing near to him. Then the two men began to leave. So Peter said to Jesus, 'Teacher, it is good that we are here. Please, let us build three huts. One hut will be for you. One hut will be for Moses and one hut will be for Elijah.' But Peter did not really know what he was saying.
Easy-to-Read Version–2008	<div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">Peter wanted these important men to remain on the mountain. That is why he wanted to build the huts. This would not have been the right thing to do.</div> <p>Peter and the others were asleep. But they woke up and saw the glory of Jesus. They also saw the two men who were standing with him. When Moses and Elijah were leaving, Peter said, "Master, it is good that we are here. We will put three tents here--one for you, one for Moses, and one for Elijah." (He did not know what he was saying.)</p>
<i>God's Word™</i>	Peter and the men with him were sleeping soundly. When they woke up, they saw Jesus' glory and the two men standing with him. As Moses and Elijah were leaving him, Peter said to Jesus, "Teacher, it's good that we're here. Let's put up three tents-one for you, one for Moses, and one for Elijah." Peter didn't know what he was saying.
Good News Bible (TEV)	Peter and his companions were sound asleep, but they woke up and saw Jesus' glory and the two men who were standing with him.

As the men were leaving Jesus, Peter said to him, "Master, how good it is that we are here! We will make three tents, one for you, one for Moses, and one for Elijah." (He did not really know what he was saying.)

J. B. Phillips

But Peter and his companions had been overcome by sleep and it was as they struggled into wakefulness that they saw the glory of Jesus and the two men standing with him. Just as they were parting from him, Peter said to Jesus, "Master, it is wonderful for us to be here! Let us put up three shelters—one for you, one for Moses and one for Elijah." But he did not know what he was saying.

*The Message*

Meanwhile, Peter and those with him were slumped over in sleep. When they came to, rubbing their eyes, they saw Jesus in his glory and the two men standing with him. When Moses and Elijah had left, Peter said to Jesus, "Master, this is a great moment! Let's build three memorials: one for you, one for Moses, and one for Elijah." He blurted this out without thinking.

NIRV

Peter and his companions had been very sleepy. But then they became completely awake. They saw Jesus' glory and the two men standing with him. As the men were leaving Jesus, Peter spoke up. "Master," he said to him, "it is good for us to be here. Let us put up three shelters. One will be for you, one for Moses, and one for Elijah." Peter didn't really know what he was saying.

New Life Version

But Peter and those with him had gone to sleep. When they woke up, they saw His shining-greatness and the two men who stood with Him. As the two men went from Jesus, Peter said to Him, "Teacher, it is good for us to be here. Let us build three tents to worship in. One will be for You. One will be for Moses. One will be for Elijah." He did not know what he was saying.

New Simplified Bible

Peter and his companions were very sleepy. When they awoke they saw his brilliance and the two men that stood with him. Before they left Peter said to Jesus: »Master it is good for us to be here. Let us make three tabernacles. We could make one for you and one for Moses and one for Elijah.« He did not know what he was saying.

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

Casual English Version

Peter and the others had been so exhausted that they fell asleep. But they woke up in time to see Jesus in this glorified state along with the two men standing with him. When Peter saw the men were about to leave, he told Jesus, "Sir, it's an honor to be here. Let's make three shelters:[7] one for you, one for Moses, and one for Elijah." Peter had no idea what he was talking about.[8]

Contemporary English V.

Peter and the other two disciples had been sound asleep. All at once they woke up and saw how glorious Jesus was. They also saw the two men who were with him. Moses and Elijah were about to leave, when Peter said to Jesus, "Master, it is good for us to be here! Let us make three shelters, one for you, one for Moses, and one for Elijah." But Peter did not know what he was talking about.

The Living Bible

Peter and the others had been very drowsy and had fallen asleep. Now they woke up and saw Jesus covered with brightness and glory, and the two men standing with him. As Moses and Elijah were starting to leave, Peter, all confused and not even knowing what he was saying, blurted out, "Master, this is wonderful! We'll put up three shelters—one for you and one for Moses and one for Elijah!"

New Berkeley Version

New Living Translation

Peter and the others had fallen asleep. When they woke up, they saw Jesus' glory and the two men standing with him. As Moses and Elijah were starting to leave, Peter, not even knowing what he was saying, blurted out, "Master, it's wonderful for us to be here! Let's make three shelters as memorials [Greek *three tabernacles*.]—one for you, one for Moses, and one for Elijah."

The Passion Translation	Peter and his companions had become very drowsy, but they became fully awake when they saw the glory and splendor of Jesus standing there and the two men with him. As Moses and Elijah were about to return to heaven, Peter impetuously blurted out, "Master, this is amazing to see the three of you together! Why don't we stay here and set up three shelters: one for you, one for Moses, and one for Elijah?"
UnfoldingWord Simplified T.	Peter and the other disciples who were with him were very sleepy. When they woke up, they saw Jesus' glory; they also saw the two men standing with him. As Moses and Elijah were starting to leave Jesus, Peter said to him, "Master, it is good for us to be here! We should make three shelters, one for you, one for Moses, and one for Elijah!" But he really did not realize what he was saying.
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	Until then, Peter and the others had been very sleepy. But when they saw his glory and the two men standing with him, they were suddenly wide-awake! And through the separation between them, Peter said to Jesus: 'Master, it's good for us to be here, so let us erect three temporary structures... One for you, one for Moses, and one for EliJah!' But he really didn't know what he was saying.
Beck's American Translation Breakthrough Version	.
Common English Bible International Standard V Len Gane Paraphrase	Peter and the <i>two</i> together with him had been heavy with slumber. When they completely woke up, they saw His magnificence and the two men who had been standing together with Him. And it happened during the <i>time</i> for them to be completely separated from Him; Peter said to Jesus, "Boss, it is nice for us to be here. And we should make three tents, one to You, one to Moses, and one to Elijah," not realizing what he is saying. .
A. Campbell's Living Oracles	But Peter and those who were with him were exceedingly sleepy. When they were awake, they saw his glory and the two men who stood with him. And so it happened as they departed from Jesus, Peter said to Jesus, "Master, it is good for us to be here, so let us make three tents, one for you, one for Moses, and one for Elijah," because he didn't know what else to say.
New Advent (Knox) Bible	Now, Peter, and those that were with him, were overpowered with sleep; but when they awoke, they saw his glory, and the two men who stood with them. As these were removing from Jesus, Peter said to him, not knowing what he said, Master, it is good for us to stay here; let us, then, make three booths, one for you, one for Moses, and one for Elijah.
NT for Everyone	Meanwhile, Peter and his companions were sunk in sleep; and they awoke to see him in his glory, and the two men standing with him. And, just as these were parting from him, Peter said to Jesus, Master, it is well that we should be here; let us make three arbours in this place, one for thee, and one for Moses, and one for Elias. But he spoke at random: and even as he said it, a cloud formed, overshadowing them; they saw those others disappear into the cloud, and were terrified. V. 34 is included for context.
NT for Everyone	Peter and those who were with him were heavy with sleep, but they managed to stay awake. They saw his glory, and the two men who were standing there with him. As they were going away from him, Peter said to Jesus, 'Master, it's wonderful for us to be here! Let's make three tents, one for you, one for Moses, and one for Elijah!' He didn't know what he was saying; but as the words were coming out of his mouth a cloud appeared and overshadowed them. They were afraid as they entered the cloud. V. 34 is included for context.

20<sup>th</sup> Century New Testament Peter and his companions had been overpowered by sleep but, suddenly becoming wide awake, they saw Jesus glorified and the two men who were standing beside him. And, as Moses and Elijah were passing away from Jesus, Peter exclaimed: "Sir, it is good to be here; let us make three tents, one for you, and one for Moses, and one for Elijah." He did not know what he was saying;...

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

Christian Standard Bible	.
Conservapedia Translation	But Peter and the others with Him were asleep, and when they awoke, they saw His glory and the two men that were with Him. As the men were leaving, Peter said to Jesus, "Teacher, it is good that we are here, let us build three shrines, one for You, one for Moses and one for Elijah," for Peter did not know what he was saying.
Ferrar-Fenton Bible	Now Peter and those who were with him had been heavy with sleep; but on being fully roused, they saw His majesty, and the two men standing with Him. And as they were parting from Him, Peter said to Jesus, "Teacher, how delightful it is for us to be here! Let us make three dwellings; one for You, one for Moses, and one for Elijah," hardly knowing what he said.
Free Bible Version	Peter and the others were asleep. When they woke up they saw Jesus in his glory, and the two men standing next to him. As the two men were about to leave, Peter said to Jesus, "Master, it's great to be here. Let's make some shelters: one for you, one for Moses, and one for Elijah." He really didn't know what he was saying.
God's Truth (Tyndale)	Peter and they that were with him, were heavy with sleep. And when they woke, they saw his glory, and two men standing with him. And it chanced as they departed from him, Peter said unto Jesus: Master, it is good being here for us: Let us make three tabernacles, one for you, and one for Moses, and one for Helias (Elias): and wist (knew) not what he said.
International Standard V.	Now Peter and the men with him had been overcome by sleep. When they woke up, they saw Jesus' [Lit. his] glory and the two men standing with him. Just as Moses and Elijah [Lit. Just as they] were leaving, [Lit. leaving him] Peter told Jesus, "Master, it's good that we're here! Let's set up three shelters [Or tents] —one for you, one for Moses, and one for Elijah." (Peter [Lit. He] didn't know what he was saying.)
Montgomery NT	Now Peter and those who were with him were heavy with sleep; but when they were fully awake they saw his glory, and the two men were standing beside him. And when they were preparing to depart from him Peter said to Jesus. "Master, it is good for us to be here; and let us make three tents, one for you, one for Moses, and one for Elijah"—not knowing what he was saying.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Now Peter and the others were weighed down with sleep; but, keeping themselves awake all through, they saw His glory, and the two men standing with Him. And when they were preparing to depart from Him, Peter said to Jesus, "Rabbi, we are thankful to you that we are here. Let us put up three tents--one for you, one for Moses, and one for Elijah." He did not know what he was saying.
Wikipedia Bible Project	Peter and those with him had fallen fast asleep. Waking up with a start, they saw Jesus' glorious form, and the two men standing next to him. Seeing they were about to leave, Peter said to Jesus, "Master, it's wonderful to be here. Let's make some shelters—one for you, one for Moses, and one for Elijah," not really knowing what he was saying.

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

- Christian Community (1988) Peter and his companions had fallen asleep; but they awoke suddenly, and they saw his glory and the two men standing with him. As Moses and Elijah were about to leave, Peter—not knowing what to say—said to Jesus, “Master, how good it is for us to be here! Let us make three tents, one for you, one for Moses, and one for Elijah.”
- The Heritage Bible And Peter and they who were with him were weighed down with sleep, and being awakened fully, they saw his glory, and the two men standing with him. And it was, in their removing themselves from him, Peter said to Jesus, Master, it is beautifully good for us to be here, and let us make three tents, one for you, and one for Moses, and one for Elijah, not seeing what he says.
- New American Bible (2002) .
- New American Bible (2011) Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory\* and the two men standing with him.<sup>s</sup>  
 \* [9:32] They saw his glory: the glory that is proper to God is here attributed to Jesus (see Lk 24:26).  
 s. [9:32] Jn 1:14; 2 Pt 1:16.  
 As they were about to part from him, Peter said to Jesus, “Master, it is good that we are here; let us make three tents,\* one for you, one for Moses, and one for Elijah.” But he did not know what he was saying.  
 \* [9:33] Let us make three tents: in a possible allusion to the feast of Tabernacles, Peter may be likening his joy on the occasion of the transfiguration to the joyful celebration of this harvest festival.
- New Catholic Bible Peter and his companions were very sleepy, but when they became fully awake they beheld his glory and the two men standing beside him.  
 When they were ready to leave, Peter said to Jesus, “Master, it is good for us to be here. Let us make three tents—one for you, one for Moses, and one for Elijah.” But he did not truly know what he was saying.
- New English Bible—1970 .
- New Jerusalem Bible .
- New RSV (Anglicized CE) Now Peter and his companions were weighed down with sleep; but since they had stayed awake, [Or *but when they were fully awake*] they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, ‘Master, it is good for us to be here; let us make three dwellings, [Or *tents*] one for you, one for Moses, and one for Elijah’—not knowing what he said.
- Revised English Bible—1989 Peter and his companions had been overcome by sleep; but when they awoke, they saw his glory and the two men who stood beside him.  
 As these two were moving away from Jesus, Peter said to him, “Master, it is good that we are here. Shall we make three shelters, one for you, one for Moses, and one for Elijah?” but he spoke without knowing what he was saying.

**Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible Kefa and those with him had been sound asleep; but on becoming fully awake, they saw his glory and the two men standing with him. As the men were leaving Yeshua, Kefa said to him, not knowing what he was saying, “It’s good that we’re here, Rabbi! Let’s put up three shelters — one for you, one for Moshe and one for Eliyahu.”
- Hebraic Roots Bible Simon and those with Him were heavy with sleep and barely awake. And they saw His glory and those two men who were standing with Him.  
 And when they began to leave, Simon said to Yahshua, "Rabbi, it is good for us that we stay here and we make three shelters: one for You, one for Moshe and one for Elijah," and he did not know what he was saying!.



Holy New Covenant Trans.	Peter and the others were deep in sleep but they woke up and saw the glory of Jesus. They also saw the two men who were standing with Jesus. As Moses and Elijah were about to leave, Peter said, "Teacher, it is good that we are here. We will set up three holy tents — one for you, one for Moses, and one for Elijah." (Peter didn't know what he was saying.)
The Scriptures 2009	But Kěpha and those with him were heavy with sleep. And having awakened, they saw His esteem and the two men standing with Him. And it came to be, as they were parting from Him, Kěpha said to עשוהי, "Master, it is good for us to be here. And let us make three booths: one for You, and one for Mosheh, and one for Ĕliyahu," not knowing what he said.
Tree of Life Version	Now Peter and those with him were overcome with sleep. But when they awakened, they saw Yeshua's glory and the two men standing with Him. And as they were leaving Yeshua, Peter said to Him, "Master, it's good for us to be here. Let's make three sukkot: one for You, and one for Moses, and one for Elijah"—not knowing what he was saying.

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

Accurate New Testament	...The but Peter and The [Men] with him were Having Been Weighted [by] sleep Awakening but [Men] see the recognition [of] him and the two men the [men] having stood (together) [with] him and [It] becomes in the+ to leave them from him says The Peter to the Jesus Master Good is us here to be and [We] may make tents three one [one] [for] you and one [one] [for] Moses and one [one] [for] Elijah not Having Seen what [He] says...
Awful Scroll Bible	But Rock and they with him, were having come about heavy with sleep, yet being thoroughly-awakened, they perceived his splendor, also the two men having stood- with Him. Now itself happens, from-within themselves are to thoroughly-depart from Him, Rock said with respects to Deliverance-of-Jah, "Over-stander, it is commendable for us to be yet-in-this place, indeed let us be made three tabernacles, one for you and one for Drawn Out and one for Jah-is-he-mighty" He not having perceived what he speaks out.
Concordant Literal Version	Now Peter and those with Him were heavy with sleep. Yet, becoming alert, they perceived His glory and the two men who stand together with Him." And it occurred, as they are detached from Him, that Peter said to Jesus, "Doctor, it is ideal for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah"-not being aware what he is saying."
exeGesés companion Bible	But Petros and those with him are burdened with sleep: and when they thoroughly waken, they see his glory and the two men standing with him. And so be it, as they depart from him, Petros says to Yah Shua, Rabbi, it is good for us to be here: and to make three tabernacles - one for you and one for Mosheh and one for Eli Yah. - not knowing what he words.
Orthodox Jewish Bible	But Kefa and the ones with him had been weighed down with sleep. And having awakened fully, they saw his kavod and the two men standing with him. And it came about, just as the men departed from Rebbe Melech HaMoshiach, Kefa said, Adoni, it is good for us to be here; let us make shalosh sukkot, one for you and one for Moshe Rabbeinu and one for Eliyahu HaNavi. (Kefa did not know what he was saying.).

Rotherham's Emphasized B. Now [Peter, and they who were with' him] had become heavy with sleep; but [waking up] they saw his glory, and the two' men who were standing with him. And it came to pass [when they were being parted from him] Peter said unto Jesus—

Master! it is [delightful] for us to be [here]: Let us, therefore, make three tents, one for thee, and one for Moses, and one for Elijah:—not knowing what he said..

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

Now Peter and those who were with him had been overcome with sleep; but when they were fully awake, they saw His glory and splendor and majesty, and the two men who were standing with Him. And as these [men, Moses and Elijah] were leaving Him, Peter said to Jesus, "Master, it is delightful and good for us to be here; we should make three [sacred] tents; one for You, one for Moses, and one for Elijah"—not realizing what he was saying.

#### An Understandable Version

Now Peter and those with him [*i.e., James and John*] had been very sleepy, but became wide awake when they saw the splendor of Jesus and the two men standing with Him. And it happened, as the two men were leaving Him, that Peter said to Jesus, "Master, it is [*so*] good for us to be here. Let us make three [*small*] shelters, one for you, one for Moses, and one for Elijah." [*But*] he did not realize what he was saying. [*See note at Matt. 17:4*]

#### The Expanded Bible

[<sup>†</sup>Now; But] Peter and the others were ·very sleepy [<sup>†</sup>weighed down with sleep], but when they awoke fully, they saw the glory of Jesus and the two men standing with him. When Moses and Elijah were ·about to leave [<sup>†</sup>leaving him], Peter said to Jesus, "Master, it is good that we are here. Let us make three ·tents [shelters; shrines; tabernacles; Lev. 23:42]—one for you, one for Moses, and one for Elijah." [<sup>©</sup>Perhaps Peter wanted to prolong their stay or to commemorate their visit.] (Peter did not ·know what he was talking about [<sup>†</sup>realize/know what he was saying].)

#### Jonathan Mitchell NT

Now Peter and those with him had been men having been weighed down and burdened by sleep (may = were half asleep; or: = were sound asleep), yet, upon being fully awake and alert, they see His glory (praise-inducing manifestation) and the two adult men standing together with Him.

And then – it happened during the [situation for] them [= Moses and Elijah] to progressively be thoroughly separated and detached from Him – Peter said to Jesus, "Master (or: = Rabbi; Instructor; Chief; = Boss; [p45 reads: Teacher]), it is a beautiful and fine [situation] for us to continue being here! So let us construct three tents (or: Tabernacles): one for (or: to) You, and one for (or: to) Moses, and one for (or: to) Elijah!" – [he was] not seeing, realizing or being aware of what he was then saying!

#### P. Kretzmann Commentary

But Peter and they that were with Him were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him.

After these things had happened, after Peter had spoken the confession in the name of all the disciples, a matter of about eight days, on the eighth day after, Jesus took Peter and John and James along with Him. He wanted to give them visual evidence and proof that He was truly the Son of the living God. He ascended the mountain with them, the highest mountain in the neighborhood where they were at that time, a mountain well known to all of them. The Lord's purpose was to pray, to enter into intimate communion with His heavenly Father, for the purpose of getting wisdom and strength for His coming difficult work, for the Galilean ministry was drawing to a close, and the days of the Judean ministry would be short. And God revealed Himself in a remarkable manner to His Son. For while Jesus was engaged in prayer, His entire aspect changed. The appearance of His face became unlike His usual self, and all His clothing became white and resplendent, shining,

flashing like lightning. And suddenly there were two men that appeared and were engaged in conversation with the Lord, namely, Moses and Elijah. In the case of the first, only God knew his grave, and as for the second, the Lord took him up to heaven outright. Moses had given the Law and was the great exponent of the Old Testament covenant, and Elijah had been zealous for the Law and suffered much for his faithfulness. Both of them had looked forward with eager longing to the coming of the Messiah. And now that the Christ had appeared on earth and was engaged in the work of His ministry, God permitted and caused these men to appear to Jesus on the mountain before the amazed eyes of the three apostles. Thus Peter and the others were witnesses of the glory of Jesus, 2Peter 1:16. The divine glory, which He otherwise bore hidden before the eyes of men and only occasionally made manifest in word and deed, this glory now shone forth through His weak flesh, imparting to it that wonderful majesty which it was destined to bear at all times after entering into the final glory. Meanwhile, Peter and the other men were almost overwhelmed by the glory of the revelation; the brightness and the wonder of it all affected them so that they were as if heavy with sleep; they could barely manage to open their eyes from time to time. They heard only that Moses and Elijah were conversing with Jesus concerning His going out of this life, concerning the consummation of His ministry, which was to be fulfilled at Jerusalem and take place through suffering and death. And sometimes, when they roused themselves for a few moments, the disciples caught sight of the glory of their Master and of the two prophets that were standing with Him.

### Verses 33-36

The voice from heaven:

And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for Thee and one for Moses and one for Elias; not knowing what he said.

Syndein/Thieme

“Now Peter, and those {with him - John and James}, 'were heavily burdened with sleep/' 'were very sleepy' {bareo hupnos}, but, becoming fully awake, they saw His {Jesus} glory . . . and the two men standing with Him.

“And, it came to pass, that while the men were leaving Him, Peter said to Jesus, "Master/Overseer {apostates}, it is good that we are here.

I suggest/propose that we make three 'tabernacles'/'tents' {skene} {skene - RBT says 'skene' is a running Joke God is Playing on Satan - see Revelation 13:6}, one for You . . . and one for Moses . . . and one for Elijah" . . . not knowing/perceiving what he was saying.

Translation for Translators

Peter and the other *disciples* who were with him were sound asleep. When they woke up, they saw *Jesus'* brightness. They also saw the two men standing with him. As *Moses and Elijah* were starting to leave Jesus, Peter said to him, “Master, it is wonderful for us to be here! Allow us to make three shelters, one for you, one for Moses, and one for Elijah!” But he really did not realize what he was talking about. *The glow began to fade, and it was clear that Moses and Elijah were about to disappear.*

The Voice

**Peter** (to Jesus): Please, Master, it is good for us to be here *and see this*. Can we make three structures—one to honor You, one to honor Moses, and one to honor Elijah, *to try to capture what's happening here?*

Peter had no idea what he was saying.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

Now Peter and those with him were very sleepy, [Literally “burdened with sleep”] but when they [\*Here “when ” is supplied as a component of the participle (“became fully awake”) which is understood as temporal] became fully awake, they saw his glory and the two men who were standing with him. And it happened that as they were going away from him,

NET Bible®	<p>Peter said to Jesus, “Master, it is good for us to be here. And let us make three shelters, one for you and one for Moses and one for Elijah,” not knowing what he was saying.</p> <p>Now Peter and those with him were quite sleepy,<sup>108</sup> but as they became fully awake,<sup>109</sup> they saw his glory and the two men standing with him. Then<sup>110</sup> as the men<sup>111</sup> were starting to leave,<sup>112</sup> Peter said to Jesus, “Master, it is good for us to be here. Let us make three shelters,<sup>113</sup> one for you and one for Moses and one for Elijah” – not knowing what he was saying.</p>
	<sup>108</sup> tn Grk “weighed down with sleep” (an idiom).
	<sup>109</sup> tn Or “after they became fully awake,” “but they became fully awake and saw.”
	<sup>110</sup> tn Grk “And it happened that as.” 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 καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
	<sup>111</sup> tn Grk “as they”; the referent (“the men,” referring to Moses and Elijah) has been specified in the translation for clarity.
	<sup>112</sup> tn Grk “to leave from him.”
	<sup>113</sup> tn Or “booths,” “dwellings” (referring to the temporary booths constructed in the celebration of the feast of Tabernacles).
	sn By making three shelters Peter apparently wanted to celebrate the Feast of Tabernacles or Booths that looked forward to the end and to treat Moses, Elijah, and Jesus as equals. It was actually a way of expressing honor to Jesus, but the remark at the end of the verse makes it clear that it was not enough honor.
New American Bible (2011) The Passion Translation The Spoken English NT	<p>.</p> <p>.</p> <p>But Peter and his companions had fallen asleep.<sup>w</sup> When they woke up, they saw his glory, and the two men standing there with him. As they were about to leave him, Peter said to Jesus, “Teacher, it’s good that we’re here—we can even make three shelters: one for you, one for Moses, and one for Elijah.” (He didn’t know what he was saying.)</p>
	<sup>w</sup> Lit. “had become heavy with sleep.”
Wilbur Pickering’s New T.	<p>Now Peter and those with him were heavy with sleep; but becoming fully awake, they saw His glory, and the two men who stood with Him. Then it happened: as they were parting from Him, Peter said to Jesus: “Master, it is good for us to be here” and “Should we make three shelters: one for you, and one for Moses, and one for Elijah?”<sup>10</sup>—not knowing what he was saying.</p> <p>(10) So how did Peter know who they were?</p>

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

Analytical-Literal Translation	<p>But Peter and the [ones] with him having been overcome with sleep, but having become fully awake, they saw His glory, and the two men having stood with Him. And it happened, as they [were] parting from Him, Peter said to Jesus, “Master, it is good for us to be here; and let us make three tents: one for You and one for Moses and one for Elijah”—not knowing what he [was] saying.</p>
Charles Thomson NT Context Group Version	<p>.</p> <p>Now Peter and those that were with him were heavy with sleep: but when they were fully awake, they saw his glory {or public honor}, and the two men that stood with him. As they were parting from him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for you, and one for Moses, and one for Elijah: not knowing what he said.</p>
English Standard Version Far Above All Translation	<p>.</p> <p>.</p>

**Green’s Literal Translation** But Peter and those with him were pressed down with sleep. But fully awakening, they saw His glory, and the two men standing with Him. And it happened in their parting from Him, Peter said to Jesus, Master, it is good for us to be here. And, Let us make three tents, one for You, and one for Moses, and one for Elijah, not knowing what he said.

**Legacy Standard Bible** Now Peter and his companions had been overcome with sleep, but when they were fully awake, they saw His glory and the two men standing with Him. And it happened that as they were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three <sup>[p]</sup>booths: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying.

**Modern English Version** [p] Or *tents, tabernacles*, cf. Lev 23:34-43; Deut 16:13-15; Zech 14:16-19 Peter and those who were with him were heavy with sleep. But waking thoroughly, they saw His glory and the two men who stood with Him. As they departed from Him, Peter said to Jesus, “Master, it is good for us to be here. Let us make three sanctuaries: one for You, and one for Moses, and one for Elijah,” not knowing what he said.

**Modern Literal Version 2020** Now Peter and the ones together-with him were heavy with sleep; but *then* having awoken thoroughly, they saw his glory and the two men standing with him. And it happened, while\* they were separating from him, Peter said to Jesus, Master\*, it is good for us to be here, and we should make\* three tabernacles: one for you and one for Moses and one for Elijah; (not knowing *exactly* what he is saying).

**Modern KJV** .

**New American Standard B.** .

**New European Version** .

**New King James Version** .

**NT (Variant Readings)** .

**Niobi Study Bible** .

**Restored Holy Bible 6.0** .

**Revised Young's Lit. Trans.** .

**Updated Bible Version 2.17** .

**A Voice in the Wilderness** .

**Webster’s Translation** .

**World English Bible** .

**Young’s Updated LT** ...but Peter and those with him were heavy with sleep, and having waked, they saw his glory, and the two men standing with him. And it came to pass, in their parting from him, Peter said unto Jesus, “Master, it is good to us to be here; and we may make three booths, one for you, and one for Moses, and one for Elijah,” not knowing what he says:...

**The gist of this passage:** Peter and the others fell asleep while Jesus prayed. When they awoke and saw Jesus, Moses and Elijah, Peter suggests building them all shelters.

32-33

Luke 9:32a			
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



Luke 9:32a			
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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced ow-TOH]1	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
bareô (βαρέω) [pronounced bahr-EH-oh]	<i>weighted down, being weighted down, being burdened, pressing down upon, charging</i>	masculine plural, perfect passive participle, nominative case	Strong's #916
hupnos (ὑπνος) [pronounced HOOP-noss]	<i>sleep, (figuratively) spiritual stupor</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5258

**Translation:** Peter and those with him were weighted down with sleep,...

Peter is with James and John; and they are all quite sleepy. The Lord has taken them away from everyone else, but it appears that they are just naturally tired. Based upon what we have studied, most every day with Jesus was very likely a very full day. There was not a lot of free time for the disciples. So, at the end of any day, they were generally exhausted.

Furthermore, even though Jesus might spend considerable time in prayer; it appears that this was not their forte. They often just fell asleep.

Luke 9:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diagrêgoreô (διαγρηγορέω) [pronounced dee-ahg-ray-gohr-EH-oh]	<i>being awoken thoroughly, awaking up</i>	masculine plural, aorist active participle, nominative case	Strong's #1235

Luke 9:32b			
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
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1492
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...but they were awakened to see His glory;...

Jesus has been transformed, as we are told in v. 29.

The way I read this is, the narrative is given to us, even though the eyewitnesses here are half-asleep. Did they begin to put it together all that happened, even though they were dozing off? Or did they determine what had happened, based upon what they saw when being aroused from their sleep? I think that the latter is true. They have awakened to see the Lord's glory—they probably checked out during His prayer—and upon seeing the Lord's glory and the two men with Him, one or more of the disciples put together the events of vv. 29–31. Someone had to know what was being discussed (v. 31), which leads me to think that at least one of the men was awake enough to take in some of what was being said (they were speaking of His departure and what would be accomplished in Jerusalem).

Now, I have fallen asleep in front of the tv. If I am awoken moments after falling asleep, I can sometimes recall what was being said in the narrative to that point. If I am asleep for 5 or more minutes, then when I wake up, I have no idea about anything which has been on. So, based upon this information actually being recorded in v. 31, one of those three (Peter, James or John) had some inkling of what was taking place, even while they were dozing off.

Luke 9:32c			
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

Luke 9:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
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
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
sunistaô/sunistanô/ sunistêmi (συνιστάω/ συνιστάνω/συνίστημι) [pronounced soon-ihs-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee]	<i>standing (with), being set together, (by implication): introducing (favorably), (figuratively): exhibiting; intransitively: standing near, (figuratively): constituting; also: approving, commendind, consisting, making</i>	masculine plural, perfect active participle, accusative case	Strong's #4921
autô (αὐτῷ) [pronounced ow-TOH]1	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...and the two men standing with Him.

I think that we are sort of experiencing what the three men experienced, each of them having a slightly different perception of what happened. Possibly one of them awoke, and he see the Lord being glorified and He is speaking with two men.

Luke 9:32 Peter and those with him were weighted down with sleep, but they were awakened to see His glory; and the two men standing with Him. (Kukis moderately literal translation)

Vv. 30–31 tells us what is happening; and v. 32 tells us that disciples wake up to see Jesus speaking with Moses and Elijah.

Luke 9:33a			
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
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 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
diachôrizomai (διαχωρίζομαι) [pronounced <i>dee-akh-oh-RIHD-zohm-ah-ee</i> ]	<i>to remove (oneself) wholly, to separate oneself thoroughly, to retire, to depart</i>	present (deponent) middle/passive indicative	Strong's #1316
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
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 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** *And it comes to pass that they depart from Jesus [lit., Him].*

As far as we know, the disciples just looked on without comment. Perhaps they could not believe their eyes and ears.

There comes a point where Moses and Elijah are going to leave. They have been speaking with Jesus. But there comes a point where they will depart from Him (Jesus will remain right there).

It is going to occur to Peter that, they don't have to leave. They could pitch some tents here for them to stay in.

Quite obviously, it is not God's plan for Moses and Elijah to hang out on earth again.

Luke 9:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Surprisingly enough, this is the first occurrence of the name *Jesus* in this chapter.

**Translation:** Peter speaks directly to Jesus,...

Peter, taking in whatever he has taken in, has an idea of what should happen, and he shares this with Jesus. Perhaps he can see that Moses and Elijah are about to leave, and he wants to stop that.

Luke 9:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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>	masculine singular adjective, nominative case	Strong's #2570
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)



Luke 9:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmas (ἡμᾶς) [pronounced hay- MASS]	<i>us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
hōde (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
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)

**Translation:** ...[saying], "Master, it is good for us to be here!"

First of all, Peter expresses his emotion. They are off somewhere alone—the six of them—and Peter recognizes that this is fantastic, that he likes being there. "Master, it is good for us to be here!" Obviously, this is one of the great experiences of Peter's life. He would like to perpetuate this moment in time.

Luke 9:33d			
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
poieō (ποιέω) [pronounced poi-EH- oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4160
skênê (σκηνή) [pronounced skay- NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine plural noun, accusative case	Strong's #4633
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; nominative case	Strong's #5140

**Translation:** Let us makes three tents,...

Peter considers the situation and decides that they should make some tents—again, perhaps to give Moses and Elijah a place to stay, so that they do not have to leave.

Luke 9:33e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced hīce, MEE-ah, ehñ]	<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>	feminine singular numeral adjective, accusative case	Strong's #1520

Luke 9:33e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, accusative case	Strong's #1520
Môseus/Môsês/ Môusês (Μωσεύς/Μωσής/Μωῦσῆς) [pronounced moce-YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; dative, locative or instrumental case	Strong's #3475
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, accusative case	Strong's #1520
Hêlias (ἡλίας) [pronounced hay-LEE-aç]	<i>my God is Jehovah; and is transliterated Elijah, Elias; Helias</i>	proper singular noun; dative, locative or instrumental case	Strong's #2243

**Translation:** ...one for You, one for Moses and one for Elijah.”

Peter says that these tents will be necessary for Jesus, for Moses and for Elijah.

What Peter has not picked up on yet is, their bodies are not like human bodies, required the same protection which our own bodies require. If they were going to stay, having a tent would be unnecessary.

Luke 9:33f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
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, perfect active participle, nominative case	Strong's #1492

Luke 9:33f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	whom, which, what, that; to whom, to that, whose, whomever	neuter singular relative pronoun; accusative case	Strong's #3739
légō (λέγω) [pronounced LEH-goh]	to speak, to say; affirm over, maintain, to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** Peter [lit., he] did not realize what he was saying.

Then comes the commentary—*Peter had no idea what he was saying.*

Peter is having somewhat of an ecstatic experience, and he would like to perpetuate that. Furthermore, who would not like to talk face to face with Moses and Elijah? Although their bodies appear to be made of light, Peter is thinking that they need some sort of place to stay, which may cause them to remain longer.

Luke 9:33 And it comes to pass that they depart from Jesus [lit., Him]. Peter speaks directly to Jesus, [saying], “Master, it is good for us to be here! Let us make three tents, one for You, one for Moses and one for Elijah.” Peter [lit., he] did not realize what he was saying. (Kukis moderately literal translation)

Luke 9:32–33 Peter and those with him were weighted down with sleep, but they were awakened to see His glory; and the two men standing with Him. And it comes to pass that they depart from Jesus [lit., Him]. Peter speaks directly to Jesus, [saying], “Master, it is good for us to be here! Let us make three tents, one for You, one for Moses and one for Elijah.” Peter [lit., he] did not realize what he was saying. (Kukis moderately literal translation)

Luke 9:32–33 Peter, James and John were half asleep, but they woke up to see the Lord's glory and they also saw the two men standing with Him. When it appears that these men will depart from Jesus, Peter speaks directly to Him, saying, “Master, it is good that we are gathered here like this. Let us make three tents—one for You, one for Moses and one for Elijah.” Peter had no idea that he was saying such a stupid thing. (Kukis paraphrase)

There are several interesting things that we pick up in this passage. First of all, Moses and Elijah are recognizable, even though none of the disciples have seen these men before (and, it appears that they have no reason to know their appearance).

It is fascinating that Jesus is able to speak with these two great saints and that Peter, James and John can witness it. It appears that there is a topic of conversation, which topic is very meaningful to human history, to the disciples (who do not really appreciate it), to Moses and Elijah (they will be redeemed by what Jesus does), and to the angels who are observing this—both fallen and elect.

The added on commentary is somewhat striking and, we should note, somewhat humorous.

Luke 9:30–34 The three disciples observe Jesus talking with two men, Moses and Elijah, all of them appearing there in a glorified form. They are all speaking of the Lord's departure [or, exodus] which would take place in Jerusalem. Peter, James and John were half asleep, but they woke up to see the Lord's glory and they also saw the two men standing with Him. When it appears that these men will depart from Jesus, Peter speaks directly to Him, saying, “Master, it is good that we are gathered here like this. Let us make three tents—one for You, one for Moses and one for Elijah.” Peter had no idea that he was saying such a stupid thing. (Kukis paraphrase)

If we look at all four verses together, we get a better idea of what is taking place. Moses and Elijah have appeared and are speaking to Jesus. The disciples, at this time, were all asleep, but they began to awake to see Jesus speaking with these ancient saints. Then Peter, not thinking things through, pitches an idea of pitching some tents and staying there for awhile.

These things of him he was speaking, [and] came about a cloud and it was casting a shadow on them. And they were frightened the entering of them into the cloud. And a voice came about out from the cloud, saying, "This keeps on being the Son of Mine, the Chosen One [or, *the Beloved*], Him you [all] keep on hearing."

Luke  
9:34–35

While he was speaking these things, there came a cloud and it was beginning to cast a shadow over them. They were frightened when they were entering into the cloud. Then a voice came out from the cloud, saying, "This keeps on being My Son, the Chosen One [or, *the Beloved*]. Keep on listening to Him."

While Peter blathered on, a cloud appeared, first casting a shadow over them and then engulfing them. The disciples were frightened. Then a voice came out from the cloud, saying, "This keeps on being My Son, the Chosen One, My Beloved. Keep listening to Him."

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	These things of him he was speaking, [and] came about a cloud and it was casting a shadow on them. And they were frightened the entering of them into the cloud. And a voice came about out from the cloud, saying, "This keeps on being the Son of Mine, the Chosen One [or, <i>the Beloved</i> ], Him you [all] keep on hearing."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And as he spoke these things, there came a cloud and overshadowed them. And they were afraid when they entered into the cloud. And a voice came out of the cloud; saying: This is my beloved son. Hear him.
Holy Aramaic Scriptures	And while he was saying these things, a nana {a cloud} overshadowed them. And they were afraid when they saw Mushe {Moses} and EliYa {Elijah} who entered into the nana {the cloud}. And there was a Qala {a Voice} from the nana {the cloud} which was saying, "This is My beloved Son, listen to Him!"
James Murdock's Syriac NT	And as he thus spoke, there was a cloud; and it overshadowed them; and they were afraid, when they saw Moses and Elijah go up into the cloud. And there was a voice from the cloud, which said: This is my beloved Son; hear ye him.
Original Aramaic NT	And as he said these things, there was a cloud that formed a tabernacle about them and they were afraid when they beheld Moses and Elijah who entered into the cloud. And there was a voice from the cloud that said, "This is my Son, The Beloved; Hear him."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And as he said these things, there was a cloud that formed a tabernacle about them and they were afraid when they beheld Moses and Elijah who entered into the cloud. And there was a voice from the cloud that said, "This is my Son, The Beloved; Hear him."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And while he said these things, the shade of a cloud came over them, and they were full of fear when they went into the cloud. And there was a voice from the cloud saying, This is my Son, the man of my selection; give ear to him.
Bible in Worldwide English	As he said this, a cloud came over them. They were very much afraid when the cloud came around them. A voice in the cloud said, This is my dear Son. Listen to him!
Easy English	While Peter was speaking, a cloud appeared. It covered them all. When the cloud came over them, the three disciples were afraid. 35 Then a voice spoke from the cloud and it said, 'This is my Son. He is the one that I have chosen. Listen to him.'
Easy-to-Read Version–2008	While Peter was saying these things, a cloud came all around them. Peter, John, and James were afraid when the cloud covered them. A voice came from the cloud and said, "This is my Son. He is the one I have chosen. Obey him."
God's Word™	While he was saying this, a cloud overshadowed them. They were frightened as they went into the cloud. A voice came out of the cloud and said, "This is my Son, whom I have chosen. Listen to him!"
Good News Bible (TEV)	While he was still speaking, a cloud appeared and covered them with its shadow; and the disciples were afraid as the cloud came over them. A voice said from the cloud, "This is my Son, whom I have chosen---listen to him!"
J. B. Phillips	While he was still talking, a cloud overshadowed them and awe swept over them as it enveloped them. A voice came out of the cloud, saying "This is my Son, my chosen! Listen to him!"
The Message	While he was babbling on like this, a light-radiant cloud enveloped them. As they found themselves buried in the cloud, they became deeply aware of God. Then there was a voice out of the cloud: "This is my Son, the Chosen! Listen to him."
NIRV	While he was speaking, a cloud appeared and covered them. The disciples were afraid as they entered the cloud. A voice came from the cloud. It said, "This is my Son, and I have chosen him. Listen to him."
New Life Version	While he was talking, a cloud came over them. They were afraid as the cloud came in around them. A voice came out of the cloud, saying, "This is My Son, the One I have chosen. Listen to Him!"
New Simplified Bible	While he said these things a cloud enveloped them and they were filled with fear. A voice came out of the cloud saying: »This is my Son my chosen one. Listen to him!«

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

Casual English Version	While Peter was talking, a cloud descended on them. It scared the three disciples. From somewhere in the cloud a voice spoke: "This is my Son, the Chosen One.[9] Listen when he talks!"
Contemporary English V.	While Peter was still speaking, a shadow from a cloud passed over them, and they were frightened as the cloud covered them. From the cloud a voice spoke, "This is my chosen Son. Listen to what he says!"
The Living Bible	But even as he was saying this, a bright cloud formed above them; and terror gripped them as it covered them. And a voice from the cloud said, " <i>This</i> is my Son, my Chosen One; listen to <i>him</i> ."
New Berkeley Version	.
New Living Translation	But even as he was saying this, a cloud overshadowed them, and terror gripped them as the cloud covered them.



The Passion Translation	Then a voice from the cloud said, "This is my Son, my Chosen One. <sup>[g]</sup> Listen to him." [g] Some manuscripts read This is my dearly loved Son. While Peter was still speaking, a radiant cloud of glory formed above them and overshadowed them. As the glory cloud enveloped them, they were struck with fear.
UnfoldingWord Simplified T.	Then the voice of God thundered from within the cloud, "This is my Son, my Beloved One. Listen carefully to all he has to say." As he was saying these things, a cloud formed and covered them. The disciples were afraid as the cloud surrounded them.
William's New Testament	God's voice spoke to them from the cloud, saying, "This is my Son, whom I have chosen; listen to him!" But as he was saying this, a cloud came and was circling over them, and they were frightened as the two visitors entered into the cloud. Then a voice came out of the cloud and said, "This is my Son, my Chosen One; continue to listen to Him!"

### Partially literal and partially paraphrased translations:

American English Bible	And just as he said that, a cloud formed and started to cover them... Then [Moses and EliJah] disappeared into the cloud, which frightened [the Apostles]. And a voice came from the cloud that said: 'This is My Son... The one whom I've chosen. Listen to him!'
Beck's American Translation . Breakthrough Version	As he said these <i>things</i> , a cloud came, and its shadow was falling on them. They were afraid during the <i>time</i> for them to go into the cloud. And a voice came out of the cloud, saying, "This is My Son who has been selected. Listen to Him."
Common English Bible	Peter was still speaking when a cloud overshadowed them. As they entered the cloud, they were overcome with awe. Then a voice from the cloud said, "This is my Son, my chosen one. Listen to him!"
International Standard V Len Gane Paraphrase	. While he was speaking a cloud came and started to overshadow them, and they were scared as they entered the cloud. A voice came out of the cloud saying, "This is my beloved Son; listen to him."
A. Campbell's Living Oracles	While he was speaking, a cloud came and covered them, and the disciples feared, when they entered the cloud. From the cloud a voice came, which said, This is my Son, the beloved; hear him.
New Advent (Knox) Bible	And, just as these were parting from him, Peter said to Jesus, Master, it is well that we should be here; let us make three arbours in this place, one for thee, and one for Moses, and one for Elias. But he spoke at random: and even as he said it, a cloud formed, overshadowing them; they saw those others disappear into the cloud, and were terrified. And a voice came from the cloud, This is my beloved Son; to him, then, listen. V. 33 is included for context.
NT for Everyone	He didn't know what he was saying; but as the words were coming out of his mouth a cloud appeared and overshadowed them. They were afraid as they entered the cloud. And a voice came from the cloud: 'This is my son, my chosen one: listen to him.' V. 33b is included for context.
20 <sup>th</sup> Century New Testament	And, while he was speaking, a cloud came down and enveloped them; and they were afraid, as they passed into the cloud; And from the cloud came a voice which said--"This is my Son, the Chosen One; him you must hear."

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

Christian Standard Bible .

Conservapedia Translation Ferrar-Fenton Bible	.	As he was speaking, however, a cloud came and overshadowed them; but on their entering into the cloud, they became afraid. And a voice came out of the cloud, exclaiming, "This is My Son, My Chosen; listen to Him!"
Free Bible Version		While he was speaking a cloud came and spread over them. They were terrified as they entered the cloud. A voice spoke from the cloud, saying, "This is my Son, the Chosen One. Listen to him!"
God's Truth (Tyndale)		While he thus spoke, there came a cloud and shadowed them and they feared when they were come under the cloud. And there came a voice out of the cloud saying: This is my dear son, hear him.
International Standard V.		But while he was saying this, a cloud appeared and surrounded them, and they became terrified as they were being overshadowed by the cloud. Then a voice came out of the cloud and said, "This is my Son, whom I have chosen. [Other mss. read whom I love] Keep listening to him!"
Montgomery NT		And while he was saying this, there came a cloud and began to overshadow them; and they were awestruck as they entered into the cloud. And a voice came out of the cloud, saying. "This is my Son, my chosen one; listen to him."
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version	.	.
	.	.
	.	.
	.	While he spoke this, there came a cloud- mass and overshadowed them: and they were terrified as they entered into the cloud-mass. And there came a Voice out of the cloud-mass saying, This is my esteemed Son: hear him.
Weymouth New Testament		But while he was thus speaking, there came a cloud which spread over them; and they were awe-struck when they had entered into the cloud. Then there came a voice from within the cloud: "This is My Son, My Chosen One: listen to Him."
Wikipedia Bible Project		As he was speaking a cloud came and spread out over them, and they were scared as they entered the cloud. A voice came from the cloud, which said, "This is my Son, my chosen one, listen to him."
Worsley's New Testament		And as he was saying this, there came a cloud and overshadowed them; and they were afraid, when they went <i>up</i> into the cloud <i>and disappeared</i> . And there came a voice out of the cloud saying, This is my beloved Son, hear ye Him.

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

Christian Community (1988)	.	
The Heritage Bible	.	
New American Bible (2002)	.	
New American Bible (2011)	.	* While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. * [9:34] Over them: it is not clear whether them refers to Jesus, Moses, and Elijah, or to the disciples. For the cloud casting its shadow, see note on Mk 9:7. * [Mark 9:7] A cloud came, casting a shadow over them: even the disciples enter into the mystery of his glorification. In the Old Testament the cloud covered the meeting tent, indicating the Lord's presence in the midst of his

people (Ex 40:34–35) and came to rest upon the temple in Jerusalem at the time of its dedication (1 Kgs 8:10).

\* <sup>t</sup> Then from the cloud came a voice that said, “This is my chosen Son; listen to him.”

\* [9:35] Like the heavenly voice that identified Jesus at his baptism prior to his undertaking the Galilean ministry (Lk 3:22), so too here before the journey to the city of destiny is begun (Lk 9:51) the heavenly voice again identifies Jesus as Son. Listen to him: the two representatives of Israel of old depart (Lk 9:33) and Jesus is left alone (Lk 9:36) as the teacher whose words must be heeded (see also Acts 3:22).

t. [9:35] 3:22; Dt 18:15; Ps 2:7; Is 42:1; Mt 3:17; 12:18; Mk 1:11; 2 Pt 1:17–18.

New Catholic Bible

While he was speaking, a cloud came and cast its shadow over them, and the three disciples became frightened as they entered the cloud. Then a voice came out of the cloud, saying, “This is my Son, my Chosen One.<sup>[g]</sup> Listen to him.”

[g] *My Chosen One*: this is similar to a Palestinian Jewish title found in the literature of the Dead Sea Scrolls and to Isa 42:1.

New English Bible–1970

The words were still on his lips, when there came a cloud which cast a shadow over them; they were afraid as they entered the cloud, and from it came a voice: ‘This is my Son, my Chosen; listen to him.’

New Jerusalem Bible

As he was saying this, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud saying, ‘This is my Son, the Chosen One. Listen to him.’

NRSV (Anglicized Cath. Ed.)

While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, ‘This is my Son, my Chosen;<sup>[i]</sup> listen to him!’

[i] Other ancient authorities read *my Beloved*

Revised English Bible–1989

As he spoke there came a cloud which cast its shadow over them; they were afraid as they entered the cloud, and from it a voice spoke: “This is my Son, my Chosen; listen to him.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

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Hebraic Roots Bible

And he saying these things, a cloud came and overshadowed them. And they were afraid when they saw Moshe and Eliyah enter into the cloud. And a Voice came out of the cloud, saying, This is My Son, the Beloved; hear Him! (Psa. 2:7; Isa. 42:1; Deut. 18:15)

Holy New Covenant Trans.

While Peter was saying these things, a cloud came all around them. Peter, Jacob, and John became afraid when the cloud covered them. A Voice came from the cloud, saying, “This is My Son; he is My chosen one. Listen to what he says!”

The Scriptures 2009

And as he was saying this, a cloud came and overshadowed them. And they were afraid as they entered the cloud.

Tree of Life Version

And a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!” While he was yet saying these things, a cloud came and overshadowed them; and they were afraid as they entered the cloud. Then a voice came out of the cloud, saying, “This is My Son, the One I have chosen. Listen to Him!”

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

Accurate New Testament

...these but him saying becomes Cloud and [She] overshadowed them [They] fear but in the+ to enter them to the cloud and Sound becomes from the cloud Saying This is The Son [of] me The [Man] Having Been Chosen him hear!

Awful Scroll Bible

What is more, the same-as-this he speaking out, there itself came about a cloud and over-shadowed them, and they occurring to be panicked, by-within they are to

Concordant Literal Version exeGesex companion Bible	<p>be came-within into the cloud. Then there itself came to be a voice out of the cloud, instructing, "This-same is my beloved son, be listening to him!"</p> <p>.</p> <p>And as he words these, a cloud becomes and overshadows them: and they awe as they enter the cloud: and a voice becomes from the cloud, wording, This is my beloved Son! Hear him!</p>
Orthodox Jewish Bible	<p>And while Kefa was saying these things, an anan (cloud) came and was overshadowing them, and while they entered into the anan they were afraid. And a bat kol came from the anan (cloud), saying ZEH BENI BECHIRI, ELAV TISHMAUN (This is my Son the Chosen One, listen to him. [YESHAYAH 42:1; TEHILLIM 2:7])</p>
Rotherham's Emphasized B.	<p>Now [while he was saying these things] there came<sup>e</sup> a cloud, and it began to overshadow them,—and they were overcome with fear as they entered into the cloud. And [a voice] came out of the cloud, saying— [This] is my Son [the Chosen One]<sup>f</sup>: [Unto him] be hearkening. <sup>e</sup> MI: "came to be." <sup>f</sup> 2 P. i. 17; Mt. iii. 17; Mk. i. 11; chap. iii. 22.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But even as he was saying this, a cloud formed and <i>began</i> to overshadow them; and they were [greatly] afraid as they entered the cloud. Then *a voice came out of the cloud, saying, "This is My beloved Son, My Chosen One; listen and obey and yield to Him!"</p> <p>*This is the first instance recorded in the Gospels of the Father speaking audibly to His Son. Also see Matt 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; John 12:28.</p>
An Understandable Version	<p>And while he was speaking, a cloud appeared and engulfed them and the apostles were afraid as Moses and Elijah entered the cloud [<i>i.e., and disappeared</i>]. Then a voice spoke out of the cloud, saying, "This is My Son, [<i>whom</i>] I have chosen; listen to Him."</p>
The Expanded Bible	<p>While he was saying these things, a cloud came and ·covered [overshadowed] them, and they became afraid as ·the cloud covered them [<sup>†</sup>they entered the cloud]. [<sup>†</sup>And; Then] A voice came from the cloud, saying, "This is my Son [Ps. 2:7], ·whom I have chosen [or my Chosen One; Is. 42:1]. Listen to him [Deut. 18:15; Acts 3:22]!"</p>
Jonathan Mitchell NT	<p>But at his being in the midst of saying these things, a cloud was birthed (came to be; formed) and began to cast a shadow upon, and then continued overshadowing, them. Now in the midst of the [situation for] them to enter into the cloud, they were made fearful (or: became wary and afraid; or: were filled with reverential awe). And then a Voice was birthed (or: a Sound occurred) from out of the midst of the cloud, progressively laying it out and saying, "This Man is (or: exists being) My Son, the Man having been selected, picked out and chosen! From Him you men continue hearing (or: You folks be habitually listening to Him)."</p>
P. Kretzmann Commentary Syndein/Thieme	<p>.</p> <p>``Now while he {Peter} was saying this, a cloud 'came that there was not there before' {ginomai} and 'overshadowing them'/'enveloping them in a shadow' {episkiazo}. Now they were afraid as they entered the cloud. ``Then a Voice 'came that was not there before' {ginomai} from the cloud, saying, "This is My Son . . . 'He Who has been chosen out for Myself'/'Who is My Chosen One' . . . listen to Him!" {Note: God interrupted Peter's discourse to tell him to close his mouth and listen to Jesus - a good lesson for all of us students to learn!}</p>

Translation for Translators	As he was saying that, a <i>bright</i> cloud appeared and covered them all. The disciples were afraid as the cloud surrounded them. God [MTY/EUP] spoke to them from the cloud, saying, "This is my Son. He is the one whom I have chosen to do a great work for me. So you must listen to him!"
The Voice	While he spoke a cloud descended, and they were enveloped in it, and fear fell on them. Then a voice came out of everywhere and nowhere at once. <b>Voice from Heaven:</b> This is My Son! <sup>[c]</sup> This is the One I have chosen! Listen to Him! <sup>[d]</sup> [c] Psalm 2:7; Luke 3:22 [d] Deuteronomy 18:15; Isaiah 42:1

### Bible Translations with a Lot of Footnotes:

Lexham Bible	<p>And while [<sup>*</sup>Here "while " is supplied as a component of the temporal genitive absolute participle ("saying")] he was saying these things , a cloud came and overshadowed them, and they were afraid as they entered into the cloud.</p> <p>And a voice came from the cloud, saying, "This is my Son, my Chosen One. Listen to him!"</p>
NET Bible®	<p>As<sup>114</sup> he was saying this, a cloud<sup>115</sup> came<sup>116</sup> and overshadowed<sup>117</sup> them, and they were afraid as they entered the cloud. Then<sup>118</sup> a voice came from the cloud, saying, "This is my Son, my Chosen One.<sup>119</sup> Listen to him!"<sup>120</sup></p> <p><sup>114</sup>tn Here δέ (de) has not been translated.</p> <p><sup>115</sup>sn This cloud is the cloud of God's presence and the voice is his as well.</p> <p><sup>116</sup>tn Or "appeared."</p> <p><sup>117</sup>tn Or "surrounded."</p> <p><sup>118</sup>tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.</p> <p><sup>119</sup>tc Most mss, especially the later ones, have ἀγαπητός (agaphto", "the one I love"; A C* W Å13 33 œ it), or ἀγαπητός ἐν (ἡ)υδόκησα (agaphto" en  w (h)udokhsa, "the one I love, in whom I am well pleased"; C3 D Ψ pc) here, instead of ἐκλεγμένος (eklelegmeno", "the Chosen One"), but these variants are probably assimilations to Matt 17:5 and Mark 9:7. The text behind the translation also enjoys excellent support from Å45,75 κ B L Ξ (579) 892 1241 pc co.</p> <p>tn The participle ὁ ἐκλεγμένος (Jo eklelegmeno"), which could be translated "the One who has been chosen," is best understood as a title rather than a descriptive phrase, probably deriving from Isa 42:1 (LXX) which uses the similar ὁ ἐκλεκτός (Jo eklekto") which also appears in Luke 23:35.</p> <p>sn This divine endorsement is like Luke 3:22 at Jesus' baptism. One difference here is the mention of the Chosen One, a reference to the unique and beloved role of the regal, messianic Son.</p> <p><sup>120</sup>sn The expression listen to him comes from Deut 18:15 and makes two points: 1) Jesus is a prophet like Moses, a leader-prophet, and 2) they have much yet to learn from him.</p>
New American Bible (2011) The Passion Translation The Spoken English NT	<p>.</p> <p>.</p> <p>But as he was saying that, a cloud came and covered them, and they got frightened as they went into the cloud. A voice came out of the cloud that said, "This is my Son, the one I've chosen! Listen to him!"</p>
Wilbur Pickering's New T.	<p>But as he was saying this a cloud came and overshadowed them; and they became afraid as they entered the cloud. And a Voice<sup>11</sup> came out of the cloud, saying: "This is my beloved<sup>12</sup> Son. Listen to Him!"</p> <p>(11) Peter never forgot that VOICE (2Peter 1:16).</p> <p>(12) Instead of 'beloved', perhaps 0.5% of the Greek manuscripts, of objectively inferior quality, have 'chosen' (as in NIV, NASB, LB, TEV, etc.).</p>



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

A Faithful Version	But as he was saying these things, a cloud came and overshadowed them, and they feared as those three entered into the cloud. Then a voice came out of the cloud, saying, "This is My Son, the Beloved. Listen to Him!"
Analytical-Literal Translation	But as he [was] saying these [things], a cloud came and overshadowed them, and they were frightened as they entered into the cloud. And a voice came out of the cloud saying, "This is My Son—the Beloved! Be paying attention to Him!"
Charles Thomson NT	And while he was thus speaking, a cloud came and overshadowed them. And at entering the cloud, they were terrified. And there came a voice from the cloud, saying, This is my son, the Beloved; hearken to him.
Context Group Version	And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came from the cloud, saying, This is my Son, the one having been chosen: hear (pl) him.
English Standard Version Far Above All Translation	. But as he was saying these things, a cloud materialized and overshadowed them, and they were afraid as the aforementioned went into the cloud. Then a voice came out of the cloud and said, "This is my beloved son. Hear him."
Green’s Literal Translation Legacy Standard Bible	. While he was saying this, a cloud formed [Lit <i>occurred</i> ] and began to overshadow them; and they were afraid as they entered the cloud. Then a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!"
Modern English Version Modern Literal Version 2020	. Now <i>while</i> he is saying these things, a cloud became <i>apparent</i> and overshadowed them, and they feared while* those <i>men</i> were entering into the cloud. And a voice came* out-of the cloud, saying, This is my beloved Son; hear° him.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Young’s Updated LT	...and as he was speaking these things, there came a cloud, and overshadowed them, and they feared in their entering into the cloud, and a voice came out of the cloud saying, "This is My Son—the Beloved; hear you [all] Him;"...

**The gist of this passage:** As Peter was speaking, a cloud, representing the Presence of God the Father, overshadowed him, telling Peter, "This is My Son, my Beloved one—listen to Him!"

Luke 9:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
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, genitive/ablative case	Strong's #3004

**Translation:** While he was speaking these things,...

Peter, taking in all that happened, decided the best thing to do would be to make some tents for Jesus, Moses and Elijah, and for them all to live there, in the mountains, all together. At least for a time. God did not allow him to get to the specifics of his proposal.

There are a number of groups of people who go off away from the world and practice some sort of Christianity out in remote places (like monks, for instance). Having lived among people for all of my life, I can see reasons for taking such an approach to life, but that kind of life is not suggested anywhere in Scripture.

There are a few jobs and vocations which place you out in the middle of nowhere and with small groups of people, but that is never pushed as the preferable lifestyle in Christianity (although you and I might like such a lifestyle).

Peter and his ideas are suddenly cut off by God the Father.

Luke 9:34b			
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 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
nephelê (νεφέλη) [pronounced nehf-EHL-ay]	<i>a cloud, cloudiness</i>	feminine singular noun, nominative case	Strong's #3507

Luke 9:34b			
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
episkiazô (ἐπισκιάζω) [pronounced <i>ehp-ee-skee-AD-zoh</i> ]	<i>to throw [cast] a shadow upon, to envelop in a shadow, to overshadow; to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1982
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...there came a cloud and it was beginning to cast a shadow over them.

The imperfect tense can be translated, *about to, beginning to*. Since the cloud was not there before, and since it *came about*, that would be the correct way to translate this.

There seemed to come a cloud out of nowhere, and it first casts a shadow over them. So Peter, James and John all become suddenly aware of this cloud. The inference is, it seems to happen suddenly.

I see that cloud has casting a shadow of the disciples, and not over Jesus, Moses and Elijah.

Luke 9:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeô (φοβέω) [pronounced <i>fob-EH-oh</i> ]	<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 <sup>rd</sup> person plural; aorist (deponent) passive indicative	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
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
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

Luke 9:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
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)
nephelê (νεφέλη) [pronounced nehf-EHL-ay]	<i>a cloud, cloudiness</i>	feminine singular noun, accusative case	Strong's #3507

**Translation:** They were frightened when they were entering into the cloud.

Obviously, this does not apply to Moses and Elijah here.

The cloud then begins to envelop them, and it was a little eerie. The disciples are frightened. This has never happened to them before, and, this afternoon (or evening) is filled with unusual events.

Luke 9:34 While he was speaking these things, there came a cloud and it was beginning to cast a shadow over them. They were frightened when they were entering into the cloud. (Kukis moderately literal translation)

Luke 9:35a			
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
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
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 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Luke 9:35a			
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
nephelê (νεφέλη) [pronounced nehf-EHL-ay]	<i>a cloud, cloudiness</i>	feminine singular noun, genitive/ablative case	Strong's #3507

**Translation:** Then a voice came out from the cloud,...

Then they all hear a voice come out of the cloud.

This cloud, by the way, is a manifestation of God. We are physically unable to see God. We are only able to see a manifestation of Him, when He chooses to reveal Himself in that way. Throughout most of the Old Testament, the Member of the Godhead most manifested would be the Son; but certainly any Member of the Godhead could make His Presence known.

Luke 9:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, nominative case	Strong's #3004
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207



Luke 9:35b			
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 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...saying, "This keeps on being My Son,..."

And the voice out of the cloud, without acknowledging Peter, says, "This is My Son," referring to Jesus. The present tense in the Greek (like most of the tense in the Greek) really refers to a type of action rather than to the time of the action. The Greek present tense is linear aktionsart, which refers to continuous action (generally in present time).

God the father is recognizing God the Son in present time. Peter's dumb idea is quickly set aside.

God speaks of Jesus as His Son—not any of the disciples or Moses or Elijah. This confers Deity upon the Lord.

See [the Deity of Jesus Christ](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Luke 9:35c			
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
According to the Westcott Hort text and Tischendorf's Greek text, the next word is:			
eklegomai (ἐκλέγομαι) [pronounced <i>ek-LEHG- om-ahēe</i> ]	<i>selecting, making a choice, choosing (out); those chosen</i>	masculine singular, perfect passive participle, nominative case	Strong's #1586
According to the Scrivener Textus Receptus and the Byzantine Greek text, the next word is...			
agapētos (ἀγαπητός) [pronounced <i>ag-ap-ay- TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, nominative case	Strong's #27

**Translation:** ...*the Chosen One* [or, *the Beloved*].

It would not be impossible for both of these words to have been said. The Westcott Hort text reads *the Chosen One*; and the Scrivener Textus Receptus reads, *the Beloved*.

When we get into the New Testament epistles, Paul will speak of us, as believers, being in Christ. Jesus is the Chosen One; Jesus is elected by God in eternity past. Simply put, we are elect (or chosen) in Him (or because we are in Him). See the [Doctrine of Election](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

God has already called Jesus His Son, speaking from out of the sky, when John the herald baptized Him in Matt. 3:17.

Luke 9:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ακούω (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #191

**Translation:** *Keep on listening to Him.*"

God, in His way, said, "Don't listen to the stupid things that Peter has to say; listen to My Son!"

Luke 9:35 *Then a voice came out from the cloud, saying, "This keeps on being My Son, the Chosen One [or, the Beloved]. Keep on listening to Him."* (Kukis moderately literal translation)

From a footnote in the New American Bible: *Listen to Him, [God says, as] the two representatives of Israel of old depart.*<sup>23</sup>

Luke 9:34–35 *While he was speaking these things, there came a cloud and it was beginning to cast a shadow over them. They were frightened when they were entering into the cloud. Then a voice came out from the cloud, saying, "This keeps on being My Son, the Chosen One [or, the Beloved]. Keep on listening to Him."* (Kukis moderately literal translation)

Luke 9:34–35 *While Peter blathered on, a cloud appeared, first casting a shadow over them and then engulfing them. The disciples were frightened. Then a voice came out from the cloud, saying, "This keeps on being My Son, the Chosen One, My Beloved. Keep listening to Him."* (Kukis paraphrase)

<p><b>And in the becoming of the voice, was found Jesus alone and they were silent. And none [of them] were to bring word in those the days not one from those who had seen.</b></p>	<p>Luke 9:36</p>	<p><b>And as the voice occurred, Jesus was found alone and the disciples [lit., they] were silent. Not one [of them] were to proclaim [this event to anyone else]; not one from those who had seen [the glorified Christ].</b></p>
<p><b>At the sound of the voice, Jesus was found to be alone, and the disciples fell silent. Jesus admonished that none of the disciples there were to tell what they had just seen.</b></p>		

Here is how others have translated this verse:

**Ancient texts:**

<sup>23</sup> See the footnote for this <https://bible.usccb.org/bible/luke/9?35>

Westcott-Hort Text (Greek)	And in the becoming of the voice, was found Jesus alone and they were silent. And none [of them] were to bring word in those the days not one from those who had seen.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	.
Holy Aramaic Scriptures	And whilst the voice was uttered Jesus was found alone. And they held their peace and told no man in those days any of these things which they had seen.
James Murdock's Syriac NT	And when the Qala {the Voice} happened, Eshu {Yeshua} was found alone. And they were silent, and they didn't tell anyone that thing which they had seen in those yumatha {days}.
Original Aramaic NT	And when the voice had passed, Jesus was found to be alone. And they kept silence, and told no one in those days what they had seen.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	And when the voice had occurred, Yeshua was found alone, and they were silent and told no man in those days what they had seen.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And after the voice was gone they saw that Jesus was by himself. And they kept quiet, and said nothing at that time to anyone of the things which they had seen.
Bible in Worldwide English	The talking stopped. Then Jesus was left alone. The disciples did not say anything. They did not tell anyone at that time what they had seen.
Easy English	The voice stopped speaking. Then the three disciples saw that only Jesus was there with them now.
Easy-to-Read Version–2008	They did not tell anyone at this time about what they had seen.
God's Word™	When the voice stopped, only Jesus was there. Peter, John, and James said nothing. And for a long time after that, they told no one about what they had seen.
Good News Bible (TEV)	After the voice had spoken, they saw that Jesus was alone. The disciples said nothing, and for some time they told no one about what they had seen.
J. B. Phillips	When the voice stopped, there was Jesus all alone. The disciples kept quiet about all this and told no one at that time anything they had seen.
The Message	And while the voice was speaking, they found there was no one there at all but Jesus. The disciples were reduced to silence, and in those days never breathed a word to anyone to what they had seen.
NIRV	When the sound of the voice died away, they saw Jesus there alone. They were speechless. And they continued speechless, said not one thing to anyone during those days of what they had seen.
New Life Version	When the voice had spoken, they found that Jesus was alone. The disciples kept quiet about this. They didn't tell anyone at that time what they had seen.
New Simplified Bible	When the voice was gone, Jesus was standing there alone. From that time on, they kept these things to themselves. They told no one what they had seen.

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

Casual English Version	When the voice fell silent, the two who had been with Jesus were gone. The disciples who had been with Jesus didn't tell anyone what they saw. They kept it secret for the time being.
Contemporary English V.	After the voice had spoken, Peter, John, and James saw only Jesus. For some time they kept quiet and did not say anything about what they had seen.

The Living Bible	Then, as the voice died away, Jesus was there alone with his disciples. They didn't tell anyone what they had seen until long afterwards.
New Berkeley Version New Living Translation	.
The Passion Translation	When the voice finished, Jesus was there alone. They didn't tell anyone at that time what they had seen.
UnfoldingWord Simplified T. William's New Testament	When the thunderous voice faded away and the cloud disappeared, Jesus was standing there alone. Peter, Jacob, and John were speechless and awe-struck. But they didn't say a word to anyone about what they had seen.
	.
	When the voice had ceased, Jesus was found to be alone. And they kept silence and told no one anything that they had seen at that time.

### Partially literal and partially paraphrased translations:

American English Bible	Well, after they heard the voice, they suddenly saw Jesus standing all by himself! But back then, they didn't say anything or tell anyone about the things that they saw.
Beck's American Translation Breakthrough Version	.
Common English Bible	And during the <i>time</i> for the voice to happen, Jesus was found alone. And they kept quiet and did not report anything to anyone in those days of what they had seen.
International Standard V Len Gane Paraphrase	Even as the voice spoke, Jesus was found alone. They were speechless and at the time told no one what they had seen.
	.
A. Campbell's Living Oracles	When the voice was finished, Jesus was found alone. They kept it to themselves and told no one in those days anything which they had seen.
New Advent (Knox) Bible	While the voice was uttered, Jesus was found alone. And they kept secret, telling no person, in those days, anything of what they had seen.
NT for Everyone	And as the voice sounded, Jesus was discovered alone. They kept silence, and at the time said nothing of what they had seen to anybody.
20 <sup>th</sup> Century New Testament	As the voice spoke, there was Jesus by himself. They kept silent, and told nobody at that time anything of what they had seen.
	And, as the voice ceased, Jesus was found alone. The Apostles kept silence, and told no one about any of the things that they had seen.

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

Berean Study Bible	After the voice had spoken, only Jesus was present with them. The disciples kept this to themselves, and in those days they did not tell anyone what they had seen.
Christian Standard Bible Conservapedia Translation	.
Ferrar-Fenton Bible	When the voice had spoken, they saw that Jesus was alone. The students kept this secret, and told no man what they had seen.
Free Bible Version	And when the sound had died away, Jesus was found alone. But they kept it silent, and in those days related to no one anything about what they had seen.
God's Truth (Tyndale)	When the voice finished speaking, Jesus was there alone. They kept this to themselves, and didn't tell anyone at that time what they'd seen.
International Standard V.	And as soon as the voice was past, Jesus was found alone. And they kept it close: and told no man in those days any of those things which they had seen.
Montgomery NT NIV, ©2011	After the voice had spoken, Jesus was [Lit. was found to be] alone. The disciples [Lit. They] kept silent and at that time [Lit. in those days] told no one about what they had seen.
Riverside New Testament Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.

Urim-Thummim Version	.
Weymouth New Testament	After this voice had spoken, Jesus was found alone. They kept it to themselves, and said not a word to any one at that time about what they had seen.
Wikipedia Bible Project	When the voice finished speaking, only Jesus was there. They kept quiet about what happened, and told no one at that time about what they'd seen.
Worsley's New Testament	And when the voice was uttered, Jesus was found alone. And they kept it to themselves, and told no one at that time any of the things which they had seen.

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

Christian Community (1988)	And after the voice had spoken, Jesus was there alone. The disciples kept this to themselves at the time, telling no one of anything they had seen.
The Heritage Bible	And in the voice being, Jesus was found alone. And they were silent, and absolutely did not announce it to even one in those days, absolutely nothing of that at which they had gazed.
New American Bible (2002)	After the voice had spoken, Jesus was found alone. They fell silent and did not at that time <sup>20</sup> tell anyone what they had seen. 20 [36] At that time: i.e., before the resurrection.
New American Bible (2011)	.
New Catholic Bible	After the voice had spoken, they beheld only Jesus. They kept silent and at that time they did not tell anyone about what they had witnessed.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	After the voice had spoken, Jesus was seen to be alone. The disciples kept silence and did not at that time say a word to anyone of what they had seen.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the voice spoke, Yeshua was alone once more. They kept quiet — at that time they told no one anything of what they had seen.
Hebraic Roots Bible	And as the Voice came, Yahshua was found alone. And they were quiet. And they reported to no one in those days, nothing which they had seen. <sup>2</sup> <sup>2</sup> Verses 29-36: Mat 17:9 tells us this was a vision.
Hebrew Names Version	And when the voice was past, Yahshua was found alone. And they kept it close, and told no man in those days any of those things which they had seen.
Holy New Covenant Trans.	When the Voice finished, only Jesus was there. Peter, Jacob, and John said nothing. At that time they told no one about what they had seen.
The Scriptures 2009	And when the voice had spoken, יהושע was found alone. And they were silent, and reported to no one in those days any of what they had seen.
Tree of Life Version	And after the voice happened, Yeshua was found alone. They kept quiet and told no one in those days any of the things they had seen.

### Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...and in the+ to become the sound is found Jesus Only and They continue (silently) and [to] no [man] [They] announce in those the days no [thing] [of] what* [They] have seen...
Awful Scroll Bible	Surely the voice by-within to be came about by itself, Deliverance-of-Jah emerges to be came upon alone. Even kept they silent of it from-within those days, and announced- it -out to yet-not-one of what they have experienced.
Concordant Literal Version	And at the coming of the voice, Jesus was found alone. And they hush, and to no one in those days do they report anything of what they have seen."



- exeGesés companion Bible And when this voice becomes,  
Yah Shua is found alone:  
and they hush and evangelize to no one in those days  
any of what they saw.
- Orthodox Jewish Bible When the bat kol became silent, Rebbe Melech HaMoshiach was found alone. And they were silent, and reported to no one in those yamim anything of what they had seen.
- Rotherham's Emphasized B. And [when the voice came] there was found [Jesus alone]. And they held their peace, and [unto no one] reported they, in those' days, any of the things which they had seen.

### Expanded/Embellished Bibles:

- The Amplified Bible* When the voice had ceased, Jesus was found *there* alone. And they kept silent, and told no one at that time any of the things which they had seen [concerning the divine manifestation].
- An Understandable Version And after the voice had spoken, Jesus was found alone. But the apostles kept quiet [about this incident], and did not tell anyone at that time about anything they had seen.
- The Expanded Bible When the voice finished speaking, only Jesus was there. Peter, John, and James said nothing [kept silent] and told no one at that time what they had seen.
- Jonathan Mitchell NT And in the midst of the [situation for] the Voice to be birthed (or: the Sound to occur), Jesus was found alone. And so they, themselves, kept silent and within those days reported back to no one anything of what they had seen.
- P. Kretzmann Commentary And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.
- Moses and Elijah, having spoken those things for which they were sent, departed to make way for a still greater manifestation of glory. But in the interval, while they were withdrawing, Peter regained full consciousness for a moment, though he was still dazed with the wonder of what he had seen. He was filled with a peculiar ecstasy, with the joy characteristic of the great festivals of the Jews, especially of that of the Feast of Tabernacles. He was loath to see the visitors from heaven depart, and therefore proposed to build three tabernacles, one for Christ, one for Moses, and one for Elijah, that the communion thus begun might continue indefinitely, and the disciples might be witnesses of the heavenly glory for an indefinite length of time. But, as the evangelist says, Peter was not clear in his mind as to what he was really saying. The entire happening on the Mount of Transfiguration was for Christ a taste and pledge of the glorification which should be His after His final great Passion. For the disciples it was to be a strengthening of their faith in view of the days through which they would be obliged to pass, days of severest trial and tribulation. But to all that believe in Christ and share the persecutions which come upon the believers for His sake, the future transfiguration and glorification is here pictured. "This revelation shows that this life is nothing in comparison with that to come, which will surely fall to the lot of those that have died to the world in Christ. And we owe it to God to thank Him with sincere praise that He thus far humiliated Himself to reveal such glory to us, and that He wanted to make us sure of the hope of the life to come by means of such a beautiful, open, and mighty revelation."
- While Peter was still speaking these words, there came a cloud, not a dark and dreary mass, but one refulgent with heavenly brightness. So obvious was this feature that the poor, sinful mortals instinctively shrank back and were filled with fear as they entered into the cloud. Here was such a cloud of glory as that which filled the Most Holy Place of the tabernacle and the Temple when the Lord wanted to speak to the children of Israel. But whereas in those days there was only the lid

of the ark of the covenant that served as a type of the things to come, now the great Mercy-seat Himself was in the midst of the cloud of God's glory, surrounded with heavenly brightness. And now came the revelation of God the Father, who spoke out of the cloud as a witness for His Son: This is My Son, the Chosen One; hear Him, give obedience to Him. Hereby the prophetic dignity of the High Priest of the New Testament was raised above even that of the elect prophets of old. Beside Him even the highest, greatest, and best of mortals falls away into insignificance: Jesus must be all in all. As soon as the voice had been heard, Jesus was found alone and in His former lowly appearance, that of a servant. All traces of the heavenly glory had been removed. But the disciples had heard what they were to do. They had the Word of Jesus, the Word of the Gospel; this they should hold fast, to this they should render obedience. We Christians need not worry because the bodily presence of Christ has been removed from us; for we also have the Word and Jesus in the Word in all the glory of His wonderful love unto our salvation. In obedience to a command of Christ the three disciples kept silence concerning this wonderful revelation in those days. They did not speak of this experience until after the resurrection of Christ.

Syndein/Thieme

“At the coming of the voice, Jesus was found/discovered { heurisko} alone. And, they kept silent and told no one in those days anything of what they had seen.

Translation for Translators

After God [MTY/EUP] finished saying that, *the three disciples* saw that only Jesus was there. They did not tell anyone what they had seen until much later.

The Voice

Then the voice was silent, *the cloud disappeared*, and Moses and Elijah were gone. Peter, James, and John were left speechless, *stunned, staring at* Jesus who now stood before them alone. For a long time, they did not say a word about this whole experience.

### Bible Translations with a Lot of Footnotes:

NET Bible®

After<sup>121</sup> the voice had spoken, Jesus was found alone. So<sup>122</sup> they kept silent and told no one<sup>123</sup> at that time<sup>124</sup> anything of what they had see.

<sup>121tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>122tn</sup> Here καί (kai) has been translated as “so” to indicate the concluding summary of the account.

<sup>123sn</sup> Although the disciples told no one at the time, later they did recount this. The commentary on this scene is 2Pet 1:17-18.

<sup>124tn</sup> Grk “in those days.”

New American Bible (2011)

.

The Passion Translation

.

The Spoken English NT

As the voice spoke, Jesus appeared all by himself.<sup>x</sup> And they kept quiet, and at that time<sup>y</sup> they didn't tell anybody anything of what they'd seen.

<sup>x.</sup> Lit. “was discovered to be alone.”

<sup>y.</sup> Lit. “in those days.”

Wilbur Pickering's New T.

When the Voice had ceased, Jesus was found alone. (They kept quiet and told no one in those days any of the things they had seen.)<sup>13</sup>

(13) Jesus commanded them not to mention anything until after the resurrection (Mark 9:9).

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

A Faithful Version

And as the voice ended, Jesus was found alone. And they kept silent, and told no one in those days of anything that they had seen.

Analytical-Literal Translation

And after the voice came, Jesus was found alone. And they kept silent, and they reported to no one in those days anything of what they had seen.

Berean Literal Bible	And as the voice occurred, Jesus was found alone. And they were silent, and they told to no one in those days anything of what they had seen.
Charles Thomson NT Context Group Version English Standard Version Far Above All Translation	. . . . . And when the voice had passed, Jesus was found alone. And they kept silence and did not disclose to anyone in those days anything of what they had seen.
Green’s Literal Translation Legacy Standard Bible	. And when the voice had spoken [Lit <i>occurred</i> ], Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.
Literal Standard Version	And it came to pass, in their parting from Him, Peter said to Jesus, “Master, it is good to us to be here; and we may make three shelters: one for You, and one for Moses, and one for Elijah,” not knowing what he says: and as he was speaking these things, there came a cloud, and overshadowed them, and they feared in their entering into the cloud, and a voice came out of the cloud saying, “This is My Son, the Beloved; hear Him”; and when the voice was past, Jesus was found alone; and they were silent, and declared to no one in those days anything of what they have seen. Vv. 33–35 are included for context.
Modern English Version Modern Literal Version 2020	. And while* the voice was happening, Jesus was found alone. And they were silent and reported to no one in those days, anything of the things which they have seen.
Modern KJV New American Standard B. New European Version New King James Version NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans. Updated Bible Version 2.17	. . . . . . . . . . . . . . . And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
A Voice in the Wilderness Webster’s Translation World English Bible Young’s Literal Translation	. . . . . ...and when the voice was past, Jesus was found alone; and they were silent, and declared to no one in those days anything of what they have seen.

**The gist of this passage:** After the voice came and gone, Jesus was standing there alone. The disciples were silent and they told no one else what they had seen.

Luke 9:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaí (καί) [pronounced <i>kāi</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722

Luke 9:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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>	aorist (deponent) middle infinitive	Strong's #1096
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2147
Iêsous ( Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, nominative case	Strong's #3441

**Translation:** *And as the voice occurred, Jesus was found alone...*

Recall that the disciples were in somewhat of a half-awake state, and they awoke to see Jesus speaking with Moses and Elijah. Now, at this point, after the sound of God's voice, Jesus is seen there alone.

If I were to guess—and this is not stated outright—Jesus is no longer in a glorified state.

Luke 9:36b			
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
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846

Luke 9:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
σιγαῶ (σιγάω) [pronounced see-GAH-oh]	<i>to be silent, to be still, to keep silence; to cease talking; to be concealed</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4601

**Translation:** ...and the disciples [lit., they] were silent.

For all intents and purposes, the voice of God came to them and shut Peter down. The disciples were absolutely quiet at this point. Peter decided now was not the time to give his take on God's voice.

The disciples fell silent then, and they remained silent about this event until after the crucifixion.

Luke 9:36c			
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
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; dative, locative or instrumental case	Strong's #3762
απαγγεῖλον (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 <sup>rd</sup> person plural, aorist active indicative	Strong's #518
ἐν (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἐκεῖναις (ἐκεῖναις) [pronounced ehk-Ī-nice]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ταῖς (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
ἡμέραι (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250



**Translation:** Not one [of them] were to proclaim [this event to anyone else];...

Jesus, as they came down from the mountain, actually implored them not to speak of what they just saw (we do not read this here in Luke, but we do in Matthew 17:9 and Mark 9:9<sup>24</sup>). Part of the reason, I think, is that each disciple seemed to try to use something in his life to get over on the other disciples. “I am greater than you, because...” This clearly was an amazing experience, and James, John and Peter were told specifically not to speak of it until after the rest. Jesus did not allow His disciples to proclaim Him as the Messiah, the Son of God, David’s Greater Son.

Luke 9:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong’s #3762
I do not fully understand the use of this word twice in this verse and about the different gender and case.			
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong’s #3739
horaō (ὁράω) [pronounced hoe- RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, know; to see [i.e., become acquainted with by experience, to experience]; to see, to look to: to take heed, beware; to care for, pay heed to, being seen, to show oneself, appeared</i>	3 <sup>rd</sup> person plural, perfect active indicative	Strong’s #3708

**Translation:** ...not one from those who had seen [the glorified Christ].

Because Jesus specifically addressed the three disciples and told them not to speak of what they saw, they did not talk about the glorified Christ until after His resurrection, ascension and session.

Luke 9:36 And as the voice occurred, Jesus was found alone and the disciples [lit., they] were silent. Not one [of them] were to proclaim [this event to anyone else]; not one from those who had seen [the glorified Christ]. (Kukis moderately literal translation)

As suddenly as this all began, it was over. Only Jesus was there. There was no Voice in the cloud. As we will find out below, Jesus told these three not to speak of this incident again until after He is resurrected.

Luke 9:36 At the sound of the voice, Jesus was found to be alone, and the disciples fell silent. Jesus admonished that none of the disciples there were to tell what they had just seen. (Kukis paraphrase)

One of the most amazing things about this experience that Peter has is the way in which he recounts this many years later in 2Peter 1:12–21:

<sup>24</sup> These passages will be found below, as I will present the parallel passages side-by-side.

R. B. Thieme, Jr. corrected translation is used below.

**Peter Recalls this Incident in 2Peter 1:12–21**

Scripture	Text/Commentary
<p>2Peter 1:12 Therefore I will always be ready to keep reminding you all concerning these things, although you have known and have become stabilized by means of resident doctrine.</p>	<p>As long as Peter is alive, he has some very specific points which he wants to keep on reminding his congregation. “You know these things and are stabilized by them; and I am reminding you of them again.”</p>
<p>2Peter 1:13 Moreover I consider it my duty as long as I am in this tabernacle [this human body], to arouse you [to turn you on] to doctrine by means of a reminder.</p>	<p>In fact, Peter considers this his duty to remind his non-face to face congregation of these things. He wants to stir up this doctrine in their souls.</p>
<p>2Peter 1:14 Knowing that the laying aside of my body [lit., tabernacle] is imminent [I am about to die], just as our Lord Jesus Christ has made clear to me. (John 21:18–19)</p>	<p>Peter knows that he is near death, that he is about to lay aside his body.</p>
<p>2Peter 1:15 Indeed I will be diligent, in fact at any time you may have the doctrine after my death to call to remembrance these things.</p>	<p>Peter is going to put this in writing so that they have this doctrine at their disposal to read and reread after his death, so that they can remind themselves of these things.</p>
<p>2Peter 1:16 For not having followed as our source of authority cleverly concocted myths, when we had communicated to you all the power and coming of our Lord Jesus Christ, but we have become spectators of his majestic magnificence [appearance of the second advent].</p>	<p>They (the Apostles) have communicated the power and coming of the Lord Jesus Christ; and Peter himself has seen the Lord’s Shekinah Glory.</p>
<p>2Peter 1:17 For when He had received from God the Father honour and glory, such a unique voice having been carried to him by His majestic glory, “This One, Christ is My Son, My beloved One, with reference to whom I have been well pleased.”</p>	<p>Peter actually heard to voice of God. He, James and John were all there, and they heard God proclaim that, “This One, Christ, is My Son, My Beloved One, with reference to Whom I am well pleased!”</p>
<p>2Peter 1:18 And we heard this same voice, having been carried from heaven, when we were with Him on the holy mountain.</p>	<p>When those disciples were on that holy mountain, they heard the very voice of God.</p>
<p>2Peter 1:19 We keep. possessing this prophetic doctrine as something more reliable, with reference to which doctrine, you perform honorably when you habitually become occupied with doctrine; doctrine as a lamp shining in a dark place until the day dawns and a morning star [Venus] has come up.</p>	<p>Nevertheless, these disciples keep on having a more reliable Word, which is Bible doctrine, that the believers in receipt of this letter need to pay attention to, as looking to a lamp in a dark place.</p>
<p>2Peter 1:20–21 Knowing this first that all prophecy of Scripture does not originate from one’s own explanation for prophecy was never produced from human design or volition; but men (human authors) communicated from God being carried along by the Holy Spirit.</p>	<p>Fundamental in the Bible doctrine taught by Peter and the other Apostles is, they did not originate Bible doctrine. This was not someone’s very clever design. This came about by human authors as they were carried along by the Holy Spirit.</p>

This was certainly one of Bob’s favorite passages, as he taught it on many occasions. Peter is making the point that, greater than anything that you have seen or heard is the Word of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The accounts of the Mount of Transfiguration were not written by men who saw the events themselves. Matthew, as a disciple, was not there. Mark was not an Apostle, but he is closely associated with Peter. His account may be the closest there is to an eyewitness account. It is unclear whether Luke had any close ties to any of the disciples apart from Paul. All of these men would have known Peter, James and John.

The ESV; capitalized is used below:

### Parallel Views of the Glorification of Jesus Christ

Matthew	Mark	Luke
<p>Matthew 17:1 And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves.</p> <p>Matthew 17:2 And He was transfigured before them, and His face shone like the sun, and His clothes became white as light.</p>	<p>Mark 9:2–3 And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, and his clothes became radiant, intensely white, as no one on earth could bleach them.</p>	<p>Luke 9:28 Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray.</p> <p>Luke 9:29 And as He was praying, the appearance of His face was altered, and His clothing became dazzling white.</p>
<p>It appears that, as Jesus was praying, these three disciples fell asleep; and Jesus is transformed.</p>		
<p>Matthew 17:3 And behold, there appeared to them Moses and Elijah, talking with him.</p>	<p>Mark 9:4 And there appeared to them Elijah with Moses, and they were talking with Jesus.</p>	<p>Luke 9:30–31 And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of His departure, which he was about to accomplish at Jerusalem.</p>
<p>Luke is the on gospel writer who tells us what Jesus, Elijah and Moses were saying.</p>		
<p>Matthew 17:4 And Peter said to Jesus, "Lord, it is good that we are here. If You wish, I will make three tents here, one for You and one for Moses and one for Elijah."</p>	<p>Mark 9:5 And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah."</p> <p>Mark 9:6 For he did not know what to say, for they were terrified.</p>	<p>Luke 9:32 Now Peter and those who were with Him were heavy with sleep, but when they became fully awake they saw His glory and the two men who stood with Him.</p> <p>Luke 9:33 And as the men were parting from Him, Peter said to Jesus, "Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah"—not knowing what he said.</p>

Mark, who was a disciple of Peter, knew, from personal testimony, that Peter was quite afraid when he became awake and saw the glorified Lord speaking to Moses and Elijah.

## Parallel Views of the Glorification of Jesus Christ

Matthew	Mark	Luke
<p>Matthew 17:5 He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is My beloved Son, with Whom I am well pleased; listen to Him."</p>	<p>Mark 9:7 And a cloud overshadowed them, and a voice came out of the cloud, "This is My beloved Son; listen to Him."</p>	<p>Luke 9:34 As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.                      Luke 9:35 And a voice came out of the cloud, saying, "This is My Son, my Chosen One; listen to Him!"</p>
<p>The voice, of course, is God the Father.</p>		
<p>Matthew 17:6 When the disciples heard this, they fell on their faces and were terrified.                      Matthew 17:7 But Jesus came and touched them, saying, "Rise, and have no fear."</p>		
<p>At this point, all of the disciples were afraid. Only Matthew records this.</p>		
<p>Matthew 17:8 And when they lifted up their eyes, they saw no one but Jesus only.</p>	<p>Mark 9:8 And suddenly, looking around, they no longer saw anyone with them but Jesus only.</p>	
<p>It is possible that the disciples were crouched and looking down, away from the Lord, in fear.</p>		
<p>Matthew 17:9 And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead."</p>	<p>Mark 9:9 And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.</p>	
<p>Throughout His earthly ministry, the Lord said very little directly about being the Messiah or about being God. He did not allow His disciples to proclaim this publically as well.</p>		
	<p>Mark 9:10 So they kept the matter to themselves, questioning what this rising from the dead might mean.</p>	<p>Luke 9:36 And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.</p>
<p>3 people were there and these accounts are clearly from different points of view.</p>		
<p><a href="#">Chapter Outline</a></p>	<p><a href="#">Charts, Graphics and Short Doctrines</a></p>	

The next section in Matthew and Mark is a discussion among the disciples about Elijah. A discussion about Elijah suggests that the three disciples had Elijah on their mind—having seen him with the Glorified Christ—and began to discuss him.

Then Matthew, Mark and Luke all speak of Jesus next healing a boy who was controlled by a fallen spirit.

## Jesus heals a boy controlled by an unclean spirit

*Matthew 17:14-21 Mark 9:14-29*

There are quite a number of passages in the New Testament which deal with demonism, and it is a fair question to ask, *why?* I ask that question based upon two things: the believer rarely comes across a case of demon possession (or that he recognizes as such); and there is not really enough information in the New Testament to give us a clear path to casting out demons.

And it comes about the next day, a coming down of them from the mountain, to meet Him a crowd large. And behold, a man from the crowd calls out, saying, "Teacher, I beg of You to look to the son of mine, that only-begotten to me he keeps on being. And behold, a spirit keeps taking him and suddenly, he cries out; and he convulses him with foaming [of the mouth]. And with great difficulty will he go away from him, bruising him and I begged the disciples of Yours, that they cast him out, and they were not able."

Luke  
9:37-40

And it comes about the next day, when they are coming from the mountain, a large crowd meets Him. Suddenly [lit., *and behold*], a man from the crowd calls out, saying, "Teacher, I beg You to look at my son—he is my only begotten [son]. Listen, a spirit takes him and he will cry out suddenly, and the spirit [lit., *he*] convulses my son [lit., *him*], and there is [lit., *with*] foaming [at his mouth]. [Apparently, only] with great difficulty will the spirit [lit., *he*] depart from him, bruising him. I asked Your disciples [for help], that they cast the spirit [lit., *him*] out, but they were unable to."

The next day, as they are coming down from the mountain, a large crowd has come to meet the Lord. Suddenly, from the crowd, a man called out to Him, saying, "Teacher, I beg You to take a look at my son, my only son. Listen, a spirit has taken him over—he will cry out suddenly and, for no reason, he suffers from convulsions, and he foams at the mouth. Apparently, this spirit can only be removed with great difficulty, and when attempts are made, my son ends up getting bruised. I had asked Your disciples for help, but they were unable to cast the spirit out of my son."

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek) And it comes about the next day, a coming down of them from the mountain, to meet Him a crowd large. And behold, a man from the crowd calls out, saying, "Teacher, I beg of You to look to the son of mine, that only-begotten to me he keeps on being. And behold, a spirit keeps taking him and suddenly, he cries out; and he convulses him with foaming [of the mouth]. And with great difficulty will he go away from him, bruising him and I begged the disciples of Yours, that they cast him out, and they were not able."

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one.

And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him.



Holy Aramaic Scriptures	<p>And I desired thy disciples to cast him out: and they could not.</p> <p>And it happened the day after this, when they descended from the tura {the mountain/hill}, a large kensha {crowd} met with them.</p> <p>And a certain gabra {man} from the kensha {the crowd} cried out and said, "Malphana {Teacher}, I seek from you {I beg you}, turn aside concerning my son, he is my only begotten!</p> <p>And a rukha {a spirit} takes hold on him and suddenly {lit. from the calm/quiet} he cries out and gnashes his teeth and foams, and with difficulty it departs from him, after it crushes him.</p>
James Murdock's Syriac NT	<p>And I sought from Your Disciples that they might cast it out, and they were not able.</p> <p>And the next day, as they came down from the mountain, a great multitude met them. And a man from the throng cried out, and said: Teacher, I beseech thee, turn thyself to me. Here is my only son: and a spirit cometh upon him, and he suddenly crieth out, and gnasheth his teeth, and foameth; and he hardly leaveth him, when he hath crushed him. And I requested thy disciples to expel him; and they could not.</p>
Original Aramaic NT	<p>And it occurred the day after as they descended from the mountain, a great crowd met them. And one man from that crowd called and he said, "Teacher, I beg you, restore my son to me; he is the only child I have."</p> <p>"And a spirit suddenly comes upon him, and suddenly he screams and gnashes his teeth and becomes ill, and it departs from him with difficulty whenever it attacks him."</p> <p>"And I begged of your disciples to cast it out and they could not."</p>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	<p>.</p> <p>And it occurred the day after as they descended from the mountain, a great crowd met them.</p> <p>And one man from that crowd called and he said, "Teacher, I beg you, restore my son to me; he is the only child I have."</p> <p>"And a spirit suddenly comes upon him, and suddenly he screams and gnashes his teeth and becomes ill, and it departs from him with difficulty whenever it attacks him."</p> <p>"And I begged of your disciples to cast it out and they could not."</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And on the day after, when they came down from the mountain, a great band of people came to him.</p> <p>And a man from among them, crying out, said, Master, I make a request to you, give a thought to my son, for he is my only child:</p> <p>And see, a spirit takes him, and suddenly he gives a cry, twisted in pain and streaming at the lips, and when it goes away from him at last, he is marked as from blows.</p> <p>And I made a request to your disciples to send it out of him, but they were not able to do it.</p>
Bible in Worldwide English	<p>The next day they came down the hill. Many people met him.</p> <p>One man among them called out, Teacher, I beg you, look at my son. He is my only child.</p> <p>A bad spirit takes hold of him and he screams. It throws him around and makes him foam at his mouth. It beats him badly and does not want to leave him.</p> <p>I begged your disciples to drive the bad spirit out, but they could not do it.</p>
Easy English	<p><b>Jesus makes a boy well</b></p>

The next day Jesus came down from the mountain with the three disciples. A large crowd met him. A man from the crowd shouted to him. 'Teacher, please, I ask you to help my son. He is my only child. Sometimes a bad spirit takes hold of him and then he screams. The spirit throws his body first one way then another and water comes out of his mouth. The spirit gives him a lot of pain and it does not leave him alone very much. I asked your disciples to send the bad spirit out of him. But they could not do it.'

**Easy-to-Read Version—2008** The next day, Jesus, Peter, John, and James came down from the mountain. A large group of people met Jesus.

A man in the group shouted to him, "Teacher, please come and look at my son. He is the only child I have. An evil spirit comes into him, and then he shouts. He loses control of himself and foams at the mouth. The evil spirit continues to hurt him and almost never leaves him. I begged your followers to make the evil spirit leave my son, but they could not do it."

**God's Word™** The next day, when they had come down from the mountain, a large crowd met Jesus.

A man in the crowd shouted, "Teacher, I beg you to look at my son. He's my only child. Whenever a spirit takes control of him, he shrieks, goes into convulsions, and foams at the mouth. After a struggle, the spirit goes away, leaving the child worn out. I begged your disciples to force the spirit out of him, but they couldn't do it."

**Good News Bible (TEV)** The next day Jesus and the three disciples went down from the hill, and a large crowd met Jesus.

A man shouted from the crowd, "Teacher! I beg you, look at my son---my only son! A spirit attacks him with a sudden shout and throws him into a fit, so that he foams at the mouth; it keeps on hurting him and will hardly let him go! I begged your disciples to drive it out, but they couldn't."

**J. B. Phillips** **Jesus heals an epileptic boy**

Then on the following day, as they came down the hill-side, a great crowd met him. Suddenly a man from the crowd shouted out, "Master, please come and look at my son! He's my only child, and without any warning some spirit gets hold of him and he calls out suddenly. Then it convulses him until he foams at the mouth, and only after a fearful struggle does it go away and leave him bruised all over. I begged your disciples to get rid of it, but they couldn't."

**The Message**

\* \* \*

When they came down off the mountain the next day, a big crowd was there to meet them. A man called from out of the crowd, "Please, please, Teacher, take a look at my son. He's my only child. Often a spirit seizes him. Suddenly he's screaming, thrown into convulsions, his mouth foaming. And then it beats him black-and-blue before it leaves. I asked your disciples to deliver him but they couldn't."

**NIRV** **Jesus Heals a Boy Who Is Controlled by an Evil Spirit**

The next day Jesus and those who were with him came down from the mountain. A large crowd met Jesus. A man in the crowd called out. "Teacher," he said, "I beg you to look at my son. He is my only child. A spirit takes hold of him, and he suddenly screams. It throws him into fits so that he foams at the mouth. It hardly ever leaves him. It is destroying him. I begged your disciples to drive it out. But they couldn't do it."

**New Life Version** **A Boy with a Demon Is Healed**

The next day they came down from the mountain and many people met Jesus. A man from among the people cried out, "Teacher, I beg of You to look at my son. He is my only child. See, a demon takes him and makes him cry out. It takes hold of him and makes him shake. Spit runs from his mouth. He has marks on his body from being hurt. The demon does not want to go from him. I begged Your followers to put the demon out, but they could not."

New Simplified Bible After they came down from the mountain a large crowd met him. A man in the crowd cried, »Teacher, please look at my son. He is my only child. »A spirit controls him and suddenly he cries out. He foams at the mouth. It throws him into convulsions and he is badly bruised. »I asked your disciples to cast it out and they could not.«

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

Casual English Version **JESUS, THE EXORCIST**  
The day after, when they came down the mountain, they found a huge crowd standing there waiting for Jesus. Suddenly, from somewhere in the crowd a man screamed, "Teacher, I'm begging you. Have pity on my son. He's my only child. Some kind of spirit takes control of him. It makes him cry out. It thrashes him around in convulsions. And it makes him foam at the mouth. Eventually it leaves him, but when it does it leaves him banged up and bruised. I begged your disciples to banish it, but they couldn't do it."

Contemporary English V. The next day Jesus and his three disciples came down from the mountain and were met by a large crowd. Just then someone in the crowd shouted, "Teacher, please do something for my son! He is my only child! A demon often attacks him and makes him scream. It shakes him until he foams at the mouth, and it won't leave him until it has completely worn the boy out. I begged your disciples to force out the demon, but they couldn't do it."

The Living Bible The next day as they descended from the hill, a huge crowd met him, and a man in the crowd called out to him, "Teacher, this boy here is my only son, and a demon keeps seizing him, making him scream; and it throws him into convulsions so that he foams at the mouth; it is always hitting him and hardly ever leaves him alone. I begged your disciples to cast the demon out, but they couldn't."

New Berkeley Version  
New Living Translation **Jesus Heals a Demon-Possessed Boy**  
The next day, after they had come down the mountain, a large crowd met Jesus. A man in the crowd called out to him, "Teacher, I beg you to look at my son, my only child. An evil spirit keeps seizing him, making him scream. It throws him into convulsions so that he foams at the mouth. It batters him and hardly ever leaves him alone. I begged your disciples to cast out the spirit, but they couldn't do it."

The Passion Translation The next day, when they came down from the mountain, a massive crowd was waiting there to meet them.  
And a man in the crowd shouted desperately, "Please, Teacher, I beg of you, do something about my boy. He's my only child. He's possessed by an evil spirit that makes him scream out in torment and hardly ever leaves him alone. It throws him into convulsions and he foams at the mouth. And when it finally does leave him, he's left with horrible bruises. I begged your disciples to drive it out of him, but they didn't have enough power to do it."

UnfoldingWord Simplified T. The next day, when they had come down from the mountain, a large crowd of people met Jesus.  
Suddenly a man from the crowd called out, "Teacher, I plead with you, do something to help my son! He is my only child. An evil spirit suddenly seizes him and causes him to scream. It shakes him violently and causes him to foam at the mouth. It hardly ever leaves my child and when it does, it injures him severely. I pleaded with your disciples to command the evil spirit to come out of him, but they were not able to do it!"

William's New Testament The next day, when they had come down from the mountain, a great crowd met Him.  
Then a man in the crowd at once shouted, "Teacher, I beg you to look at my son, because he is my only child; all at once a spirit seizes him, and he suddenly

screams, and it convulses him until he foams at the mouth, and in a struggle it bruises him and then leaves him. I begged your disciples to drive it out, but they could not."

### Partially literal and partially paraphrased translations:

American English Bible	Then the next day, as they were descending the mountain, they were met by a huge crowd. And {Look!} a man shouted from the crowd: 'Teacher! I beg you to take a look at my son, for he's the only one I have! 'Look! A spirit comes over him and he screams... Then it throws him into convulsions and he foams [at the mouth]. And although it stops after that, it leaves him all bruised! 'I begged your disciples to throw it out, but they couldn't do it!'
Beck's American Translation Breakthrough Version	It happened on the day afterward; when they came down from the mountain, a big crowd met together with Him. And, look, a man from the crowd shouted, saying, "Teacher, I am pleading with You, take a look at my son because he is <i>the</i> only biological <i>son</i> to me. And look, a spirit takes him, he unexpectedly yells, it sends him into convulsions with foam, and it takes much effort when it distances itself from him since it crushes him. And I pleaded with Your students so that they might throw it out, and they were not able to."
Common English Bible	<b>Jesus heals a boy</b> The next day, when Jesus, Peter, John, and James had come down from the mountain, a large crowd met Jesus. A man from the crowd shouted, "Teacher, I beg you to take a look at my son, my only child. Look, a spirit seizes him and, without any warning, he screams. It shakes him and causes him to foam at the mouth. It tortures him and rarely leaves him alone. I begged your disciples to throw it out, but they couldn't."
International Standard V Len Gane Paraphrase	. And it came to pass that on the next day, when they were coming down from the mountain, many people met him. And look, a man out of the group shouted, saying, "Master, I beg you, look at my son, for he is my only child. "Look, a spirit takes over him, he suddenly shouts out, and it causes him to have seizures with foaming and badly bruising him hardly letting him go. "I plead with your disciples to cast him out, but they couldn't."
A. Campbell's Living Oracles	The next day, when they were come down from the mountain, a great multitude met him. And one of the crowd cried out, saying, Rabbi, I beseech you, take pity on my son; for he is my only child. And lo! a spirit seizes him, making him instantly cry out, and fall into convulsions, so that he foams; and after he is much bruised, hardly leaves him. And I besought your disciples to expel the demon; but they were not able.
New Advent (Knox) Bible	It was on the next day that they came down from the mountain, and were met by a great multitude; and now, from the midst of this multitude, a man cried out, I entreat thee, Master, look with favour upon my son; he is my only child. There are times when a spirit seizes upon him, making him cry out suddenly, and throws him into a convulsion, foaming at the mouth; then it goes away, but only with a pang which lacerates him. And I entreated thy disciples to cast it out, but they could not.
NT for Everyone	The next day, as they were going down from the mountain, a large crowd met them. A man from the crowd shouted out, 'Teacher! Please, please have a look at my son! He's my only child, and look what's happening to him! A spirit seizes him, and suddenly it shrieks and convulses him, so that he foams at the mouth. It goes on savaging him, and it's almost impossible to get it to leave him. I begged your disciples to cast it out, but they couldn't.'

20<sup>th</sup> Century New Testament The next day, when they had come down from the mountain, a great crowd met Jesus.  
And just then a man in the crowd shouted out: "Teacher, I entreat you to look at my son, for he is my only child; All at once a spirit will seize him, suddenly shriek out, and throw him into convulsions till he foams, and will leave him only when he is utterly exhausted. I entreated your disciples to drive the spirit out, but they could not."

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

- Berean Study Bible The next day, when they came down from the mountain, Jesus was met by a large crowd.  
Suddenly a man in the crowd cried out, "Teacher, I beg You to look at my son, for he is my only child. A spirit keeps seizing him, and he screams abruptly. It throws him into convulsions so that he foams at the mouth. It keeps mauling him and rarely departs from him. I begged Your disciples to drive it out, but they were unable."
- Christian Standard Bible **The Power of Jesus over a Demon**  
The next day, when they came down from the mountain, a large crowd met him. Just then a man from the crowd cried out, "Teacher, I beg you to look at my son, because he's my only child. A spirit seizes him; suddenly he shrieks, and it throws him into convulsions until he foams at the mouth; severely bruising him, it scarcely ever leaves him. I begged your disciples to drive it out, but they couldn't."
- Conservapedia Translation The next day, when they had come down from the hill, a crowd of people came to meet Him. One of the men called out, "Teacher, please, look at my son, because he is my only child. A demon enters him, and he suddenly cries, and it makes him foam at the mouth and injures him, and it hardly ever leaves him. I asked your students to expel the demon, but they could not."
- Ferrar-Fenton Bible **The Demonic Boy.**  
At the close of the day, when they descended the mountain, a Large crowd met Him.  
And a man from the crowd shouted out, exclaiming, "Teacher, I beg You to look upon my son, because he is the only one born to me.  
And at times a spirit seizes him, when he suddenly shrieks; and it convulses him so that he foams, and it leaves him in anguish, breaking him.  
I brought him to your disciples, so that they might expel it; but they were unable."  
The next day, when they had come down the mountain, a huge crowd was waiting to meet Jesus.  
A man in the crowd called out, "Teacher, please look at my son. He's my only child. A spirit possesses him and he screams immediately. It sends him into convulsions and makes him foam at the mouth. It hardly ever leaves him alone and it causes him a lot of pain. I begged your disciples to drive it out, but they couldn't."
- Free Bible Version And it chanced on the next day as they came down from the hill, much people met him. And behold a man of the company cried out saying: Master, I beseech you behold my son, for he is all that I have: and see, a spirit takes him and suddenly he crys, and he teares him that he foams again, and with much pain departs from him, when he has rent him, and I besought your disciples to cast him out, and they could not.
- God's Truth (Tyndale)
- International Standard V. **Jesus Heals a Boy with a Demon**  
**(Matthew 17:14-18; Mark 9:14-27)**  
The next day, when they had come down from the mountain, a large crowd met Jesus. [Lit. him]  
Suddenly, a man in the crowd shouted, "Teacher, I beg you to look at my son, because he is my only child. [Lit. only one] Without warning a spirit takes control of him, and he suddenly screams, goes into convulsions, and foams at the mouth. The



spirit [Lit. It] mauls him and refuses to leave him. I begged your disciples to drive it out, but they couldn't."

Montgomery NT

It happened the next day, when they were come down from the mountain, that a large crowd came to meet him; and a man called out of the crowd saying. "Teacher, I beg you to look upon my son; for he is my only boy,

"and behold a spirit seizes hold of him, and rudely he shouts out, It convulses him till he foams; indeed it will hardly leave off bruising him sorely.

"I begged your disciples to cast it out, but they could not."

NIV, ©2011

### **Jesus Heals a Demon-Possessed Boy**

The next day, when they came down from the mountain, a large crowd met him. A man in the crowd called out, "Teacher, I beg you to look at my son, for he is my only child. A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. I begged your disciples to drive it out, but they could not."

Riverside New Testament  
Leicester A. Sawyer's NT  
UnfoldingWord Literal Text  
Urim-Thummim Version  
Weymouth New Testament

On the following day, when they were come down from the mountain, a great crowd came to meet Him; and a man from the crowd called out, "Rabbi, I beg you to pity my son, for he is my only child. At times a spirit seizes him and he suddenly cries out. It convulses him, and makes him foam at the mouth, and does not leave him till it has well-nigh covered him with bruises. I entreated your disciples to expel the spirit, but they could not."

Wikipedia Bible Project

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

Christian Community (1988) **The epileptic demoniac**

*(Mk 9:14; Mt 17:14)*

The next day, when they came down from the mountain, a large crowd met Jesus. A man among them called out, "Master, I beg you to look at my son, my only child. When the evil spirit seizes him, he suddenly screams. The spirit throws him into a fit, and he foams at the mouth; it scarcely ever leaves him after wearing him out. I begged your disciples to drive it out, but they could not."

Mt 17: 14-18; Mk 9: 14-27

The Heritage Bible

And it was, on the next day, they coming down from the mount, a large crowd met him.

And behold, a man from the crowd shouted, saying, Teacher, I bind myself in petition to you; look upon my son, because he is my only begotten.

And behold, a spirit takes him, and he suddenly screams, and he convulses him with foam, and with painful toil he leaves from him, shattering him.

And I bound myself in petition to your disciples that they throw him out, and they absolutely did not have power.

New American Bible (2002)

New American Bible (2011)

### **The Healing of a Boy with a Demon.\***

"On the next day, when they came down from the mountain, a large crowd met him. There was a man in the crowd who cried out, "Teacher, I beg you, look at my son; he is my only child. For a spirit seizes him and he suddenly screams and it convulses him until he foams at the mouth; it releases him only with difficulty, wearing him out. I begged your disciples to cast it out but they could not."

\* [9:37–43a] See note on Mk 9:14–29.

\* [Mark 9:14–29] The disciples' failure to effect a cure seems to reflect unfavorably on Jesus (Mk 9:14–18, 22). In response Jesus exposes their lack

of trust in God (Mk 9:19) and scores their lack of prayer (Mk 9:29), i.e., of conscious reliance on God's power when acting in Jesus' name. For Matthew, see note on Mt 17:14–20. Lk 9:37–43 centers attention on Jesus' sovereign power.

u. [9:37–43] Mt 17:14–18; Mk 9:14–27.

New Catholic Bible

**End of the Galilean Ministry**

**Jesus Heals a Boy with a Demon.<sup>[h]</sup>**

On the following day, when they descended from the mountain, a large crowd came forth to meet him. Then, suddenly, a man in the crowd cried out, "Teacher, I implore you to look at my son. He is my only child. A spirit seizes him and with a shriek suddenly throws him into convulsions until he begins to foam at the mouth. It hardly ever leaves him, continuously torturing him. I begged your disciples to drive it out, but they were unable to do so."

[h] Returning to the people, Jesus resumes the struggle. In contrast with the lapse of the disciples, the Messiah manifests his sovereign power against all the forces that enchain us, of which the person afflicted with a demon is a striking example.

New English Bible–1970

***The Healing of a Boy with an Unclean Spirit (Mount Hermon)***

**[ Lk.9.37-43 → ] - Mt.17.14-21, Mk.9.14-29**

Next day when they came down from the hills he was met by a large crowd. All at once there was a shout from a man in the crowd: 'Master, look at my son, I implore you, my only child. From time to time a spirit seizes him, gives a sudden scream, and throws him into convulsions with foaming at the mouth, and it keeps on mauling him and will hardly let him go. I asked your disciples to cast it out, but they could not.'

New Jerusalem Bible

Now it happened that on the following day when they were coming down from the mountain a large crowd came to meet him.

And suddenly a man in the crowd cried out. 'Master,' he said, 'I implore you to look at my son: he is my only child.

A spirit will suddenly take hold of him, and all at once it gives a sudden cry and throws the boy into convulsions with foaming at the mouth; it is slow to leave him, but when it does, it leaves the boy worn out.

I begged your disciples to drive it out, and they could not.'

New RSV

Revised English Bible–1989

Next day when they came down from the mountain a large crowd came to meet him.

A man in the crowd called out: "Teacher, I implore you to look at my son, my only child.

From time to time a spirit seizes him and with a sudden scream throws him into convulsions so that he foams at the mouth; it keeps on tormenting him and can hardly be made to let him go.

I begged your disciples to drive it out, but they could not."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Hebraic Roots Bible

And it happened on the next day, they coming down from the mountain, a huge crowd met Him.

And, behold, a man called aloud from the crowd, saying, Teacher, I beg You to look at my son, because he is my only child. And a spirit seizes him and suddenly he cries out and gnashes his teeth and foams and with difficulty it departs from him when it has tormented him. And I begged Your disciples, that they cast it out. And they were not able.

Holy New Covenant Trans.

The next day they came down from the mountain. A large group of people met Jesus.

A man from the crowd cried out to Jesus, "Teacher, please come and look at my son. He is the only child I have. An evil spirit gets hold of my son and suddenly he shouts. He loses control of himself and he foams at the mouth. It hurts him and it will almost never leave him. I begged your students to make it leave him, but they were not able to do this."

The Scriptures 2009

And it came to be on the next day, when they came down from the mountain, that a large crowd met Him.

And see, a man from the crowd cried out, saying, "Teacher, I beg You, look at my son, for he is my only child.

"And see, a spirit seizes him, and he suddenly cries out, and it convulses him, with foaming, and scarcely leaves him, bruising him.

"And I begged Your taught ones to cast it out, but they were unable."

Tree of Life Version

On the next day as they came down from the mountain, a large crowd met Yeshua. Suddenly a man from the crowd shouted out loudly, saying, "Teacher, I'm begging You to look at my son, for he's my only child! You see, a spirit takes hold of him, and he immediately screams. It throws him into convulsions with frothing. It hardly ever leaves him—it's crushing him! I begged Your disciples to drive it out, but they couldn't."

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

Accurate New Testament

...[It] becomes but [on] the next day descending them from the mountain meets him Crowd Much and look! Man from the crowd shouts Saying Teacher [I] request you to look to the son [of] me for Only [Man] [to] me [He] is and look! Spirit receives him and suddenly [He] shouts and [It] convulses him with foaming and difficultly [It] departs from him Breaking him and [I] request the students [of] you that [They] may remove it and not [They] have (ability)...

Alpha & Omega Bible

ON THE NEXT DAY, WHEN THEY CAME DOWN FROM THE MOUNTAIN, A LARGE CROWD MET HIM.

AND A MAN FROM THE CROWD SHOUTED, SAYING, "TEACHER, I BEG YOU TO LOOK AT MY SON, FOR HE IS MY ONLY [boy], AND A SPIRIT SEIZES HIM, AND HE SUDDENLY SCREAMS, AND IT THROWS HIM INTO A CONVULSION WITH FOAMING AT THE MOUTH; AND ONLY WITH DIFFICULTY DOES IT LEAVE HIM, MAULING HIM AS IT LEAVES.

"I BEGGED YOUR DISCIPLES TO CAST IT OUT, AND THEY COULD NOT."

Awful Scroll Bible

Moreover itself occurs from-within the adjoining day, they being came-down from the mountain, many from the adjoining area became opposite-together-with Him. even be yourself looked, a man of the adjoining area cried-up-among, speaking out, "Teacher I myself implore you, be looked-upon My son, certainly-of-which he is my only-came-to-be.

(")Indeed be yourself looked, a breath takes hold of him, and out-of-the-inconspicuous he exclaims, and it convulses him that he is foaming up, and it is wearing- him -together; it hardly spaces-away from him.

(")Even come I to be implored your disciples, in order that they should cast- it -out a casting-out, however they became not able."

Concordant Literal Version

Now it occurred on the next day, at their coming down from the mountain, that a vast throng meets with Him."

And lo! a man from the throng exclaims, saying, "Teacher, I beseech Thee, look on my son, for my only begotten is he!"

And lo! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him, bruising him."

And I besought Thy disciples that they should cast it out, and they could not."

exeGesés companion Bible

**YAH SHUA REBUKES AN IMPURE SPIRIT**

And so be it, the next day,

they descend the mountain  
 and a vast multitude meets him.  
 And behold, a man of the multitude cries out,  
 wording, Doctor, I petition you;  
 look upon my son; for he is my only birthed:  
 and behold, a spirit takes him  
 and he suddenly cries out;  
 and it convulses him with frothing  
 and crushes him hardly and departs from him:  
 and I petitioned your disciples to cast him out;  
 and they cannot.

Orthodox Jewish Bible

And it came about on the following day, when they had descended from the har (mountain), a large throng met Rebbe Melech HaMoshiach.  
 And an ish from the multitude cried out, saying, Rabbi, I beg you to look at beni (my son), for to me he is a ben yachid (only son),  
 And a shed seizes him and suddenly shrieking and lets out a shrai and throws the bocher into a convulsion with foam at the mouth and it mauls him and will scarcely depart from him.  
 And I begged your talmidim that they might cast out the shed, and they were not able.

Rotherham's Emphasized B. **§ 41. Jesus cures a Demoniac whom the Disciples could not cure.**  
**Mt. xvii. 14–21; Mk. ix. 14–29.**

And it came to pass <on the next' day, when they came down from the mountain> that there met him a great multitude. And lo! [a man from the multitude] uttered a cry, saying—

Teacher! I beg of thee, to look upon my son, because [my only begotten] he is. And lo! [a spirit] taketh him, and [suddenly] he crieth out,—and it convulseth him—with foaming, and with difficulty departeth from him, sorely bruising him.

And I begged of thy disciples, that they would cast it out, and they could not.

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

And it happened on the next day, when they had come down from the mountain, that a large crowd met Jesus. Just then a man from the crowd shouted out, "Teacher, I beg you, look at my son [*i.e., favorably*], for he is my only child. For when an evil spirit takes hold of him he suddenly screams and [*then*] it throws him into convulsions so that he foams [*at the mouth*]. And it does not want to leave him, [*even after*] severely bruising him. And I begged your disciples to drive it out, but they could not."

The Expanded Bible

#### **Jesus Heals a Sick Boy**

The next day, when they came down from the mountain, a large crowd met Jesus. A man in the crowd ·shouted [cried out] to him, "Teacher, ·please [L I beg you to] come and look at my son, because he is my only child. [L And look/T behold] ·An evil spirit [L A spirit] seizes my son, and suddenly ·he [or it] screams. It causes him to ·lose control of himself [have convulsions] and foam at the mouth. The evil spirit ·keeps on hurting [batters; mauls] him and almost never leaves him. I begged your ·followers [disciples] to ·force [drive; cast] the evil spirit out, but they could not do it."

Jonathan Mitchell NT

Now it happened on the next day, after their having come down from the hill country (or: mountain), [that] a large crowd met up with Him. Then – look and consider [this]! – an adult man (male) shouted out from the crowd, by saying, "Teacher, I am now begging (urgently asking from my need) of You to look upon my son, because he is an only-begotten one for me, and look, a breath-effect (or: spirit; attitude) is

periodically (or: habitually) taking hold of him, and unexpectedly he suddenly cries out, and it repeatedly convulses and tears him, accompanied with foam – and it is normally withdrawing and departing from him with hard labor, continuing to rub him [against things] and bruise him. And so I begged of Your disciples so that they would throw it out – and yet they had no power and were unable."

P. Kretzmann Commentary

### Verses 37-42

#### The Healing of the Epileptic Boy.

The miracle:

And it came to pass that on the next day, when they were come down from the hill, much people met Him.

And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son; for he is mine only child.

And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and, bruising him, hardly departeth from him.

And I besought Thy disciples to cast him out, and they could not.

Syndein/Thieme

{Healing an Epileptic Boy}

``And it came to pass on the next day {change of subject}, when they were coming down from the mountain, a large crowd met Him {Jesus}.

``And, behold {means 'Pay Attention!'} a man from the crowd cried out . . . saying, "Teacher {didaskalos}, I beg You . . . look at my son {an order} . . . because he is my only child . . .

`` and, behold, a spirit {pneuma - meaning a fallen angel} seizes him . . . and he suddenly screams out . . .

and he throws him into convulsions and causes him to foam at the mouth . . .

and with difficulty leaves him . . . disrupting his body functions and shattering his strength.

``And, I begged Your students/disciples to cast it out, but they absolutely could not {ouk}."

Translation for Translators

#### Jesus expelled a demon from a boy.

*Luke 9:37-43a*

The next day, after they had come down from the mountain, a large crowd of people met Jesus. Then a man from the crowd exclaimed, "Teacher, I plead with you, *do something to help* my son! He is my only child! At various times an evil spirit suddenly seizes him and *causes* him to scream. The evil spirit shakes him violently and causes him to foam at the mouth. It does not leave until my child is completely exhausted. I pleaded with your disciples who were here for them to expel *the evil spirit*, but they were not able to do it!"

The Voice

They came down the mountain, and the next day yet another huge crowd gathered around Jesus. There was a man in the crowd who shouted out.

**Man in Crowd:** Teacher! Please come and look at my son here, my only child. From time to time, a demonic spirit seizes him. It makes him scream and go into convulsions. He foams at the mouth. It nearly destroys him and only leaves after causing him great distress. *While You were up on the mountain*, I begged Your disciples to liberate him from this spirit, but they were incapable of helping us.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

#### *A Demon-possessed Boy Healed*

Now it happened that on the next day, when [\*Here "when " is supplied as a component of the temporal genitive absolute participle ("had come down")] they had come down from the mountain, a large crowd met him.

And behold, a man from the crowd cried out, saying, "Teacher, I beg you to look with concern on my son, because he is my only son !



NET Bible®

And behold, a spirit seizes him and suddenly he screams, and it convulses him with foam and rarely withdraws from him, battering him severely. And I begged your disciples that they would expel it, and they were not able to do so .”

*Healing a Boy with an Unclean Spirit*

Now on<sup>125</sup> the next day, when they had come down from the mountain, a large crowd met him. Then<sup>126</sup> a man from the crowd cried out,<sup>127</sup> “Teacher, I beg you to look at<sup>128</sup> my son – he is my only child! A<sup>129</sup> spirit seizes him, and he suddenly screams;<sup>130</sup> it throws him into convulsions<sup>131</sup> and causes him to foam at the mouth. It hardly ever leaves him alone, torturing<sup>132</sup> him severely. I<sup>133</sup> begged<sup>134</sup> your disciples to cast it out, but<sup>135</sup> they could not do so.”<sup>136</sup>

<sup>125</sup>tn Grk “Now it happened that on.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>126</sup>tn Grk “And behold.” Here καί (kai) has been translated as “then” to indicate the somewhat unexpected appearance of the man. 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).

<sup>127</sup>tn Grk “cried out, saying.” The participle λέγων (legwn) is redundant in contemporary English and has not been translated.

<sup>128</sup>tn This verb means “to have regard for”; see Luke 1:48.

<sup>129</sup>tn Grk “and behold, a.” Because of the length and complexity of the Greek sentence, καί (kai) has not been translated here; instead a new sentence was started in the translation. 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).

<sup>130</sup>tn The Greek here is slightly ambiguous; the subject of the verb “screams” could be either the son or the spirit.

<sup>131</sup>sn The reaction is like an epileptic fit (see L&N 14.27). See the parallel in Matt 17:14-20.

<sup>132</sup>tn Or “bruising,” or “crushing.” This verb appears to allude to the damage caused when it throws him to the ground. According to L&N 19.46 it is difficult to know from this verb precisely what the symptoms caused by the demon were, but it is clear they must have involved severe pain. The multiple details given in the account show how gruesome the condition of the boy was.

<sup>133</sup>tn Grk “And I.” Because of the length and complexity of the Greek sentence, καί (kai) has not been translated here; instead a new sentence was started in the translation.

<sup>134</sup>sn Note the repetition of the verb from v. 38, an indication of the father’s desperation.

<sup>135</sup>tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

<sup>136</sup>tn The words “do so” are not in the Greek text, but have been supplied for clarity and stylistic reasons.

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

***Jesus Heals a Boy who Has a Demon (Mt. 17:14-21; Mk 9:14-29)***

Now, on the sixth day, when they came down from the mountain, a big crowd met Jesus. Suddenly a man from the crowd shouted, “Teacher, please, I’m begging you: look at my son—he’s my only child! And a spirit takes him over, and suddenly it screams, and makes him shake<sup>z</sup> violently with foaming at the mouth. It bruises him, and barely goes away. And I begged your followers to kick it out, but they couldn’t.”

<sup>z</sup> Lit. “shakes him.” It’s describing convulsions, or a seizure.

Wilbur Pickering's New T.

### A violent demon

Now it happened on the next day, when they came down from the mountain,<sup>14</sup> that a large crowd met Him. And then, a man from the crowd called out, saying: "Teacher, I beg you, look upon my son, for he is my only begotten. And oh, a spirit seizes him and he suddenly screams, and it convulses him with foaming, and it hardly departs from him, destroying him! And I begged your disciples to cast it out, but they could not."

(14) They spent a night up there.

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

Analytical-Literal Translation Now it happened on the next day, when they had come down from the mountain, a large crowd met Him. And listen! A man from the crowd cried out, saying, "Teacher, I beg You to look with care upon My son, because he is my only-begotten.

"And listen! A spirit seizes him, and suddenly he cries out, and it tears him back and forth [*fig., throws him into convulsions*], with foaming, and it hardly [*ever*] departs from him, bruising him.

"And I begged Your disciples that they would be casting it out, and they were not able."

Charles Thomson NT  
Context Group Version

.  
On the next day, when they had come down from the mountain, a great multitude met him. And look, a man from the multitude cried, saying, Teacher, I implore you to look at my son; for he is my only child: and look, a spirit takes him, and he suddenly cries out; and it tears him that he foams, and it harshly departs from him, bruising him intensely. And I implored your apprentices to cast it out; and they could not.

English Standard Version

On the next day, when they had come down from the mountain, a great crowd met him.

And behold, a man from the crowd cried out, "Teacher, I beg you to look at my son, for he is my only child. And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. And I begged your disciples to cast it out, but they could not."

Far Above All Translation

Then it came to pass on the next day when they had come down from the mountain that a large crowd met him.

And it so happened that a man from the crowd shouted out and said, "Teacher, I implore you, have an eye to my son, for he is my only-begotten child, and what happens is, a spirit gets possession of him, and he suddenly shouts out, and it convulses him with foaming, and it hardly recedes from him as it crushes him. And I pleaded with your disciples to cast it out, but they couldn't."

Green's Literal Translation  
Legacy Standard Bible

### Jesus Casts out a Demon

Now it happened on the next day, that when they came down from the mountain, a large crowd met Him. And behold, a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only one [*Or only begotten*], and behold, a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming *at the mouth*, and only with difficulty does it leave him, mauling him *as it leaves*. And I begged Your disciples to cast it out, and they could not."

Modern English Version

### The Healing of a Boy With an Unclean Spirit

The next day, when they came down from the mountain, a great crowd met Him. Suddenly a man cried out from the crowd, saying, "Teacher, I beg You, look upon my son, for he is my only child. A spirit seizes him, and he suddenly cries out. It



### Luke 9:37a

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
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
hexês (ἑξῆς) [pronounced hex-ACE]	<i>successively in order; the next following, the next in succession; taken in the sense of adjoining events; following, next, after</i>	adverb	Strong's #1836
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250

This is variously translated, *And on the following day, The next, day, It happened on the day afterward; And it came to pass, that on the next day; And it happened on the next day, On the next day, Now it occurred on the next day.*

**Translation:** *And it comes about the next day,...*

What appears to be the case is, Jesus and the disciples remained on the mountain that night, sleeping. They got up the next morning and came down the mountain.

We have quite a number of incidents which occur (nine), in the same order, in the biographies written by Matthew, Mark and Luke (one of the narratives is lacking in Matthew). These **events** are listed in the **Addendum**. These help us to figure out where we are in the overall narrative of the Lord's public ministry.

Even though we would consider life with Jesus to be anything but typical, we might see this portion of Scripture (vv. 18–50—the narration of these nine events) as very typical.

### Luke 9:37b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katerchomai (κατέρχομαι) [pronounced kat-ER-khom-ah-ee]	<i>coming down, going down, descending; departing; one who goes from a higher to a lower locality; those who come to a place by a ship</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #2718
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

Luke 9:37b			
Greek/Pronunciation	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>	neuter singular definite article, genitive/ablative case	Strong's #3588
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, hill</i>	neuter singular noun; genitive/ablative case	Strong's #3735

**Translation:** ...when they are coming from the mountain,...

The participle can be used in a temporal way, to indicate that what follows took place *while* or *when* they were coming down the mountain.

We assume that they are coming down from the Mount of Transfiguration (obviously given that name based upon what took place there).

Given so many incidents found in the same order in three of the gospels, we would suspect that these things all occurred during a fairly limited time period (perhaps all taking place during the same week or month).

Luke 9:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunantaô (συναντάω) [pronounced soon-ahn-TAH-oh]	<i>to meet with; figuratively, of events, to occur, to happen, to befall</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4876
autô (αὐτῷ) [pronounced ow-TOH]1	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, nominative case	Strong's #3793
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely; as a substantive: many things</i>	masculine singular adjective, nominative case	Strong's #4183

**Translation:** ...a large crowd meets Him.

Jesus left nine of the disciples behind, and apparently, a large crowd of people first found them, and then searched for Jesus. Perhaps they are there with the disciples, not really getting what they needed from them, and someone looks to the mountain and sees four men coming down, and they go in that direction. Or, his nine disciples, being somewhat ineffective, say, "Last time we saw Jesus, He was going up that mountain over there." (And one of them points in that general direction.)



The disciples had already been sent out among the people, and they had cured diseases and cast out demons and spoke of the Kingdom of God. But, whatever it is that they have already done, it is apparently not enough for this crowd which, likely, came to them first.

Bear in mind that Jesus took His disciples (which likely included more than just the twelve) off into the mountains and much of what He has been teaching in the middle of this chapter was to a relatively small group of people.

Luke 9:37 **And it comes about the next day, when they are coming from the mountain, a large crowd meets Him.** (Kukis moderately literal translation)

Luke 9:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ἀνὴρ (ἀνὴρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; nominative case	Strong's #435
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
τοῦ (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
ὄχλος (ὄχλος) [pronounced <i>OKH-loss</i> ]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, genitive/ablative case	Strong's #3793
βοᾷ (βοᾷ) [pronounced <i>bo-AH-oh</i> ]	<i>to cry out, to call out, to shout [out]; to proclaim loudly</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #994

**Translation:** **Suddenly** [lit., *and behold*], **a man from the crowd calls out,...**

There is a man in the crowd, and he wants to get the Lord's attention, so he calls out loudly to Him.

Logically, it would seem that many in that crowd believed that they needed to speak to Jesus. However, this one man calls out first and appears to be quite insistent.

Luke 9:38b			
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
didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
deomai (δέομαι) [pronounced DEH-om-ahēe]	<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 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #1189
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
epiblepō (ἐπιβλέπω) [pronounced eh-pee-BLEP-oh]	<i>to look at, to turn the eyes upon, to look upon, gaze upon; to look up to; to have regard for, to regard, to consider, to have an interest in, to care about</i>	aoist active infinitive	Strong's #1914
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
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
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...saying, "Teacher, I beg You to look at my son,...

The man first addresses Jesus as *Teacher* and not as *Lord*.

The man gets out the most important thing first. “Teacher, I ask You to look at my son...” He is clear about Whom he is speaking to, and what he wants Jesus to do. This is a very reasonable approach. He is in the middle of a large crowd. How long will he have to address the Lord? Will he be drowned out by others? So, with all this in mind (I am assuming this man has thought this through), he makes certain his petition goes to the right Person right from the jump.

Luke 9:38c			
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
monogenês (μονογενής) [pronounced mon-og-en-ACE]	<i>only born, sole (only) (begotten, child)</i>	masculine singular adjective; nominative case	Strong's #3439
moi (μοί) [pronounced moy]	<i>I, me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...he is my only begotten [son].

Then he tells Jesus the important emotional attachment; this is the man's only son.

Luke 9:38 Suddenly [lit., and behold], a man from the crowd calls out, saying, “Teacher, I beg You to look at my son—he is my only begotten [son]. (Kukis moderately literal translation)

Two things to observe. The man calls Jesus *Teacher*; and he asks Jesus to take a look at his son.

Luke 9:39a			
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
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151

Luke 9:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2983
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Listen, a spirit takes him...

Now that the man has the Lord's attention, he explains what is happening.

His son has been taken by a demon. He uses the present tense, which suggests that the action is occurring right now and it is ongoing. Next, the man will give evidence of his statement.

Luke 9:39b			
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
exaiphnês (ἐξαίφνης) [pronounced ex-AHeef-nace]	<i>of a sudden, suddenly, unexpectedly</i>	adverb	Strong's #1810
krazô (κράζω) [pronounced KRAD-zoh]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, intreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2896

**Translation:** ...and he will cry out suddenly,...

His son will cry out suddenly; and, I would assume, without apparent cause.

Luke 9:39c			
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
sparassô (σπαράσσω) [pronounced spahr-AHS-soh]	<i>to convulse with epilepsy; to rend, to tear</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4682

Luke 9:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
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
ophrys (ἀφρός) [pronounced af-ROSS]	<i>froth, foaming</i>	masculine singular noun, genitive/ablative case	Strong's #876

This word occurs only here in the NT.

**Translation:** ...and the spirit [lit., he] convulses my son [lit., him], and there is [lit., with] foaming [at his mouth].

Then the man goes into more detail. The spirit causes his son to convulse and this is accompanied by foaming (I assume at the mouth).

Luke 9:39d			
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
molis (μόλις) [pronounced MOHL-ic]	<i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i>	adverb	Strong's #3433
apochōreō (ἀποχωρέω) [pronounced ap-ohkh-oh-REH-oh]	<i>to go away, to depart</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #672
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** [Apparently, only] with great difficulty will the spirit [lit., he] depart from him,...

The man recognizes that it is only with great difficulty that the spirit can be cast out (and he will justify this statement).



Luke 9:39e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suntribô (συντριβω) [pronounced soon- TREE-boh]	<i>breaking, breaking in pieces, shivering; treading down; putting under foot (as a conqueror), trampling on him; breaking down, crushing; tearing one's body and shattering one's strength; bruising, mauling</i>	neuter singular, present active participle, nominative case	Strong's #4937
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...bruising him.

The addition of this phrase *bruising him* is not simply another statement of the spirit's effect upon his son; but this appears to be related to any attempt to cast the spirit out. Does the spirit cause bruises to appear, or does the spirit make the son flail about, so that he bruises himself (severely). The latter would make the most sense to me.

Luke 9:39 Listen, a spirit takes him and he will cry out suddenly, and the spirit [lit., he] convulses my son [lit., him], and there is [lit., with] foaming [at his mouth]. [Apparently, only] with great difficulty will the spirit [lit., he] depart from him, bruising him. (Kukis moderately literal translation)

**Application:** Does demon possession take place today? Given some of the insane behavior which continues to take place, I would suggest that it does. The hearing of voices, multiple personalities, the urging of a person to do wrong. Even though these are often explained as psychological disorders (and certainly, at times, they may be); and often the psychotropic drugs tend to be debilitating in order to get some control over the person. It would not be impossible for these drugs to allow for demon possession, as the side-effects are sometimes quite dramatic (such as causing a person to be suicidal).

**Application:** Although some believers during the time of our Lord were given authority over demons, it seems doubtful to me that such gifts still exist. How many believers, after becoming spiritually self sustaining, seem to think that their forte is hunting down demon-possessed people and casting out their demon (demons)?

Luke 9:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
deomai (δέομαι) [pronounced DEH-om- ahee]	<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 <sup>st</sup> person singular, aorist passive indicative	Strong's #1189
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Luke 9:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i> ]	<i>disciple, a learner, pupil</i>	masculine plural noun; nominative case	Strong's #3101
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
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
ekballô (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i> ]	<i>to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #1544
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
Here, spelled auto (αὐτό) [pronounced <i>ow-TOH</i> ].			

**Translation:** I asked Your disciples [for help], that they cast the spirit [lit., *him*] out,...

The man has gone through the proper channels. He went to the disciples first, who were there, and told them of the problem, so that they might cast the spirit out.

Luke 9:40b			
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
ouk (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 <sup>rd</sup> person plural, aorist {deponent} passive indicative; Attic form	Strong's #1410

**Translation:** ...but they were unable to.”

The disciples were unable to cast out the spirit. It is my opinion that, when they tried to cast out the spirit, the spirit would cause the son to further convulse and to injure himself while doing so.

Luke 9:40 I asked Your disciples [for help], that they cast the spirit [lit., *him*] out, but they were unable to.” (Kukis moderately literal translation)

This certainly leaves us with several questions. Why couldn't the disciples cast out the demon (s)? Why did the man not address Jesus as *Lord*? And, is there any application of this for today?

**Luke 9:37–40** And it comes about the next day, when they are coming from the mountain, a large crowd meets Him. Suddenly [lit., *and behold*], a man from the crowd calls out, saying, “Teacher, I beg You to look at my son—he is my only begotten [son]. Listen, a spirit takes him and he will cry out suddenly, and the spirit [lit., *he*] convulses my son [lit., *him*], and there is [lit., *with*] foaming [at his mouth]. [Apparently, only] with great difficulty will the spirit [lit., *he*] depart from him, bruising him. I asked Your disciples [for help], that they cast the spirit [lit., *him*] out, but they were unable to.” (Kukis moderately literal translation)

**Luke 9:37–40** The next day, as they are coming down from the mountain, a large crowd has come to meet the Lord. Suddenly, from the crowd, a man called out to Him, saying, “Teacher, I beg You to take a look at my son, my only son. Listen, a spirit has taken him over—he will cry out suddenly and, for no reason, he suffers from convulsions, and he foams at the mouth. Apparently, this spirit can only be removed with great difficulty, and when attempts are made, my son ends up getting bruised. I had asked Your disciples for help, but they were unable to cast the spirit out of my son.” (Kukis paraphrase)

In the following passage, some include v. 43 (or the first sentence in v. 43), and some place it with the passage that follows. There is a good argument to be made for splitting v. 43 in half, and placing the first half with this passage (in fact, there may be more translators who do this rather than keep v. 43 by itself; and even a few who do not even include the #43). For that reason, I will liberally show this taking place in many translations. Quite frankly, on my second draft, I am considering including v.43a as a part of this passage. But doing that requires a great deal of work.

And answering, the Jesus said, “O generation, unbelieving and corrupt, until when will I be face to face with you [all] and I will endure you [all]? Bring here the son of yours.” And now approaching Him convulses him the demon and he throws [him] down. But rebukes the Jesus the spirit the unclean and he cured the boy. And He gives him to the father of him. And were astonished all at the mighty power of the God.

Luke  
9:41–43a

Answering [this request], Jesus said, “O [you] corrupt and unbelieving generation! How long will I remain face to face with you [all]? [How long] must I endure you [all]? Bring your son here [to Me].” While approaching Jesus [lit., *Him*], the demon convulses the boy [lit., *him*] and throws [him] down [onto the ground]. But Jesus rebukes the unclean spirit and cures the boy. Then Jesus [lit., *He*] gives the boy [lit., *him*] back to his father. All were astonished at the mighty power of God.

Responding to this request, Jesus exclaimed, “You corrupt and unbelieving generation! How long must I remain with you? How long must I endure all of you? Now, bring your son here to Me.” When the boy began to approach Jesus, the demon convulsed him, throwing him down onto the ground. But Jesus cast out the unclean spirit and cured the boy. Then Jesus presented the cured son to his father. At seeing this miraculous cure, the people there were astonished at the mighty power of God.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And answering, the Jesus said, “O generation, unbelieving and corrupt, until when will I be face to face with you [all] and I will endure you [all]? Bring here the son of yours.” And now approaching Him convulses him the demon and he throws [him] down. But rebukes the Jesus the spirit the unclean and he cured the boy. And He

gives him to the father of him. And were astonished all at the mighty power of the God. And were astonished all at the mighty power of the God.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) .  
And Jesus, answering:, said: O faithless and perverse generation, how long shall I be with you and suffer you? Bring hither thy son.

And as he was coming to him, the devil threw him down and tore him.

And Jesus rebuked the unclean spirit and cured the boy and restored him to his father. In the Latin, this is vv. 41–43)

And all were astonished at the mighty power of God.

Holy Aramaic Scriptures

Then Eshu {Yeshua} answered and said, “Oh generation that isn’t faithful, and perverse! How long shall I be among you, and endure you? Bring your son here.”

And while he was bringing him, that daywa {devil/demon} threw him down and crushed him, and Eshu {Yeshua} rebuked that unclean spirit, and He healed the talya {the young boy} and gave him unto his father.

And they all were amazed at the greatness of Alaha {God}.

James Murdock’s Syriac NT

And Jesus answered, and said: O the unbelieving and perverse generation! How long shall I be with you, and bear with you? Bring hither thy son. And while he was bringing him, the demon threw him down, and convulsed him. And Jesus rebuked the unclean spirit, and healed the lad, and delivered him to his father.

And they were all amazed at the majesty of God.

Original Aramaic NT

Then Yeshua answered and said, "Oh generation without faith and perverse! How long shall I be with you and endure you? Bring your son here." And when he came near to him that demon threw him down and convulsed him. And Yeshua rebuked the foul spirit and he healed the boy and he gave him to his father.

And they were all astonished at the majesty of God,...

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

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Then Yeshua answered and said, “Oh generation without faith and perverse! How long shall I be with you and endure you? Bring your son here.”

And when he came near to him that demon threw him down and convulsed him. And Yeshua rebuked the foul spirit and he healed the boy and he gave him to his father.

And they were all astonished at the majesty of God,...

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And Jesus said, O generation without faith and false in heart, how long will I have to be with you and put up with you? let your son come here.

And while he was coming, he was pushed violently down and twisted by the evil spirit. But Jesus gave sharp orders to the unclean spirit, and made the boy well, and gave him back to his father.

And they were full of wonder at the great power of God.

Bible in Worldwide English

Jesus said, You people today do not believe. You have turned away from God. How long must I be with you? How long must I put up with you? Bring the boy here to me.

While he was coming, the bad spirit knocked him down and threw him around. Jesus told the spirit to stop. He healed the boy and gave him back to his father.

All the people were surprised to see that God has so much power.

Easy English

Jesus said, ‘You people today still do not believe in God. You have turned away from him. I have been with you for a long time and still you do not believe. It is difficult for me to be patient with you.’ Then Jesus said to the man, ‘Bring your son here.’

Easy-to-Read Version–2008	<p>While the boy was coming, the bad spirit threw him to the ground. It threw the boy first one way and then the other. 'Stop!' Jesus said to it. He then made the boy well and he gave him back to his father.</p> <p>Jesus answered, "You people today have no faith. Your lives are all wrong. How long must I be with you and be patient with you?" Then Jesus said to the man, "Bring your son here."</p> <p>While the boy was coming, the demon threw the boy to the ground. The boy lost control of himself. But Jesus gave a strong command to the evil spirit. Then the boy was healed, and Jesus gave him back to his father.</p> <p>Everybody was very surprised at what they saw. They knew that God was very powerful.</p>
<i>God's Word™</i>	<p>Jesus answered, "You unbelieving and corrupt generation! How long must I be with you and put up with you? Bring your son here!"</p> <p>While he was coming to Jesus, the demon knocked the boy to the ground and threw him into convulsions. Jesus ordered the evil spirit to leave. He cured the boy and gave him back to his father.</p>
Good News Bible (TEV)	<p>Jesus answered, "How unbelieving and wrong you people are! How long must I stay with you? How long do I have to put up with you?" Then he said to the man, "Bring your son here."</p> <p>As the boy was coming, the demon knocked him to the ground and threw him into a fit. Jesus gave a command to the evil spirit, healed the boy, and gave him back to his father.</p>
J. B. Phillips	<p>All the people were amazed at the mighty power of God.</p> <p>"You really are an unbelieving and difficult people," replied Jesus. "How long must I be with you, how long must I put up with you? Bring him here to me."</p> <p>But even while the boy was on his way, the spirit hurled him to the ground in a dreadful convulsion. Then Jesus reprimanded the evil spirit, healed the lad and handed him back to his father. And everybody present was amazed at this demonstration of the power of God. <i>V. 43a is included for context.</i></p>
<i>The Message</i>	<p>Jesus said, "What a generation! No sense of God! No focus to your lives! How many times do I have to go over these things? How much longer do I have to put up with this? Bring your son here."</p> <p>While he was coming, the demon slammed him to the ground and threw him into convulsions. Jesus stepped in, ordered the foul spirit gone, healed the boy, and handed him back to his father. They all shook their heads in wonder, astonished at God's greatness, God's majestic greatness. <i>V. 43a is included for context.</i></p>
NIRV	<p>"You unbelieving and evil people!" Jesus replied. "How long do I have to stay with you? How long do I have to put up with you?" Then he said to the man, "Bring your son here."</p> <p>Even while the boy was coming, the demon threw him into a fit. The boy fell to the ground. But Jesus ordered the evil spirit to leave the boy. Then Jesus healed him and gave him back to his father. They were all amazed at God's greatness.</p>
New Life Version	<p>Then Jesus said, "You people of this day do not have faith. You turn from what is right! How long must I be with you? How long must I put up with you? Bring your son to Me." While the boy was coming, the demon threw him down and made him lose the use of his mind for awhile. Jesus spoke sharp words to the demon. He healed the child and gave him back to his father. <i>V. 43a will be placed with the next passage.</i></p>
New Simplified Bible	<p>Jesus answered: »O faithless and perverse generation, how long shall I be with you, and put up with you? Bring your son to me.« When he came near the demon slammed him down and through him in to a convulsion. Jesus rebuked the unclean spirit, healed the boy and gave him back to his father. They were all overwhelmed by the greatness of God.</p>



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

Casual English Version	Jesus said, "My goodness, you people of zero faith and twisted ways! How much longer do I have to put up with this? Bring your son here." While the boy was on his way to Jesus, the demon threw the boy down and turned on the convulsions. Jesus ordered the unholy spirit to stop it. Then Jesus healed the child and gave him back to his dad. V. 43a will be placed with the next passage.
Contemporary English V.	Jesus said to them, "You people are stubborn and don't have any faith! How much longer must I be with you? Why do I have to put up with you?" Then Jesus said to the man, "Bring your son to me." While the boy was being brought, the demon attacked him and made him shake all over. Jesus ordered the demon to stop. Then he healed the boy and gave him back to his father. Everyone was amazed at God's great power.
The Living Bible	"O you stubborn faithless people," Jesus said to his disciples, [ <i>to his disciples, implied.</i> ] "how long should I put up with you? Bring him here." As the boy was coming the demon knocked him to the ground and threw him into a violent convulsion. But Jesus ordered the demon to come out, and healed the boy and handed him over to his father. Awe gripped the people as they saw this display of the power of God.
New Berkeley Version New Living Translation	. Jesus said, "You faithless and corrupt people! How long must I be with you and put up with you?" Then he said to the man, "Bring your son here." As the boy came forward, the demon knocked him to the ground and threw him into a violent convulsion. But Jesus rebuked the evil[h] spirit and healed the boy. Then he gave him back to his father. Awe gripped the people as they saw this majestic display of God's power. V. 43a is included for context.
The Passion Translation	Jesus responded, "You are an unbelieving people with no faith! Your lives are twisted with lies that have turned you away from doing what is right. How much longer should I remain here, offering you hope?" Then he said to the man, "Bring your son to me." As the boy approached, the demon slammed him to the ground, throwing him into violent convulsions. Jesus sternly commanded the demon to come out of the boy, and immediately it left. Jesus healed the boy of his injuries and returned him to his father, <i>saying, "Here is your son."</i> Everyone was awestruck. They were stunned seeing the power and majesty of God flow through Jesus.
UnfoldingWord Simplified T.	In response, Jesus said, "This generation of people does not believe and so your thinking is corrupt! How much longer must I be with you before you believe?" Then he said to the boy's father, "Bring your son here to me!" While they were bringing the boy to him, the demon threw the boy down to the ground, and shook him severely. But Jesus rebuked the evil spirit and healed the boy. Then he returned him to his father.
William's New Testament	Then Jesus answered, "O you unbelieving, stubborn people of the times! How long must I be with you and put up with you? Bring him here to me." Even while the boy was coming to Him, the demon dashed him down and convulsed him, but Jesus reprovved the foul spirit and cured the boy and gave back to his father.

**Partially literal and partially paraphrased translations:**

American English Bible	So Jesus said: 'O faithless and twisted people! How much longer must I stay among you and put up with you?' 'Bring your son over here!'
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However, just as [the son] was approaching, the demon threw him to the ground and forced him into a violent convulsion. But Jesus scolded the unclean spirit, healed the boy, and gave him back to his father... And everyone was astonished by the majestic power of God. V. 43a is included for context.

Beck's American Translation  
Breakthrough Version

When Jesus answered, He said, "O untrusting and twisted generation, how long will I be close to you and tolerate you? Bring your son here." As he was still coming forward, the demon ripped him and sent *him* into violent convulsions. Jesus forbid the spirit that was not clean, cured the boy, and gave him back to his father.

Common English Bible

Jesus answered, "You faithless and crooked generation, how long will I be with you and put up with you? Bring your son here." While he was coming, the demon threw him down and shook him violently. Jesus spoke harshly to the unclean spirit, healed the child, and gave him back to his father. Everyone was overwhelmed by God's greatness. V. 43a is included for context.

International Standard V  
Len Gane Paraphrase

Jesus answering said, "O faithless and warped generation, how long will I be with you and put up with you? Bring your son here." While he was still coming this devil threw him down and threw him into seizures. Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

A. Campbell's Living Oracles

Then, Jesus answering, said, O incredulous and perverse generation! how long shall I be with you, and suffer you? Bring your son hither.

And as he was coming, the demon dashed him down in convulsions. And Jesus rebuked the unclean spirit, and having cured the child, delivered him to his father.

New Advent (Knox) Bible

Jesus answered, Ah, faithless and misguided generation, how long must I be with you, how long must I bear with you? Bring thy son here. And even as the boy was on his way, the devil threw him down in a convulsion.

NT for Everyone

'You faithless and depraved generation!' said Jesus in reply. 'How long shall I be with you and have to put up with you? Bring your son here.'

While he was on the way, the demon tore at him and threw him into convulsions. Jesus rebuked the unclean spirit, healed the child, and gave him back to his father. Everyone was astonished at the greatness of God. V. 43a is included for context.

20<sup>th</sup> Century New Testament

"O faithless and perverse generation!" Jesus exclaimed; "how long must I be with you and have patience with you? Lead your son here."

While the boy was coming up to Jesus, the demon dashed him down and threw him into convulsions. But Jesus rebuked the foul spirit, and cured the boy, and gave him back to his father.

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

Christian Standard Bible

Jesus replied, "You unbelieving and perverse [*Or corrupt, or perverted, or twisted; Dt 32:5*] generation, how long will I be with you and put up with you? Bring your son here."

As the boy was still approaching, the demon knocked him down and threw him into severe convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. And they were all astonished at the greatness of God. V. 43 is included for context.

Conservapedia Translation

Jesus answered, "You unbelieving and disobedient generation, how long will I have to put up with you? Bring your son here."

So as he was coming, the demon threw him to the ground and injured him. And Jesus expelled the demon, healed the child, and gave him back to his father.

Ferrar-Fenton Bible

"What a perverse and unbelieving race!" exclaimed Jesus, in reply; "how long shall I be with you, and bear with you? Bring your son here."

	<p>And while he was on the way, the demon threw him down and convulsed him painfully. But Jesus restrained the foul spirit, cured the boy, and returned him to his father.</p>
Free Bible Version	<p>“What an unbelieving and corrupt people you are! How long do I have to remain here with you, and put up with you?” said Jesus. “Bring your son here.”</p> <p>Even as the boy came over, the demon sent him into convulsions, throwing him to the ground. But Jesus intervened, rebuking the evil spirit and healing the boy, and then gave him back to his father.</p>
God’s Truth (Tyndale)	<p>Jesus answered and said? O generation without faith, and crooked: how long shall I be with you? and shall suffer you? Bring your son hither. As he yet was a coming, the fiend rent him and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father. And they were all amazed at the mighty power of God.</p>
International Standard V.	<p>Jesus answered, “You unbelieving and perverted generation! How much longer must I be with you [The Gk. you is plural] and put up with you? [The Gk. you is plural] Bring your [The Gk. your is singular] son here!”</p> <p>Even while the boy [Lit. he] was coming, the demon knocked him to the ground and threw him into convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father.</p>
Montgomery NT	<p>“O faithless and perverse generation,” said Jesus, “how long shall I be with you and bear with you? Bring your son to me.”</p> <p>But while he was yet coming the demon dashed him down, and cruelly convulsed him. Then Jesus rebuked the unclean spirit, and cured the boy, and gave him back to his father.</p>
NIV, ©2011 Riverside New Testament Leicester A. Sawyer’s NT	<p>.</p> <p>.</p> <p>And Jesus answered and said, O faithless and perverse generation! How long shall I be with you, and suffer you! Bring your son hither.</p> <p>And while he was coming, the demon tore him with spasms and convulsed him. And Jesus rebuked the impure spirit, and cured the child, and gave him back to his father.</p>
UnfoldingWord Literal Text	<p>Jesus answered and said, "You unbelieving and depraved generation, how long must I be with you and put up with you? Bring your son here."</p> <p>While the boy was coming, the demon threw him to the ground and shook him with convulsions. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. Then all the people there were completely amazed at the great power of God.</p>
Urim-Thummim Version	<p>Jesus answering said, O faithless and perverse generation, how long will I be with you, and sustain you? Bring your son here.</p> <p>And as he was still coming, the demon threw him down and tore him. But Jesus rebuked the unclean spirit and healed the child, and delivered him again to his dad. And they were all amazed at the mighty power of Elohim.</p>
Weymouth New Testament	<p>"O unbelieving and perverse generation!" replied Jesus; "how long shall I be with you and bear with you? Bring your son here to me."</p> <p>Now while the youth was coming, the spirit dashed him to the ground and cruelly convulsed him. But Jesus rebuked the foul spirit, and cured the youth and gave him back to his father.</p>
Wikipedia Bible Project	<p>And all were awe-struck at the mighty power of God.</p> <p>“You’re a distrustful and perverted people,” Jesus answered. “How long to I have to stay with you, and put up with you? Bring your son here.”</p> <p>Even as he was coming, the demon threw him to the ground in convulsions. But Jesus reprimanded the evil spirit and healed the boy, and gave him back to his father.</p> <p>Everyone was astounded by this demonstration of God’s greatness.</p>

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

- Christian Community (1988) Jesus answered, "You faithless people! how disoriented you are! How long must I be with you and put up with you? Bring your son here."  
And while the boy was being brought, the demon beat him to the ground and threw him into a fit. But Jesus spoke sharply to the evil spirit, healed the boy, and gave him back to his father. And all who saw it were astonished at God's wonderful work. V. 43a is included for context.  
Dt 32:5; Mk 11:22;  
Lk 17:6  
Mt 17:22; Mk 9: 30-32
- The Heritage Bible And Jesus answering said, Oh unbelieving and perverted generation, how long will I be with you and bear with you? Lead your son here to *me*.  
And while coming to him, the demon broke him to pieces and violently convulsed him. And Jesus restrained the unclean spirit, and healed the child, and gave him back to his father.  
And they were all struck with shock over the glorious splendor of God. V. 43 is included for context.
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 Jesus answered, 'What an unbelieving and perverse generation! How long shall I be with you and endure you all? Bring your son here.' But before the boy could reach him the devil dashed him to the ground and threw him into convulsions. Jesus rebuked the unclean spirit, cured the boy, and gave him back to his father. And they were all struck with awe at the majesty of God. V. 43a is included for context.
- New Jerusalem Bible In reply Jesus said, 'Faithless and perverse generation! How much longer must I be among you and put up with you? Bring your son here.'  
Even while the boy was coming, the devil threw him to the ground in convulsions. But Jesus rebuked the unclean spirit and cured the boy and gave him back to his father, and everyone was awestruck by the greatness of God. V. 43a is included for context.
- New RSV .
- Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible "Perverted people, without any trust!" Yeshua answered, "How long do I have to be with you and put up with you? Bring your son here." Even as the boy was coming, the demon dashed him to the ground and threw him into a fit. But Yeshua rebuked the unclean spirit, healed the boy and gave him back to his father. All were struck with amazement at the greatness of God. V. 43a is included for context.
- Hebraic Roots Bible And Yahshua answered and said, Oh generation that is not faithful and is perverse! How long must I be among you and endure you? Bring your son here.  
But as he was yet coming up, the demon cast him down and violently convulsed him. But Yahshua rebuked the unclean spirit and healed the child, and gave him back to his father.  
And all were astonished at the majesty of Elohim.
- Holy New Covenant Trans. Jesus answered, "You people are a generation with no faith. You are disobedient. How long must I be with you and put up with you?" Then Jesus said to the man, "Bring your son here."  
While the boy was coming, the demon threw him on the ground. The boy lost control of himself. Jesus gave a command to the evil spirit and healed the boy. Then Jesus gave him back to his father.  
All of the people were shocked at the great power of God.

The Scriptures 2009	<p>And עשוהי answering, said, "O generation, unbelieving and perverse, how long shall I be with you and put up with you? Bring your son here."</p> <p>And as he was still coming, the demon threw him down in convulsions. And עשוהי rebuked the unclean spirit, and healed the child, and gave him back to his father. And they were all amazed at the greatness of Elohim.</p>
Tree of Life Version	<p>Then answering, Yeshua said, "O faithless and twisted generation, how long shall I be with you and put up with you? Bring your son here."</p> <p>And while the boy was still approaching Yeshua, the demon knocked him down to the ground and threw him into convulsions. But Yeshua rebuked the unclean spirit, healed the boy, and restored him to his father. And all were amazed at the mighty power of God.</p>

### **Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:**

Accurate New Testament	<p>...Answering but The Jesus says Oh Generation Disbelieving and Having Been Corrupted until when? [I] will be to you* and [I] will endure you* bring! here the son [of] you yet but approaching him tears him The Demon and [It] convulses {him} reprimands but The Jesus the spirit the [thing] unclean and [He] heals the child and [He] gives him [to] the father [of] him were astonished but All [Men] at the greatness [of] the god...</p>
Awful Scroll Bible	<p>Therewithal Deliverance-of-Jah coming to be resolved-away, said, "O un-confiding, and having come about thoroughly-turned-around generation, even to but-where-then will I be with yous and myself hold- yous -up-among? Be brought- your son -near yet-to-this place."</p> <p>Yet himself still coming-near a coming-near, the demon plunged him a plunging and convulsed- him -together. But Deliverance-of-Jah criticized-over the un-clean breath, and himself heals the child, and gave- him -out a giving-out to his father. Thereupon they all remain coming to be striking-from, a striking-from at the greatness of God.</p>
Concordant Literal Version exeGesés companion Bible	<p>. And Yah Shua answers, saying, O trustless and thoroughly perverted generation, until when am I with you, and tolerate you? Bring your son here. And as he is still coming, the demon bursts him and convulses him: and Yah Shua rebukes the impure spirit and heals the lad and gives him back to his father - and they all astonish at the majesty of Elohim. .</p>
Orthodox Jewish Bible	<p>And in reply, Rebbe Melech HaMoshiach said, O perverse dor (generation) without emunah, until when will I be with you, and until when will I put up with you? Bring your ben here. [DEVARIM 32:5]</p> <p>Even now as the bocher was approaching Rebbe Melech HaMoshiach, the shed threw him down and convulsed him. But Rebbe Melech HaMoshiach rebuked the shed (the ruach hatumah) and gave refuah to the bocher, and gave him back to his abba.</p> <p>And all were amazed at the gedulat Hashem.</p>
Rotherham's Emphasized B.	<p>And making answer Jesus said— O faithless and perverted generation! how long shall I be with you, and bear with you? Bring [hither] thy son. And [while yet' he was coming] the demon tare him, and mangled him. But Jesus rebuked the impure spirit, and healed the boy, and gave him back to his father. And they were all being struck with astonishment, [at the majesty of God]..</p>



**Expanded/Embellished Bibles:**

- The Amplified Bible* Jesus answered, "You unbelieving and perverted generation! How long shall I be with you and put up with you? Bring your son here [to Me]." Even while the boy was coming, the demon slammed him down and threw him into a [violent] convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father. They were all amazed [practically overwhelmed] at the [evidence of the] greatness of God and His majesty and His wondrous work. V. 43a is included for context.
- An Understandable Version And Jesus replied, saying, "You perverse generation of faithless people! How long must I be [patient] with you, and put up with you [i.e., before you understand]? Bring your son here." And while the boy was approaching [Jesus], an evil spirit threw him to the ground in a convulsion. But Jesus spoke sternly to the evil spirit and [then] returned him to his father healed. And everyone was amazed at [seeing] the greatness of God.
- The Expanded Bible Jesus answered, "·You people have no faith, and your lives are all wrong [·O unbelieving and corrupt/perverse generation]. How long must I stay with you and ·put up with [endure; bear with] you? Bring your son here." While the boy was coming, the demon threw him on the ground ·and made him lose control of himself [in convulsions]. But Jesus ·gave a strong command to [rebuked] the ·evil [defiling; <sup>L</sup>unclean; 4:33] spirit and healed the boy and gave him back to his father. All the people were ·amazed [astonished; awestruck] at the ·great power [majesty; greatness] of God. V. 43a is included for context.
- Jonathan Mitchell NT So Jesus, giving a discerning and decided answer, said, "O generation without trust or faith (or: unbelieving) and having been thoroughly twisted in two and fully turned (or: distorted into separate parts and perverted)! Until when shall I continue being facing toward, and focus upon, you people, and shall I Myself continue holding you up (or: holding up with you; or: = putting up with and tolerating you)? Bring your son over here to Me." But while he is still approaching, the demon (Hellenistic concept and term: = animistic influence) burst forth [in] him (= tore and shattered his inner being) and then with [him] violently convulsed. So Jesus spoke a serious but respectful directive to the unclean breath-effect (or: unpruned attitude; or: = diseased spirit; = distorted life-force) and so healed the boy and gave him back to his father. Now they all began being struck out of themselves with astonishment, continuing being amazed at and by God's greatness (magnificence; majesty).
- P. Kretzmann Commentary And Jesus, answering, said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither. And as he was yet a-coming, the devil threw him down and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. V. 43a will be kept with the passage that follows. Since Luke is writing for heathen Christians, He omits almost all reference to the Pharisees and Sadducees, as his readers would have followed him only with difficulty. In this story, also, there is no reference to the quarrel which the disciples had with the leaders of the Jews, the story only being given. Jesus had been on the mountain overnight. But when He came down on the next day with His three disciples, He came upon an excited scene. In the first place, a great many people came to meet Him. And out of the crowd, as it drew near, one man came forward and cried to Him with a loud voice, in a pitiful prayer. He wanted Jesus to look upon his only son, with a view to helping him. From time to time it would happen that an evil spirit would take hold upon him, and the boy would suddenly scream with pain. The demon, meanwhile, would distort and tear him until froth would appear at the mouth, and even after bruising the child fiercely, he would barely withdraw for a time. It was a case of severe epilepsy and lunacy caused by an evil spirit. The poor

father had pleaded with the disciples that had remained in the valley whether they could help in this emergency, but they had not been able. The cry of Jesus at this point: O unbelieving and perverse generation; people that have no faith and consistently go the wrong way! How long must I be with you and tolerate you? includes the people as a whole, also the father of the boy and, in a way, the disciples, as He told them afterwards. That was characteristic of the chosen people of God at that time: they were rejecting the Messiah of their salvation or following false leads and hopes in their dream of a temporal kingdom. Jesus then commanded the boy to be brought to Him. While the boy was approaching Jesus, in accordance with His command, the demon made a final assault on his victim, rending and convulsing him. Note: It is very probable that certain severe attacks of sickness, such as cramps, convulsions, epilepsy, lunacy, and others, even today are caused or aggravated by the devil. He is a murderer from the beginning and has only one thing in mind, to destroy the creatures of God. But the power of the evil spirit also in this case, as in all, goes only so far as Jesus permits it. For Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

Syndein/Thieme

“ Jesus 'having an answer for'/'giving a discerning answer from the ultimate source of Himself' {apokrinomai} said, "You unbelieving/faithless {apistos} and 'turning from the Way'/'perverting' {diastrepho} generation . . . how long will I be 'near by'/'with' {pros} you . . . and tolerate/endure/bear {anechomai} you?"

{Jesus is reprimanding his students/disciples who are learning. Many times students need to be chastened so they will re- concentrate their efforts. Jesus gave them the power to heal, but the power will not work unless they believe it works! So, He is showing them the 'More Excellent Way' but they are deviating from the Path}

Bring your son {huios} here."

“But as the boy was approaching, the demon {daimonion} 'hurled and thrashed' {rhegnumi} him {the boy's body} to the ground and shook him with complete convulsions {susparasso}.

Then Jesus rebuked the unclean spirit {akathartos pneum.}, and healed the little child {pais}, and delivered/restored {apodidomi} him back to his father.

“ Then while they were marveling at the magnificence/greatness {megaleiotes} of Go

Translation for Translators

Jesus replied *by saying to everyone who had gathered there, "You who have seen how I help people do not believe that you can do anything. What you think is perverted! How long must I be with you before you are able to do what I do [RHQ]? How long must I endure your lack of faith?" Then he said to the boy's father, "Bring your (sg) son here to me!"* While they were bringing the boy to Jesus, the demon attacked the boy, threw him to the ground, and shook him severely. But Jesus rebuked the evil spirit and healed the boy. Then he returned him to his father's care. All the people *there* were amazed at the great power of God. V. 43a is included for context.

The Voice

**Jesus:** O generation faithless, twisted, and crooked, how long can I be with you? How much can I bear? Bring your boy here.

The boy had taken a few steps toward Jesus when suddenly the demon seemed to rip into the boy, throwing him into convulsions. Jesus spoke sternly to the demonic spirit, and the boy was healed. Jesus presented the boy to his father.

*The crowd began cheering and discussing this amazing healing and the power of God, but Jesus turned to His disciple. Most of v. 43 is included for context.*

**Bible Translations with a Lot of Footnotes:**

Lexham Bible

So Jesus answered and [\*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, “O unbelieving and perverted generation! How long [Literally “until when”] will I be with you and put up with you? Bring your son here!” And while [\*Here “while ” is supplied as a component of the temporal genitive absolute participle (“approaching”)] he was still approaching, the demon threw him down and convulsed him . [\*Here the direct object is supplied from context in the English translation] But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. And they were all astounded at the impressiveness of God.

NET Bible®

Jesus answered,<sup>137</sup> “You<sup>138</sup> unbelieving<sup>139</sup> and perverse generation! How much longer<sup>140</sup> must I be with you and endure<sup>141</sup> you?<sup>142</sup> Bring your son here.” As<sup>143</sup> the boy<sup>144</sup> was approaching, the demon threw him to the ground<sup>145</sup> and shook him with convulsions.<sup>146</sup> But Jesus rebuked<sup>147</sup> the unclean<sup>148</sup> spirit, healed the boy, and gave him back to his father. Then<sup>149</sup> they were all astonished at the mighty power<sup>150</sup> of God. V. 43a is included for context.

<sup>137tn</sup> Grk “And answering, Jesus said.” This is redundant in contemporary English and has been simplified to “Jesus answered.” Here δέ (de) has not been translated.

<sup>138tn</sup> Grk “O.” The marker of direct address, ὦ (ô), is functionally equivalent to a vocative and is represented in the translation by “you.”

<sup>139tn</sup> Or “faithless.”

<sup>sn</sup> The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

<sup>140tn</sup> Grk “how long.”

<sup>141tn</sup> Or “and put up with.” See Num 11:12; Isa 46:4.

<sup>142sn</sup> The pronouns you...you are plural, indicating that Jesus is speaking to a group rather than an individual.

<sup>143tn</sup> Here δέ (de) has not been translated.

<sup>144tn</sup> Grk “he”; the referent (the boy) has been specified in the translation for clarity.

<sup>145sn</sup> At this point the boy was thrown down in another convulsion by the demon. See L&N 23.168.

<sup>146tn</sup> See L&N 23.167-68, where the second verb συσπαράσσω (susparassw) is taken to mean the violent shaking associated with the convulsions, thus the translation here “and shook him with convulsions.”

<sup>147tn</sup> Or “commanded” (often with the implication of a threat, L&N 33.331).

<sup>148sn</sup> This is a reference to an evil spirit. See Luke 4:33.

<sup>149tn</sup> Here δέ (de) has been translated as “then” to indicate the response at the conclusion of the account.

<sup>150sn</sup> The revelation of the mighty power of God was the manifestation of God’s power shown through Jesus. See Acts 10:38.

New American Bible (2011)

The Passion Translation

The Spoken English NT

Jesus answered, “What a faithless and perverse generation you are! How long am I going to be with you and put up with you? Bring your son here to me.”

As he was coming up, the demon tore into the boy, and violently shook him. But Jesus told off the unclean spirit and healed the child, and he gave him back to his father. And everyone was astounded at the greatness of God

Wilbur Pickering’s New T.

Then in answer Jesus said: “O unbelieving and perverse<sup>15</sup> generation, how long shall I be with you and put up with you (pl)? Bring your (sg) son here!”

But while he was still coming the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father. Everyone was amazed at the majesty<sup>16</sup> of God.

(15) Why “perverse”? To reject the truth and the evidence is to be perverse. This word was presumably directed to the disciples, who should have known better by now. So how about us—are we living on the basis of the truth and the evidence? Really?

(16) Why ‘the majesty’? I don’t know.

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

Analytical-Literal Translation	Then answering, Jesus said, "O unbelieving [ <i>or, faithless</i> ] and having been perverted generation, how long will I be with you and put up with you? Bring your son here." But as he [ <i>was</i> ] still approaching, the demon dashed him to the ground and threw [ <i>him</i> ] into convulsions. Then Jesus rebuked the unclean [ <i>or, defiling</i> ] spirit and healed the child and gave him back to his father. Then they were all amazed at the magnificence of God.
Charles Thomson NT Context Group Version	. And Jesus answered and said, O untrustworthy and perverse generation, how long shall I be with you (pl), and endure you (pl)? Bring your son here. And as he was yet coming, the unseen entity dashed him down, and tore [ <i>him</i> ] grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God.
English Standard Version Far Above All Translation	. At this, Jesus replied and said, "O faithless and wayward generation, how long will I be with you and endure you? Bring your son here." Even as he was coming, the demon tore at him and convulsed <i>him</i> . Jesus, however, rebuked the unclean spirit and healed the child and gave him back to his father. And they were all astonished at the majesty of God.
Green's Literal Translation Legacy Standard Bible	. And Jesus answered and said, "You unbelieving and perverse generation, how long shall I be with you and put up with you? Bring your son here." Now while he was still approaching, the demon slammed him [ <i>Or tore him</i> ] to the ground and threw him into a convulsion. But Jesus rebuked the unclean spirit and healed the boy and gave him back to his father. And they were all astonished at the majesty of God. V. 43a is included for context.
Modern English Version Modern Literal Version 2020	. And, Jesus answered <i>and</i> said, O unbelieving and perverse generation, until when will I be with you° and tolerate you°? Lead your son here. But <i>while</i> coming near, still the demon ripped at him and convulsed <i>him</i> . But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father. V. 43a will be placed with the next passage for context.
Modern KJV New American Standard B. New European Version New King James Version	. . . Then Jesus answered and said, "O faithless [ <i>unbelieving</i> ] and perverse generation, how long shall I be with you and bear with [ <i>put up with</i> ] you? Bring your son here." And as he was still coming, the demon threw him down and convulsed <i>him</i> . Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father. V. 43a will be placed with the next passage for context.
NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans. Updated Bible Version 2.17 A Voice in the Wilderness Webster's Translation World English Bible Worrell New Testament	. . . . . . . . And Jesus answering, said, "O faithless and perverse generation, how long shall I be with you, and bear with you? Bring your son here." And, while he was yet coming, the demon thrust him down, and greatly convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

Young's Updated LT And they were all amazed at the Majesty of God!  
And Jesus answering said, "O generation, unstedfast and perverse, till when will I be with you, and suffer you? bring near hither your son;" and as he is yet coming near, the demon rent him, and tore him sore, and Jesus rebuked the unclean spirit, and healed the youth, and gave him back to his father. V. 43a will be placed with the next passage for context.

**The gist of this passage:** Jesus first laments being in the midst of a faithless and perverse generation, and then He calls for the son to be brought to Him. As the boy came toward Jesus, the demon cast him onto the ground and caused him to suffer great convulsions. Jesus rebuked the demon spirit and presented the son back to his father.

41-42

<b>Luke 9:41a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
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
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** Answering [this request], Jesus said,...

This begins just as we would expect. A man has come to Jesus and with a very reasonable request. His son is possessed by a demon, and the man desires healing for his son. He first went to the Lord's disciples and they could not do anything to help.

What we would expect is, Jesus to say, "Okay, bring the kid here." But that is not Jesus' first response.

<b>Luke 9:41b</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
o (ὦ) [pronounced <i>oh</i> ]	<i>oh, o!</i>	interjection; a sign of the vocative; used as a note of exclamation	Strong's #5599



Luke 9:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
genea (γενεά) [pronounced ghen-eh-AH]	age, generation, nation, [period of] time	feminine plural noun; vocative	Strong's #1074
áπιστος (ἄπιστος) [pronounced AH-pis-tos]	unbelieving, disbelieving, faithless, unfaithful; not worth of confidence, untrustworthy, something not to be believed	feminine singular adjective, nominative case	Strong's #571
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
diastrephō (διαστρέφω) [pronounced dee-as-TREHF-oh]	distorting, (figuratively) misinterpreting, corrupting, being (morally) corrupt, being perverse, perverted; turning (away, aside), opposing; twisted	feminine singular, perfect passive participle, nominative case	Strong's #1294

**Translation:** ...“O [you] corrupt and unbelieving generation!

Jesus will utter 3 disparaging remarks about the crowd, about the generation of that era (v. 41b-d). To me, this is quite remarkable. A guy has called out to Jesus to heal his son, and Jesus appears to answer as if He is in the worst mood that morning. “What the hell are you coming to Me for?” is what this sounds like.

There is a crowd before Jesus, and, hearing the request of this man, Jesus then appears to address the crowd, saying, “You corrupt and unbelieving generation!” This is quite remarkable, is it not?

We do not really know what sets this off. We find the same thing, basically, in the parallel passages. The man calls out to Jesus with this request, and Jesus responds with, “You corrupt and unbelieving generation!”

The man does approach Jesus calling Him *Teacher*, rather than, *Lord*. This would suggest that he has not believed in the Lord, and therefore, he would be considered a corrupt unbeliever. There may have been many more in the crowd just like him.

What we may be looking at is, the guy is not sure that Jesus can do anything for him, but, what the heck, why not give Him a try?

Jesus, being very perceptive as He is, is able to look out into a crowd of people and see, in many cases, what sort of people they are. He could be the traveling medicine man with the magic elixir, and many of the same people would be there to try it. Maybe it will work; maybe not. Why not find out?

So I believe that this is the way that Jesus accurately saw many in the multitude of people.

Luke 9:41c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-ocē]	to, as far as, till, until; even until; up to; even; while	a conjugation, preposition and adverb of continuance	Strong's #2193

Luke 9:41c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pote (πότε) [pronounced POHT-eh]	<i>at what time; [for] how long, when</i>	interrogative adverb	Strong's #4219
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	1 <sup>st</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
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
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

**Translation:** How long will I remain face to face with you [all]?

Jesus asks—God the Father?—how long He must remain face to face with all of these people.

At what point would these unbelievers believe in Him?

Luke 9:41d			
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
anechomai (ἀνέχομαι) [pronounced ahn-EHKH-ohm-ah-ee]	<i>to hold up, to sustain; to put up with, to bear with, to endure, to forbear, to suffer</i>	1 <sup>st</sup> person singular, future (deponent) middle indicative	Strong's #430
humôn (ὐμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** [How long] must I endure you [all]?

Then Jesus asks, *how long must I endure you all?* Again, a pretty strong statement of disapprobation which could seem to come out of nowhere, if you do not evaluate all of the clues given.

To me, that was a quite interesting response. Jesus does not ask, "Where is your son," or say, "Bring him to Me." Jesus appears to snap at this man. But not only at him, but at his entire generation. One of the questions in my mind is, *what brought this on? Why does Jesus first say these things?*

Again, this man's first words to Jesus are, *Teacher*. He did not even ask Jesus to heal his son or to cast out the demons. It is as if he brought this boy to Jesus, and asks, "What can you do for him? He's my only son!"

Luke 9:41e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosagô (προσάγω) [pronounced <i>pross-AHG-oh</i> ]	<i>lead towards, (transitively) bring near, summon, present; or (intransitively) approach; bring (near), draw near to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4317
hōde (ἠδὲ) [pronounced <i>HO-deh</i> ]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
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
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** *Bring your son here [to Me]."*

Then Jesus says exactly what we would expect Him to say—“Bring your son to Me.” This is what we would have expected Jesus to say at the first.

Luke 9:41 *Answering [this request], Jesus said, “O [you] corrupt and unbelieving generation! How long will I remain face to face with you [all]? [How long] must I endure you [all]? Bring your son here [to Me].” (Kukis moderately literal translation)*

Luke 9:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced <i>EH-tee</i> ]	<i>yet, still; even; now</i>	adverb	Strong's #2089
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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 singular, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4334
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 9:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
rhênumi/rhêssô (ρήγνυμι/ρήσσω) [pronounced HRAYG- noo-meet, HRACE- soh]	<i>to break (forth), to burst [asunder], to rend, to tear [apart]; to wreck, to crack; to shatter [into minute fragments; but without a reduction to the constituent particles], to disrupt, to lacerate; by implication, to convulse (with spasms); figuratively, to give vent to, to express joyful emotions</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4486
auton (αὐτόν) [pronounced ow- TAHM]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular 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 singular noun, nominative case	Strong's #1140

**Translation:** While approaching Jesus [lit., Him], the demon convulses the boy [lit., him]...

How exactly the son is brought forward is not told to us. Perhaps the father merely motioned to the boy to step forward. However, as the son moves closer to Jesus, the demon controlling his body causes the boy's body to go into spasms or to convulse right before them all.

Luke 9:42b			
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
susparassô (συσπαράσσω) [pronounced sooç- pahr-AHS-soh]	<i>to convulse violently, to throw down</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4952

This word occurs only here in the NT.

**Translation:** ...and throws [him] down [onto the ground].

The demon throws the son onto the ground.

Luke 9:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitimaō (ἐπιτιμάω) [pronounced eh-p-ee-tee-MAH-oh]	<i>to rebuke; to admonish; to charge; to censure; to forbid</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2008
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative 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
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
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
akathartos (ἀκάθαρτος) [pronounced ak-ATH-ar-toss]	<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 or instrumental case	Strong's #169

**Translation:** But Jesus rebukes the unclean spirit...

Jesus rebukes (or, admonishes, or charges) the unclean spirit. We do not know how exactly; but Jesus rebukes the spirit, perhaps just saying, *come out of him*.

Jesus is certainly able to do this; even though the man has a questionable amount of faith.

Luke 9:42d			
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 9:42d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
iaomai (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #2390
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
pais (παῖς) [pronounced pa-hee-ee]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; accusative case	Strong's #3816

**Translation:** ...and cures the boy.

The spirit leaves the boy's body and the boy is cured.

Luke 9:42e			
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
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #591
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
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
patēr (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; dative, locative or instrumental case	Strong's #3962
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Then Jesus [lit., He] gives the boy [lit., him] back to his father.

Then Jesus returns the son to his father.

Luke 9:42 While approaching Jesus [lit., *Him*], the demon convulses the boy [lit., *him*] and throws [him] down [onto the ground]. But Jesus rebukes the unclean spirit and cures the boy. Then Jesus [lit., *He*] gives the boy [lit., *him*] back to his father. (Kukis moderately literal translation)

Does the man thank Jesus? Does the man recognize that Jesus is Lord over all? Nothing like that is said or suggested here.

Luke 9:41–42 Answering [this request], Jesus said, “O [you] corrupt and unbelieving generation! How long will I remain face to face with you [all]? [How long] must I endure you [all]? Bring your son here [to Me].” While approaching Jesus [lit., *Him*], the demon convulses the boy [lit., *him*] and throws [him] down [onto the ground]. But Jesus rebukes the unclean spirit and cures the boy. Then Jesus [lit., *He*] gives the boy [lit., *him*] back to his father. (Kukis moderately literal translation)

Luke 9:41–42 Responding to this request, Jesus exclaimed, “You corrupt and unbelieving generation! How long must I remain with you? How long must I endure all of you? Now, bring your son here to Me.” When the boy began to approach Jesus, the demon convulsed him, throwing him down onto the ground. But Jesus cast out the unclean spirit and cured the boy. Then Jesus presented the cured son to his father. (Kukis paraphrase)

The ESV (capitalized) is used below:

### Three Takes on Jesus Casting Out the Demon

#### Matthew 17:14–20

#### Mark 9:14–29

#### Luke 9:37–42

Mark 9:14 And when they came to the disciples, they saw a great crowd around them, and scribes arguing with them.

Mark 9:15 And immediately all the crowd, when they saw Him, were greatly amazed and ran up to Him and greeted Him.

Mark 9:16 And He asked them, "What are you arguing about with them?"

Peter, the primary source of information for the book of Mark, gives a very detailed report of this incident. It is very likely that Peter dictated the second gospel to Mark.

Matthew 17:14–15 And when they came to the crowd, a man came up to him and, kneeling before him, said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water.

Mark 9:17–18a And someone from the crowd answered him, "Teacher, I brought my son to You, for he has a spirit that makes him mute. And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid.

Luke 9:37 On the next day, when they had come down from the mountain, a great crowd met Him. Luke 9:38–39 And behold, a man from the crowd cried out, "Teacher, I beg you to look at my son, for he is my only child. And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him.

### Three Takes on Jesus Casting Out the Demon

**Matthew 17:14–20**

**Mark 9:14–29**

**Luke 9:37–42**

In none of the three accounts does this man indicate that he has faith in Jesus to heal his son. He tells Jesus what is taking place as if Jesus is a doctor of some sort.

Matthew 17:16 *And I brought him to your disciples, and they could not heal him."*

Mark 9:18b *So I asked your disciples to cast it out, and they were not able."*

Luke 9:40 *And I begged your disciples to cast it out, but they could not."*

The man's lack of faith could be based upon what the disciples were able to accomplish, which is nothing.

Matthew 17:17 *And Jesus answered, "O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to Me."*

Mark 9:19 *And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me."*

Luke 9:41 *Jesus answered, "O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here."*

These are strong words from Jesus. This has to be because people are coming to Him that do not believe in Him. They just want to give him a try since nothing else has worked.

Mark 9:20 *And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth.*

Luke 9:42a *While he was coming, the demon threw him to the ground and convulsed him.*

Both Mark and Luke describe what takes place then and there.

Mark 9:21 *And Jesus asked his father, "How long has this been happening to him?" And he said, "From childhood.*  
 Mark 9:22 *And it has often cast him into fire and into water, to destroy him. But if You can do anything, have compassion on us and help us."*  
 Mark 9:23 *And Jesus said to him, "If you can! All things are possible for one who believes."*  
 Mark 9:24 *Immediately the father of the child cried out and said, "I believe; help my unbelief!"*

"The key here," Jesus explains to this man, "is faith. All things are possible to the one who believes."

### Three Takes on Jesus Casting Out the Demon

Matthew 17:14–20	Mark 9:14–29	Luke 9:37–42
<p>Matthew 17:18 And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly.</p>	<p>Mark 9:25 And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again."                      Mark 9:26 And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead."                      Mark 9:27 But Jesus took him by the hand and lifted him up, and he arose.</p>	<p>Luke 9:42b But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.</p>
<p>Jesus cures the boy and hands him back to his father. This would have been immediate.</p>		
<p>Matthew 17:19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"                      Matthew 17:20 He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."</p>	<p>Mark 9:28 And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?"                      Mark 9:29 And he said to them, "This kind cannot be driven out by anything but prayer."</p>	
<p>Two explanations are given. (1) The disciples were not exercising faith (or the man was not exercising faith); and (2) that prayer is required here (some manuscripts—the Westcott Hort text and Tischendorf’s Greek text) have prayer and fasting). Let me suggest that, in the man’s case, the prayer of faith was required here.</p>		

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are quite a number of documented cases in the New Testament dealing with demon possession. How should we understand that?

#### Why is there so much material about demon possession in the New Testament?

1. Let me preface this study with a few facts:
  - 1) The average believer does not come across demon possession at all. This is not to say that demon possession is not taking place (for instance, how many mass murderers or serial rapists are in full control of their own faculties?), but it does not occur with the frequency found in the New Testament gospels.
  - 2) Let’s say you were faced with demon possession right in your face, would you know what to do? For me, all I would know to do is demand that the demon exit based upon the power and authority

## Why is there so much material about demon possession in the New Testament?

- of Christ, and then stand back.
2. Many things took place during the time of Jesus, as He was provided the opportunity to reveal His power and authority.
  3. Let me suggest that demon possession has some limited parallelism with our own lives. We are all indwelt by the sin nature and throughout our lives, to the point of salvation, our sin nature takes part in all of our decision making, producing sin, (human) good and evil. At salvation, we are able to set the sin nature aside for a period of time and act from the power of the Holy Spirit. It is almost as if we have a demon, and sometimes that demon is in charge (whenever we choose to sin) and sometimes we are in charge (after we have named our sins to God).
  4. The use of rebound can take place dozens of times every single day, so, in a way, we are casting out our own demon dozens of times each day (for the average believer, this could be more times or fewer times).
  5. We have a clear method of doing this—we name our sins to God, as per 1John 1:9.
  6. Whether we are guided by the Spirit or by the sin nature is of utmost importance in the spiritual life. This might be seen as the most basic and most important tactic of the Christian life.
  7. Apart from this parallelism, understanding demon possession in the 1<sup>st</sup> century is important because this is an accurate rendition of historical events.
  8. Although the frequency of demon possession is likely lower today than it was then in Palestine, it does exist. The best that psychotropic drugs might do is sedate the demon; but their side effects may be extremely damaging to the unbeliever possessed by the demon (s).
  9. Whereas, there is no call for believers today to go out demon-hunting, we must be aware that such things exist and that we might come across a demon-possessed person at some point in our lives. However, this does not mean that you should live your life by entering into a new organization or school and randomly wonder, *I wonder how many of these people are demon-possessed?*
  - 10.

Chapter Outline

Charts, Graphics and Short Doctrines

Most translations divided up v. 43 between the two passages (between what we have already studied and what we are about to study). Although this was not universal, it was pretty close to that.

Luke 9:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εκπλήσσω (ἐκπλήσσω) [pronounced ehk-PLACE-so]	<i>to strike with astonishment; to amaze, to astonish; to be astonished</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #1605
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
πάντες (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909



## Luke 9:43a

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
megaleiotês (μεγαλειότης) [pronounced meh-gal-ĭ-OT-ace]	<i>superbness, glory, splendor; magnificence, majesty, mighty power</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3168
This word is only found 3x in the NT. Whereas this appears to be a word which may be reasonably translated <i>splendor, glory, magnificence</i> or <i>majesty</i> (see Acts 19:27 and 2Peter 1:16), that does not appear to be its usage here.			
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:** All were astonished at the mighty power of God.

The words in question here is megaleiotês (μεγαλειότης) [pronounced meh-gal-ĭ-OT-ace], which means, *superbness, glory, splendor; magnificence, majesty, mighty power*. Strong's #3168.

Now, although three disciples have seen the splendor and magnificence of the Lord, the others have not. Furthermore, those who saw the Shekinah Glory of Jesus were told not to tell anyone about it. What the people and the disciples just saw was a miraculous curing of a demon-possessed man; so they would have been marveling at the *power* which they have just seen. Furthermore, we have the word *all* used here. So we are talking about what everyone there has just seen, the casting out of a demon.

It is possible—likely in fact—that Jesus healed other people as well. However, that is not a part of the synoptic gospels.

Luke 9:43a All were astonished at the mighty power of God. (Kukis moderately literal translation)

Luke 9:41–43a Answering [this request], Jesus said, “O [you] corrupt and unbelieving generation! How long will I remain face to face with you [all]? [How long] must I endure you [all]? Bring your son here [to Me].” While approaching Jesus [lit., Him], the demon convulses the boy [lit., him] and throws [him] down [onto the ground]. But Jesus rebukes the unclean spirit and cures the boy. Then Jesus [lit., He] gives the boy [lit., him] back to his father. All were astonished at the mighty power of God. (Kukis moderately literal translation)

Luke 9:41–43a Responding to this request, Jesus exclaimed, “You corrupt and unbelieving generation! How long must I remain with you? How long must I endure all of you? Now, bring your son here to Me.” When the boy began to approach Jesus, the demon convulsed him, throwing him down onto the ground. But Jesus cast out the unclean spirit and cured the boy. Then Jesus presented the cured son to his father. At seeing this miraculous cure, the people there were astonished at the mighty power of God. (Kukis paraphrase)

## Jesus predicts His death

*Matthew 17:22-23 Mark 9:30-32*

In this series of nine events, Jesus twice speaks of His impending persecution and crucifixion. This is the second time.

And they were wondering upon all that He was doing. He spoke face to face with the disciples of His, “Place you [all] into the ears of yours the words these, for the Son of the Man is about to be delivered over to hands of men.”

Luke  
9:43b–44

But, while they were marveling over all that Jesus [lit., **He**] was doing, He spoke directly to His disciples: “Put these words into your ears, that the Son of Man is about to be delivered over to the hands of men.”

However, while they were talking amongst themselves about what they had seen Jesus do, He solemnly told His disciples, “Remember what I am telling you right now: the Son of Man is about to be delivered over to the hands of evil men.”

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And they were wondering upon all that He was doing. He spoke face to face with the disciples of His, “Place you [all] into the ears of yours the words these, for the Son of the Man is about to be delivered over to hands of men.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men. This is the single verse 44 in the Latin.
Holy Aramaic Scriptures	And while every one was amazed concerning all that He had done, Eshu {Yeshua} said unto His Disciples, “Put these words in your ears! For, The Son of Man is destined that He shall be delivered into the hands of the sons of men.”
James Murdock’s Syriac NT	And while every one admired at all that Jesus did, he said to his disciples: Lay up these words in your minds: for the Son of man is to be delivered into the hands of men.
Original Aramaic NT	And they were all astonished at the majesty of God, and as everyone was marveling at everything that Yeshua did, he said to his disciples: "Put these words in your ears, for The Son of Man is going to be delivered into the hands of men." (I included v. 43a here for context)
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	...and as everyone was marveling at everything that Yeshua did, he said to his disciples: “Put these words in your ears, for The Son of Man is going to be delivered into the hands of men.”.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But while they were all wondering at all the things which he did, he said to his disciples, Let these words go deep into your ears, for the Son of man will be given up into the hands of men.
Bible in Worldwide English	While the people were wondering about everything Jesus did, he talked to his disciples. He said, Listen well to what I say. The Son of Man will be given over to men,...
Easy English	<b>Jesus speaks again about his death</b> The people were still thinking with surprise about everything that Jesus was doing. Then he began to talk to his disciples. He said to them, 'Do not forget what I am telling you now. Soon they will deliver the Son of Man to powerful people to kill him.'
Easy-to-Read Version–2008	All the people were amazed at the great power of God. The people were still amazed about all the things Jesus did. He said to his followers, "Don't forget what I will tell you now: The Son of Man will soon be handed over to the control of other men."
God's Word™	Everyone was amazed to see God's wonderful power. Everyone was amazed at all the things that Jesus was doing. So he said to his disciples, "Listen carefully to what I say. The Son of Man will be betrayed and handed over to people." I kept v. 43a here for context.
Good News Bible (TEV)	The people were still marveling at everything Jesus was doing, when he said to his disciples, "Don't forget what I am about to tell you! The Son of Man is going to be handed over to the power of human beings."
J. B. Phillips	<b>The realism of Jesus in the midst of enthusiasm</b> And while everybody was full of wonder at all the things they saw him do, Jesus was saying to the disciples, "Store up in your minds what I tell you nowadays, for the Son of Man is going to be handed over to the power of men."
The Message	<b>Your Business Is Life</b> While they continued to stand around exclaiming over all the things he was doing, Jesus said to his disciples, "Treasure and ponder each of these next words: The Son of Man is about to be betrayed into human hands."
NIRV	<b>Jesus Speaks a Second Time About His Coming Death</b> Everyone was wondering about all that Jesus did. Then Jesus said to his disciples, "Listen carefully to what I am about to tell you. The Son of Man is going to be handed over to men."
New Life Version	<b>Jesus Tells of His Death the Second Time</b> They were all surprised at the great power of God. They all were thinking about the special things Jesus had done. And Jesus said to His followers, "Remember these words. For the Son of Man will be given over into the hands of men." All of v. 43 is included for context.
New Simplified Bible	Everyone marveled at all the things he did. Jesus said to his disciples: »Let these words sink into your ears. The Son of man shall be delivered up into the hands of men.«

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

Casual English Version	<b>JESUS: BETRAYAL AHEAD</b> The people who saw this were astonished at the magnificent display of God's power. While the people stood there in awe over what they had seen, Jesus turned to his disciples and said, "Listen to me, and let this sink into your heads. The Son of Humans is going to get betrayed very soon. He's going to end up in the hands of some other people." All of v. 43 is included for context.
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Contemporary English V.	While everyone was still amazed at what Jesus was doing, he said to his disciples, "Pay close attention to what I am telling you! The Son of Man will be handed over to his enemies."
The Living Bible	Meanwhile, as they were exclaiming over all the wonderful things he was doing, Jesus said to his disciples, "Listen to me and remember what I say. I, the Messiah [ <i>the Messiah</i> , literally, "the Son of Man."], am going to be betrayed."
New Berkeley Version New Living Translation	<b>Jesus Again Predicts His Death</b> While everyone was marveling at everything he was doing, Jesus said to his disciples, "Listen to me and remember what I say. The Son of Man is going to be betrayed into the hands of his enemies."
The Passion Translation	While everyone marveled, trying to process what they had just witnessed, Jesus turned to his disciples and said, "This is very important, so listen carefully and remember my words. The Son of Man is about to be betrayed and given over to the authority of men."
UnfoldingWord Simplified T.	While they were all still in wonderment at all the miracles Jesus was doing, he said to his disciples, "Listen carefully to what I am about to tell you: I, the Son of Man, will soon be handed over to my enemies."
William's New Testament	So they all continued to be utterly astounded at the greatness of God. Now while everybody was wondering at all that He was doing, He said to His disciples, "You must store away in your memories these words, for the Son of Man is going to be turned over to the hands of men!"

#### Partially literal and partially paraphrased translations:

American English Bible	Well, his disciples were stunned by all the things that [Jesus] was doing, but then he said to them: 'Let these words live in your ears: 'The Son of Man is about to be betrayed into the hands of men!'
Beck's American Translation Breakthrough Version	All were being impressed based on God's greatness. Since all were amazed based on all <i>the things</i> that He was doing, He said to His students, "You must put these words into your ears. You see, the Human Son is going to be turned over to people's hands."
Common English Bible	<b>Jesus warns about his arrest</b> While everyone was marveling at everything he was doing, Jesus said to his disciples, "Take these words to heart: the Human One[d] is about to be delivered into human hands."
International Standard V Len Gane Paraphrase	They were all in shock at the mighty power of God. But while all were amazed at everything which Jesus did, he said to his disciples, "Let these sayings sink deeply into your ears, for the Son of Man will be delivered into the hands of men."
A. Campbell's Living Oracles	And they were all amazed at the great power of God. While all were admiring everything which Jesus did, he said to his disciples, Mark diligently these words, the Son of Man is to be delivered into the hands of men.
New Advent (Knox) Bible	But Jesus checked the unclean spirit, and cured the boy, and gave him back to his father; <sup>[4]</sup> so that all were amazed at this great evidence of God's power. And while men were yet wondering at all that Jesus did, he said to his disciples, Remember this well. The Son of Man is soon to be betrayed into the hands of men. [4] vv. 28-43: Mt. 17.1; Mk. 9.1.

NT for Everyone	While they were all still expressing amazement at everything he had done, Jesus said to his disciples, 'Let these words go right down into your ears: the son of man is to be given over into human hands.'
20 <sup>th</sup> Century New Testament	And all present were struck with awe at the majesty of God. In the midst of the general astonishment at all that Jesus was doing, he said to his disciples: "Listen carefully to my words. For the Son of Man is destined to be betrayed into the hands of his fellow men."

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

Christian Standard Bible	<b>The Second Prediction of His Death</b> While everyone was amazed at all the things he was doing, he told his disciples, "Let these words sink in: [Lit "Put these words in your ears] The Son of Man is about to be betrayed into the hands of men."
Conservapedia Translation	And the crowd were all amazed by the power of the Lord. But while they were astonished at what Jesus had done, He said to His students, "Listen carefully to Me: The Son of man will be delivered into the power of men."
Ferrar-Fenton Bible	And they were all astonished at the majesty of God. But while they were all wondering at what Jesus had done, He said to His disciples, "Let these words sink into your ears; for the Son of Man is about to be delivered into the hands of men."
Free Bible Version	Everyone was amazed at this demonstration of God's power. However even though everyone was amazed by all he did, Jesus warned his disciples, "Listen carefully to what I'm telling you: the Son of man is about to be betrayed into the hands of men."
God's Truth (Tyndale) International Standard V.	. <b><i>Jesus Again Predicts His Death and Resurrection</i></b> <b><i>(Matthew 17:22-23; Mark 9:30-32)</i></b> All the people continued to be amazed at the greatness of God. Indeed, everyone was astonished at all the things Jesus [Lit. he] was doing. So he told his disciples, "Listen carefully to these words. [Lit. Put these words into your ears] The Son of Man is going to be betrayed into human hands."
Montgomery NT NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But while everyone wondered over all the things that Jesus did, he said to his disciples, Let these sayings sink down into your ears: for the Son of Man will be delivered into the hands of men.
Weymouth New Testament	And while every one was expressing wonder at all that He was doing, He said to his disciples, "As for you, store these my sayings in your memory; for, before long, the Son of Man will be betrayed into the hands of men."
Wikipedia Bible Project	But while everyone was amazed by everything he did, Jesus told his disciples, "Listen—and make sure these words sink in! The Son of man is about to be betrayed into human hands."

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

Christian Community (1988)	<i>(Mk 9:30)</i> But while all were amazed at every thing Jesus did, he said to his disciples, "Listen, and remember what I tell you now: The Son of Man will be betrayed into the hands of men."
The Heritage Bible	And they all wondering at all things which he did, Jesus said to his disciples,



Place these words into your ears, because the Son of Man is about to be given over into the hands of men.

New American Bible (2002)

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**The Second Prediction of the Passion.**

^ While they were all amazed at his every deed, he said to his disciples, "Pay attention to what I am telling you. The Son of Man is to be handed over to men." v. [9:43–45] 18:32–34; Mt 17:22–23; Mk 9:30–32.

New Catholic Bible

**Jesus Predicts His Passion a Second Time.**

[^] Amid the astonishment of the crowds at everything he was doing, Jesus said to his disciples, "Listen carefully to these words. The Son of Man is going to be handed over into the power of men."

[i] Amid popular success, Jesus keeps his eyes fixed on his Passion, the decisive act of salvation. For the believers, as for the disciples, it remains difficult to accept the necessity of the cross.

New English Bible–1970

**Jesus again Foretells his Death**

[ Lk.9.43b-45 - ] - Mt.17.22-23, Mk.9.30-32

Amid the general wonder and admiration at all he was doing, Jesus said to his disciples, 'What I now say is for you: ponder my words. The Son of Man is to be given up into the power of men.'

New Jerusalem Bible

But while everyone was full of admiration for all he did, he said to his disciples, 'For your part, you must have these words constantly in mind: The Son of man is going to be delivered into the power of men.'

New RSV

Revised English Bible–1989

Amid the general astonishment at all he was doing, Jesus said to his disciples, "Listen to what I have to tell you. The Son of Man is to be given up into the power of men."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

While they were all marvelling at everything *Yeshua* was doing, he said to his *talmidim*, "Listen very carefully to what I'm going to say. The Son of Man is about to be betrayed into the hands of men."

Hebraic Roots Bible

And as all were marveling at all things which He did, Yahshua said to His disciples, You lay into your ears these sayings, for the Son of Man is about to be betrayed into the hands of men.

Holy New Covenant Trans.

The people were still amazed about all of the things which Jesus was doing. Jesus said to his students, "Remember these words: I am about to be handed over to some men."

The Scriptures 2009

And while all were marvelling at all that עשוהי did, He said to His taught ones, "Lay up in your ears these words, for the Son of A?am is about to be delivered into the hands of men."

Tree of Life Version

But as everyone was marveling at all He was doing, He said to His disciples, Put these words into your ears: the Son of Man is about to be delivered into the hands of men."

**Weird English, 01dε English, Anachronistic English Translations:**

Accurate New Testament

...all [men] but wondering at all [things] which\* [He] made [He] says to the students [of] him place! You\* to the ears [of] you\* the words these The for Son [of] the man intends to be given (over) to hands [of] men...

Awful Scroll Bible

In addition they all are wondering, at all what Deliverance-of-Jah performed. He said with regards to his disciples, "Be these words themselves set down into your ears, for the son of the aspects-of-man is about to become given-over-before, into the hands of they of the aspects-of-man."

Concordant Literal Version	Now all were astonished at the magnificence of God. Now at all marveling at all which Jesus did, He said to His disciples." You be laying up these sayings in your ears, for the Son of Mankind is about to be given up into the hands of men."
exeGesés companion Bible	And while everyone marvels at all that Yah Shua does, he say to his disciples, Place these words in your ears: for the Son of humanity is about to be betrayed into the hands of humanity.
Orthodox Jewish Bible	And while all were beholding the peledike way he was doing everything, he said to his talmidim, Let these divrei Hashem lodge in your ears: for the Ben HaAdam [Moshiach, DANIEL 7:13] is about to be delivered into the hands of Bnei Adam.
Rotherham's Emphasized B.	<b>§ 42. Jesus warns of His Rejection.</b> <b>Mt. xvii. 22, 23; Mk. ix. 30–32.</b> And <while all' were marvelling at all' things which he was doing> he said unto his disciples: Lay [ye] up in your ears, these words; for [the Son of Man] is about to be delivered up [into the hands of men].

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But while they were still awed by everything Jesus was doing, He said to His disciples, "Let these words sink into your ears: the Son of Man is going to be betrayed and handed over to men [who are His enemies]."
An Understandable Version	But while they were all amazed at everything Jesus was doing, He said to His disciples, "Pay close attention to what I am saying, for the Son of man will be handed over to [evil] men."
The Expanded Bible	<b>Jesus Talks About His Death</b> While everyone was ·wondering [marveling] about all that Jesus did, he said to his ·followers [disciples], "·Don't forget what I tell you now [·Put these words into your ears]: [·For] The Son of Man will be ·handed over [betrayed; delivered] to ·people [his enemies; ·human hands]."
Jonathan Mitchell NT	So at everyone's continued marvelling in wonder and admiration upon all [the] things which He kept on doing (performing; making), He said to His disciples, "You, yourselves, put (or: lay [up]) these words (thoughts; ideas; messages) at once into your ears. You see, the Son of the Man (or: the Son of humanity; = Adam's offspring; or: = the expected eschatological messianic figure) continues being about to be progressively given over into [the] hands of mankind (or: of humans)."
P. Kretzmann Commentary	<b>Verses 43-45</b> The second prediction: And they were all amazed at the mighty power of God. But while they wondered, every one, at all things which Jesus did, He said unto His disciples, Let these sayings sink down into your ears; for the Son of Man shall be delivered into the hands of men. All of v. 43 is included for context.
Syndein/Thieme	Moreover, 'wondering at/'in admiration of' {thaumazo} all the things Jesus did . . . He {Jesus} said to His students/disciples, " 'Take these words to heart for your own advantage' {idiom: literally 'let these words sink into your own ears for your advantage'} . . . for the 'Son of Man' {a title of His humanity} is going to be betrayed/'treacherously delivered' {paradidomi} into the hands of men." {Note: Again remember these men are but students {mathetes} at this time. Jesus is telling them many things that will happen, but they do not have the basic doctrines built up in their souls at this time to completely understand all that He is telling them.

They will come to be spiritually mature, but as with all students, that takes time and study.}

Translation for Translators

**Jesus predicted his arrest.**

*Luke 9:43b-45*

While they were all amazed at all the miracles *Jesus* was doing, he said to his disciples, “Think carefully [MTY] about what I am about to tell you: *Even though I am* the one who came from heaven, *I will soon* be handed over to the authorities (OR, my enemies) {*someone* is about to enable [MTY] my enemies to seize me}.” *The crowd began cheering and discussing this amazing healing and the power of God, but Jesus turned to His disciples.*

The Voice

**Jesus:** Listen. Listen hard. Let these words get down deep: the Son of Man is going to be turned over to the authorities and arrested

**Bible Translations with a Lot of Footnotes:**

Lexham Bible

***Jesus Predicts His Suffering***

**But while they** [\*Here “while” is supplied as a component of the temporal genitive absolute participle (“marveling”)] **were all marveling at all the things that he was doing, he said to his disciples,**

**“You take these words to heart,** [Literally “you put these words into your ears”] **for the Son of Man is about to be betrayed into the hands of men.”**

NET Bible®

***Another Prediction of Jesus’ Suffering***

**But while the entire crowd<sup>151</sup> was amazed at everything Jesus<sup>152</sup> was doing, he said to his disciples, “Take these words to heart,<sup>153</sup> for the Son of Man is going to be betrayed into the hands of men.”<sup>154</sup>**

<sup>151</sup>tn Grk “all”; the referent (the crowd) has been specified in the translation for clarity.  
<sup>152</sup>tc Most mss, especially the later ones (A C W Θ Ψ 0115 Å13 33 892 œ al), actually supply ó Ιησο ς (Jo Ihsous, “Jesus”) here. Since the earliest and best witnesses, along with many others (Å75 κ B D L Æ Å1 579 700 1241 2542 pc lat), lack the name, and since scribes were unlikely to intentionally omit it, the shorter reading is preferred as the original reading.

<sup>tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity. Some mss have done the same.

<sup>153</sup>tn Grk “Place these words into your ears,” an idiom. The meaning is either “do not forget these words” (L&N 29.5) or “Listen carefully to these words” (L&N 24.64). See also Exod 17:14. For a variation of this expression, see Luke 8:8.

<sup>154</sup>tn The plural Greek term ἀνθρ πων (anqrwpwn) is considered by some to be used here in a generic sense, referring to both men and women (cf. NRSV, “into human hands”; TEV, “to the power of human beings”). However, because this can be taken as a specific reference to the group responsible for Jesus’ arrest, where it is unlikely women were present (cf. Matt 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12), the word “men” has been retained in the translation. There may also be a slight wordplay with “the Son of Man” earlier in the verse.

New American Bible (2011)

The Passion Translation

The Spoken English NT

***Jesus Tells his Followers Again That he is Going to be Killed (Mt. 17:22-23; Mk 9:30-32)***

**They were all saying how amazed they were<sup>aa</sup> over all the things Jesus had been doing. Then he said to his followers, “You should tuck these words into your ears: the Human One is about to get betrayed to the authorities.”<sup>bb</sup>**

<sup>aa.</sup> “Saying how amazed they were”: lit. “marveling.”

<sup>bb.</sup> Lit. “about to be delivered into human hands.”

Wilbur Pickering’s New T.

***Jesus foretells His death, again***

**But while all were marveling at all the things which Jesus did, He said to His**

disciples, "Let these words sink into your ears, because the Son of Man is about to be betrayed into the hands of men".<sup>17</sup>

(17) Moses and Elijah had delivered the game plan, and Jesus immediately starts warning the disciples

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

Analytical-Literal Translation	But while all [were] marveling at all [things] which Jesus did, He said to His disciples, "You <sub>p</sub> put your <sub>p</sub> ears to these words, for the Son of Humanity is about to be betrayed into the hands of people."
Charles Thomson NT	And all were astonished at the mighty power of God. And while they were expressing admiration at all that Jesus had done, he said to his disciples, Give diligent attention to these words; for the son of man will soon be delivered up into the hands of men.
Context Group Version	But while all were marveling at all the things which he did, he said to his apprentices, Let these words sink into your (pl) ears: for the Son of man is about to be handed over into the hands of men.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	<b>Jesus Foretells His Death and Resurrection</b> But while everyone was marveling at all that He was doing, He said to His disciples, "Put these words into your ears; for the Son of Man is going to be delivered [Or betrayed] into the hands of men."
Modern English Version	.
Modern Literal Version 2020	{Mar 9:30-32 & Mat 17:22-23 & Luk 9:43-45 Return to Galilee.} Now they were all being astounded at the majesty of God. But <i>while all were</i> marveling upon all the things which Jesus did*, he said to his disciples, You <sup>o</sup> , place <sup>o</sup> these words into your <sup>o</sup> ears; for* the Son of Man is about to be given up into the hands of men.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	<b>Jesus Again Predicts His Death</b> And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples, "Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men." V. 43a is included for context.
NT (Variant Readings)	.
Niobi Study Bible	<b>Jesus Again Predicts His Death</b> And they were all amazed at the mighty power of God. But while they wondered everyone at all the things which Jesus did, He said unto His disciples, "Let these sayings sink down into your ears, for the Son of Man shall be delivered into the hands of men."
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples, Let these words sink down into your ears, for the Son of Man is about to be delivered into the hands of men.
Webster's Translation	.
World English Bible	.

Young's Updated LT

And they were all amazed at the greatness of God, and while all are wondering at all things that Jesus did, he said unto his disciples, "Lay you [all] to your ears these words, for the Son of Man is about to be delivered up to the hands of men."

**The gist of this passage:** On the one hand, the people are amazed at God's greatness; on the other, Jesus tells His disciples that He was about to be delivered to the hands of men.

43b-44

Luke 9:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>παντῶν (πάντων) [pronounced PAHN-tone]</p>	<p><i>from the whole, of all; all things, everything</i></p>	<p>masculine plural adjective, genitive/ablative case</p>	<p>Strong's #3956</p>
<p>δέ (δέ) [pronounce deh]</p>	<p><i>but, moreover, and, also; now; namely, to wit</i></p>	<p>post-positive conjunctive particle</p>	<p>Strong's #1161</p>
<p>θαυμάζω (θαυμάζω) [pronounced thau-MAUd-zoh]</p>	<p><i>wondering, marveling, being struck with admiration or astonishment; the ones being struck with wonder</i></p>	<p>masculine plural, present active participle; genitive/ablative case</p>	<p>Strong's #2296</p>
<p>ἐπί (ἐπί) [pronounced eh-PEE]</p>	<p><i>on, upon; at, by, over</i></p>	<p>preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case</p>	<p>Strong's #1909</p>
<p>παῖσιν (πασι) [pronounced PAH-sihn]</p>	<p><i>to all; in all; by means of all</i></p>	<p>neuter plural adjective; dative, locative or instrumental case</p>	<p>Strong's #3956</p>
<p>This is the 3<sup>rd</sup> time this word is found in this single verse.</p>			
<p>οἷς (οἷς) [pronounced hoiç]</p>	<p><i>to whom, in which, by that</i></p>	<p>neuter plural relative pronoun; dative, locative or instrumental case</p>	<p>Strong's #3739</p>
<p>ποιεῖ (ποιεῖ) [pronounced poi-EH-oh]</p>	<p><i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i></p>	<p>3<sup>rd</sup> person singular, imperfect active indicative</p>	<p>Strong's #4160</p>

**Translation:** But, while they were marveling over all that Jesus [lit., He] was doing,...

While people are marveling over all that Jesus was doing (which suggests that He did more miracles than what is recorded here), something else will happen.

By marveling, I would assume that all of the people there are talking about what they have just seen done before their very eyes.

It is worth mentioning that, people responded in different ways to the things which Jesus did. You will recall when Jesus cast the multiple demons out of the man, and those demons entered into the swine, the people were not



marveling over that, despite them being far more familiar with the demon-possessed man there. They asked Jesus to leave.

However, those who are here right now, appear to be quite impressed by the power of God which Jesus has revealed.

The disciples themselves might be glorying in the reflected glory of the Lord; but Jesus needs to set them straight.

Luke 9:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
πρὸς (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
τούς (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
μαθητῆς (μαθητής) [pronounced math-ay-TAYç]	<i>disciple, a learner, pupil</i>	masculine plural noun; accusative case	Strong's #3101
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
See v. 14b.			

**Translation:** ...He spoke directly to His disciples:...

While the people there appear to be discussing what Jesus is doing, Jesus turns to His disciples and He speaks directly to them.

It is very likely that the disciples saw themselves as sitting in the middle of the greatest thing ever. People were speaking admirably about Jesus and the things that He had done; and the disciples are right there with Him.

One thing that the disciples appear to be learning and understanding is, there are times when Jesus needs to tell them something or explain something to them in particular. He might take them away to a private place and talk with them, or there might be a sign of some sort (a head tilt or a subtle movement of the Lord's hand), and they know that they need to turn to Jesus and pay attention. He is going to explain something or clarify something or give them an important doctrine.

So, in the midst of this crowd, where everyone seems to be talking about what they have just witnessed, the Lord motions to His disciples, "Okay, guys, listen up..." (There were women disciples there as well.)

Luke 9:43 **All were astonished at the mighty power of God. But, while they were marveling over all that Jesus [lit., He] was doing, He spoke directly to His disciples:...** (Kukis moderately literal translation)

Luke 9:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithēmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make, to constitute</i>	3 <sup>rd</sup> person plural, aorist middle imperative	Strong's #5087
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
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
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
ous (οὐς) [pronounced ooç]	<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
humōn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
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 plural noun, accusative case	Strong's #3056
toutous (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #3778

**Translation:** ...**Put these words into your ears,...**

Even though Jesus commands His disciples to place these words of His into their ears, this phrase simply means that He wants them to listen carefully and let this information sink into their brains. With everything they are thinking and feeling at this time, they need to also take in this bit of information.

Luke 9:44b			
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
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
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3195
paradídômai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	present passive infinitive	Strong's #3860
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
cheir (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine plural noun; genitive/ablative case	Strong's #5495
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; genitive/ablative case	Strong's #444

**Translation:** ...that the Son of Man is about to be delivered over to the hands of men.”

Despite the apparent positive reaction of this crowd of people, Jesus tells His disciples, “The Son of Man is going to be delivered into the hands of men.” He is indicating that He is going to be taken by men who want to harm Him.

Because we find this phrase here, the disciples, with the help of the Holy Spirit, remembered the many times that Jesus warned of His impending death (which involved Him being taken by evil men); but they never put it all together at this point in time. They remember these words after the fact, and Luke and the other gospel writers record that Jesus said these things, attempting to prepare His disciples for what was to happen.

I think perhaps I should distinguish between the disciples more at this point. I believe that Jesus' female disciples heard what He was saying and remembered it better than the twelve (or the other male disciples). His female followers would go and be with Him at the cross. From the twelve, only John would be with Him at the cross. So, for most of His disciples, what Jesus is saying here just goes over their heads, even though Jesus is telling them to listen carefully. For John and the Lord's female disciples, they are hearing what He is telling them. They will not be shocked by the events which take place a year or two from now.

Luke 9:44 ...**“Put these words into your ears, that the Son of Man is about to be delivered over to the hands of men.”** (Kukis moderately literal translation)

Luke 9:43b–44 **But, while they were marveling over all that Jesus [lit., He] was doing, He spoke directly to His disciples: “Put these words into your ears, that the Son of Man is about to be delivered over to the hands of men.”** (Kukis moderately literal translation)

Luke 9:43b–44 **However, while they were talking amongst themselves about what they had seen Jesus do, He solemnly told His disciples, “Remember what I am telling you right now: the Son of Man is about to be delivered over to the hands of evil men.”** (Kukis paraphrase)

<p><b>But the [disciples] did not know the word and it was being covered over from them that they not apprehend it. And they were afraid to ask Him about the word.</b></p>	<p>Luke 9:45</p>	<p><b>But the disciples did not understand the statement [Jesus had made] and it was being hidden from them, for they did not understand it. Also, they feared to ask the Lord [lit., Him] about what He said [lit., the word, the statement].</b></p>
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**However, the disciples did not really understand what Jesus had said to them, as the meaning was hidden from them. Also, they simply feared to ask the Lord for more information about this statement.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) **But the [disciples] did not know the word and it was being covered over from them that they not apprehend it. And they were afraid to ask Him about the word.**
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) **But they understood not this word: and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.**
- Holy Aramaic Scriptures **But, they didn't understand these words, on account that it was hidden from them, so that they wouldn't understand it. And they were afraid to ask Him about this matter.**
- James Murdock's Syriac NT **But they understood not that speech; because it was hidden from them, that they should not know it: and they feared to ask him concerning that speech.**
- Original Aramaic NT **They did not understand the saying because it was hidden from them lest they should perceive it, and they were afraid to ask him about this saying.**
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) **They did not understand the saying because it was hidden from them lest they should perceive it, and they were afraid to ask him about this saying.**

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But this saying was not clear to them and its sense was kept secret from them so that they were not able to see it: and they had fear of questioning him about it.
Bible in Worldwide English	But they did not understand what he said. The meaning was hidden from them so they would not understand it. And they were afraid to ask him about it.
Easy English	But they did not understand what Jesus had said. Its meaning was a secret to them, so they could not understand. But they were afraid to ask Jesus, 'What do you mean?'
Easy-to-Read Version–2008	But the followers did not understand what he meant. The meaning was hidden from them so that they could not understand it. But they were afraid to ask Jesus about what he said.
God's Word™	They didn't know what he meant. The meaning was hidden from them so that they didn't understand it. Besides, they were afraid to ask him about what he had said.
Good News Bible (TEV)	But the disciples did not know what this meant. It had been hidden from them so that they could not understand it, and they were afraid to ask him about the matter.
J. B. Phillips	But they made no sense of this saying—something made it impossible for them to understand it, and they were afraid to ask him what he meant.
<i>The Message</i>	They didn't get what he was saying. It was like he was speaking a foreign language and they couldn't make heads or tails of it. But they were embarrassed to ask him what he meant.
NIRV	But they didn't understand what this meant. That was because it was hidden from them. And they were afraid to ask Jesus about it.
New Life Version	They did not understand these words because it was hidden from them. They did not know what Jesus meant and were afraid to ask Him.
New Simplified Bible	They did not understand what he said. The meaning was concealed from them. They could not comprehend it. And they were afraid to ask him about it.

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

Casual English Version	His disciples were clueless. They had no idea what he was talking about, and they were afraid to ask him to explain it.
Contemporary English V.	But the disciples did not know what he meant. The meaning was hidden from them. They could not understand it, and they were afraid to ask.
The Living Bible	But the disciples didn't know what he meant, for their minds had been sealed and they were afraid to ask him.
New Berkeley Version	.
New Living Translation	But they didn't know what he meant. Its significance was hidden from them, so they couldn't understand it, and they were afraid to ask him about it.
The Passion Translation	But the disciples were unable to perceive what he was saying, for it was a veiled mystery to them, and they were too embarrassed to ask him to explain it.
UnfoldingWord Simplified T.	But the disciples did not understand what he meant by this. God prevented them from understanding it, so that they would not know yet what he meant, and they were afraid to ask him about what he had said.
William's New Testament	But they remained ignorant of what this meant; indeed, it had been hidden from them, so that they did not grasp it, and they were afraid to ask Him about this statement.

**Partially literal and partially paraphrased translations:**

American English Bible	However, they still didn't understand what he was saying. In fact, it was hidden from them so they couldn't understand, and they were afraid to ask him anything more.
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Beck's American Translation Breakthrough Version	.	The <i>students</i> were unaware of this statement, it had been concealed from them so that they would not comprehend it, and they were afraid to ask Him about this statement.
Common English Bible	.	They didn't understand this statement. Its meaning was hidden from them so they couldn't grasp it. And they were afraid to ask him about it.
International Standard V Len Gane Paraphrase	.	But they didn't understand this saying for it was hid from them, so that they shouldn't comprehend it, and they were afraid to ask him about that saying.
A. Campbell's Living Oracles	.	But they understood not this language; it was veiled to them, that they might not apprehend it; and they were afraid to ask him concerning it.
New Advent (Knox) Bible	.	But they could not understand what he said; it was hidden from them, so that they could not perceive the meaning of it; and they were afraid to ask him about this saying of his.
NT for Everyone	.	They had no idea what he was talking about. It was hidden from them, so that they wouldn't perceive it, and they were afraid to ask him about what he had said.
20 <sup>th</sup> Century New Testament	.	

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

Christian Standard Bible Conservapedia Translation	.	But they did not understand what He meant, and they were too afraid to ask Him.
Ferrar-Fenton Bible	.	But they did not understand the statement. And it was concealed from them, so that they should not comprehend it; and they were afraid to ask Him about the expression.
Free Bible Version	.	But they didn't understand what this meant. Its meaning was hidden from them so they didn't realize its implications, and they were afraid to ask him about it.
God's Truth (Tyndale)	.	But they wist not what that word meant, and it was hid from them, that they understood it not. And they feared to ask him of that saying.
International Standard V. Montgomery NT NIV, ©2011	.	.
Riverside New Testament	.	But they did not understand this remark, and it was hidden from them so that they did not take it in, and they were afraid to ask him about it.
Leicester A. Sawyer's NT UnfoldingWord Literal Text	.	But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.
Urim-Thummim Version Weymouth New Testament	.	.
Wikipedia Bible Project	.	But they didn't understand what he was talking about—the meaning was hidden from them so they didn't see the implications, and they were afraid to ask him about it.

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

Christian Community (1988)	.	But the disciples didn't understand this saying; something prevented them from grasping what he meant, and they were afraid to ask him about it. 18:34
The Heritage Bible	.	And they did not know this spoken word, and it was veiled from them, so that they did not perceive it, and they feared to ask him about that spoken word.
New American Bible (2002)	.	
New American Bible (2011)	.	

New English Bible–1970	But they did not understand this saying; it had been hidden from them so that they should not Or: it was so obscure to them that they could not ... grasp its meaning; and they were afraid to ask him what it meant.
New Jerusalem Bible	But they did not understand what he said; it was hidden from them so that they should not see the meaning of it, and they were afraid to ask him about it.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And they did not comprehend these words because it was hidden from them so that they would not know it. And they were afraid to ask Him about this word.
Holy New Covenant Trans.	But the students did not know what Jesus meant. The meaning was hidden from them so that they could not understand it, but they were afraid to ask Jesus about what he had said.
The Scriptures 2009 Tree of Life Version	But they did not understand this statement; it was yet concealed from them so they could not grasp it. And they were afraid to ask Him about this statement.

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

Accurate New Testament	...The [Men] but (not) understood the word this and [It] was Having Been Hidden from them that not [They] may perceive it and [They] feared to ask him about the word this...
Awful Scroll Bible	But they do not- sustain to -appreciate this-same saying, indeed it was having become suppressed-from them, in-order-that- themselves shall -not be comprehended it, and themselves remain afraid to be asked him about the same-as-this saying.
exeGesés companion Bible	...- but they know not this rhema, and it is hid from them, so that they perceive not: and they awe to ask him about that rhema.
Concordant Literal Version	Yet they were ignorant of this declaration, and it was screened from them, that they may not be sensing it, and they feared to ask Him concerning this declaration.”
Orthodox Jewish Bible	But they had no binah concerning this dvar of Rebbe Melech HaMoshiach, and it had been nistar from them in order that they might not have binah, and they were afraid to ask him about this dvar.
Rotherham’s Emphasized B.	But [they] understood not this saying, and it had become veiled from them, that they might not grasp it,—and they were afraid to question him [concerning this saying].

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	But they did not understand what He was talking about, for it was hidden from them, so that they would not understand its meaning. And they were afraid to ask Him about what He had said.
The Expanded Bible	But the followers [ <sup>L</sup> they] did not understand what this meant [ <sup>L</sup> this word/statement]; the meaning was hidden from them so they could not understand [perceive it; grasp it]. But they were afraid to ask Jesus about it.
Jonathan Mitchell NT	Yet they continued being ignorant (without personal, intimate knowledge and insight) [in regard to] this saying. In fact, it was continuing concealed, having been hidden at the side, away from them, so that they could not sense or notice it. And so they continued being afraid to ask Him about this saying.

- P. Kretzmann Commentary **But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask Him of that saying.**  
 The people were greatly astonished at the majesty of God, revealed in the power that could work such a cure. This majesty is the essence of Jesus, it is given to Him as man, in the state of humiliation. He is true God and eternal Life. But while they were all wondering about the great deed which Jesus had performed, He took His disciples aside and spoke to them privately, affirming once more that they should set into their ears the words which He was now telling them, that they should remember them and get their understanding: It will be done that the Son of Man will be delivered into the hands of men. This is a certainty; and He wanted His disciples to become accustomed to the thought that such was the fulfillment of the Old Testament prophecies. But, as Luke remarks in a pitying aside, they did not understand this saying, and it was totally hidden from them to the extent that they did not have the faintest understanding of it. At the same time, they were afraid to ask Him with regard to this saying of His. The evidence of His ineffable majesty had stood out so strongly in His recent miracle that the disciples could not muster the courage to question Him on the matter.
- Syndein/Thieme **`` But they did not understand {agnoeo} this statement . . . its meaning being concealed from them . . . so that they could not 'grasp it'/ 'perceive it with their minds' {aisthanomai}.**  
**Yet they were afraid to ask Him about this statement.**  
 {Note: So we have two possibilities here. First, the time might not have been right for this 'mystery doctrine' to be revealed to them. So, though they heard the doctrine, its meaning was kept from them. The other possibility is that they 'were not equipped' yet to understand. Many times a student will study a passage of the bible and really want to understand, but the meaning is kept from them. All this means is you must have the basic doctrines first, the secondary doctrines next, on and on. Paul calls this building an edification complex of the soul (ECS). David describes it as 'my cup' runnith over. Both were talking about doctrines - built upon doctrine - until you are "Pleroma" - 'meaning a deficiency has been filled to the maximum'. From the next verses, it appears it was a matter of spiritual immaturity.}
- Translation for Translators **But the disciples did not understand what he was saying; God prevented them from understanding it, so that they would not know yet what he meant. And they were afraid to ask him about what he had said.**
- The Voice **They had no idea what He meant by this; they heard the words but missed the meaning, and they felt too afraid to ask Him to explain further.**

### Bible Translations with a Lot of Footnotes:

- NET Bible® **But they did not understand this statement; its meaning<sup>155</sup> had been concealed<sup>156</sup> from them, so that they could not grasp it. Yet<sup>157</sup> they were afraid to ask him about this statement.**  
<sup>155</sup>tn Grk "it"; the referent (the meaning of the statement) has been specified in the translation for clarity.  
<sup>156</sup>sn The passive verb had been concealed probably indicates that some force was preventing them from responding. It is debated whether God or Satan is meant here. By 24:25 it is clear that their lack of response is their own responsibility. The only way to reverse this is to pay careful attention as v. 44a urges.  
<sup>157</sup>tn Here *καί* (*kai*) has been translated as "yet" to indicate that in spite of their lack of understanding, the disciples were afraid to ask about it. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
- New American Bible (2011) .  
 The Passion Translation .

The Spoken English NT But they didn't understand that-it had been hidden from them, so they wouldn't get it. And they kept being afraid to ask him about it.<sup>cc</sup>  
cc. Lit. "and they were being afraid to ask him about this matter."

Wilbur Pickering's New T. But they did not understand this saying; indeed it was concealed from them,<sup>18</sup> in order that they should not perceive it; and they were afraid to ask Him about it.  
 (18) Concealed by whom? Presumably not by God, as attested by the immediately following argument.

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

Analytical-Literal Translation But they were failing to understand this saying, and it was concealed from them, so that they did not perceive [the meaning of] it, and they were afraid to ask Him about this saying.

Charles Thomson NT But they did not know the meaning of this. It was hid from them so that they did not understand it; and they were afraid to ask him the meaning of that expression.

Context Group Version .

English Standard Version .

Far Above All Translation But they failed to understand this remark, and it was veiled from them, so that they did not understand it, and they were afraid to ask him about this remark.

Green's Literal Translation But they did not understand this saying, and it was veiled from them so that they might not perceive it. And they feared to ask Him about this word.

Legacy Standard Bible But they did not understand [Lit were not knowing] this statement, and it was concealed from them so that they would not perceive it, and they were afraid to ask Him about this statement.

Modern English Version .

Modern Literal Version 2020 But they were not considering this declaration, and it was hiding from them, in-order-that they might not sense it, and they were afraid to ask him concerning this declaration.

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 .

Revised Young's Lit. Trans. .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Young's Updated LT And they were not knowing this saying, and it was veiled from them, that they might not perceive it, and they were afraid to ask him about this saying.

**The gist of this passage:** The disciples really did not understand what Jesus was saying; yet they were afraid to ask Him further about it.

Luke 9:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (oi) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588

Luke 9:45a			
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
agnoeô (ἀγνοέω) [pronounced ag-noh-EH-oh]	<i>to be ignorant, not to know (through lack of information or intelligence); not to understand, unknown; to err or sin through mistake, to be wrong; by implication, to ignore</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #50
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487

**Translation:** But the disciples did not understand the statement [Jesus had made]...

Jesus just told the disciples—and said that this was quite important—that He was going to be taken by men. The disciples did not really understand what Jesus said here. It did not make sense to them. Jesus had made several statements similar to this, but it was not fitting into their brains. Therefore, they would hear it and perhaps even, to some extent, understand it. But, they did not believe it so it did not stay with them.<sup>25</sup>

Let me suggest this—and this might even be applied to the scribes and priests—they understood a theology about the Messiah, which included the Messiah reigning on David's throne forever. This is a true doctrine, but they were unable to reconcile it with, "I will be seized and taken by men." The disciples had some theological information (things which I believed they learned earlier in their lives) and they could not reconcile it with what Jesus was telling them. How does David's Greater Son get taken away? What sense does it make for the Promised Messiah to be made to suffer?

Their theology made it impossible for this new bit of information to fit; they could not see how this piece of the puzzle fit with everything else.

Luke 9:45b			
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
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

<sup>25</sup> However, God the Holy Spirit brought this information back into their minds.



Luke 9:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaluptō (παρακαλύπτω) [pronounced <i>pahr-ak-al-OOP-toh</i> ]	<i>being covering over, being covering up, having been hid, concealing</i>	neuter singular, perfect passive participle, nominative case	Strong's #3871
This word occurs only here in the NT, but its meaning seems to be quite certain, as it is made up of two fairly common words.			
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...and it was being hidden from them,...

Therefore, because the disciples understood something about the 2<sup>nd</sup> advent (and, because of this, they assumed that they might be second or third in command under Jesus), they did not understand the plain words that Jesus was speaking. They could not make this fit in with their theology, so they simply set it aside, and lost it. That information did not fit in with what they understood (or thought that they understood), so there was no place to place it.

Bible doctrine provides a structure and we place various things into this structure, and we understand them as they relate to the other things in the structure. But if some doctrine is introduced and we see it as being contradictory to what we believe (and it may not be contradictory to what we believe), then there is no place to put it. There is no proper shelf in which to place it. There is no set of doctrines where it easily fits. Therefore, the doctrine is set aside and eventually it is hidden. They no longer think about it because it does not make sense.

This process may take very little time to occur.

In listening to the Colonel's teaching, I have gone back and listened to studies which I heard 30 and 40 years ago. Well, very often, I hear things which I never heard before (although I had heard these things before). "Was he teaching this?" I often ask myself. Back then, I had no place to put such doctrines, so they became hidden from me. When I developed a greater understanding of the plan of God, then all of these things which He was teaching began to find a place to be put.

Luke 9:45c			
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
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

## Luke 9:45c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aisthanomai (αἰσθάνομαι) [pronounced ahee-STHAHN-om-ahee]	<i>to apprehend (properly by the senses), to perceive</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle subjunctive	Strong's #143
This verb is found only here in the NT.			
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846

**Translation:** ...for they did not understand it.

The disciples did not understand what Jesus was teaching them; it did not fit in with what they believed to be true.

Every believer has a certain amount of doctrine in their soul. Doctrine is built upon doctrine. When I first heard R. B. Thieme, Jr. teach the Romans series, I had been a believer for about five years. Now that I am going back and listening again, it is like hearing a brand new series. I have a better background now than I did 40 some years ago.

**Application:** For those of you who have heard the entire Thieme catalogue, I strongly recommend that you go back and re-listen to these series a second and third time

The other problem for learning more doctrine is, believers believe stuff that just is not true. So when they hear accurate doctrine being taught, they cannot understand it. The information does not fit into what they already think that they know.

## Luke 9:45d

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 <sup>rd</sup> person plural; imperfect (deponent) middle/passive indicative	Strong's #5399
erōtaō (ἔρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	aorist active infinitive	Strong's #2065
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

Luke 9:45d			
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>	neuter singular definite article, genitive/ablative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; genitive/ablative case	Strong's #4487
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; singular neuter; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

**Translation:** Also, they feared to ask the Lord [lit., Him] about what He said [lit., the word, the statement].

For whatever reason, the disciples were afraid to ask Jesus for clarification or for more information. Maybe they did not want to appear foolish in front of the other disciples; maybe they were not interested in this sort of revelation. Or, it is possible that they have more pressing issues at hand, such as, which disciple is the greatest?

Luke 9:45 But the disciples did not understand the statement [Jesus had made] and it was being hidden from them, for they did not understand it. Also, they feared to ask the Lord [lit., Him] about what He said [lit., the word, the statement]. (Kukis moderately literal translation)

One of the reasons that this statement could not seem to find a place in their brain is, three of the disciples had just seen the Lord glorified. This would be a very difficult image for them to lose. So, how could Jesus find Himself subject to anything? What the three had seen did not square with what Jesus had just told them.

Luke 9:45 However, the disciples did not really understand what Jesus had said to them, as the meaning was hidden from them. Also, they simply feared to ask the Lord for more information about this statement. (Kukis paraphrase)

The ESV (capitalized) will be used below. There are far fewer problems in this short passage.

### Jesus Will Be Taken by Evil Men (Parallel Accounts)

Matthew	Mark	Luke
Matthew 17:22–23a As they were gathering in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men, and they will kill him, and he will be raised on the third day."	Mark 9:30–31 They went on from there and passed through Galilee. And he did not want anyone to know, for he was teaching his disciples, saying to them, "The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise."	Luke 9:43–44 And all were astonished at the majesty of God. But while they were all marveling at everything he was doing, Jesus said to his disciples, "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men."

## Jesus Will Be Taken by Evil Men (Parallel Accounts)

**Matthew**

**Mark**

**Luke**

Earlier in this chapter (so, roughly a week or two ago), Jesus told His disciples something along these same lines. He expresses this in a different way here.

Mark 9:32 **But they did not understand the saying, and were afraid to ask him.**

Luke 9:45 **But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.**

There are actually two emotional response to what Jesus taught them. Some of the disciples were simply confused and wanted to know more, but were afraid to ask.

Matthew 17:23b **And they were greatly distressed.**

Some of the other disciples had a different response. The fact that Matthew tells us that they were distressed indicates to us that, the disciples understood what Jesus was telling them. However, since they did not believe this, it did not become a part of their human spirits.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Twice, in this set of nine events, Jesus speaks of His death.

At the first, Jesus speaks about suffering. He would be rejected by the religious class and then He would be put to death. But He adds that He would rise up on the third day.

Luke 9:21–22 **Admonishing them sternly, Jesus enjoined the disciples not to speak of this thing that Peter said. He told them, “It will be necessary that the Son of Man suffer many things and He will be rejected by the elders, chief priests and the scribes. He will be put to death; but then, on the third day, He will rise up again.”** (Kukis paraphrase)

Jesus again warns that He would be handed over to the hands of evil men.

Luke 9:43b–44 **However, while they were talking amongst themselves about what they had seen Jesus do, He solemnly told His disciples, “Remember what I am telling you right now: the Son of Man is about to be delivered over to the hands of evil men.”** (Kukis paraphrase)

Unfortunately, the disciples did not fully understand what was going to happen, despite Jesus telling them.

Luke 9:45 **However, the disciples did not really understand what Jesus had said to them, as the meaning was hidden from them. Also, they simply feared to ask the Lord for more information about this statement.** (Kukis paraphrase)

[Chapter Outline](#)

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## Jesus’ disciples argue over who is the greatest

*Matthew 18:1-5 Mark 9:33-37 John 13:20*

Despite all the amazing teaching which the disciples were hearing, along with the mighty deeds done by the Lord, which they saw with their own eyes, you would think they might have developed some moxie by now, a year or so into the Lord's public ministry. However, there are times when it is clear that they just did not get it.

**And entered in a discussion among them, the one who might be greatest of them.**

Luke  
9:46

**A discussion came up among them, [as] to the one of them who might be the greatest [disciple].**

**A more important discussion (to their way of thinking) arose among the disciples: which of them might be the greatest disciple?**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	And entered in a discussion among them, the one who might be greatest of them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And there entered a thought into them, which of them should be greater.
Holy Aramaic Scriptures	And the thought entered into them, who therefore is the greater among them.
James Murdock's Syriac NT	And the thought arose among them, which of them [was to be] the greatest.
Original Aramaic NT	And deliberation entered among them of who was great among them.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And deliberation entered among them of who was great among them.

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	Now there was a discussion among them about which of them would be the greatest.
Bible in Worldwide English	The disciples started talking among themselves. They quarrelled about which of them was the greatest person.
Easy English	<b>Who will be the most important?</b> Then the disciples began to argue with each other. They argued about which of them was the most important.
Easy-to-Read Version–2008	Jesus' followers began to have an argument about which one of them was the greatest.
God's Word™	.
Good News Bible (TEV)	An argument broke out among the disciples as to which one of them was the greatest.
J. B. Phillips	<b>Jesus and "greatness"</b> Then an argument arose among them as to who should be the greatest.
The Message	They started arguing over which of them would be most famous.
NIRV	<b>Who Is the Most Important Person?</b> The disciples began to argue about which one of them would be the most important person.
New Life Version	<b>Jesus Teaches about the Faith of a Child</b> The followers argued among themselves about which of them would be the greatest.
New Simplified Bible	They reasoned among themselves which of them was the greatest.

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



Casual English Version	The disciples got into a bit of an argument about which one of them was the most important—the big boy.
Contemporary English V. The Living Bible	Jesus' disciples were arguing about which one of them was the greatest. Now came an argument among them as to which of them would be greatest in the coming Kingdom! [ <i>in the coming Kingdom, implied.</i> ]
New Berkeley Version New Living Translation	. <b>The Greatest in the Kingdom</b> Then his disciples began arguing about which of them was the greatest.
The Passion Translation	The disciples began to argue and became preoccupied over who would be the greatest one among them.
UnfoldingWord Simplified T.	Some time later, the disciples began to argue among themselves about which one of them would be the most important.
William's New Testament	Now a controversy sprang up among them as to which of them might be the greatest.

### Partially literal and partially paraphrased translations:

American English Bible	But then later, [the Apostles] started wondering which of them would be the greatest.
Beck's American Translation Breakthrough Version	. A consideration went in among them: the "which of them would be the greatest" <i>thing</i> .
Common English Bible	<b>Jesus corrects the disciples</b> An argument arose among the disciples about which of them was the greatest.
International Standard V Len Gane Paraphrase	. Then a dispute arose among them who would be the greatest, and Jesus, perceiving the thought of their heart, took a child and set him next to him. V. 47 is included for context.
A. Campbell's Living Oracles New Advent (Knox) Bible NT for Everyone	And there arose a debate among them, which of them should be the greatest. And a question arose among them, which of them was the greatest. <b>The Nature of Discipleship</b> A dispute arose among them about which of them was the greatest.
20 <sup>th</sup> Century New Testament	.

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

Christian Standard Bible Conservapedia Translation	. An argument started among the twelve best students of Jesus, about which one of them would be the greatest.
Ferrar-Fenton Bible	<b>A Lesson of Meekness.</b> A discussion then took place among them, as to which of them must be the greatest.
Free Bible Version	Then an argument started among the disciples about which of them was the greatest.
God's Truth (Tyndale) International Standard V.	. True Greatness (Matthew 18:1-5; Mark 9:33-37) Later, an argument started among the disciples [Lit. among them] as to which of them might be the greatest.
Lexham Bible	<b>The Question About Who Is Greatest</b> And an argument developed among them as to who of them might be greatest.
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. . . .

UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Now there arose a dispute among them, which of them was to be the greatest.
Wikipedia Bible Project	Then they started arguing among themselves about who of them was the greatest.

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

Christian Community (1988)	<b>Who is the greatest?</b> • <sup>46</sup> One day the disciples were arguing about which of them was the most important.
The Heritage Bible	And there came in a reasoning among them, who possibly of them should be greatest.
New American Bible (2002)	.
New American Bible (2011)	<b>The Greatest in the Kingdom.</b> w* An argument arose among the disciples about which of them was the greatest. <sup>x</sup> * [9:46–50] These two incidents focus on attitudes that are opposed to Christian discipleship: rivalry and intolerance of outsiders. w. [9:46–48] Mt 18:1–5; Mk 9:33–37. x. [9:46] 22:24.
New Catholic Bible	<b>True Greatness.</b> <sup>[j]</sup> The disciples then began to argue about which of them was the greatest. j. As a result of their lack of pretense, children are the beloved of God and become models for the believer (see Lk 18:15-17). We must share this regard of Christ for the little ones, even in the way of thinking and living.
New English Bible–1970	<b>Who is the Greatest? (Capernaum)[ Lk.9.46-48 – ] - Mt.18.1-5, Mk.9.33-37</b> A dispute arose among them: which of them was the greatest?
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	An argument arose among the <i>talmidim</i> as to which of them might be the greatest.
Hebraic Roots Bible	.
Holy New Covenant Trans.	The delegates began to have an argument about which one of them was the most important.
The Scriptures 2009	.
Tree of Life Version	.

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

Accurate New Testament	...enters but Thought in them The [Thing] Who? ever may be Greater [of] them...
Awful Scroll Bible	Besides this there came-among a reckoning-throughout from-among them: which of them might would be the greater.
Concordant Literal Version	Now a reasoning entered among them as to which of them should be greatest.
exeGesés companion Bible	<b>BEING THE GREATEST</b> But a reasoning enters among them, whoever of them is greatest.
Orthodox Jewish Bible	Now an argument arose among his talmidim, as to who would be the greatest.
Rotherham's Emphasized B.	<b>§ 43. True Greatness.</b> Mt. xviii. 1–5; Mk. ix. 33–37. But there entered a reasoning among them, as to who of them should be greatest.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>The Test of Greatness</b> An argument started among them as to which of them might be the greatest [surpassing the others in esteem and authority].
An Understandable Version	Then a dispute developed among Jesus' disciples as to which one of them was the greatest.
The Expanded Bible	<b>Who Is the Greatest?</b> Jesus' followers began to have an argument about which one of them was [would be] the greatest.
Jonathan Mitchell NT	Now later, a reasoning and a discussion entered in among them – the [topic being] who might continue being [the] greatest (= most important) of them.
P. Kretzmann Commentary	<b>Verses 46-48</b> <b>Lessons in Humility.</b> The question as to the greatest: Then there arose a reasoning among them which of them should be greatest. {An Indication of their Spiritual Immaturity - Who is the 'Greatest!}' `Now a controversy {dialogismos} entered in among them {the students/disciples} as to which was the greatest.
Syndein/Thieme	
Translation for Translators	<b>Jesus told his disciples who is really great in God's sight.</b> <i>Luke 9:46-48</i> The disciples began to argue among themselves about which one of them would be the greatest <i>when Jesus became king.</i> Later the close followers of Jesus began to argue over the <i>stupid and vain</i> question, "Which one of us is the greatest disciple?"
The Voice	

**Bible Translations with a Lot of Footnotes:**

NET Bible®	<i>Concerning the Greatest</i> Now an argument started among the disciples <sup>158</sup> as to which of them might be <sup>159</sup> the greatest. <sup>158</sup> tn Grk "among them"; the referent (the disciples) has been specified in the translation for clarity. <sup>159</sup> tn The use of the optative mood means the answer is not clear (BDF §§267.2.3; 385.2.2).
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	<b>Who is the Greatest Follower of Jesus? (Mt. 18:1-5; Mk 9:33-37)</b> An argument came up between them: which of them was the greatest.
Wilbur Pickering's New T.	<b>He who is least will be great</b> Then an argument started among them as to which of them would be the greatest.

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

Analytical-Literal Translation	Then a dispute came up among them, [as to] which of them might be the greatest.
Charles Thomson NT	Now a surmise had crept in among them, which of them should be greatest.
Context Group Version	.
English Standard Version	.
Far Above All Translation	Then a dispute arose among them as to who might be the greatest of them.
Green's Literal Translation	.
Legacy Standard Bible	<b>Who Is the Greatest?</b> Now an argument started [Lit entered in] among them as to which of them might be the greatest.
Modern English Version	.
Modern Literal Version 2020	Mark 9:33-50 & Mat 18:1-14 & Luk 9:46-50 Sept., 29 AD. Now a reasoning entered in among them, which of them would be the greater.
Modern KJV	.

New American Standard B. **The Test of Greatness**

Now an argument started [Lit entered] among them as to which of them might be the greatest.

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible

**Who Is the Greatest?**

Then there arose a reasoning among them as to which of them should be greatest.

Restored Holy Bible 6.0 .

Revised Young's Lit. Trans. .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Young's Updated LT

And there entered a reasoning among them, this, Who may be greater of them?

**The gist of this passage:** The disciples argue over who is the greatest among them.

Luke 9:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	to enter [in]; to go in [through]; to come in [through]	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1525
Thayer definitions: 1) to go out or come in: to enter; 1a) of men or animals, as into a house or a city; 1b) of Satan taking possession of the body of a person; 1c) of things: as food, that enters into the eater's mouth; 2) metaphorically; 2a) of entrance into any condition, state of things, society, employment; 2a1) to arise, come into existence, begin to be; 2a2) of men, to come before the public; 2a3) to come into life; 2b) of thoughts that come into the mind. Thayer and Strong definitions only.			
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
dialogismos (διαλογισμός) [pronounced dee-al-og-is-MOSS]	a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought	masculine singular noun, nominative case	Strong's #1261
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** A discussion came up among them,...

Some of the disciples indeed wondered just exactly what Jesus meant by being taken by men, but they were afraid to ask; and then, a more important discussion (to their way of thinking) arose. So, when they devoted their thought and emotion to this new thing, whatever questions and thoughts they might have had about the things that Jesus said, just melted away.

The real and the important was set aside for the trivial.

The real and the important was set aside for the trivial.

**Application:** How many times does this happen in the life of the believer? Right at this time, as I write these words, I find my mind being consumed by what I recognize to be a trivial factor—and what is important, the Word of God—is not receiving my full attention. I recognize in myself such weakness and lack of faith.

Luke 9:46b			
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
ti (τί) [pronounced <i>tee</i> ]; tis (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
án (ὅν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
<p>Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood.<sup>26</sup></p>			
<p>These 3 particles are translated variously as, <i>as to which, as to who, as to which one, about which one; this: who</i>. Some translations tack on the final word in this verse, the pronoun <i>them</i>, and translate this <i>which of them, which one of them, among them, whoever of them, that from them</i>.</p>			
eiên (εἶην) [pronounced <i>I-ane</i> ]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 <sup>rd</sup> person singular, present optative	Strong's #1498 (optative present of #1510)
meizôn (μείζων) [pronounced <i>MIDE-zone</i> ]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...[as] to the one of them who might be the greatest [disciple].

<sup>26</sup> Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.



Believers are to have their eyes on the Lord throughout life. This does not mean that we wander about looking straight up into the air, but that our minds continue thinking divine truth (Bible doctrine). We know that we are off track when we have our minds on things, on one another or on cosmic system thinking.

Remember that three of these disciples have just seen the glorified Christ; they have seen the Shekinah Glory. And yet, if they are not the perpetrators of this argument, then they have allowed themselves to be drawn into it.

This discussion which sucked all of the air out of the room was, *which of them was the greatest disciple?* Whatever lingering thoughts they may have had about what Jesus had just told them, disappeared when faced with this very important controversy (important in their own eyes).

I have to admit that, in my life, I get sidetracked by a great many things, and I sometimes devote time, and energy and resources to these things, and, quite frankly, they are not anywhere near as important as Bible doctrine.

**Application:** This does not mean that you, as a believer, cannot do anything else but study Bible doctrine. No pastor has ever said that; and I only know one pastor who virtually devoted his life to that (R. B. Thieme, Jr.). People with the gift of pastor-teacher who have been raised up in his church have found that it is doggone tough to spend hours every day preparing food (Bible doctrine) for the congregation. I am further cognizant that some of these pastors do not experience the same kind of enthusiasm and large numbers that Bob witnessed. That makes one's dedication to Bible doctrine, even if that is your job, particularly difficult.

**Application:** However, for most people, you have a life to lead, and God does not say, "You cannot live your life." You have a job, you have a wife (or a husband), you are attending school, you have children, you are in the armed forces; and, quite frankly, you are pressed for time as it is. God expects you to grow; and just as you set time aside every day to eat food, you, as a growing believer, need to set time aside every day to masticate Bible doctrine. I believe that 30 minutes in a day is the barest of minimums; and 45 min to an hour and a quarter is better for one's daily intake of Bible doctrine.

**Application:** And, so that there is no misunderstanding, this does not mean that you devote 30+ minutes a day to reading your Bible. God designed a gift for the Church Age called the pastor-teacher. If God expected you to dig the information out of the Bible for yourself, then this is what Paul would have instructed every believer in every epistle. But he did not. Paul spoke of his own teaching; he spoke of the teaching of the local pastor-teacher; and throughout the book of Acts, we have both the Apostles and pastor-teachers teaching the Word of God to various congregations and gatherings.

**Application:** Today, with all of the electronic availability, there is no excuse for anyone not to take in 45+ minutes of Bible doctrine every day. R. B. Thieme, Jr. left thousands upon thousands of hours behind of solid Bible teaching, and R. B. Thieme, Jr. Ministries makes his teaching available to any person who is interested, regardless of financial wherewithal.

**Application:** I can just about guarantee you that you will experience the same thing that I did. You will listen and take notes on a study; and then, 30+ years later, you might go back and re-listen to that study, and it is as if you had never heard that teaching before. The reason for this is, you develop a greater understanding for the Word of God, and therefore, all of the many points that Bob (or whomever) makes has more places to go in your soul.

This is what is happening with the disciples. Jesus has just given them doctrinal teaching which ought to reach them, but it doesn't. And then they get away from it by discussing the trivial things of this world (who is the greatest?). After some time passes, the important information, having no place to land in the human spirit, disappears.

Luke 9:46 **A discussion came up among them, [as] to the one of them who might be the greatest [disciple].** (Kukis moderately literal translation)

God will bring this information back into their minds, as this incident is found in three of the four gospels.

Luke 9:46 **A more important discussion (to their way of thinking) arose among the disciples: which of them might be the greatest disciple?** (Kukis paraphrase)

We do not find out in this account of Luke's that this discussion of the disciples actually takes place out of earshot from the Lord (see [Parallel Views of Jesus on Children](#)).

Mark brings to us a very different point of view, which we miss in Matthew and Luke. And they came to Capernaum. **And when he was in the house He asked them, "What were you discussing on the way?" But they kept silent, for on the way they had argued with one another about who was the greatest.** (Mark 9:33–34; ESV; capitalized) Jesus saw this very animated discussion taking place among His disciples; and He had just allowed three of them to see Him glorified (and to hear the voice of God). There are so many things happening in the Christian life. Yet their minds are focused on the trivial. And the disciples appear to grasp the unimportance of this disagreement among them, because not one of the three stands up and says, "We were having an argument, Lord, over who among us is the greatest. Now You took us off for that thing, so doesn't that mean that we are Your greatest disciples?" But neither Peter, John nor James asks for the Lord to settle this dispute, because they know that they are in the wrong here.

Again, the problem is the focus. Our minds should be focused on the Lord and His thinking—not on the world, ourselves or upon other persons.

However, Jesus is able to look at the disciples and figure out what they have been discussing, and why they are so closed mouthed all of a sudden when He approaches them.

**And the Jesus, seeing the discussion of the heart of them, lay hold of a child and stood him near Him. And He said to them, "Whoever, suppose, has received this one, the young boy upon the name of Me, Me he receives. And whoever Me has received, he receives the One sending Me forth. For the small among all of you living, he is great."**

Luke  
9:47–48

**Jesus, observing the discussion of the heart [going on] among them, took hold of a child and put him near Him. Then He said to them, "Whoever receives this one, the young boy, in My name, he receives Me. And whoever receives Me, he receives the One Who sent Me forth. For the least among you here [lit., *being, existing*], he keeps on being great."**

**Jesus watched the impassioned argument going on between the disciples, discussing who among them is the greatest disciples. Jesus took a young boy and placed the boy next to Him, and said, "Whoever receives this young boy in My name, he receives Me. And whoever receives Me, he receives the One who sent Me. For it is the least of you who is the greatest disciple."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **And the Jesus, seeing the discussion of the heart of them, lay hold of a child and stood him near Him. And He said to them, "Whoever, suppose, has received this one, the young boy upon the name of Me, Me he receives. And whoever Me has received, he receives the One sending Me forth. For the small among all of you living, he is great."**

Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.) **But Jesus seeing the thoughts of their hearts, took a child and set him by him, And said to them: Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me. For he that is the lesser among you all, he is the greater.**

Holy Aramaic Scriptures	Now, Eshu {Yeshua} knew the thought of their heart, and He took a talya {a young boy} and stood him in front of Him. And He said unto them all, "Whoever receives a talya {a young boy} like this one, in My Name, he receives Me. And whoever receives Me, receives Him who sent Me. For, the one who is least among all of you, this one will be a great one."
James Murdock's Syriac NT	And Jesus knew the thought of their heart: and he took a child, and placed him near to him; and said to them: Whoever receiveth a child like this, in my name, receiveth me; and he that receiveth me, receiveth him that sent me. For he that shall be least among you all, he will be the great one.
Original Aramaic NT	But Yeshua knew the thought of their heart, and he took a boy and he stood him by him. And he said to them, "Whoever receives a boy like this one in my name, that one receives me, and whoever receives me receives the one who sent me, for whoever is least among you all, this one will be great."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. But Yeshua knew the thought of their heart, and he took a boy and he stood him by him. And he said to them, "Whoever receives a boy like this one in my name, that one receives me, and whoever receives me receives the one who sent me, for whoever is least among you all, this one will be great."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But when Jesus saw the reasoning of their hearts, he took a small child and put him by his side, And said to them, Whoever gives honour to this child in my name, gives honour to me: and whoever gives honour to me, gives honour to him who sent me: for whoever is least among you all, that man is great.
Bible in Worldwide English	Jesus knew what they were thinking. So he took a child and put him by his side. Then he said, If anyone takes in a child like this for my sake, he takes in me. And if anyone takes in me, he takes in the one who sent me. The one who takes the least or lowest place among you is the greatest.
Easy English	Jesus knew what they were thinking. So he took a child and he made him stand there at his side. Jesus said, 'If someone accepts this child because of me, then he also accepts me. And anyone who accepts me also accepts my Father God, who sent me. The person who makes himself the least important among you is really the greatest.'
Easy-to-Read Version–2008	Jesus knew what they were thinking, so he took a little child and stood the child beside him. Then he said to the followers, "Whoever accepts a little child like this in my name is accepting me. And anyone who accepts me is also accepting the one who sent me. The one among you who is the most humble--this is the one who is great."
<i>God's Word™</i>	Jesus knew what they were thinking. So he took a little child and had him stand beside him. Then he said to them, "Whoever welcomes this little child in my name welcomes me. Whoever welcomes me welcomes the one who sent me. The one who is least among all of you is the one who is greatest."
Good News Bible (TEV)	Jesus knew what they were thinking, so he took a child, stood him by his side, and said to them, "Whoever welcomes this child in my name, welcomes me; and whoever welcomes me, also welcomes the one who sent me. For the one who is least among you all is the greatest."

Jesus' friends were thinking that a child was not important. Jesus showed them that a child is important to God. The way that they accept a child shows if they understand this. We should not think that we are more important than other people.

J. B. Phillips

But Jesus, knowing what they were arguing about, took a little child and made him stand by his side. And then he said to them, "Anyone who accepts a little child in my name is really accepting me, and the man who accepts me is really accepting the one who sent me. It is the humblest among you all who is really the greatest."

*The Message*

When Jesus realized how much this mattered to them, he brought a child to his side. "Whoever accepts this child as if the child were me, accepts me," he said. "And whoever accepts me, accepts the One who sent me. You become great by accepting, not asserting. Your spirit, not your size, makes the difference."

NIRV

Jesus knew what they were thinking. So he took a little child and had the child stand beside him. Then he spoke to them. "Anyone who welcomes this little child in my name welcomes me," he said. "And anyone who welcomes me welcomes the one who sent me. The one considered least important among all of you is really the most important."

New Life Version

Jesus knew what they were thinking. He put a child beside Him. He said to the followers, "Whoever receives this child in My name, receives Me. Whoever receives Me, receives Him Who sent Me. The one who is least among you is the one who is great."

New Simplified Bible

When Jesus detected the reasoning of their heart, he took a little child, and set him by his side. Then he said to them: »Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. He who is least among you will be the greatest!«

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

Casual English Version

Jesus knew what was going on. He asked a little boy to stand beside him. Jesus said, "If you warmly welcome this child just as you would welcome me,[10] you are in fact welcoming me. And if you warmly welcome me, you are welcoming the one who sent me. What I'm saying is this: The little one among you who is considered the least important is the big boy who is the most important."

Contemporary English V.

Jesus knew what they were thinking, and he had a child stand there beside him. Then he said to his disciples, "When you welcome even a child because of me, you welcome me. And when you welcome me, you welcome the one who sent me. Whichever one of you is the most humble is the greatest."

The Living Bible

But Jesus knew their thoughts, so he stood a little child beside him and said to them, "Anyone who takes care of a little child like this is caring for me! And whoever cares for me is caring for God who sent me. Your care for others is the measure of your greatness."

New Berkeley Version

New Living Translation

But Jesus knew their thoughts, so he brought a little child to his side. Then he said to them, "Anyone who welcomes a little child like this on my behalf [*Greek in my name.*] welcomes me, and anyone who welcomes me also welcomes my Father who sent me. Whoever is the least among you is the greatest."

The Passion Translation

Fully aware of their innermost thoughts, Jesus called a little child to his side and said to them, "If you tenderly care for this little child on my behalf, you are tenderly caring for me. And if you care for me, you are honoring my Father who sent me. For the one who is least important in your eyes is actually the most important one of all."

UnfoldingWord Simplified T.

But Jesus knew what they were thinking, so he brought a young child to stand beside him. He said to them, "If someone welcomes a little child like this because of me, it is the same as welcoming me. And if someone welcomes me, it is the same as welcoming God, who sent me. Remember that those among you who seem to be the least important are the ones whom God considers to be most important."

William's New Testament

But Jesus, as He knew that the controversy was going on in their hearts, took a little child and had it stand by His side. Then He said to them, "Whoever welcomes this

little child on my account is welcoming me, and whoever welcomes me is welcoming Him who sent me; for the one who is lowliest among you all is really great."

### Partially literal and partially paraphrased translations:

American English Bible	And because Jesus knew what they were thinking in their hearts, he took a little boy and sat him down next to him, then he said: 'Whoever welcomes this young child in my name, welcomes me. And whoever welcomes me, welcomes the One who sent me. 'Therefore, the one who acts as the least one among you will be the greatest.'
Beck's American Translation Breakthrough Version	When Jesus realized the consideration of their heart, after He latched on to a young child, He stood him beside Him. And He said to them, "Whoever accepts this young child based on My name accepts Me, and whoever accepts Me accepts the One who sent Me out. You see, the <i>person</i> who is littler among you all, this <i>person</i> is huge."
Common English Bible	Aware of their deepest thoughts, Jesus took a little child and had the child stand beside him. Jesus said to his disciples, "Whoever welcomes this child in my name welcomes me. Whoever welcomes me, welcomes the one who sent me. Whoever is least among you all is the greatest."
International Standard V Len Gane Paraphrase	. Then a dispute arose among them who would be the greatest, and Jesus, perceiving the thought of their heart, took a child and set him next to him. And he said to them, "Whosoever will receive this child in my name receives me, and whosoever will receive me receives him who sent me, for he who is least among you all, the same will be great." V. 46 is included for context.
A. Campbell's Living Oracles	But Jesus, who perceived the thought of their heart, took a child, and placing him near himself, said to them, Whosoever shall receive this child for my sake, receives me; and whosoever shall receive me, receives him who sent me: for he who is the least amongst you all, this person shall be great.
New Advent (Knox) Bible	Jesus, who saw what was occupying their thoughts, took hold of a little child and gave it a place beside him, and said to them, He who welcomes this child in my name, welcomes me; and he who welcomes me welcomes him that sent me. He who is least in all your company is the greatest.
NT for Everyone	Jesus knew this quarrel was going on in their hearts, so he took a child and stood it beside him. 'If you receive this child in my name,' he said, 'you receive me. And anyone who receives me, receives the one who sent me. Whoever is the least among you – that's the one who is great.'
20 <sup>th</sup> Century New Testament	And Jesus, knowing of the discussion that was occupying their thoughts, took hold of a little child, and placed it beside him, And then said to them: "Any one who, for the sake of my Name, welcomes even this little child is welcoming me; and any one who welcomes me is welcoming him who sent me as his Messenger. For whoever is lowliest among you all--that man is great."

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

Christian Standard Bible	But Jesus, knowing their inner thoughts, [ <i>Lit the thoughts of their hearts</i> ] took a little child and had him stand next to him. He told them, "Whoever welcomes [ <i>Or receives, throughout the verse</i> ] this little child in my name welcomes me. And whoever welcomes me welcomes him who sent me. For whoever is least among you—this one is great."
Conservapedia Translation	Then Jesus, seeing what they were thinking, had a child stand beside Him. He said to them, "Whoever receives this child in My name receives Me, and whoever



	receives Me receives Him that sent Me. The one who is the least important of you, he will be the greatest.”
Ferrar-Fenton Bible	But Jesus, perceiving the debate in their hearts, took a little child, and placing him by His side, said to them "Whoever receives this child in My name, receives Me; and whoever receives Me, receives My Sender; for the least esteemed among you all is the one who will be great."
Free Bible Version	But Jesus, knowing what they were arguing about, picked up and placed a small child next to him. Then he said to them, "Anyone who accepts this little child in my name accepts me, and anyone who accepts me accepts the one who sent me. Whoever is least among you all is the greatest."
God’s Truth (Tyndale)	Then there arose a disputation among them who should be the greatest. When Jesus perceived the thoughts of their hearts, he took a child, and set him hard by him, and said unto them. Whosoever receives this child in my name, receives me. And whosoever receives me, receives him that sent me. For he that is least among you all, the same shall be great. V. 46 is included for context.
International Standard V.	But Jesus, knowing their inner thoughts, took a little child and had him stand beside him. Then he told them, "Whoever welcomes this little child in my name welcomes me, and whoever welcomes me welcomes the one who sent me, because the one who is least among all of you is the one who is greatest."
Montgomery NT	And Jesus who knew the dispute that was in their hearts, took a young child, and placed him by his side; then he said to them. "Whoever shall receive this little child in my name receives me; and whoever shall receive me receives him that sent me. For it is the lowliest among you all who is great."
NIV, ©2011 Riverside New Testament	. Jesus knew the question that was in their minds, and he took a little child and stood him beside himself. Then he said to them, "Whoever welcomes this child in my name welcomes me. And whoever welcomes me welcomes him who sent me. For he who is least among you all, he is great."
Leicester A. Sawyer’s NT	And Jesus perceiving the debate in their minds, took a little child and set it by him, and said to them, Whoever receives this little child in my name, receives me; and whoever receives me, receives him that sent me. For he that is least among you all, he shall be the greatest.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . And Jesus, knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them, "Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all--he is the greatest."
Wikipedia Bible Project	.

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

Christian Community (1988)	But Jesus knew their thoughts, so he took a little child and stood him by his side. Then he said to them, "Whoever welcomes this little child in my name, welcomes me; and whoever welcomes me, welcomes the one who sent me. And listen: the one who is found to be the least among you all, is the one who is the greatest." Mt 10:40; Jn 13:20; Lk 10:16; 22:26
The Heritage Bible	And Jesus seeing the reasoning of their heart seized a child, standing him alongside of him, And said to them, Whoever receives this child upon my name receives me, and whoever receives me receives the one who set me apart and sent me, because the least among all of you is that one who is great.
New American Bible (2002)	.

New American Bible (2011)	Jesus realized the intention of their hearts and took a child and placed it by his side and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest." <sup>y</sup>
New English Bible—1970	y. [9:48] 10:16; Mt 10:40; Jn 13:20. Jesus knew what was passing in their minds, so he took a child by the hand and stood him at his side, and said, 'Whoever receives this child in my name receives me; and whoever receives me receives the One who sent me. For the least among you all-he is the greatest.'
New Jerusalem Bible	An argument started between them about which of them was the greatest. Jesus knew what thoughts were going through their minds, and he took a little child whom he set by his side and then he said to them, 'Anyone who welcomes this little child in my name welcomes me; and anyone who welcomes me, welcomes the one who sent me. The least among you all is the one who is the greatest.' V. 46 is included for context.
New RSV Revised English Bible—1989	. Jesus, who knew what was going on in their minds, took a child, stood him by his side, and said, "Whoever receives this child in my name receives me; and whoever receives me receives the one who sent me. For the least among you all is the greatest."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Yeshua, knowing the thoughts of their hearts, took a child, stood him beside himself, and said to them, "Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the One who sent me. In other words, the one who is least among you all — this is the one who is great."
Hebraic Roots Bible	And seeing the argument of their heart, taking a child, Yahshua stood it beside Himself, and said to them, Whoever receives this child on My name receives Me. And whoever receives Me receives Him who sent Me. For the one being least among you all, this one shall be great.
Holy New Covenant Trans.	Jesus understood what the argument was about. He knew what was in their hearts. So he took a little child and stood the child beside him. Then Jesus said to them, "The person who welcomes this little child in my name welcomes me. And when a person welcomes me, this person welcomes the One who sent me. The one who is the most humble among you is the most important person."
The Scriptures 2009	And עשוהו, having seen the reasoning of their heart, took a little child and placed him by His side, and said to them, "Whoever receives this little child in My Name receives Me. And whoever receives Me receives Him who sent Me. For he who is least among you all, he shall be great."
Tree of Life Version	.

#### Weird English, ©Idē English, Anachronistic English Translations:

Accurate New Testament	...The but Jesus Having Seen the thought [of] the heart [of] them Taking child (young) stands it with himself and [He] says [to] them Who if may receive this the child (young) at the name [of] me me receives and Who ever me may receive receives the [one] sending me The [Man] for Littler in all you* Becoming This is Great...
Awful Scroll Bible	But Deliverance-of-Jah being perceived, the thorough-reckoning of the sensibility of their heart, himself being took-by a child, set him besides Himself, and said to them, "Who himself whether-might be welcomed this-same child in my name, welcomes me, and who himself whether-might welcome me, welcomes he being

	sent- me -out. For he beginning-by being the least from-among yous all, the same-as-this will be great."
Concordant Literal Version	Now Jesus, perceiving the reasoning of their hearts, getting hold of a little child, stands it beside Himself" and said to them, "Whosoever should be receiving this little child in My name is receiving Me, and whosoever should be receiving Me is receiving Him Who commissions Me. For the one inherently smaller among you all, he is great."
exeGesés companion Bible	And Yah Shua, perceiving the reasoning of their heart, takes hold of a child and stands him by him, and says to them, Whoever receives this child in my name receives me: and whoever receives me receives him who apostolized me: for whoever is least among you all, the same becomes mega.
Orthodox Jewish Bible	And Moshiach, having perceived the machshavah of their levavot, took a yeled into his arms and stood the yeled next to him. And Rebbe Melech HaMoshiach said to them, Whoever receives this yeled in ha-Shem of me [Moshiach], is mekabel (receiving, accepting) of me. And whoever is mekabel of me is mekabel of the One [Hashem] who sent me. For whoever is the least among all of you, this one is the Gadol.
Rotherham's Emphasized B.	And [Jesus] <perceiving the reasoning of their heart> [taking a child] placed it near himself,— and said unto them— <Whosoever shall give welcome unto this' child, on my name> [unto me] giveth welcome; And <whosoever [unto me] giveth welcome> giveth welcome unto him that sent me forth.a For   he who is least among you all   [the same] is [great].

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Jesus, knowing what they were thinking in their heart, took a child and had him stand beside Him, and He told them, "Whoever welcomes this child in My name welcomes Me; and whoever welcomes Me [also] welcomes Him who sent Me; for the one who is least among all of you [that is, the one who is genuinely humble—the one with a realistic self-view]—he is the one who is [truly] great."
An Understandable Version	When Jesus knew what they were disputing about in their minds, He took a small child and placed him at His side, and said to the disciples, "The person who welcomes this little child in my name [ <i>i.e., because he belongs to me</i> ], welcomes me [ <i>also</i> ]. And the person who welcomes me [ <i>i.e., into his life (?)</i> ] welcomes God, who sent me. For that person who is the least [ <i>significant</i> ] among you men is the one who is the greatest [ <i>in importance</i> ]."
The Expanded Bible	Jesus knew what they were thinking, so he took a little child and stood the child beside him. Then Jesus said, "Whoever ·accepts [welcomes; receives] this little child in my name ·accepts [welcomes; receives] me [ <sup>c</sup> children had low social status, so the saying indicates concern for the lowly]. And whoever ·accepts [welcomes; receives] me ·accepts [welcomes; receives] the One who sent me, because whoever is least among you all is really the greatest."
Jonathan Mitchell NT	So Jesus, seeing and thus knowing the reasoning and discussions of their hearts, after taking hold of a little child, stands it [note: Greek is neuter, = either a boy or a girl] beside Himself, and then says to them, "Whoever may welcome and favorably

receive this little child – upon the basis of My Name – continues welcoming and favorably receiving Me. And whoever may welcome and favorably receive Me constantly welcomes and favorably receiving the One sending Me off on a mission and as an emissary (representative). You see, the one habitually subsisting inherently as one under the leader or subordinate to the chief, and thus the smaller and lesser person among you all, this person is a great one."

P. Kretzmann Commentary

And Jesus, perceiving the thought of their heart, took a child and set him by Him, and said unto them, Whosoever shall receive this child in My name receiveth Me; and whosoever shall receive Me receiveth Him that sent Me; for he that is least among you, the same shall be great.

Just how great the spiritual denseness of the disciples was even at that time, appears from this incident. For while Jesus was concerned about the work of salvation, about the woe and weal of the whole world, the apostles were bickering, in petty jealousy, about rank in their own midst. There was a regular altercation about the question in their circle on this trifling matter. Luke does not relate that Jesus asked them about their dispute, being content to point out the lesson which Jesus taught. The Master took a little child and placed it beside Him as He was standing in their midst, telling them that by receiving this little child they would receive Him, and therefore also Him that sent Him. The little and insignificant in the eyes of the world is great in the eyes of Jesus, if there is faith to be found. And then He states the great paradox, the apparent contradiction which holds true in the kingdom of God: He that is smaller than all, he is great in the kingdom of God. He that is satisfied with the humblest, lowest position, if he can but serve the Master, he has the true qualities that make for greatness, and will be acknowledged in that way by Christ Himself.

Syndein/Thieme

``But Jesus, knowing what they were thinking {dialogismos - the controversial topic} in their 'right lobes/hearts, taking hold of {epilambanomai} a young child {pandion} stood him beside Him ``

and said to them, "If {ean} anyone will, in My Name, "take this child into his family in order to educate and raise him' {dechomai -subjunctive mood} - maybe you will, maybe you will not - {3rd class condition - ean plus the subjunctive mood} 'receives Me {Jesus} in their family {for Jesus to 'raise and educate them}' {dechomai}'.

Also, if {ean} anyone will, 'receives Me {Jesus} in their family' {dechomai-subjunctive mood} {for Jesus to 'raise and educate them} - maybe you will, maybe you will not - {3rd class condition - ean plus the subjunctive mood} 'receives the One {God the Father} Who 'sent me on a mission under His authority' {apostello} in their family {dechomai}.

For the one being {huparcho} the least {micros} among you all . . . the same will be great {megas}."

{Note: Keep in mind the context. They have been told a great doctrine of the betrayal of the Lord - and they were not equipped to understand what this meant. They were not even comfortable enough as students to admit that they did not understand. So then they decide to argue about which of them is the greatest! So, Jesus uses an analogy of physical youth to spiritual youth. The students/disciples who understand that they really are babies/'little children' spiritually will be willing to start with the basic doctrines. So they then have the foundation on which to build an ECS. After years of study, they will grow into spiritual adolescence and, if they survive adolescence, they will become fathers/'spiritually mature'. Jesus and then John describes spiritual maturity as three phrases - 'babies or little children', young men or adolescents, and fathers or spiritually mature.}

Translation for Translators

But Jesus perceived what they were thinking. So he brought a young child to his side. He said to *the disciples*, "Those who, because they love me, (OR, because they want to behave like me) welcome a little child </i>like this one/as I would</i> [MTY], God considers that [MET] they are welcoming me. And those who welcome

me, *God considers* that [MET] they are welcoming him, the one who sent me. Remember that those among you who think of themselves as being very unimportant will be the ones *whom God considers* to be great.”

The Voice

Jesus saw what was going on—not just the argument, but the deeper heart issues—so He found a child and had the child stand beside Him.

**Jesus:** See this little one? Whoever welcomes a little child in My name welcomes Me. And whoever welcomes Me welcomes the One who sent Me. The smallest one among you is therefore the greatest.

**Bible Translations with a Lot of Footnotes:**

Lexham Bible

But Jesus, because he [\*Here “because ” is supplied as a component of the participle (“knew”) which is understood as causal] knew the thoughts of their hearts, took hold of a child and had him stand beside him and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all—this one is great.”

NET Bible®

But when Jesus discerned their innermost thoughts,<sup>160</sup> he took a child, had him stand by<sup>161</sup> his side, and said to them, “Whoever welcomes<sup>162</sup> this child<sup>163</sup> in my name welcomes me, and whoever welcomes me welcomes the one who sent me, for the one who is least among you all is the one who is great.”<sup>164</sup>

<sup>160</sup>tn Grk “knowing the thoughts of their hearts” (an idiom).

<sup>161</sup>tn On this use of παρά (para), see BDF §239.1.1.

<sup>162</sup>tn This verb, δέχομαι (decomai), is a term of hospitality (L&N 34.53).

<sup>163</sup>sn Children were very insignificant in ancient culture, so this child would be the perfect object lesson to counter the disciples’ selfish ambitions.

<sup>164</sup>tn Grk “among you all, this one is great.” The absence of a comparative term here makes the point that comparison should not be done.

New American Bible (2011)

The Passion Translation

The Spoken English NT

But Jesus knew what they were thinking in their hearts. He took a child and stood it next to him. And he said to them, “Whoever accepts this child in my name accepts me. And whoever accepts me accepts the One who sent me. Because the least assuming one of all of you—that’s the one who’s great.”

Wilbur Pickering’s New T.

So Jesus, perceiving the reasoning of their heart, took a little child and had him stand beside Him, and said to them: “Whoever receives this little child in my name receives me; and whoever receives me receives Him who sent me. Further, he who is least among all of you, he will be great.”

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

Analytical-Literal Translation

But Jesus having seen the thought process of their heart [*fig., having known what they were thinking within themselves*], having taken hold of a young child, set him beside Himself, and said to them, “Whoever receives this young child in My name receives Me, and whoever receives Me receives the One having sent Me. For the one being least among you<sub>p</sub> all, this one will be great.”

Charles Thomson NT

And as Jesus perceived the ill grounded reasoning of their heart, he took a child, and placed it by him, and said to them, Whoever will receive this child for my name, receiveth me; and whoever receiveth me, receiveth him who sent me. For he who is least among you all, even he shall be great.

Context Group Version

English Standard Version

Far Above All Translation

Green’s Literal Translation



Legacy Standard Bible

But Jesus, knowing what they were thinking [Or *the argument*; lit *the reasoning*] in their heart, took a child and stood him by His side, and said to them, “Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great.”

Modern English Version  
 Modern Literal Version 2020

But *after* Jesus saw the reasoning of their heart, he grabbed a *young* child and stood him beside himself, and said to them, Whoever accepts this *young* child in my name accepts me, and whoever accepts me, accepts the one who sent me; for\* he who is\* least among you° all, this one will be great.

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

And Jesus having seen the reasoning of their heart, having taken hold of a child, set Him beside Himself, and said to them, “Whoever may receive this child in My name, does receive Me, and whoever may receive Me, does receive Him who sent Me, for he who is least among you all—he will be great.”

**The gist of this passage:**

Jesus takes a child and stands that child among them, in an attempt to explain a point of doctrine to the disciples.

47-48

Luke 9:47a			
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
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, perfect active participle, nominative case	Strong's #1492
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 9:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialogismos (διαλογισμός) [pronounced <i>dee-al-og-is-MOSS</i> ]	<i>a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought</i>	masculine singular noun, accusative case	Strong's #1261
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kardia (καρδία) [pronounced <i>kahr-DEE-uh</i> ]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** Jesus, observing the discussion of the heart [going on] among them,...

This discussion among the disciples was all about, *who among them is the greatest?* It may seem ridiculous to us today, but the disciples were serious about this. The disciple who was the greatest presumably reigned with the Lord, second-in-command. They were still expecting Jesus to take over Israel as Israel's King. Like power works, #2 man also has a pretty sweet spot. So whoever was the greatest disciple was an important discussion to them.

As an aside, whereas we might find such an argument foolish, that reveals something about us. There are people who desire power; and, at the same time, are natural leaders. We talked about the Lord's choice of His disciples previously in [Luke 5 \(HTML\)](#) ([PDF](#)) ([WPD](#)). If you recall, I took a very naturalistic approach to this. Jesus had many disciples with Him (dozens, perhaps over 100); and He needed to choose a core set of disciples. One of the things that Jesus would be looking for is natural leadership ability. He saw Peter and James and John on their ships, barking out orders, making sure everything was right. We did not see this, because it was not recorded in the Word of God. But Jesus was the most perceptive Observer of people in human history. Whereas, as a prophet, the Holy Spirit may have informed the Lord and caused Him to alert on certain individuals; I would think that most of all of the Apostles were chosen on the basis of informed observation.

**Illustration:** If you have ever watched any Sherlock Holmes movie or series, some stranger walks before the detective and Sherlock quickly tells that person five or six things that he knows about him, simply by observation. Now that is, of course, fiction; but Jesus was capable of looking at a person, and within a few seconds, able to tell us a considerable amount of information about them.

One thing that is true about natural leaders is, they gravitate toward leadership and many of them crave leadership positions. Throughout my life, I have known a number of natural leaders; and when it comes to playing sports in PE at school, the natural leaders stand out. There might be 20 kids who are going to make up some impromptu teams, and Kevin and Robert almost automatically stand out in front as the team captains, ready to draft their choices for that day. Natural leaders do not want to be relegated to second and third place.

So, most or all of the twelve disciples are natural leaders. This is why Jesus chose them as He did. And this is why they would enter into conversations that we might consider a little weird (“Listen, it is clear that I am greater than you are”); but these are 12 natural leaders who are not interested in being #2 or #3.

**Illustration:** I write this in 2023, and candidates are beginning to come forward in the Republican party. Even though some of these folks are really running for vice president or secretary of state, there are quite a number of them who have no interest in a vice presidential position, even if offered. I can think of two probable candidates who very likely would not consider the VP position. It is just not in their DNA. This is what is going on with the disciples and many of us don’t relate to it because we are not natural leaders.

**Illustration:** The twelve disciples is like a football team made up of leaders.

**Tangent:** Now, as an aside, I am not indicating that the twelve are great leaders; I am just trying to explain their predilections, so that their arguments make more sense.

Luke 9:47a **Jesus, observing the discussion of the heart [going on] among them,...**

Although it appears that Jesus heard what they were saying and understood what was happening here; another account by Mark seems to indicate that this discussion occurred out of the Lord’s earshot. However, when Jesus sees the disciples and examines them, He is able to discern what has taken place.

We know from the parallel passage in Mark that Jesus can see what is happening between His disciples, but He cannot hear them. However, knowing His disciples as He does and picking up on their body language, Jesus knows what they are talking about.

This was a discussion of the heart, meaning that the disciples were thinking hard and deep about this question. This coveted #2 position was important to them.

Luke 9:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ah-ee]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong’s #1949
paidion (παιδίον) [pronounced pi-DEE-on]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant</i>	neuter singular noun, accusative case	Strong’s #3813
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #2476
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong’s #846
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong’s #3844

### Luke 9:47b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heautô (ἐαυτῷ) [pronounced <i>heh-ow-TOH</i> ]	<i>his, his own; himself, to him, in him, by him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438

**Translation:** ...took hold of a child and put him near Him.

Jesus needs to bring these disciples back down to earth; and there are more important concerns for them to be considering.

Jesus then uses a visual aid on these disciples. He takes a young child and brings him near; He places the child next to Himself. This child would become a teaching aid.

In this circumstance, a child is an ideal teaching aid, because the disciples were acting like children. They would be able to relate.

There is another reason the Lord chose a child as a teaching aid. Who did the disciples perceive as the least important person around? Probably this child, whom they had not even noticed until this very moment.

Luke 9:47 **Jesus, observing the discussion of the heart [going on] among them, took hold of a child and put him near Him.** (Kukis moderately literal translation)

### Luke 9:48a

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 (εἶπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ὃς (ὃς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
εἰάν (εἰάν) [pronounced <i>eh-AHM</i> ]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
δέχομαι (δέχομαι) [pronounced <i>DEKH-om-ahēe</i> ]	<i>to receive, to accept; to take</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle subjunctive	Strong's #1209

### Luke 9:48a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Thayer definitions: 1) <i>to take with the hand; 1a) to take hold of, take up; 2) to take up, receive; 2a) used of a place receiving one; 2b) to receive or grant access to, a visitor, not to refuse intercourse or friendship; 2b1) to receive hospitality; 2b2) to receive into one's family to bring up or educate; 2c) of the thing offered in speaking, teaching, instructing; 2c1) to receive favourably, give ear to, embrace, make one's own, approve, not to reject; 2d) to receive. i.e. to take upon one's self, sustain, bear, endure; 3) to receive, get; 3a) to learn.</i></p>			
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
paidion (παιδίον) [pronounced pi-DEE-on]	<i>a young child, little boy or girl; infant, children, little ones</i>	neuter singular noun, accusative case	Strong's #3813
επί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τῷ (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
μου (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
εμε (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
dechomai (δέχομαι) [pronounced DEKH-om-ahee]	<i>to receive, to accept; to take</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1209

**Translation:** Then He said to them, "Whoever receives this one, the young boy, in My name, he receives Me.



The most important person among them is this young child. He was far more important than the bickering of the disciples. *Receives* is the aorist middle subjunctive of *dechomai* (δέχομαι) [pronounced *DEKH-om-ah-ee*], which means *to receive, to accept; to take*. Strong's #1209. It is clear with the Thayer definitions above, this the meanings are more complex than that.

This child, is in part, the focus of the gospel. While the disciples are arguing like children, they are neglecting a most important part of their ministry, young children. The disciples would easily not even notice this young child, and yet presenting him with the gospel of Jesus Christ and teaching him is of the utmost importance.

The focus of these arguing disciples should not be upon one another, but upon their mission to evangelize all whom God brings to them.

**Illustration:** If I am recalling correctly, Bobby Thieme's mother used to have daily vacation Bible school in their home and would invite the neighborhood children to participate. This was, no doubt, a great blessing to the children of their neighborhood; and who knows how many were saved as a result? Who knows how many had their lives turned around by hearing a clear, accurate presentation of the gospel? There are so many ministries which seem small and inconsequential, but are dramatically important.

Jesus is saying, "When you receive/accept a new believer in My Name..." indicating that this new believer is accepted into the fold, as argumentative as it was. Taking in this child—this clearly innocent child who is *not* arguing about being the greatest—accepting this child is the same as receiving Jesus into their midst.

What does that mean? *Every* believer will have Jesus indwelling them. Every new believer has great potential. In fact, such a believer might even end up being greater than any of these disciples.

**Tangent:** Let me add something here—it is spiritually possible for you to be a greater believer than Paul or Peter. You have the completed canon of Scripture and you have every advantage of the spiritual life. Let me further suggest to you that there will be believers throughout human history who will be rewarded as much and possibly more than Peter or Paul. Our spiritual potential is unlimited. The spiritual potential of this child is unlimited.

Now, accepting this child into the inner circle of the disciples would be just like accepting Jesus—and they would all do that in an instant.

Luke 9:48b			
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
ὅς (ὅς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ὅν (ὅν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. <sup>27</sup>			

<sup>27</sup> Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

Luke 9:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
dechomai (δέχομαι) [pronounced DEKH-om-ahee]	<i>to receive, to accept; to take</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle subjunctive	Strong's #1209
dechomai (δέχομαι) [pronounced DEKH-om-ahee]	<i>to receive, to accept; to take</i>	3 <sup>rd</sup> person singular, 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
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart</i>	masculine singular, aorist active participle, accusative case	Strong's #649
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

**Translation:** *And whoever receives Me, he receives the One Who sent Me forth.*

Furthermore, receiving Jesus is the same as receiving the One Who sent Him, which is God the Father. The Lord is guided throughout His human life by God's plan and by the guidance of the Holy Spirit.

The Lord's free will is an amazing thing to ponder—He completely made Himself subservient to the plan of God. He had a very straight path and He stayed on that path.

Luke 9:48c			
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
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

Luke 9:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine singular comparative adjective; nominative case	Strong's #3398
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225
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 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
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; nominative case	Strong's #3173

**Translation:** For the least among you here [lit., being, existing], he keeps on being great.”

Although this final maxim can be interpreted as, “The least of you will be the greatest,” I think Jesus is actually saying, “The least one of you disciples will be great. You have been carefully chosen, and you might be a collection of knuckleheads right now, but you will grow spiritually and you will glorify God.

Luke 9:48 Then He said to them, “Whoever receives this one, the young boy, in My name, he receives Me. And whoever receives Me, he receives the One Who sent Me forth. For the least among you here [lit., being, existing], he keeps on being great.” (Kukis moderately literal translation)

Luke 9:47–48 Jesus, observing the discussion of the heart [going on] among them, took hold of a child and put him near Him. Then He said to them, “Whoever receives this one, the young boy, in My name, he receives Me.

And whoever receives Me, he receives the One Who sent Me forth. For the least among you here [lit., *being, existing*], he keeps on being great.” (Kukis moderately literal translation)

Luke 9:47–48 Jesus watched the impassioned argument going on between the disciples, discussing who among them is the greatest disciples. Jesus took a young boy and placed the boy next to Him, and said, “Whoever receives this young boy in My name, he receives Me. And whoever receives Me, he receives the One who sent Me. For it is the least of you who is the greatest disciple.” (Kukis paraphrase)

The ESV (capitalized) is used below:

**Parallel Views of Jesus on Children**

Matthew	Mark	Luke
<p>Matthew 18:1 At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?"</p>	<p>Mark 9:33 And they came to Capernaum. And when he was in the house He asked them, "What were you discussing on the way?"                      Mark 9:34 But they kept silent, for on the way they had argued with one another about who was the greatest.</p>	<p>Luke 9:46 An argument arose among them as to which of them was the greatest.</p>
<p>The argument of the disciples among themselves appears to have taken place away from the Lord.</p>		
	<p>Mark 9:35 And He sat down and called the twelve. And He said to them, "If anyone would be first, he must be last of all and servant of all."</p>	
<p>Only Mark speaks about the greatest being the servant of all.</p>		
<p>Matthew 18:2–4 And calling to Him a child, he put him in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven.</p>		
<p>Jesus uses this child to teach His disciples several object lessons. Matthew records Jesus' point of operating under the perception of a child. That is, one enters the Kingdom of Heaven by faith in Jesus Christ.</p>		
<p>Matthew 18:5 "Whoever receives one such child in My name receives Me,...</p>	<p>Mark 9:36–37 And He took a child and put him in the midst of them, and taking him in his arms, he said to them, "Whoever receives one such child in My name receives Me, and whoever receives Me, receives not Me but Him who sent Me."</p>	<p>Luke 9:47–48 But Jesus, knowing the reasoning of their hearts, took a child and put him by His side and said to them, "Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me. For he who is least among you all is the one who is great."</p>

## Parallel Views of Jesus on Children

**Matthew**

**Mark**

**Luke**

Possibly the most important aspect of the ministry of a church is to the young people. This is so often done as an afterthought, but this is key to the growth of that church (I am not talking about numbers here but spiritual growth).

Matthew 18:6 ...but whoever causes one of these little ones who believe in Me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

Matthew records the terrible end for the person who causes a child to stumble. There are many ways to do that. Children are, by nature, trusting, and listen carefully to what adults tell them. They can be led far, far astray from the truth, and we see that happening in public education today.

We have children being sexualized today, exposed to all manner of filth even by teachers, and made to think that one of the important decisions in their lives is to figure out their gender (and they are often told to be guided by gender stereotypical behavior). All of this is wrong, and those people who are doing these things—Jesus describes what will happen to them. **“Whoever causes one of these little ones who believe in Me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.”**

At this point, in the Matthew narrative, Jesus does a lot of teaching. The three narratives appear to synch up again with Matthew 19:16 Mark 10:17 Luke 18:18 or possibly a few verses ahead of that. See the Harmony of the Gospel Chart in the **Luke introduction** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 9:46–48 A more important discussion (to their way of thinking) arose among the disciples: which of them might be the greatest disciple? Jesus watched the impassioned argument going on between the disciples, discussing who among them is the greatest disciples. Jesus took a young boy and placed the boy next to Him, and said, “Whoever receives this young boy in My name, he receives Me. And whoever receives Me, he receives the One who sent Me. For it is the least of you who is the greatest disciple.” (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Jesus answers John’s question about the strange exorcist

*Matthew 10:42 Mark 9:38-41*

Although Matthew does not mention the strange exorcist here, he does complete this section as Mark does. In that way, although Matthew does not specifically mention the exorcist, he records a small portion of this incident.

**And answering, John said, “Master, we saw someone in the name of You casting out demons and we were forbidding him because he did not keep on following with us.”**

Luke  
9:49

**Answering, John said, “Master, we saw someone casting out demons in Your name and we forbid him [from doing so] because he was not following [after You] with us.”**



**Answering, John said, “Master, we came across someone who cast out demons in Your name, but we forbid him to continue doing so, as he was not following You along with us.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And answering, John said, “Master, we saw someone in the name of You casting out demons and we were forbidding him because he did not keep on following with us.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And John, answering, said: Master, we saw a certain man casting out devils in thy name: and we forbade him, because he followeth not with us.
Holy Aramaic Scriptures	And Yukhanan {John} answered and said, “Raban {Our Master}, we saw a nash {a man} who was casting out the daywe {the devils/demons} in Your Name, and we forbade him, on account that he didn’t come with us, after {following} you.
James Murdock’s Syriac NT	And John answered, and said: Our Rabbi, we saw a man casting out demons in thy name; and we forbad him, because he doth not, with us, follow thee.
Original Aramaic NT	And Yohannan answered and said, "Our master, we saw a man who cast out a demon in your name and we forbade him, for he does not come after you with us."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And Yohannan answered and said, “Our master, we saw a man who cast out a demon in your name and we forbade him, for he does not come after you with us.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And John, answering, said, Master, we saw a man driving out evil spirits in your name, and we did not let him do it, because he was not one of us.
Bible in Worldwide English	John answered, Master, we saw a man driving bad spirits out of people. He was using your name. We told him to stop because he is not one of us.
Easy English	John then said, ‘Teacher, we saw a man who was speaking to people that had bad spirits in them. He was saying, “Jesus says that you must come out.” We told the man that he must not do this. We said that because he is not in our group.’
Easy-to-Read Version–2008	John answered, "Master, we saw someone using your name to force demons out of people. We told him to stop because he does not belong to our group."
God’s Word™	John replied, "Master, we saw someone forcing demons out of a person by using the power and authority of your name. We tried to stop him because he was not one of us."
Good News Bible (TEV)	John spoke up, "Master, we saw a man driving out demons in your name, and we told him to stop, because he doesn't belong to our group."
J. B. Phillips	Then John broke in, “Master, we saw a man driving out evil spirits in your name, but we stopped him, for he is not one of us who follow you.”
The Message	John spoke up, “Master, we saw a man using your name to expel demons and we stopped him because he wasn’t of our group.”
NIRV	“Master,” said John, “we saw someone driving out demons in your name. We tried to stop him, because he is not one of us.”
New Life Version	<b>The Sharp Words Against the Followers</b> John said, “Teacher, we saw someone putting out demons in Your name. We told him to stop because he was not following us.”
New Simplified Bible	.

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

Casual English Version	John replied, "Sir, we saw someone performing an exorcism by using your name to expel demons. We tried to stop him because he's not in our group, following you around like we do."
Contemporary English V.	John said, "Master, we saw a man using your name to force demons out of people. But we told him to stop, because he isn't one of us."
The Living Bible	His disciple John came to him and said, "Master, we saw someone using your name to cast out demons. And we told him not to. After all, he isn't in our group."
New Berkeley Version New Living Translation	<b>Using the Name of Jesus</b> John said to Jesus, "Master, we saw someone using your name to cast out demons, but we told him to stop because he isn't in our group."
The Passion Translation	The disciple John said, "Master, we found someone who was casting out demons using your name and we tried to stop him, because he doesn't follow you like we do."
UnfoldingWord Simplified T.	John replied to Jesus, "Master, we saw a man who was using your name to command demons to come out of people. So we told him to stop doing that, because he is not following you as part of our group."
William's New Testament	Then John answered, "Master, we saw a man driving out demons by the use of your name, and we tried to stop him, because he does not belong to our followers."

**Partially literal and partially paraphrased translations:**

American English Bible	In reply, John said: 'Master, we saw a man casting out demons by using your name and we tried to stop him, because he isn't one of us!'
Beck's American Translation Breakthrough Version	When John responded, he said, "Boss, we saw someone throwing out demons in Your name, and we were hindering him because he is not following with us."
Common English Bible	John replied, "Master, we saw someone throwing demons out in your name, and we tried to stop him because he isn't in our group of followers."
International Standard V Len Gane Paraphrase	John answered and said, "Master, we saw one casting out devils in your name, and we forbade him, because he doesn't follow us."
A. Campbell's Living Oracles	Then John replied, Master, we saw one expelling demons in your name, and we forbade him, because he consorts not with us.
New Advent (Knox) Bible	And John answered, Master, we saw a man who does not follow in our company casting out devils in thy name, and we forbade him to do it..
NT for Everyone	'Master,' commented John, 'we saw someone casting out demons in your name. We told him to stop, because he wasn't part of our company.'
20 <sup>th</sup> Century New Testament	Thereupon John said: "Sir, we saw a man driving out demons by using your name, and we tried to prevent him, because he does not follow you with us."

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

Berean Study Bible	"Master," said John, "we saw someone driving out demons in Your name, and we tried to stop him, because he does not accompany us."
Christian Standard Bible	<b>In His Name</b> John responded, "Master, we saw someone driving out demons in your name, and we tried to stop him because he does not follow us."
Conservapedia Translation	And John answered, "Teacher, we saw a man expelling demons in Your name, and we ordered him to stop, because he did not follow You with us."
Ferrar-Fenton Bible	<b>A Lesson of Toleration.</b>

Free Bible Version	John now said to Him, "Master, we saw some one expelling demons in Your Name; and we prohibited him, because he did not go with us."
God's Truth (Tyndale) International Standard V.	John spoke up, saying, we saw someone driving out demons in your name and we tried to stop him because he wasn't one of us."
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text	. <b><i>The Person who is Not against You is for You (Mark 9:38-40)</i></b> John said, Master, we saw someone driving out demons in your name. We tried to stop him, because he wasnt a follower like us.
Urim-Thummim Version Weymouth New Testament	. John answered, "Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us."
Wikipedia Bible Project	. "Rabbi," replied John, "we have seen a man making use of your name to expel demons; and we forbad him, because he does not come with us." John replied, we saw someone driving out demons in your name, so we tried to stop him because he wasn't one of us disciples."

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

Christian Community (1988)	Then John spoke up, "Master, we saw someone who drives out demons by calling upon your name, and we tried to forbid him, because he doesn't follow you with us." Mk 9: 38-40; Acts 16:18; 19:13
The Heritage Bible	And John answering, said, Master, we saw someone throwing out demons upon your name, and we stopped him because he absolutely does not follow with us.
New American Bible (2002)	.
New American Bible (2011)	<b>Another Exorcist.</b> <sup>z</sup> Then John said in reply, "Master, we saw someone casting out demons in your name and we tried to prevent him because he does not follow in our company." z. [9:49–50] Mk 9:38–40.
New Catholic Bible	<b>Whoever Is Not against You Is with You.</b> <sup>[k]</sup> John then said, "Master, we saw someone expelling demons in your name, and we forbade him because he is not with us." [k] It is necessary to accept the initiative of all those who make use of the name of Christ.
New English Bible–1970	<b>He who is not Against You is For You (Samaria)[ Lk.9.49-50 → ] - Mk.9.38-40</b> 'Master,' said John, 'we saw a man casting out devils in your name, but as he is not one of us we so tried to stop him.'
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yochanan responded, "Rabbi, we saw someone expelling demons in your name; and we stopped him because he doesn't follow you along with us."
Hebraic Roots Bible	.
Hebrew Names Bible	And John answered and said, Rabbi, we saw one casting out demons in Thy Name; and we forbade him, because he followeth not with us.
Holy New Covenant Trans.	John answered, "Teacher, we saw someone who was casting demons out by using your name. We kept telling him to stop because he is not one of your students as we are."

The Scriptures 2009 .  
 Tree of Life Version .  
 WEB (Messianic Edition) Yochanan answered, Master, we saw someone casting out demons in your name, and we forbade him, because he doesnt follow with us.

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

Accurate New Testament ...Answering but John says Master [We] see someone in the name [of] you removing demons and [We] prevented him for not [He] follows with us...  
 Awful Scroll Bible Besides this, Grace-of-Jah coming to be resolved-away, said, "Over-stander, we perceived someone casting-out demons in your name, and we forbade him, certainly-of-what he becomes not join-road with us."  
 Concordant Literal Version Now, answering, John said, "Doctor, we perceived someone casting out demons in Thy name, and we forbade him, for he is not following with us."  
 exeGeses companion Bible And Yahn answers, saying, Rabbi, we saw one casting out demons in your name; and we forbade him because he follows not with us.  
 Orthodox Jewish Bible And in reply Yochanan said, Adoni, we saw someone casting out shedim bShem of you and we were trying to stop him, because he is not following as one of the anshei shlomeinu (men of our fraternity).  
 Rotherham's Emphasized B. But John [answering] said—  
 Master! we saw some one [in thy name] casting out demons,—and we forbade him, because he followeth not with us.

**Expanded/Embellished Bibles:**

*The Amplified Bible* .  
 An Understandable Version Then [the apostle] John answered and said, "Master, we saw someone driving out evil spirits by [using] your name, so we told him not to, because he was not following [you] with us."  
 The Expanded Bible **Anyone Not Against Us Is for Us**  
 John answered, "Master, we saw someone using your name to force [drive; cast] demons out of people. We told him to stop, because he does not belong to our group [does not follow with us]."  
 Jonathan Mitchell NT So John, giving a considered response, says, "Master (or: Captain; Instructor; Leader; = Boss), we saw someone repeatedly casting out demons (Hellenistic concept and term: = animistic influences) in (or: in union with) Your Name, and so we were trying to forbid, hinder and prevent him, because he does not continue following with us."  
 P. Kretzmann Commentary **Verses 49-50**  
 An interruption by John:  
 And John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him because he followeth not with us.  
 Syndein/Thieme ``Now John 'had an answer'/gave a discerning answer from the ultimate source of himself' and said, "Master/Overseer {apostates}, we saw someone casting out demons in Your Name, and we tried to stop him {koluo} because he is absolutely not 'following along as a student' {akoloutheo} with us."  
 Translation for Translators **Jesus told them not to forbid others from expelling demons.**  
*Luke 9:49-50*  
 John replied to Jesus, "Master, we (exc) saw a man who was expelling demons, claiming that he had authority from you [MTY] to do that. So we told him to stop doing it, because he is not one of us disciples."  
 The Voice **John:** Master, we found this fellow casting out demons. He said he was doing it in Your name, but he's not one of our group. So we told him to stop.

**Bible Translations with a Lot of Footnotes:**

Lexham Bible

**Whoever Is Not Against Us Is for Us**

And John answered and [\*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, “Master, we saw someone expelling demons in your name, and we tried to prevent him, because he does not follow in company with us.”

NET Bible®

**On the Right Side**

John answered,<sup>165</sup> “Master, we saw someone casting out demons in your name, and we tried to stop<sup>166</sup> him because he is not a disciple<sup>167</sup> along with us.”

<sup>165tn</sup>Grk “And answering, John said.” This is redundant in contemporary English and has been simplified to “John answered.” Here δέ (de) has not been translated.

<sup>166tc</sup> The translation follows the reading that has Luke’s normal imperfect here (ἐκωλύομεν, ekwluomen; found in Å75vid κ B L Ξ 579 892 1241). Most mss, however, have an aorist (ἐκωλύσαμεν, ekwlusamen; found in A C D W Θ Ψ Å1,13 33 œ co), which would be translated “we forbade him.” The imperfect enjoys the best external and internal support.

<sup>167tn</sup>Grk “does not follow with us.” BDAG 36 s.v. ἀκολουθέω 2 indicates that the pronoun σοι (soi, “you”) is to be supplied after the verb in this particular instance; the translation in the text best represents this nuance.

New American Bible (2011)

The Passion Translation

The Spoken English NT

**Whoever isn’t against us is for us (Mk 9:38-41)**

John said back to him, “Teacher, we saw somebody kicking out demons in your name. And we were trying to get them to stop, because they aren’t following along with us.”

Wilbur Pickering’s New T.

**John changes the subject**

Then John reacted by saying, “Master, we saw someone casting out demons in your name, and we forbade him because he does not follow with us”.

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

Analytical-Literal Translation

Then answering, John said, “Master, we saw someone casting out demons in Your name, and we prevented [*or, forbid*] him, because he does not follow with us.”

Charles Thomson NT

Then John addressing him, said, Master, we saw one casting out the demons in thy name, and we forbade him because he doth not follow [thee] with us.

Context Group Version

And John answered and said, Master, we saw one casting out unseen entities in your name; and we forbade him, because he does not follow with us.

English Standard Version

Far Above All Translation

Green’s Literal Translation

John answered, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.”

Literal New Testament

Modern English Version

**He Who Is Not Against You Is for You**

John answered, “Master, we saw a man casting out demons in Your name and we forbade him, because he does not follow with us.”

Modern Literal Version 2020

But John answered and said, Master\*, we saw someone casting forth demons in your name, and we forbade him, because he is not following after us.

Modern KJV

New American Standard B.

New European Version

New King James Version

**Jesus Forbids Sectarianism**

Now John answered and said, “Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us.”



NT (Variant Readings)  
Niobi Study Bible

**Jesus Forbids Sectarianism**

And John answered and said, "Master, we saw one casting out devils in Your name, and we forbad him, because he follows not with us."

Restored Holy Bible 6.0  
Revised Young's Lit. Trans.  
Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Young's Updated LT

And John answering said, "Master, we saw a certain one in your name casting forth the demons, and we forbade him, because he does not follow with us;"...

**The gist of this passage:** John tells Jesus about someone they viewed as unauthorized, casting out demons in the Lord's name.

Luke 9:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Iōannês ('Ιωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** Answering, John said,...

Luke mentions John 6 other times in the book of Luke, but always in connection with the other disciples. This is the only time Luke reports to us that John said something.

Interestingly enough, the participle verb here is apokrinomai (ἀποκρίνομαι) [pronounced *ahp-oh-KREE-noh-mai*], which means, *to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]*. Strong's #611. When we see what John has to say, it is going to seem quite odd, because he is not really addressing what Jesus just taught them, even though it says, *answering Him, John said...* However, in a sense, John is answering Jesus, which I will explain.

What happens is, John heard 3 words from what Jesus said, and that reminded him of something.

Luke 9:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epistatês (ἐπιστάτης) [pronounced ep-is-TAT-ace]	master, commander, teacher; one appointed over; a superintendent, overseer	masculine singular noun; vocative	Strong's #1988
eidô (εἶδω) [pronounced Ī-doh]	to see, to perceive, to discern, to know	1 <sup>st</sup> person plural, aorist active indicative	Strong's #1492
tís (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; masculine singular adjective, accusative case	Strong's #5100
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	name, title, character, reputation; person	neuter singular noun; accusative case	Strong's #3686
sou (σου) [pronounced sow]	of you, your; from you	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]	masculine singular, present active participle, accusative case	Strong's #1544
daimonion (δαίμονιον) [pronounced die-MON-ee-on]	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	neuter plural noun, accusative case	Strong's #1140

**Translation:** ..."Master, we saw someone casting out demons in Your name...

Now, how does John see this as relevant? This person that they were talking about was casting out demons in the Lord's name. Jesus was just talking about that, but that was awhile ago. John apparently did not get much out of what Jesus taught him, but what Jesus said did remind him of something else that happened to them.

We do not know when this occurred, as John has been with Jesus the entire time for the past day or so. Jesus did seem to go off alone a lot and pray, and this incident may have taken place then. Or, this may have happened when John and the other disciples were out on their practice missionary tour.

The disciples had come across someone who was casting out demons, but they were using the name of Jesus. Knowing nothing else, I would conclude that this man is a believer in Jesus Christ, and, in that way, was a follower of Him, even though he did not physically follow Jesus (or the disciples).

The key is, he is doing this in the name of Jesus and he was apparently having success doing this.

Luke 9:49c			
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
κὼλύω (κωλύω) [pronounced <i>koh-LOO-oh</i> ]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	1 <sup>st</sup> person plural, imperfect active indicative	Strong's #2967
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ὅτι (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
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
ἀκολουθεῖ (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #190
μετά (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
ἡμῶν (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...and we forbid him [from doing so] because he was not following [after You] with us."

Have you ever known a person to have a great desire for authority, but was unable to properly wield such authority when given it. He simply was not yet trained. That is what we have here with John.

John and the other disciples forbid this man from doing this. Again, we do not know when this incident took place, but there were a number of times when the disciples were not right there with Jesus. Sometimes the Lord sent a pair of them out on an errand, sometimes Jesus went off and prayed, and Jesus did send the disciples out to try their hand at curing illnesses and casting out demons.

Luke 9:49 Answering, John said, "Master, we saw someone casting out demons in Your name and we forbid him [from doing so] because he was not following [after You] with us." (Kukis moderately literal translation)

This is quite an interesting thing—at this point, after about a year or so public ministry—Jesus had followers who were not actually following Him directly, as the disciples did. Who this man was, how he came to be someone who

cast out demons, and when he believed in Jesus (perhaps after casting out a demon in Jesus' name for the first time)—these things are all open to speculation. None of this information is given to us.

Throughout the Bible, when we are just reading it, sometimes, narratives seem fine; but then when we look at them closer, it becomes apparent that there is a lot of missing information. However, we can rest assured that, even though some information is missing, that information is not completely relevant to what is being taught.

Also, it is very easy for a pastor to accidentally fill in the gaps in a narrative—sometimes without realizing it. No doubt there has been a pastor who said, “Jesus recently sent these men out to teach, heal and cast out demons, and while doing so, they apparently came upon a man who also was casting out demons in the Lord’s name.” Filling in gaps is something that our brain often does—and many times, we do not even realize that it is doing that. And that, I would think, in most cases, is not really a cause for concern except in 2 places: (1) the pastor-teacher cannot build a doctrine based upon what he inserts into a narrative and (2) we are not to consider it a contradiction within the Bible if we come across the parallel passage and it is clear that this pastor incorrectly filled in the gaps of a narrative. For the most part, filling in the gaps is innocuous, as long as nothing is built upon that fill.

Earlier, I was considering inserting the phrase, “Perhaps Jesus sent the disciples out to pick up coffee at the local woke Starbucks, and they came across this guy.” Obviously, I would have inserted a phrase thinking that I was being humorous, figuring that 90% of those who read that phrase would take it in that way.

Luke 9:49 Answering, John said, “Master, we came across someone who cast out demons in Your name, but we forbid him to continue doing so, as he was not following You along with us.” (Kukis paraphrase)

**And said face to face with him, Jesus, “You [all] will stop hindering [him], for who is not against us for us he is.”**

Luke  
9:50

**Jesus said directly to him, “Stop hindering [such a one], for he who is not against us is for us.”**

**Jesus looked right at John and said, “It is not your job to hinder such men; for he who is not against us is for us.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And said face to face with him, Jesus, “You [all] will stop hindering [him], for who is not against us for us he is.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus said to him: Forbid him not: for he that is not against you is for you.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto them, “Don’t forbid him, for whoever that isn’t against you, is for you!
James Murdock’s Syriac NT	Jesus said to them: Forbid not: for, whoever is not against you, is for you.
Original Aramaic NT	Yeshua said to them, “You shall not forbid, for whoever is not against you* is for you*.”
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Yeshua said to them, “You shall not forbid, for whoever is not against you is for you.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But Jesus said to him, Let him do it, for he who is not against you is for you.
Bible in Worldwide English	But Jesus said, Do not stop him. Anyone who is not against you is on your side.
Easy English	'Do not try to stop him,' Jesus said, 'If someone is not against you, he is working to help you.'
Easy-to-Read Version–2008	Jesus said to him, "Don't stop him. Whoever is not against you is for you."
God's Word™	Jesus said to him, "Don't stop him! Whoever isn't against you is for you."
Good News Bible (TEV)	"Do not try to stop him," Jesus said to him and to the other disciples, "because whoever is not against you is for you."
J. B. Phillips	But Jesus told him, "You must not stop him. The man who is not against you is on your side."
The Message	Jesus said, "Don't stop him. If he's not an enemy, he's an ally."
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Casual English Version	Jesus said, "Don't try to stop him. If someone's not against you, they're for you."
Contemporary English V.	"Don't stop him!" Jesus said. "Anyone who isn't against you is for you."
The Living Bible	But Jesus said, "You shouldn't have done that! For anyone who is not against you is for you."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Jesus responded, "You shouldn't have hindered him, for anyone who is not against you is your friend."
UnfoldingWord Simplified T.	But Jesus said, "Do not stop him from doing that! If someone is not doing something that is harmful to you, then what he is doing is helpful to you!"
William's New Testament	Jesus said to him, "Stop hindering him, for the man who is not against you is for you."

### Partially literal and partially paraphrased translations:

American English Bible	But Jesus said to him: 'Don't try to stop him, because those who aren't against you, are for you!'
Beck's American Translation	.
Breakthrough Version	But Jesus said to him, "Don't hinder him. You see, a person who is not against you is over with you."
Common English Bible	But Jesus replied, "Don't stop him, because whoever isn't against you is for you."
International Standard V	.
Len Gane Paraphrase	Jesus said to him, "Do not forbid, for he who is not against us is for us."
A. Campbell's Living Oracles	Jesus answered, Forbid not such; for whosoever is not against us, is for us.
New Advent (Knox) Bible	But Jesus said, Forbid him no more; the man who is not against you is on your side.[5] [5] vv. 46-50: Mt. 18.1; Mk. 9.32.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	"None of you must prevent him," Jesus said to John; "he who is not against you is for you."

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

Berean Study Bible	"Do not stop him," Jesus replied, "for whoever is not against you is for you."
Christian Standard Bible	"Don't stop him," Jesus told him, "because whoever is not against you is for you." Other mss read <i>against us is for us</i>



Conservapedia Translation	And Jesus replied, "Do not obstruct him, for anyone who is not against us is on our side."
Ferrar-Fenton Bible	"Do not hinder," said Jesus, in reply; "for whoever is not opposed to us is on our side."
Free Bible Version	"Don't stop him," Jesus replied. "Anyone who isn't against you is for you."
God's Truth (Tyndale)	And Jesus said unto him: forbid you him not. For he that is not against us, is with us.
International Standard V. Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"Do not forbid him," said Jesus, "for he who is not against you is on your side."
Wikipedia Bible Project	.

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

Christian Community (1988)	But Jesus said, "Don't forbid him. He who is not against you is for you." 11:23
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New Catholic Bible	Jesus replied, "Do not hinder him! For whoever is not against you is with you."
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua said to him, "Don't stop such people, because whoever isn't against you is for you."
Hebraic Roots Bible	And Yahshua said to them, Do not forbid, for whoever is not against us is for us.
Holy New Covenant Trans.	Jesus said to him, "Don't stop him, because if someone is not against you — he is for you."
The Scriptures 2009	But עשוהי said to him, "Do not forbid him, for he who is not against us is for us."
Tree of Life Version	.

### Weird English, ☹️ English, Anachronistic English Translations:

Accurate New Testament	...says but to him The Jesus not prevent! {him} Who for {ever} not is against you* for you* is...
Awful Scroll Bible	Then Deliverance-of-Jah said with respects to him, "Be not forbidding him, for who is not against us, is in behalf of us."
Concordant Literal Version	Yet Jesus said to him, "Be not forbidding, for he who is not against you is for you."
exeGesés companion Bible	And Yah Shua says to him, Forbid him not: for whoever is not against us is for us.
Orthodox Jewish Bible	But Rebbe Melech HaMoshiach said to him, Do not stop him. For whoever is not against you, is for you.
Rotherham's Emphasized B.	And Jesus said unto him— forbid; for [whosoever is not against you] you ].

**Expanded/Embellished Bibles:***The Amplified Bible*

An Understandable Version .  
 But Jesus said to him; “Do not try to stop him, for the person who is not against you is for you.”

The Expanded Bible .  
 But Jesus said to him, “Don’t stop [hinder; forbid] him, because whoever is not against you is for you.”

Jonathan Mitchell NT .  
 But Jesus said to him, "Stop (or: Do not continue) forbidding, hindering or preventing. You see, the person who is not down on or against you folks is [standing] over [and sheltering] you folks and is for you."

P. Kretzmann Commentary .  
 And Jesus said unto him, Forbid him not; for he that is not against us is for us.  
 The claim has been made that this is an unnatural transition, and that this incident is in the false place. But it fits very nicely. The present subject was by no means a pleasant one, and John thought by introducing this story he would change the subject and also earn some commendation. John tells the Lord that either on their missionary journey or more recently, some of them, probably he and James, had seen a man casting out devils in the name of Jesus. They had promptly resented and forbidden this as an interference with their rights and as an insult to their Master. But Jesus instructs them differently. It was far better for the exorcists to be using His name than to be relying upon incantations of devils. The chances were that this man Believed in Jesus as the Messiah, but he had not yet gained the understanding that he ought to join the disciples of Jesus and follow after Him, thus confessing his faith before men. Just the same, he did not hinder, but furthered, so far as he was concerned, the work of Jesus. This judgment of Christ contains an instruction for all of us to have patience with our weak brethren and sisters. They have faith in their hearts and confess the name of Jesus, but are not yet so far advanced as to be on a level with established Christians. But the Lord will give them further enlightenment, and it is not for us to set limits too arbitrarily.

Syndein/Thieme .  
 ``But Jesus said to him {John}, "Do not hinder him {an order} . . . for the one who is absolutely not {ouk} against you . . . keeps on being 'for you/' 'on your behalf'."  
 {Note: Concentrate on this verse when you go to JUDGE someone else who 'Teaches Christ' in a manner different from yours. This other man was probably not 'doing it right' . . . according to the disciples. But Jesus says not to hinder this other man's efforts. As Paul said about his biggest 'detractor' - 'at least he is preaching Christ'.}

Translation for Translators .  
 But Jesus said to him *and the other disciples*, “Do not tell him not to do that! Remember that those who are not opposing you are trying to *achieve the same goals that you are!*”

The Voice .  
**Jesus:** What? No! Don’t think like that! Whoever is not working against you is working with you.

**Bible Translations with a Lot of Footnotes:**

Lexham Bible .  
 But Jesus said to him, “Do not prevent him , [\*Here the direct object is supplied from context in the English translation] because whoever is not against you is for you.”

NET Bible® .

New American Bible (2011) .

The Passion Translation .

The Spoken English NT .

Wilbur Pickering’s New T. .

But Jesus said to him, “Don’t stop them. Because whoever isn’t against us is for us.”  
 So Jesus said to him, “Do not forbid, because he who is not against us is for us.”<sup>19</sup>  
 (19) Instead of ‘us is for us’, perhaps 20% of the Greek manuscripts have ‘you is for you’.

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

Analytical-Literal Translation	And Jesus said to him, "Stop preventing [or, forbidding] [him], for who[ever] is not against us is for us."
Charles Thomson NT Context Group Version	Thereupon Jesus said to him, Forbid not; for he who is not against us is for us. But Jesus said to him, Don't forbid [him]: for he who is not against you (pl) is for you (pl).
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	But Jesus said to him, "Do not stop him, for the one who is not against you is for you."
Legacy Standard Bible	But Jesus said to him, "Do not hinder him, for he who is not against you is for you [Or on your side]."
Modern English Version	.
Modern Literal Version 2020	And Jesus said to him, Do not forbid him; for* he who is not against us, is fighting on our behalf.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	But Jesus said unto him, Forbid [him] not: for he that is not °against you is for you. °Byz.-against us is for us.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	...and Jesus said unto him, "Forbid not, for he who is not against us, is for us."

**The gist of this passage:** Jesus instructs the disciples not to forbid such a one. If he is not against them, then he is for them.

Luke 9:50a			
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 <sup>rd</sup> 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
πρός (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
αὐτόν (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

## Luke 9:50a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Îsôus ( Ἰησοῦς ) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

**Translation:** Jesus said directly to him,...

Jesus is going to speak directly to John, but He will take in the other disciples as well, as they were a part of this thing.

## Luke 9:50b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kôluô (κωλύω) [pronounced koh-LOO-oh]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2967
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

So the Westcott Hort text and Tischendorf's Greek text; the Byzantine Greek text and the Scrivener Textus Receptus read, instead...

Luke 9:50b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of</i>	preposition with the genitive case	Strong's #5228
humōn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
So the Westcott Hort text and Tischendorf's Greek text; the Byzantine Greek text and the Scrivener Textus Receptus read, instead...			
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...*“Stop hindering [such a one], for he who is not against us is for us.”*

Because Jesus uses the negative plus the present active imperative, He is tell the disciples to stop immediately what they were doing (the verb is in a 2<sup>nd</sup> person plural). They were hindering others who acted in the Lord's name, and Jesus said, *“Stop hindering them”* or *“Stop preventing them.”* So, even though Jesus looked at John, He was speaking to all of the disciples, and what they had done, they were not to do anymore.

Then Jesus explains. *“If someone is not against us, then he is for us.”* By this time, the Lord had many enemies in Jerusalem and further out from there. The religious class of the Jews despised Jesus because He was teaching things that contradicted what they were teaching. Furthermore, He sometimes did this in the synagogues. Their solution was to kill Him; to lie about Him in court and then watch Him get executed.

This man that John spoke of was, based upon the information that we are given, a believer. Not every believer needed to be right there with Jesus listening to Him. As we will find out in the book of Acts, one of the things which the disciples did was, travel about, find those who have believed in the Lord (many of whom did not specifically follow Him during His short public ministry), and teach them Church Age doctrine (and give them the Holy Spirit, something which believers from the Age of Israel did not have).

We know nearly nothing about this man. Obviously he had heard of Jesus and, at some point when attempting to cast out a demon, used the Lord's name. Now was this the first time he encountered an indwelling demon? We don't know when it happened, but at some point, this man realized that using the name of Jesus was powerful enough to throw demons out of a person. I even suggested that this man became a believer *after* he used the Lord's name (that was me filling in the gaps of that narrative).

Jesus' point is: *This man is on our side; he is a fellow believer.*



The Niobi Study Bible suggests that Jesus is forbidding sectarianism here.

Luke 9:50 Jesus said directly to him, "Stop hindering [such a one], for he who is not against us is for us."

Luke 9:50 Jesus looked right at John and said, "It is not your job to hinder such men; for he who is not against us is for us."

Here, and in the passage which follows, Jesus is giving the disciples some boundaries within which they should remain.

The ESV (capitalized) is used below:

### Parallel Accounts of Another Casting Out Demons in Jesus' Name

Matthew	Mark	Luke
Matthew does not record this incident.	Mark 9:38 John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us."	Luke 9:49 John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us."
	Mark 9:39–40 But Jesus said, "Do not stop him, for no one who does a mighty work in My name will be able soon afterward to speak evil of Me. For the one who is not against us is for us."	Luke 9:50 But Jesus said to him, "Do not stop him, for the one who is not against you is for you."
Mark adds that, when someone does a work in the name of the Lord, that person will not speak evil of the Lord.		
	Mark 9:41 For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.	

The person who does divine good to any of the disciples will receive a reward.

Superficially, there appears to be a parallel with Matthew 10:40–42:

Matthew 10:40–41 "Whoever receives you receives Me, and whoever receives me receives him who sent Me. The one who receives a prophet because he is a prophet will receive a prophet's reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person's reward."

Matthew 10:42 And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward."

Given the location (Matthew 10 as opposed to Matthew 18), and given the two different objects (*little ones; you*), this appears to be Jesus teaching similar material, but in different circumstances. As we have seen, Jesus did not teach brand new material every time that He opened His mouth.

As mentioned previously, the synoptic gospels will appear to synch up again here Matthew 19:16 Mark 10:17, Luke 18:18 or possibly slightly sooner (the Matthew and Mark narratives being to synch up with Matthew 19:1 and Mark 10:1. These passages place us leaving Galilee and entering into Judæa (Matthew 19:1 Mark 10:1). This begins the final ascent into Jerusalem.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

## Jesus begins His Trek to Jerusalem/A Samaritan village rejects a visit from Jesus

*Matthew 19:1-2 Mark 10:1*

The parallel of passages above is a very rough parallel. We are currently in Luke 9; it will be mid-Luke 18 when we clearly synch up again with the other two synoptic gospels. Most of what we study in Luke 9:51–18:18 is going to be teaching by Jesus which had few parallels to the other gospels. Part of what we decide in order to understand the logical order of Luke is, what is happening with these 8½ chapters? Is this the concentrated teaching done by Jesus on the way to Judæa; or is this a collection of His teachings all put into one place?

3x in this passage, we speak of Jesus' face. Twice, Jesus is said to be going to Jerusalem (although, it will be obvious by the tenor of this passage that He is not yet to arrive in Jerusalem).

Although Matthew and Mark both mark the time when Jesus sets His face towards Jerusalem; neither of them record this incident of the Samaritan village.

And it came about in the approach to the days of the ascension of Him, and He the face He turned resolutely of the going forth to Jerusalem. And He sent forth messengers before a face of His and, going forth, they came to a village of Samaritans, in such a way to make ready for Him. And they did not receive Him because the face of Him was going forth to Jerusalem.

Luke  
9:51–53

And it happened when the days of His ascension approached, that He turned His face resolutely to [soon] go forth to Jerusalem. Therefore, He sent messengers before Him [lit., *before His face*]. Going forth, they came to a village of Samaritans, so as to make [things] ready for Him. But [the Samaritans] did not [want to] receive Him because He [lit., *His face*] was [ultimately] going to Jerusalem.

And it happened, as the days of His ascension drew near, that Jesus determined to go forth to Jerusalem in the very near future. Therefore, He sent messengers ahead of Him to make things ready for Him. They went forth and came to a village of Samaritans, and the disciples spoke of Jesus coming to them. However, the Samaritans did not want to receive Jesus because He was ultimately going to Jerusalem.

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek) And it came about in the approach to the days of the ascension of Him, and He the face He turned resolutely of the going forth to Jerusalem. And He sent forth messengers before a face of His and, going forth, they came to a village of Samaritans, in such a way to make ready for Him. And they did not receive Him because the face of Him was going forth to Jerusalem.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem.

And he sent messengers before his face: and going, they entered into a city of the Samaritans, to prepare for him.

And they received him not, because his face was of one going to Jerusalem.

Holy Aramaic Scriptures	And it happened, that when the days of His ascension were fulfilled, He determined {lit. firmly positioned His face} to go unto Urishlim {Jerusalem}. And He sent Malake {Messengers} before His face, and they went and entered a qriytha {a village} of the Shamraye {the Samaritans}, in order to prepare for Him. And they didn't receive Him, on account that His face was set to go unto Urishlim {Jerusalem}.
James Murdock's Syriac NT	And when the days for his ascension were completed, so it was, that he set his face to go up to Jerusalem. And he sent messengers before his face; and they went, and entered a village of the Samaritans, to prepare [lodgings] for him. And they received him not, because he had set his face to go up to Jerusalem.
Original Aramaic NT	And it was that when the days of his ascent were fulfilled, he prepared himself to go to Jerusalem. And he sent messengers before his presence and they went and entered a village of the Samaritans so as to prepare for him. And they did not receive him because his person was determined to go to Jerusalem.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And it was that when the days of his ascent were fulfilled, he prepared himself to go to Jerusalem. And he sent messengers before his presence and they went and entered a village of the Samaritans so as to prepare for him. And they did not receive him because his person was determined to go to Jerusalem.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And it came about that when the days were near for him to be taken up, his face was turned to go to Jerusalem, And he sent men before: and they came to a small town of Samaria to make ready for him. But they would not have him there, because he was clearly going to Jerusalem.
Bible in Worldwide English	The time was near for Jesus to be taken up to heaven. Then he started off for Jerusalem. He sent messengers ahead of him. They went to one of the towns of the Samaritan people to get ready for him. But the people would not take him in because he was going to Jerusalem.
Easy English	<b>People in a village in Samaria do not accept Jesus</b> The time came when God would soon take Jesus up to heaven. Jesus knew this, so he began to go towards Jerusalem. He arrived near a village in the country of Samaria. He sent some people into the village with a message. They went to ask for a place to stay for the night. But the people in the village would not let him stay there. This was because he was going to Jerusalem.   The people in Samaria did not like Jews to stay in their village.
Easy-to-Read Version—2008	The time was coming near when Jesus would leave and go back to heaven. He decided to go to Jerusalem. He sent some men ahead of him. They went into a town in Samaria to make everything ready for him. But the people there would not welcome Jesus because he was going toward Jerusalem.
God's Word™	The time was coming closer for Jesus to be taken to heaven. So he was determined to go to Jerusalem. He sent messengers ahead of him. They went into a Samaritan village to arrange a place for him to stay. But the people didn't welcome him, because he was on his way to Jerusalem.
Good News Bible (TEV)	As the time drew near when Jesus would be taken up to heaven, he made up his mind and set out on his way to Jerusalem. He sent messengers ahead of him, who went into a village in Samaria to get everything ready for him. But the people there would not receive him, because it was clear that he was on his way to Jerusalem.

J. B. Phillips

**He sets off for Jerusalem to meet inevitable death**

Now as the days before he should be taken back into Heaven were running out, he resolved to go to Jerusalem, and sent messengers in front of him. They set out and entered a Samaritan village to make preparations for him. But the people there refused to welcome him because he was obviously intending to go to Jerusalem. When it came close to the time for his Ascension, he gathered up his courage and steeled himself for the journey to Jerusalem. He sent messengers on ahead. They came to a Samaritan village to make arrangements for his hospitality. But when the Samaritans learned that his destination was Jerusalem, they refused hospitality.

*The Message*

NIRV

**The Samaritans Do Not Welcome Jesus**

The time grew near for Jesus to be taken up to heaven. So he made up his mind to go to Jerusalem. He sent messengers on ahead. They went into a Samaritan village to get things ready for him. But the people there did not welcome Jesus. That was because he was heading for Jerusalem.

New Life Version

**Jesus and His Followers Leave Galilee**

It was about time for Jesus to be taken up into heaven. He turned toward Jerusalem and was sure that nothing would stop Him from going. He sent men on ahead of Him. They came to a town in Samaria. There they got things ready for Jesus. The people did not want Him there because they knew He was on His way to Jerusalem.

New Simplified Bible

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

Casual English Version

**THE NOT-GOOD SAMARITANS**

Jesus knew he was running out of time and he would soon be lifted up into the sky.[11] He made up his mind to go face what was coming in Jerusalem. Jesus sent an advance team ahead to make arrangements for his trip. Jesus and his disciples arrived at a Samaritan village. V. 53 will be placed with the next passages for context.

Contemporary English V.

Not long before it was time for Jesus to be taken up to heaven, he made up his mind to go to Jerusalem. He sent some messengers on ahead to a Samaritan village to get things ready for him. But he was on his way to Jerusalem, so the people there refused to welcome him.

The Living Bible

As the time drew near for his return to heaven, he moved steadily onward toward Jerusalem with an iron will.

One day he sent messengers ahead to reserve rooms for them in a Samaritan village. But they were turned away! The people of the village refused to have anything to do with them because they were headed for Jerusalem.

A typical case of discrimination (compare John 4:9). The Jews called the Samaritans "half-breeds," so the Samaritans naturally hated the Jews.

New Berkeley Version

New Living Translation

**Opposition from Samaritans**

As the time drew near for him to ascend to heaven, Jesus resolutely set out for Jerusalem. He sent messengers ahead to a Samaritan village to prepare for his arrival. But the people of the village did not welcome Jesus because he was on his way to Jerusalem

The Passion Translation

Jesus passionately determined to leave for Jerusalem *and let nothing distract him from fulfilling his mission there*, for the time for him to be lifted up was drawing near. So he sent messengers ahead of him as envoys to a village of the Samaritans. But as they approached the village, they were turned away. They would not allow Jesus to enter, for he was on his way *to worship in Jerusalem*.

UnfoldingWord Simplified T.

When it was getting close to the day when God would take him back up to heaven, Jesus firmly resolved to go to Jerusalem. He sent some messengers to go ahead of him, and they entered a village in the region of Samaria to prepare for him to go

there. But the Samaritans would not let Jesus come to their village because he was on his way to Jerusalem.

William's New Testament Now as the time was coming to a head when He should be taken up to heaven, He firmly set His face to continue His journey to Jerusalem; so He sent messengers before Him. Then they went on and entered into a Samaritan town, to make preparations for Him. But they would not receive Him, because He was facing in the direction of Jerusalem.

### Partially literal and partially paraphrased translations:

American English Bible Now, since the number of days before he was going to be lifted up were about to run out, Jesus became firm in his resolve to go up to JeruSalem. So he sent messengers ahead of him, and they entered a Samaritan village in order to prepare [for his arrival].  
However, [the people there told them] that he wasn't welcome if he was headed towards JeruSalem!

Beck's American Translation .  
Breakthrough Version It happened during the *time* for the days of His going up *to heaven* to be totally completed; He also established *His* face to be traveling to Jerusalem and sent out announcers before His face. And after traveling, they went into a village of Samaritans as to get *things* ready for Him. And they did not accept Him because His face was traveling to Jerusalem.

Common English Bible **Jesus sets out for Jerusalem**  
As the time approached when Jesus was to be taken up into heaven, he determined to go to Jerusalem. He sent messengers on ahead of him. Along the way, they entered a Samaritan village to prepare for his arrival, but the Samaritan villagers refused to welcome him because he was determined to go to Jerusalem.

International Standard V  
Len Gane Paraphrase .  
It came to pass when the time had come that he should be received up, he steadfastly set his face to go to Jerusalem. He sent messengers before his face, and they went and entered into a village of the Samaritans to prepare for him. But they didn't receive him, because the look on his face was as though he would go to Jerusalem.

A. Campbell's Living Oracles Now, as the time of his departure approached, he set out resolutely for Jerusalem, and sent messengers before, who went into a village of the Samaritans to make preparation for him. But they would not admit him; because they perceived he was going to Jerusalem.

New Advent (Knox) Bible And now the time was drawing near for his taking away from the earth, and he turned his eyes steadfastly towards the way that led to Jerusalem. And he sent messengers before him, who came into a Samaritan village, to make all in readiness. But the Samaritans refused to receive him, because his journey was in the direction of Jerusalem.

NT for Everyone As the time came nearer for Jesus to be taken up, he settled it in his mind to go to Jerusalem. He sent messengers ahead of him. They came into a Samaritan village to get them ready, and they refused to receive him, because his mind was set on going to Jerusalem.

20<sup>th</sup> Century New Testament As the days before his being taken up to Heaven were growing few, Jesus set his face resolutely in the direction of Jerusalem; and he sent on messengers in advance. On their way, they went into a Samaritan village to make preparations for him, But the people there did not welcome him, because his face was set in the direction of Jerusalem.

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



Berean Study Bible	As the day of His ascension approached, Jesus resolutely set out for Jerusalem. He sent messengers on ahead, who went into a village of the Samaritans to make arrangements for Him. But the people there refused to welcome Him, because He was heading for Jerusalem.
Christian Standard Bible	<b>The Journey to Jerusalem</b> When the days were coming to a close for him to be taken up, he determined [ <i>Lit he stiffened his face to go; Is 50:7</i> ] to journey to Jerusalem. He sent messengers ahead of himself, and on the way they entered a village of the Samaritans to make preparations for him. But they did not welcome him, because he determined to journey to Jerusalem.
Conservapedia Translation	As the time for Jesus to be received in Heaven grew near, He faithfully journeyed towards Jerusalem. And He sent messengers ahead of Him, and they entered a village of Samaritans, to prepare it for Him. However, the people of the village would not let Him stay, because He was going to Jerusalem.
Ferrar-Fenton Bible	<b>Rejected by the Samaritans.</b> When the days previous to His crucifixion were drawing to a close, He Himself set His face to go up to Jerusalem. And He sent messengers to prepare His approach; and proceeding, they entered a village of the Samaritans, in order to prepare for Him. But they would not receive Him, because it appeared that He was going to Jerusalem.
Free Bible Version	As the time approached for him to ascend to heaven, Jesus was determined to go to Jerusalem. He sent messengers on ahead to a Samaritan village to get things ready for him. But the people would not welcome him because he was determined to press on to Jerusalem.
God's Truth (Tyndale)	And it followed when the time was come that he should be received up, then he set his face to go to Jerusalem, and sent messengers before him. And they went and entered into a city of the Samaritans to make ready for him. But they would not receive him, because his face was as though he would go to Jerusalem.
International Standard V.	<b><i>A Samaritan Village Refuses to Welcome Jesus</i></b> When the days grew closer for Jesus [ <i>Lit. for him</i> ] to be taken up to heaven, [ <i>The Gk. lacks to heaven</i> ] he was determined to continue his journey to Jerusalem. So he sent messengers on ahead of him. On their way they went into a Samaritan village to get things ready for him. But the people [ <i>Lit. they</i> ] would not welcome him, because he was determined to go to Jerusalem.
Montgomery NT NIV, ©2011 Riverside New Testament	. . As the days before his being taken up to heaven were passing, he set his face to go to Jerusalem and sent on messengers in advance. In journeying they came to a village of Samaritans to make arrangements for him. The Samaritans did not receive him because his face was toward Jerusalem.
Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . Now when the time drew near for Him to be received up again into Heaven, He proceeded with fixed purpose towards Jerusalem, and sent messengers before Him. They went and entered a village of the Samaritans to make ready for Him. But the people there would not receive Him, because He was evidently going to Jerusalem.
Wikipedia Bible Project	As the time approached when he would ascend to heaven, Jesus took the hard decision to go to Jerusalem. He sent messengers on ahead. They arrived at a Samaritan village to get things ready for him, but the people didn't welcome him because he was determined to press on to Jerusalem.

Worsley's New Testament *And it came to pass, as the days were almost fulfilled of his being received up again into heaven, that He set his face to go to Jerusalem, and sent messengers before Him: who went into a village of the Samaritans to get a place ready for Him. But they would not entertain Him, because his face was towards Jerusalem.*

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

Christian Community (1988) **Jesus unwelcome in a Samaritan village**

- As the time drew near when Jesus would be taken up to heaven, he made up his mind to go to Jerusalem. He sent ahead of him some messengers, who entered a Samaritan village to prepare a lodging for him. But the people would not receive him, because he was on his way to Jerusalem.

Mt 19:1; Mk 10:1

Sir 50:26; Jn 4:9; Acts 8:5

- 51. After having recalled the actions of Jesus in Galilee, Luke begins the second part of his Gospel, where he brings together words of Jesus spoken on different occasions. In order to preserve continuity in his account, he imagines that Jesus is giving these responses while on the way from Galilee to Jerusalem where the third part of his gospel will take place.

The first paragraph reminds us that between the two provinces of Galilee and Judea, there was Samaria. Its people were Samaritans, non- Jews, and the two peoples really hated each other. When Jews from Galilee were going on a pilgrimage to Jerusalem, every door was closed to them throughout Samaria.

It would seem that each time Jesus meets Samaritans, it is to teach us a new way of seeing those who do not share our faith. Religions have often been aggressive, at times very violent, especially those religions that see themselves as a revelation of the only God. This was already the case in the Old Testament. Jesus is not part of such fanaticism, teaching us not to confuse God's cause with ours nor with the interests of our religious community. There is absolute respect for those God leads by another road. What a contrast with the legends of the past that this account awakens in verse 54 (see 2 K 1:9).

Here Jesus tells his apostles to be less impulsive: the Samaritans who refuse to welcome Jesus on this occasion are not guiltier than those who close their doors to a stranger. Why destroy this little village, if by doing this they still had to look for a place in another village? It was better to move on without delay.

The Heritage Bible

*And it was, in the complete fulfillment of the days for his ascension, he steadfastly set his face to go into Jerusalem,*

*And set apart and sent messengers before his face, and they going, entered into a village of Samaritans, so as to prepare for him.*

*And they absolutely did not receive him, because his face was set on going into Jerusalem.*

New American Bible (2002)

New American Bible (2011)

**V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE\***

Departure for Jerusalem; Samaritan Inhospitability.

*\* When the days for his being taken up\* were fulfilled, he resolutely determined to journey to Jerusalem,<sup>a</sup> \* and he sent messengers ahead of him.<sup>b</sup> On the way they entered a Samaritan village to prepare for his reception there, but they would not welcome him because the destination of his journey was Jerusalem.*

*\* [9:51–18:14] The Galilean ministry of Jesus finishes with the previous episode and a new section of Luke's gospel begins, the journey to Jerusalem. This journey is based on Mk 10:1–52 but Luke uses his Marcan source only in Lk 18:15–19:27. Before that point he has inserted into his gospel a distinctive collection of sayings of Jesus and stories about him that he has drawn from Q, a collection of sayings of Jesus used also by Matthew, and from his own special traditions. All of the material*

collected in this section is loosely organized within the framework of a journey of Jesus to Jerusalem, the city of destiny, where his exodus (suffering, death, resurrection, ascension) is to take place (Lk 9:31), where salvation is accomplished, and from where the proclamation of God's saving word is to go forth (Lk 24:47; Acts 1:8). Much of the material in the Lucan travel narrative is teaching for the disciples. During the course of this journey Jesus is preparing his chosen Galilean witnesses for the role they will play after his exodus (Lk 9:31): they are to be his witnesses to the people (Acts 10:39; 13:31) and thereby provide certainty to the readers of Luke's gospel that the teachings they have received are rooted in the teachings of Jesus (Lk 1:1–4).

\* [9:51–55] Just as the Galilean ministry began with a rejection of Jesus in his hometown, so too the travel narrative begins with the rejection of him by Samaritans. In this episode Jesus disassociates himself from the attitude expressed by his disciples that those who reject him are to be punished severely. The story alludes to 2 Kgs 1:10, 12 where the prophet Elijah takes the course of action Jesus rejects, and Jesus thereby rejects the identification of himself with Elijah.

\* [9:51] Days for his being taken up: like the reference to his exodus in Lk 9:31 this is probably a reference to all the events (suffering, death, resurrection, ascension) of his last days in Jerusalem. He resolutely determined: literally, "he set his face."

\* [9:52] Samaritan: Samaria was the territory between Judea and Galilee west of the Jordan river. For ethnic and religious reasons, the Samaritans and the Jews were bitterly opposed to one another (see Jn 4:9).

a. [9:51] 9:53; 13:22, 33; 17:11; 18:31; 19:28; 24:51; Acts 1:2, 9–11, 22.

b. [9:52] Mal 3:1.

New Catholic Bible

The Journey to Jerusalem<sup>[1]</sup>

### The Departure

**Passing through Samaria.**<sup>[m]</sup> As the time drew near for him to be taken up, Jesus resolutely set his sights on Jerusalem, and he sent messengers ahead of him. They entered a Samaritan village to make arrangements for his arrival, but the people there would not receive him because his destination was Jerusalem.

[1] Luke 9:51 We are at a crossroads in the life of Christ: Jesus begins to go to Jerusalem where his mystery is to be accomplished. This journey will take him from Galilee to the Holy City. In this section, Luke brings together a part of the teaching of Jesus that the other evangelists do not have or that they give in very different contexts. In these ten chapters, we find some of the most moving words of Christ about the mercy of God.

[m] Luke 9:51 The Samaritans refused passage to Jewish pilgrims on their way to the temple in Jerusalem, because they did not give recognition to that sanctuary. The critical text says simply that Jesus "rebuked" the disciples (v. 55); some manuscripts have: "And he said, 'You do not know what kind of spirit you are of, for the Son of Man did not come to destroy lives, but to save them.'"

New English Bible–1970

### **A Samaritan Village Refuses to Receive Jesus (Samaria)**

AS THE TIME APPROACHED when he was to be taken up to heaven, he set his face resolutely towards Jerusalem, and sent messengers ahead. They set out and went into a Samaritan village to make arrangements for him; but the villagers would not have him because he was making for Jerusalem.

New Jerusalem Bible

Now it happened that as the time drew near for him to be taken up, he resolutely turned his face towards Jerusalem and sent messengers ahead of him. These set out, and they went into a Samaritan village to make preparations for him, but the people would not receive him because he was making for Jerusalem.

New RSV

Revised English Bible–1989

### **The journey to Jerusalem**

AS THE time approached when he was to be taken up to heaven, he set his face resolutely towards Jerusalem, and sent messengers ahead. They set out and went

into a Samaritan village to make arrangements for him; but the villagers would not receive him because he was on his way to Jerusalem.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As the time approached for him to be taken up into heaven, he made his decision to set out for Yerushalayim. He sent messengers ahead of him, who went and entered a village in Shomron to make preparations for him. However, the people there would not let him stay, because his destination was Yerushalayim.
Hebraic Roots Bible	And it happened in the fulfilling of the days of His taking up, even He set His face to go to Jerusalem. And He sent messengers before His face. And going they went into a village of Samaritans, so as to make ready for Him. And they did not receive Him, because His face was going toward Jerusalem.
Holy New Covenant Trans.	The time was coming near when Jesus would leave and go back up to heaven. He traveled toward Jerusalem. Jesus sent some men ahead of him. The men went into a village in Samaria to make everything ready for Jesus. But the people there would not welcome him because he was heading toward Jerusalem.
The Scriptures 2009	And it came to be, when the days of His taking up were being completed, even He set His face to go to Yerushalayim, and He sent messengers ahead of Him. And they went and entered into a village of the Shomeronomim, to prepare for Him. And they did not receive Him, because His face was set for the journey to Yerushalayim.
Tree of Life Version	When the days were approaching for Him to be taken up, Yeshua was determined to go up to Jerusalem. He sent messengers before Him, and they went and entered a Samaritan village to make His arrangements. But they did not receive Him, because He was focused on going up to Jerusalem.
WEB (Messianic Edition)	.

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

Accurate New Testament	...[It] becomes but in the+ to be filled the days [of] the ascending [of] him and He the face sets the+ {him} to go to jerusalem and [He] sends messengers before face [of] him and Going [Men] enter to village [of] samaritans as to prepare [for] him and not [They] receive him for The Face [of] him was Going to jerusalem...
Awful Scroll Bible	Moreover itself occurred, from-within those days to become fulfilling-together for his receiving-up, even he set fast his face, for himself to proceed to Points-out-soundness Then he sent- messengers -out before his face, and being came to be proceeded, they came-towards into a village of Watch Station so-as to be prepared it for him. However themselves did not welcome him a welcoming, certainly-of-which his face was itself proceeding, to Points-out-soundness.
Concordant Literal Version	Now it occurred in the fulfillment of the days of His taking up, He fixes His face steadfastly to go to Jerusalem." And He dispatches messengers before His face. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him." And they do not receive Him, for His face was going to Jerusalem."
exeGesés companion Bible	<b>SHOMERONIYM RECEIVE NOT YAH SHUA</b> And so be it, when the day fulfills/shalams to take him, he establishes his face to go to Yeru Shalem; and apostolizes angels in front of his face: and they go and enter a village of the Shomeroniym so as to prepare for him: and they receive him not, because his face is as though he goes to Yeru Shalem.

Orthodox Jewish Bible And it came about that as the Yom of Rebbe Melech HaMoshiach's aliyah ascent to Shomayim approaches, he set his face bedavka (deliberately) and resolutely to go up to Yerushalayim.

And Rebbe Melech HaMoshiach sent messengers ahead of him. And having gone, they entered into a village of Shomron in order to make arrangements for him.

And the people of Shomron were not mekabel Rebbe Melech HaMoshiach, because his face was set to go to Yerushalayim.

Rotherham's Emphasized B. **§ 44. The Face of Jesus set towards Jerusalem.**

And it came to pass, <when the days for taking him up were on the point of being fulfilled> ||even he himself|| set |his face| to be journeying unto Jerusalem<sup>b</sup>; and he sent messengers before his face,—and, taking their journey, they entered into a village of Samaritans, |so as to prepare for him|. And they welcomed him not, because |his face| was for journeying unto Jerusalem.

<sup>b</sup> The recurrence of Luke's narrative to the Lord's progress towards Jerusalem is most impressive; cp. ver. 53, 57; chap. x. 1, 38; xiii. 22, 33; xiv. 25; xviii. 31; xix. 11, 28.

### Expanded/Embellished Bibles:

*The Amplified Bible*

Now when the time was approaching for Him to be taken up [to heaven], He was determined to go to Jerusalem [to fulfill His purpose]. He sent messengers on ahead of Him, and they went into a Samaritan village to make arrangements for Him; but the people would not welcome Him, because He was traveling toward Jerusalem.

Because of the religious conflict between Samaritans and Jews, the people of Samaria were generally inhospitable to Jews and did not offer overnight accommodations to those who were traveling to Jerusalem to participate in religious events.

An Understandable Version

And it happened when the time came for Jesus to be taken up [to heaven] that He firmly determined to go to Jerusalem. So, He sent messengers on ahead of Him, who went and entered a Samaritan village to prepare for Him [i.e., for His food and lodging]. And these Samaritans did not welcome Him because He was heading for Jerusalem. [Note: They perceived He was a Jew and Samaritans did not associate with Jews].

The Expanded Bible

#### **A Town Rejects Jesus**

When the time was coming near for Jesus to ·depart [ascend], he ·was determined to go to [resolutely set out for; <sup>L</sup>set his face toward] Jerusalem [Matt. 19:1–2; Mark 10:1]. He sent some messengers ahead of him, who went into a town in Samaria to make everything ready for him. But the people there would not ·welcome [receive] him, because he was ·set on going to [heading towards; <sup>L</sup>traveling with his face toward] Jerusalem [<sup>C</sup> Samaritans worshiped at Mount Gerizim, not in Jerusalem].

Jonathan Mitchell NT

Now it came to pass – amidst the progression for the days to be filled together unto fulfillment pertaining to His being taken back up again – that He, Himself, firmly set [His] face (= focus and direction) to proceed going His way into Jerusalem. So He sent off agents (messengers) as representatives before His face (= in advance of Him). And thus, upon going their way, they entered into a village of Samaritans, so as to prepare and make ready for Him. And yet they did not favorably welcome or receive Him (= offered Him no hospitality), because His face (= His focus) was going His way into Jerusalem.

P. Kretzmann Commentary

#### **Verses 51-56**

Rejection by the Samaritans

And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem,



and sent messengers before His face; and they went, and entered into a village of the Samaritans to make ready for Him.

And they did not receive Him because His face was as though He would go to Jerusalem.

Syndein/Thieme

{Rejection in Samaria}

``And it came to pass {new subject} Now when the 'time was coming' for Him to be taken up {analepsis}, He {Jesus} Himself firmly made up His mind {idiom: 'literally 'set His face resolutely'} to go to Jerusalem.

``And, sending messengers {aggelos} on a mission under His authority {apostello} on ahead of Him . . . and going on their way, they {the messengers} entered into a Samaritan village to make things ready in advance for Him.

``And, they {villagers} absolutely refused {ouk} to 'receive Him welcomingly where He might teach them' {dechomai} because His face was set toward Jerusalem.

{Note: The Samaritans at this time are a 'half-breed' people. They are half Jew and half Gentile. As such, the legalistic Jews judged them as inferior to themselves. So there is an antagonism between the peoples.}

Translation for Translators

**People in a Samaritan town refused to welcome Jesus.**

*Luke 9:51-56*

When it was almost time for God to take Jesus up to heaven, he firmly resolved to go to Jerusalem. He sent some messengers to go ahead of him, and they entered a village in Samaria *district* to prepare for him [SYN] to go there. But *the Samaritans did not like the Jews because of their insisting that it was necessary to go to Jerusalem to worship God. So, because Jesus had firmly resolved to go to Jerusalem, they would not let him come to their village.*

The Voice

The time approached for Him to be taken back up *to the Father*; so strong with resolve, Jesus made Jerusalem His destination.

He sent some people ahead of Him into the territory of the Samaritans, *a minority group at odds with the Jewish majority*. He wanted His messengers to find a place for them to stay in a village *along the road to Jerusalem*. But because the Samaritans realized Jesus was going to Jerusalem, they refused to welcome them.

## Bible Translations with a Lot of Footnotes:

Lexham Bible

### *Jesus Rejected in a Samaritan Village*

Now it happened that when the days were approaching for him to be taken up, [Literally “of his taking up”] he set his [\*Literally “the”; the Greek article is used here as a possessive pronoun] face to go to Jerusalem. And he sent messengers before him, [Literally “his face”] and they went and [\*Here “and ” is supplied because the previous participle (“went”) has been translated as a finite verb] entered into a village of the Samaritans in order to prepare for him. And they did not welcome him because he was determined to go [Literally “his face was going”] to Jerusalem.

NET Bible®

### *Rejection in Samaria*

Now when<sup>168</sup> the days drew near<sup>169</sup> for him to be taken up,<sup>170</sup> Jesus<sup>171</sup> set out resolutely<sup>172</sup> to go to Jerusalem.<sup>173</sup> He<sup>174</sup> sent messengers on ahead of him.<sup>175</sup> As they went along,<sup>176</sup> they entered a Samaritan village to make things ready in advance<sup>177</sup> for him, but the villagers<sup>178</sup> refused to welcome<sup>179</sup> him, because he was determined to go to Jerusalem.<sup>180</sup>

<sup>168</sup>tn Grk “And it happened that when.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>169</sup>tn Grk “the days were being fulfilled.” There is literary design here. This starts what has been called in the Gospel of Luke the “Jerusalem Journey.” It is not a straight-line trip, but a journey to meet his fate (Luke 13:31-35).

<sup>170sn</sup> Taken up is a reference to Jesus' upcoming return to heaven by crucifixion and resurrection (compare Luke 9:31). This term was used in the LXX of Elijah's departure in 2 Kgs 2:9.

<sup>171tn</sup> Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>172tn</sup> Grk "he set his face," a Semitic idiom that speaks of a firm, unshakable resolve to do something (Gen 31:21; Isa 50:7).

<sup>173map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>174tn</sup> Grk "And he." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>175tn</sup> Grk "sent messengers before his face," an idiom.

<sup>176tn</sup> Grk "And going along, they entered." The aorist passive participle πορευθέντες (poreuqentes") has been taken temporally. Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>177tn</sup> Or "to prepare (things) for him."

<sup>178tn</sup> Grk "they"; the referent (the villagers) has been specified in the translation for clarity.

<sup>179tn</sup> Or "did not receive"; this verb, δέχομαι (decomai), is a term of hospitality or welcome (L&N 34.53).

<sup>180tn</sup> Grk "because his face was set toward Jerusalem."

<sup>sn</sup> Jerusalem is to be the place of rejection, as Luke 9:44 suggested. Jesus had resolved to meet his fate in Jerusalem, so the rejection was no surprise.

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

**James and John Suggest the Elijah Approach (see 2 Kgs 1:10, 12)-And Get Told Off**

As the time got near for Jesus to be taken up into heaven, he became determined to head for Jerusalem.<sup>dd</sup> And he sent messengers ahead of him. They walked along and came into a Samaritan<sup>ee</sup> village, to get things ready for him. Butff they didn't accept him, because he was heading for Jerusalem.

<sup>dd.</sup> Lit. "he himself made his face firm to go to Jerusalem."

<sup>ee.</sup> Prn. sum-merr-it-ten.

Wilbur Pickering's New T.

**A Samaritan village**

Now it happened, as the days for His Ascension approached, that He set His face to go to Jerusalem, and He sent messengers ahead of Him. And as they went, they entered a village of the Samaritans, so as to prepare for Him. But they did not receive Him, because He was heading for Jerusalem.

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

Analytical-Literal Translation Now it happened, as the days [were] approaching [for] His ascension, that He fixed His face [fig., made a firm resolve] to go to Jerusalem, and He sent messengers before His face [fig., ahead of Him]. And having gone, they went into a village of Samaritans in order to prepare for Him. And they did not receive Him, because His face was [fig., He had resolved to be] going to Jerusalem.

Charles Thomson NT  
Context Group Version

When the days were well-near come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was [as though he were] going to Jerusalem.

English Standard Version  
Far Above All Translation

Now it came to pass, towards the completion of the days to him being taken up, that he resolutely disposed himself to go to Jerusalem. And he sent messengers ahead

of him, who departed and went into a village of the Samaritans, to make preparations for him. But they did not receive him, because he was heading for Jerusalem.

Green's Literal Translation  
 Literal New Testament  
 Modern English Version

**A Samaritan Village Refuses to Receive Jesus**

When the time came for Him to be received up, He was steadfastly set to go to Jerusalem, and sent messengers ahead of Him. They went and entered a village of the Samaritans to make things ready for Him, but they did not receive Him, because He was set to go to Jerusalem.

Modern Literal Version 2020

{Luk 9:51-56 & Joh 7:10; Samaria, Sept., 29 AD.}

Now it happened, while\* the days were *being* fulfilled of his taking up, and he established his face to travel to Jerusalem, and sent messengers before his face, and traveling away, they entered into a village of the Samaritans, so-as to prepare for him. And they did not accept him, because his face was *established to be* traveling to Jerusalem.

Modern KJV  
 New American Standard B.

When the days were approaching for His ascension [Lit *taking up*], He was determined [Lit *set His face*] to go to Jerusalem; and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements [Or *prepare*] for Him. And they did not receive Him, because [He was traveling toward [Lit *His face was proceeding toward*] Jerusalem.

New European Version

**The challenge of the cross**

Now it came to pass, when the time had come for him to be received up, that he steadfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him. But they did not receive him, because his face was set for the journey to Jerusalem.

New King James Version

**A Samaritan Village Rejects the Savior**

Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. But they did not receive Him, because His face was set for the journey to Jerusalem.

NT (Variant Readings)  
 Niobi Study Bible

**A Samaritan Village Rejects the Savior**

And it came to pass, when the time had come that He should be received up, He steadfastly set His face to go to Jerusalem, and He sent messengers before His face. And they went and entered into a village of the Samaritans to make ready for Him. But they did not receive Him, because His face was set as though He would go to Jerusalem.

Restored Holy Bible 6.0  
 Revised Young's Lit. Trans.  
 Updated Bible Version 2.17

And it came to pass, when the days were well-near come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was [as though he were] going to Jerusalem.

A Voice in the Wilderness  
 Webster's Translation  
 World English Bible

It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem, and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him. They didn't receive him, because he was traveling with his face set towards Jerusalem.

Young's Updated LT

And it came to pass, in the completing of the days of His being taken up, that He fixed his face to go on to Jerusalem, and He sent messengers before His face, and

having gone on, they went into a village of Samaritans, to make ready for Him, and they did not receive Him, because His face was going on to Jerusalem.

**The gist of this passage:** Jesus sets His mind toward Jerusalem, knowing that this is where He will be crucified. He sent messengers into a village of Samaria to prepare a place for Him, but they did not even want to receive Him, knowing that He was going to go into Jerusalem.

Luke 9:51a			
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 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
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, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced 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
sumplêroô (συνπληρόω) [pronounced soom-play-ROH-oh]	<i>to fill a ship with water; figurative meanings, to fulfill, to approach, to come</i>	imperfect passive infinitive	Strong's #4845 Arndt & Gingrich p. 787
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
analêpsis (ἀνάληψις) [pronounced an-AL-ape-sis]	<i>ascension, a taking up</i>	feminine singular noun, genitive/ablative case	Strong's #354

### Luke 9:51a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This word occurs only here in Scripture. It is based upon a verb which occurs 13 times in the New Testament.			
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** *And it happened when the days of His ascension approached,...*

Luke words this in such a way so that we understand that he is seeing this from an overall perspective that he knows what is going to happen, and so Luke speaks of this as the Lord's ascension approaching. That would be Him being taken up to God.

This is very logical for Luke to see things this way as, he did not witness the crucifixion, he did not travel with the original disciples; and all that He learned was after the fact, after the Lord had ascended to heaven. A person who witnessed the crucifixion or was intimately involved with it (like Peter or the other disciples), would have used the word *crucifixion* rather than *ascension*. For all of Luke's spiritual life, Jesus has been ascended into heaven.

This also tells us that we are very near the end, which is an odd place to be, considering that we are only in the 9<sup>th</sup> chapter of Luke. We have previously discussed this prior to the first of nine incidents; and in the introduction for this chapter.

### Luke 9:51b

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
αυτος (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
πρόςῶπον (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face; countenance, presence, person</i>	neuter singular noun; accusative case	Strong's #4383
stêrizô (στηρίζω) [pronounced stay-RIHD-zoh]	<i>to turn resolutely in [a certain direction]; to make stable, place firmly, set fast, fix; to strengthen, make firm; to render constant, confirm, one's mind</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4741

This phrase is translated *He [steadfastly] set the [or, His] face to [towards], He [was firmly] determined to, He fixed His face to, he resolutely disposed himself to.*



Luke 9:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 <sup>rd</sup> person plural, present (deponent) middle/passive infinitive	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
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** ...that He turned His face resolutely to [soon] go forth to Jerusalem.

Jesus had been speaking to His disciples about His crucifixion; about Him being taken by (evil) men. The disciples have not really considered that; it did not really fit into their theology. However, Jesus knows what is going to happen, yet He sets His face towards Jerusalem. This means that He will guide His disciples towards Jerusalem and they will arrive there in time for the Passover observance.

This is the first time that the Lord's face is mentioned. Here, it simply means that will be the clear direction of His ministry, from wherever He is (which appears to be the Galilee region, not far from Samaria) to Jerusalem.

What is being emphasized is the human volition of Jesus. The verb used here is the aorist active indicative of stêrizō (στηρίζω) [pronounced *stay-RIHD-zoh*], which means, *to turn resolutely in [a certain direction]; to make stable, place firmly, set fast, fix; to strengthen, make firm; to render constant, confirm, one's mind*. Strong's #4741. This is all about making a firm decision and going with it.

What is in Jesus' immediate future is being associated with our sins and being punished for them. His pain and suffering has never been known by any man or woman (or even by all men and women combined).

Twice in this chapter, Jesus has spoken about being arrested and going to the cross. He even spoke of His true disciples picking up their crosses and following Him. So there is no doubt that this coming week or so laid heavily on His mind.

Luke 9:51 **And it happened when the days of His ascension approached, that He turned His face resolutely to [soon] go forth to Jerusalem.** (Kukis moderately literal translation)

Vv. 52–56 are exclusive to the book of Luke.

Luke 9:52a			
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 9:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #649
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun; accusative case	Strong's #32
pro (πρό) [pronounced proh]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
prósōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face; countenance, presence, person</i>	neuter singular noun; genitive/ablative case	Strong's #4383
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Therefore, He sent messengers before Him [lit., before His face].

As Jesus often did, He would send messengers ahead (very likely, a small contingent of disciples) and they will line up accommodations in the next town (or the next few towns). Although this is not really discussed much, this would help to explain some of the Lord's movements and how some things got taken care of.

Luke 9:52b			
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
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
eiserchomai (εἰσέρχομαι) [pronounced ice-ER-khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1525
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 9:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kômê (κώμη) [pronounced KO-may]	<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
Samareitês (Σαμαρείτης) [pronounced sam-ahr- ī-tace]	<i>an inhabitant of the city (or region) of Samaria; transliterated, Samaritan, Samarite</i>	proper plural noun, genitive/ablative case	Strong's #4541

**Translation:** Going forth, they came to a village of Samaritans,...

From wherever the disciples and Jesus are, the road going towards Jerusalem goes through a village of Samaritans.

We have earlier noted that, in northern Israel, there was a considerable Jewish population, even though it was not considered a Jewish state (like Judah). And, more interesting, the positive volition seemed to be there in Galilee (more so than in Judah). Israel (the northern kingdom) was known for its negative volition throughout much of the Old Testament.

But the Jewish people were not the only ones living there. There were Samaritans, who had segregated themselves off, apparently, into their own villages.

### The Samaritans (by Easton)

The name given to the new and mixed inhabitants whom Esarhaddon (677 B.C.), the king of Assyria, brought from Babylon and other places and settled in the cities of Samaria, instead of the original inhabitants whom Sargon (721 B.C.) had removed into captivity (2Kings 17:24; compare Ezra 4:2, Ezra 4:9, Ezra 4:10). These strangers (compare Luke 17:18) amalgamated with the Jews still remaining in the land, and gradually abandoned their old idolatry and adopted partly the Jewish religion.

After the return from the Captivity, the Jews in Jerusalem refused to allow them to take part with them in rebuilding the temple, and hence sprang up an open enmity between them. They erected a rival temple on Mount Gerizim, which was, however, destroyed by a Jewish king (130 B.C.). They then built another at Shechem. The bitter enmity between the Jews and Samaritans continued in the time of our Lord: the Jews had "no dealings with the Samaritans" (John 4:9; compare Luke 9:52, Luke 9:53). Our Lord was in contempt called "a Samaritan" (John 8:48). Many of the Samaritans early embraced the gospel (John 4:5–42; Acts 8:25; Acts 9:31; Acts 15:3). Of these Samaritans there still remains a small population of about one hundred and sixty, who all reside in Shechem, where they carefully observe the religious customs of their fathers. They are the "smallest and oldest sect in the world."

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

[Chapter Outline](#)

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Essentially, these are half-breeds. They adhered to much of the Hebrew faith; they believed in the holy Scriptures, but they were not fully accepted by the Jews. Similarly, they did not fully accept the Jews either.

For Jesus, this made no difference. He was going to teach and proclaim the gospel and heal wherever He was wanted.

Luke 9:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
hetoimazō (ἑτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>to make ready, prepare; to make the necessary preparations, get everything ready</i>	arist active infinitive	Strong's #2090
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...so as to make [things] ready for Him.

This contingent of disciples would go into the next town and make things ready for the Lord. Lodging would have to be secured; food and provisions; and the people needed to be questioned to determine where the Lord might speak (and, of course, how much interest the local population had in Him).

Luke 9:52 Therefore, He sent messengers before Him [lit., before His face]. Going forth, they came to a village of Samaritans, so as to make [things] ready for Him. (Kukis moderately literal translation)

**Israel in the Time of Jesus** (a map); from [Pinterest](#); accessed February 7, 2023.

As you can see, there was quite a distance between Galilee and Judæa; and Samaria was between them. There were some hard feelings between the Jews and the Samaritans (who were half Jewish).

Someone in Samaria, apparently, had contacts in Judæa; and could set the Lord up with a temporary rental property for a week or so.

Although Luke does not appear to record this, Jesus is recorded to have gone to Jerusalem at least twice before.



Luke 9:53a			
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
dechomai (δέχομαι) [pronounced <i>DEKH-om-ahēe</i> ]	<i>to receive, to accept; to take</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle/passive indicative	Strong's #1209
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** But [the Samaritans] did not [want to] receive Him...

Sadly, the Samaritans did not want Jesus there. They were not willing to receive Him. “You want us to provide Him a place of stay? You want us to provide meals for Him?” Usually, there just needed to be one person who was willing to do that. But, it appears that no one was willing. Or, if a person was willing, there was so much negativity that he could not perform the services required.

Luke 9:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
το (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
πρόσωπον (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i> ]	<i>face; countenance, presence, person</i>	neuter singular noun; accusative case	Strong's #4383
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ἦν (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
πορευομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>traversing, traveling, departing, those going away, going forth</i>	neuter singular, present (deponent) middle/passive participle, nominative case	Strong's #4198



Luke 9:53b			
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
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** ...because He [lit., *His face*] was [ultimately] going to Jerusalem.

The excuse they gave—and I assume that this was the excuse for most of them—is that Jesus was going towards Jerusalem for the Passover. This village was—and I am guessing here—not made to feel welcome in Jerusalem for the Passover, and, if Jesus was going there, then they wanted no part of Him.

There has been some intermarriage which has taken place over the centuries along with groups of people who turned to Judaism. At times this was accepted and even celebrated (see the books of Ruth and Jonah), but the corrupt worship system of the Jews also appeared to reject those they did not view as pure. So the Samaritans were looked down upon and even given some trouble if they came to Jerusalem for the important celebrations.

There is somewhat of a contradiction here. These Samaritans did have access to rent properties and to accommodations in Jerusalem. But, at this point, they did not want to use them. We do not know the reason. Is this because it was Jesus? Is this because of how things were right at that moment? We don't really know.

Luke 9:53 But [the Samaritans] did not [want to] receive Him because He [lit., *His face*] was [ultimately] going to Jerusalem. (Kukis moderately literal translation)

Luke 9:51–53 And it happened when the days of His ascension approached, that He turned His face resolutely to [soon] go forth to Jerusalem. Therefore, He sent messengers before Him [lit., *before His face*]. Going forth, they came to a village of Samaritans, so as to make [things] ready for Him. But [the Samaritans] did not [want to] receive Him because He [lit., *His face*] was [ultimately] going to Jerusalem. (Kukis moderately literal translation)

What is clear is, Jesus is using his human volition to move them to Jerusalem; which is where He will pay for our sins. No matter what problem or barrier there is, Jesus is going to go through it.

Luke 9:51–53 And it happened, as the days of His ascension drew near, that Jesus determined to go forth to Jerusalem in the very near future. Therefore, He sent messengers ahead of Him to make things ready for Him. They went forth and came to a village of Samaritans, and the disciples spoke of Jesus coming to them. However, the Samaritans did not want to receive Jesus because He was ultimately going to Jerusalem. (Kukis paraphrase)

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There is a great deal of disputed text in this passage. In fact, each verse has an *expanded* version in the Scrivener Textus Receptus. What I often do in such a case is, find a parallel passage and see if this information can be found there. However, there is no parallel passage for this. But, allow me to share with you a nice [resource](#) when you are looking to view any parallel passages. At [Bible-researcher.com](#) there is an excellent table called the [Gospel parallels](#); which I highly recommend for this sort of thing. I have a different but similar set of parallels placed in the Luke Introduction ([HTML](#)) ([PDF](#)) ([WPD](#)).

And seeing [this], the disciples James and John said, “Lord, do You will that we speak fire to descend from the heaven and consume them, [as also Elijah did]?” And turning, He rebuked them [and said, “Do you (all) not know what manner of spirit you (all) are? For the Son of Man did not come to destroy the souls of men, but to save.”] And they traveled to another village.

Luke  
9:54–56

When the disciples saw [this], James and John said, “Lord, do You will that we command fire to come down from heaven and consume them [just as Elijah did]?” Turning, the Lord [lit., *He*] rebuked them [and said, “Do you (all) not realize what manner of spirit you are exhibiting [lit., *you (all) are*]?” For the Son of Man came to save the souls of men, not to destroy (them).”] And [from there], they traveled to another village.

When the disciples saw and heard these things, James and John asked, “Lord, is it Your will that we command fire come down from heaven to destroy this village, just as Elijah did?” Turning, the Lord looked squarely at them and He rebuked them by saying, “Do you not realize the sort of angry spirit you are exhibiting right now? For the Son of Man has come to save the souls of men, not to destroy them!” And from there, they traveled on to another village.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And seeing [this], the disciples James and John said, “Lord, do You will that we speak fire to descend from the heaven and consume them, [as also Elijah did]?” And turning, He rebuked them [and said, “Do you (all) not know what manner of spirit you (all) are? For the Son of Man did not come to destroy the souls of men, but to save.”] And they traveled to another village. The additional text is placed in brackets here.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? And turning, he rebuked them, saying: you know not of what spirit you are. The Son of man came not to destroy souls, but to save. And they went into another town.
Holy Aramaic Scriptures	And when Yaqub {Jacob/James}, and Yukhanan {John}, His Disciples saw it, they said unto Him, “Maran {Our Lord}, do you desire that we should speak and should have fire descend from the Shmaya {the Heavens} and consume them, like EliYa {Elijah} also did? And He turned around and rebuked them, and said, “You don’t realize of which rukha {spirit} you are!” For, The Son of Man didn’t come to destroy naphshatha {souls}, but rather, to make them live! And they departed unto another qriytha {village}.
James Murdock’s Syriac NT	And when his disciples James and John saw [it], they said to him: Our Lord, wilt thou that we speak, and fire come down from heaven, and consume them, as also did Elijah? And he turned and rebuked them, and said: Ye know not of what spirit ye are. For the Son of man hath not come to destroy souls; but to quicken [them]. And they went to another village
Original Aramaic NT	And when Yaqob and Yohannan his disciples saw it, they were saying to him, "Our Lord, do you want us to speak and fire will descend from Heaven, and will consume them as Elijah also did?" And he turned and he rebuked them and he said, "You do not know of which Spirit you are."

"For The Son of Man has not come to destroy lives but to give life." And they went to other villages.

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

And when Yaqob and Yohannan his disciples saw it, they were saying to him, "Our Lord, do you want us to speak and fire will descend from Heaven, and will consume them as Elijah also did?"

And he turned and he rebuked them and he said, "You do not know of which Spirit you are."

"For The Son of Man has not come to destroy lives but to give life." And they went to other villages.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And when his disciples, James and John, saw this, they said, Lord, may we send fire from heaven and put an end to them?

But turning round he said sharp words to them.

And they went to another small town.

Bible in Worldwide English

When the disciples James and John saw that, they said, Lord, do you want us to ask for fire to come down from the sky and burn them up?

But he turned and said to them, Stop that! You do not think about what kind of spirit you are showing. The Son of Man did not come to kill people, but to save them.

And they went on to another town.

Easy English

Then James and John heard about what had happened. They asked Jesus, 'Master, do you want us to ask God to send fire down from the sky? Do you want us to kill these people?'

Jesus turned round. 'No!' he said, 'Do not do that. That would be wrong.' Then they all went on to another village.

Easy-to-Read Version–2008

James and John, the followers of Jesus, saw this. They said, "Lord, do you want us to call fire down from heaven and destroy those people?"

But Jesus turned and criticized them for saying this. Then he and his followers went to another town.

God's Word™

James and John, his disciples, saw this. They asked, "Lord, do you want us to call down fire from heaven to burn them up?"

But he turned and corrected them. So they went to another village.

Good News Bible (TEV)

When the disciples James and John saw this, they said, "Lord, do you want us to call fire down from heaven to destroy them?"

Jesus turned and rebuked them. Then Jesus and his disciples went on to another village.

J. B. Phillips

When the disciples James and John saw this, they said, "Master, do you want us to call down fire from heaven and burn them all up?"

But Jesus turned and reproved them, and they all went on to another village.

The Message

When the disciples James and John learned of it, they said, "Master, do you want us to call a bolt of lightning down out of the sky and incinerate them?"

Jesus turned on them: "Of course not!" And they traveled on to another village.

NIRV

The disciples James and John saw this. They asked, "Lord, do you want us to call down fire from heaven to destroy them?" But Jesus turned and commanded them not to do it. Then Jesus and his disciples went on to another village.

New Life Version

James and John, His followers, saw this. They said, "Lord, do You want us to speak so fire will come down from heaven and burn them up as Elijah did?" Jesus turned and spoke sharp words to them. (\*He said, "You do not know what kind of spirit you have. The Son of Man did not come to destroy men's lives. He came to save them from the punishment of sin." They went on their way to another town.)

New Simplified Bible When his disciples James and John saw this they said: »Lord, do you want us to request fire from heaven to consume them?« He turned and rebuked them. They went to another village.

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

Casual English Version James and John went ballistic when they heard about this. "Sir, do you want us to burn the city to ashes by calling down a lightning storm of fire from the sky?"[13] Jesus not only declined their offer, he let them know they had gone too far. They went to another city instead.

Contemporary English V. When the disciples James and John saw what was happening, they asked, "Lord, do you want us to call down fire from heaven to destroy these people?" But Jesus turned and corrected them for what they had said. Then they all went on to another village.

The Living Bible When word came back of what had happened, James and John said to Jesus, "Master, shall we order fire down from heaven to burn them up?" But Jesus turned and rebuked them,<sup>[i]</sup> and they went on to another village.  
[i] Later manuscripts add to vv. 55-56, "And Jesus said, 'You don't realize what your hearts are like. For the Son of Man has not come to destroy men's lives, but to save them.'"

New Berkeley Version .  
New Living Translation When James and John saw this, they said to Jesus, "Lord, should we call down fire from heaven to burn them up<sup>[j]</sup>?" But Jesus turned and rebuked them.<sup>[k]</sup> So they went on to another village.

[j] Some manuscripts add *as Elijah did*.

[k] Some manuscripts add an expanded conclusion to verse 55 and an additional sentence in verse 56: And he said, "You don't realize what your hearts are like. 56 For the Son of Man has not come to destroy people's lives, but to save them."

The Passion Translation When the disciples Jacob and John realized what was happening, they came to Jesus and said, "Lord, if you wanted to, you could command fire to fall down from heaven just like Elijah did and destroy all these wicked people." Jesus rebuked them sharply, saying, "Don't you realize what comes from your hearts when you say that? For the Son of Man did not come to destroy life, but to bring life to the earth." So they went to another village instead.

UnfoldingWord Simplified T. When two of his disciples, James and John, heard that, they said, "Lord, do you want us to ask God to send fire down from heaven to destroy those people?" But Jesus turned to them and sternly told them they were wrong to say that. So they went to a different village.

William's New Testament When the disciples, James and John, saw this, they said, "Lord, do you want us to bid fire come down from heaven and consume them?" But He turned at once and reprovved them. Then they went on to a different village.

### Partially literal and partially paraphrased translations:

American English Bible And when the Disciples James and John [heard about] this, they asked Jesus: 'Lord, do you want us to call fire down from the sky to wipe them out?' But he turned and scolded them, and said, ~~You don't know what kind of spirit you are. For the Son of man didn't come to destroy men's lives, but to save them.~~ [spurious words] and they traveled on to another village.

Beck's American Translation .  
Breakthrough Version When the students, James and John, saw it, they said, "Master, do you want us to tell fire to step down out of the sky and consume them?" But after He turned, He forbid them. And they traveled to a different village.

Common English Bible	When the disciples James and John saw this, they said, "Lord, do you want us to call fire down from heaven to consume them?" But Jesus turned and spoke sternly to them, and they went on to another village.
International Standard V Len Gane Paraphrase	. When James and John, his disciples, noticed it, they said, "Lord, do you want us to command fire to come down from heaven and burn them up like Elijah did?" But he turned around and rebuked them and said, "You don't know what kind of spirit you are of." "For the Son of Man has not come to destroy men's lives but to save." They went to another village.
A. Campbell's Living Oracles New Advent (Knox) Bible	. When they found this, two of his disciples, James and John, asked him, Lord, wouldst thou have us bid fire come down from heaven, and consume them?[6] But he turned and rebuked them, You do not understand, he said, what spirit it is you share. The Son of Man has come to save men's lives, not to destroy them. And so they passed on to another village.[7]. [6] IV Kg. 1.10. Many Greek manuscripts add, 'as Elias did'. [7] vv. 55, 56: Many Greek manuscripts have simply 'But he turned and rebuked them. And so they passed on to another village'. 'What spirit it is', perhaps in reference to IV Kg. 2.9, cf. verse 51 above.
NT for Everyone 20 <sup>th</sup> Century New Testament	. When James and John saw this, they said: "Master, do you wish us to call for fire to come down from the heavens and consume them?" But Jesus turned and rebuked them. And they made their way to another village.

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

Christian Standard Bible	When the disciples James and John saw this, they said, "Lord, do you want us to call down fire from heaven to consume them?" <sup>[n]</sup> But he turned and rebuked them, <sup>[o]</sup> and they went to another village. [n] 9:54 Other mss add as Elijah also did [o] 9:55–56 Other mss add and said, "You don't know what kind of spirit you belong to. 56 For the Son of Man did not come to destroy people's lives but to save them,"
Conservapedia Translation	And James and John saw this, and asked, "Teacher, will you call fire down from Heaven to burn the village, like Elijah did?" But Jesus reprimanded them, saying, "You do not know what kind of spirit you are, for the Son of man has not come to take men's lives, but to save them." And they went on to another village. The following modern versions completely omit this verse: <i>The Message, NIV, NLT, ESV, CEV, ASV, Darby, Holman CSB, NIRV</i> The following modern versions altered this verse to read "after He had rebuked them, they went to another village": <i>The Message, NIV, NLT, ESV, CEV, ASV, Darby, Holman CSB, NIRV</i>
Ferrar-Fenton Bible	When His disciples James and John saw it, they exclaimed, "Master, is it Your wish that we should call fire down from heaven, and consume them?" But He turned round, and reproached them. They accordingly proceeded to another village.
Free Bible Version	When James and John saw this, they asked Jesus, "Master, do you want us to call fire down from heaven to burn them up?" But Jesus turned, and reprimanded them. Then they proceeded to another village.
God's Truth (Tyndale)	When his disciples James and John saw that, they said. Lord, will you that we command, that fire come down from heaven and consume them, even as Helias (Elias) did? Jesus turned about, and rebuked them saying: you know not what



International Standard V.	<p>manner spirit you are of. The son of man is not come to destroy mens lives, but to save them. And they went to another town.</p> <p>When his disciples James and John observed this rejection, [The Gk. lacks rejection] they asked, "Lord, do you want us to call fire down from heaven to destroy them?" [Other mss. read them, as Elijah did?"]</p>
Montgomery NT	<p>But he turned and rebuked them, [Other mss. read them, saying, "You don't know what kind of spirit you are! 56For the son of man did not come to destroy the souls of men, but to save them."] and they all [The Gk. lacks all] went on to another village.</p> <p>And when his disciples, James and John, saw this they said, "Lord, are you willing for us to bid fire come down from heaven and destroy them?" As Elijah did.</p> <p>But he turned and rebuked them and said, "You know not what kind of spirit you share, for the Son of man came not to destroy men's lives, but to save them." And they went to another village.</p>
NIV, ©2011 Riverside New Testament	<p>.</p> <p>On seeing this, his disciples James and John said, "Sir, do you want us to bid fire to come down from heaven and consume them?"</p> <p>But he turned and rebuked them. So they journeyed to another village.</p>
Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version	<p>.</p> <p>.</p> <p>And when his disciples James and John saw this, they said, LORD, Sir will you that we command fire to come down from the skies, and consume them even as Elijah did?</p> <p>But he turned, and rebuked them and said, You know not what manner of spirit you are of. Because the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.</p>
Weymouth New Testament	<p>When the disciples James and John saw this, they said, "Master, do you wish us to order fire to come down from Heaven and consume them?"</p> <p>But He turned and rebuked them.</p> <p>And they went to another village.</p>
Wikipedia Bible Project	<p>When the disciples James and John realized this, they asked Jesus, "Master, do you want us to call fire down from heaven to burn them up?"</p> <p>But Jesus turned to them, and told them off.</p> <p>Then they continued on to another village.</p>

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

Christian Community (1988)	<p>Seeing this, James and John, his disciples, said, "Lord, do you want us to call down fire from heaven to reduce them to ashes?" Jesus turned and rebuked them, and they went on to another village.</p> <p>2K 1:10</p>
The Heritage Bible	<p>And his disciples, James and John, having seen <i>this</i>, said, Lord, do you will <i>that</i> we say <i>that</i> fire come down from heaven and destroy them, even as also Elijah did? And turning around, he restrained them, and said, You absolutely have not perceived of what spirit you are, Because the Son of Man absolutely did not come to destroy men's souls, but to save <i>them</i>. And they went into another village.</p>
New American Bible (2002) New American Bible (2011)	<p>.</p> <p>When the disciples James and John saw this they asked, "Lord, do you want us to call down fire from heaven to consume them?"<sup>c</sup></p> <p>Jesus turned and rebuked them, and they journeyed to another village.</p> <p>c. [9:54] 2 Kgs 1:10, 12.</p>
New English Bible—1970	<p>When the disciples James and John saw this they said, 'Lord, may we call down fire from heaven to burn them up Some witnesses add: as Elijah did. ?' But he turned and rebuked them, Some witnesses insert: 'You do not know', he said, 'to what spirit you belong; (56)</p>

for the Son of Man did not come to destroy men's lives but to save them.' and they went on to another village.

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.) .  
When his disciples James and John saw it, they said, 'Lord, do you want us to command fire to come down from heaven and consume them?'<sup>[k]</sup> But he turned and rebuked them. Then<sup>[l]</sup> they went on to another village.

[k] Luke 9:54 Other ancient authorities add *as Elijah did*

[l] Luke 9:56 Other ancient authorities read *rebuked them, and said, 'You do not know what spirit you are of, 56 for the Son of Man has not come to destroy the lives of human beings but to save them.'* Then

Revised English Bible—1989

When the disciples James and John saw this they said, "Lord, do you want us to call down fire from heaven to consume them?"

But he turned and rebuked them, and they went on to another village.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When the *talmidim* Ya'akov and Yochanan saw this, they said, "Sir, do you want us to call down fire from heaven to destroy them?"<sup>[a]</sup> But he turned and rebuked them.<sup>[b]</sup> And they went on to another village.

[a] Luke 9:54 2 Kings 1:9–16

[b] Luke 9:55 Some manuscripts have verses 9:55b–56a: . . . and he said, "You don't know what Spirit you are of; <sup>56</sup> for the Son of Man did not come to destroy people's lives, but to save."

Hebraic Roots Bible

And seeing, His disciples, Jacob and John, said Master, do You desire that we tell fire to come down from Heaven, and to destroy them even as Elijah did? (2Kings 1:10)

But turning He rebuked them. And He said, You do not know of what spirit you are. For the Son of Man did not come to destroy men's souls, but to make them live. And they went to another village.

Holy New Covenant Trans.

Jacob and John, the students of Jesus, saw this. They asked, "Lord, do you want us to call fire down from heaven and burn up these people as Elijah did?"

But Jesus turned and reprimanded them. Jesus answered, "You don't know what kind of spirit that you have. The Son of Man did not come to destroy the souls of men, but to save them." They all went to another village.

The Scriptures 2009

And His taught ones, Ya'aqob and Yoħanan, seeing it said, "Master, do You wish us to command fire to come down from the heaven and destroy them, as also Ėliyahu<sup>b</sup> did?"

<sup>b</sup>2Kings 1:9-16.

But having turned, He rebuked them and said, "You do not know of what spirit you are, for the Son of Adam did not come to destroy men's lives but to save them." And they went on to another village.

Tree of Life Version

When His disciples Jacob and John saw this, they said, "Master, do You want us to command fire to come down from heaven and consume them?"

But Yeshua turned and rebuked them. Then they moved on to another village.

### Weird English,    English, Anachronistic English Translations:

Accurate New Testament

...Seeing but {it} The Students James and John say Lord [You] want [We] may say fire to descend from the heaven and to consume them Being Turned but [He] reprimands them and [They] go to another village...

Alpha & Omega Bible

WHEN HIS DISCIPLES JAMES AND JOHN SAW THIS, THEY SAID, "MASTER, DO YOU WANT US TO COMMAND FIRE TO COME DOWN FROM HEAVEN AND CONSUME THEM?"

	<b>BUT HE TURNED AND REBUKED THEM.</b> †( <i>KJV adds "and said, Ye know not what manner of spirit ye are of; For the Son of man is not come to destroy men's lives, but to save them,") AND THEY WENT ON TO ANOTHER VILLAGE.</i>
Awful Scroll Bible	Indeed his disciples, Heel Catcher and Grace-of-Jah being perceived it, said, "Lord, endeavor you, that we should be spake fire to be step-down out of the expanse, and to be took- them -out, even as Jah-is-he-mighty did?" But being came to be turned around, he criticized-over them, and said, "You have not perceived what sort of breath you are of! (")For the son of the aspects-of-man did not come, a coming to be destroyed-away the aspects-of-man's breath, however, to be preserved it sound!" Even themselves are being proceeded to another village.
Concordant Literal Version	Now perceiving it, His disciples, James and John, say, "Lord, art Thou willing? May we be telling fire to descend from heaven and consume them, as Elijah also does? Now, being turned, He rebukes them." And they went into a different village.
exeGesés companion Bible	And his disciples Yaaqovos and Yahn see this, and say, Adonay, will you that we tell fire to descend from the heavens, and consume them - even as Eli Yah did? But he turns and rebukes them, and says, You know not of what manner of spirit you are: for the Son of humanity comes not to destroy the souls of humanity but to save them. - and they go to another village.
Orthodox Jewish Bible	And when Rebbe Melech HaMoshiach's talmidim, Yaakov and Yochanan, witnessed this, they said, Adoneinu, do you want that we should call eish to come down from Shomayim to consume them? [MELACHIM BAIS 1:10,12] And, having turned around, Rebbe Melech HaMoshiach rebuked them. And they went to another village.
Rotherham's Emphasized B.	And the disciples James and John [seeing it] said— Lord! wilt thou that we bid fire come down from heaven and destroy <sup>c</sup> them? But [turning] he rebuked them. <sup>d</sup> And they journeyed into a different' village. <sup>c</sup> 2 K. i. 10–12. <sup>d</sup> Cp. Mk. ix. 38–40.

### Expanded/Embellished Bibles:

An Understandable Version	And when His disciples James and John saw this, they said [to Him], "Lord, do you want us to call fire down from heaven to burn them up?" But He turned to them and spoke sternly. <i>{Some manuscripts add}</i> "You do not know what kind of a spirit you represent, for the Son of man did not come to destroy men's lives but to save them." So, they went to another village.
The Expanded Bible	When James and John, ·followers [disciples] of Jesus, saw this, they said, "Lord, do you want us to call fire down from heaven and ·destroy [burn up; consume] those people <sup>[a]</sup> [2 Kin. 1:10]?" But Jesus turned and ·scolded [rebuked] them.  And Jesus said, "You don't know what kind of spirit you belong to. The Son of Man [ <sup>c</sup> a title for the Messiah; Dan. 7:13–14] did not come to destroy the ·souls [lives] of people but to save them." <sup>[b]</sup> Then they went to another town. [a] people Some Greek copies continue "as Elijah did." [b] <b>And ... them.</b> " Some Greek copies do not contain the bracketed text.

Jonathan Mitchell NT

Now, upon seeing [this], the disciples Jacob (James) and John said, "Lord, are You now desiring that we should tell 'fire to come down from the sky (or: from the atmosphere, or heaven) – and so to seize and take them up so as to overcome and ruin' them, even as Elijah did?" [2 Kings 1:9-16]

Yet, being turned, He respectfully spoke a stern admonition to them [later MSS add: and said, "You do not see or know of what sort of breath-effect (spirit; attitude) you are. For the Son of the Man does not come to destroy {the} lives (or: souls) of humanity, but rather to rescue, heal, save and restore to health and wholeness"]. And so they went their way into a different village.

P. Kretzmann Commentary

And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

John and James, the "sons of thunder," had not yet learned the full lesson of humility, as this incident shows. When the days of His being received up were altogether fulfilled, when the days of His assumption were in course of accomplishment, "implying the approach of the closing scenes of Christ's earthly experience," then He firmly set His face to journey up to Jerusalem. It was not the last journey which the Lord was here undertaking, but one which would settle His fate, so far as the leaders of the Jews were concerned. From this time forth He might expect a falling away of popular favor. He made this journey through Samaria. But when, in one case, He sent messengers ahead to provide lodging, He met with a flat refusal. The Samaritans, a mixed people, had fallen away from the Jewish Church, accepted only the Pentateuch as God's revealed Word, and did not worship at Jerusalem. There was, on that account, little love lost between the Jews and the Samaritans, John 4:9. In this case the people of the Samaritan village would not give Jesus lodging, because, literally, His face was journeying to Jerusalem; He was headed in that direction, that was His destination. But this treatment of their Master filled John and James with the greatest indignation. Referring to the act of Elijah, 2 Kings 1:10, they wanted to follow his example and have the village destroyed by fire from heaven. But Jesus turned to them and very earnestly upbraided them for their suggestion. The spirit of Christ and the New Testament is not bent upon destroying the souls of people, but upon saving them. Rather than show any resentment, Jesus chose a different village to lodge in. This lesson is in place even today. The Christian Church, the Christian congregation, uses no force in bringing Christ and His Gospel to people, for His kingdom is not of this world. "Here Christ says: Remember of what spirit ye are children, namely, of the Holy Spirit, who is a Spirit of peace, not of division. This Peter also forgot in the garden, when Christ said to him: Put the sword into the sheath. It requires not fighting, but suffering. The Holy Spirit permits it now, and maintains His silence that Christ is thus crucified and abominably dealt with. Thus, because we have the pure doctrine, it happens also to us that everything that is great in the world uses power and might against this doctrine. But God alone upholds it, else it would have been destroyed long ago. But since they vilify the doctrine and defend their godless estate, we cannot hold silence, but must speak against them. But we are here like John and James; our heart has this feeling, that we desire revenge upon the godless tyrants. Here every one should repent thoroughly and pray God that He would keep us from such murderous thoughts. revenge we should not desire, hut have compassion, and remember why the Son of Man is come, namely, that we should not desire judgment and revenge upon the sinners."

Syndein/Thieme	<p>`` Now His students/disciples James and John seeing this, said, "Lord {kurios - indicating here they recognized His deity}, are You desiring that we call fire to come down from heaven/'the sky' {ouranos} and consume them {analisko}?"</p> <p>`` But, 'spinning around'/turning around' {strephe} He {Jesus} rebuked them severely {epitimao - chiding as a parent would with a small child out of line}.</p> <p>`` And they went on to 'another of a different kind of' {heteros} village.</p>
Translation for Translators	<p>When two of his disciples, James and John, heard about that, they said, "Lord, do you (sg) want us (exc) to pray that God will send fire down from heaven, as the prophet Elijah did long ago, and destroy those people?" But Jesus turned and rebuked them for saying that. So they went to a different village.</p>
The Voice	<p><b>James and John (outraged):</b> Lord, do You want us to call down fire from heaven to destroy these people who have rejected You?<sup>[e]</sup> [Just as Elijah did.]<sup>[f]</sup></p> <p>Jesus (turning toward them and shaking His head): You just don't get it. [The Son of Man didn't come to ruin the lives of people, but He came to liberate them.]<sup>[g]</sup></p> <p>[e] 9:54 2 Kings 1:10, 12</p> <p>[f] 9:54 Most early manuscripts omit this portion.</p> <p>[g] 9:56 The earliest manuscripts omit this portion.</p>

### Bible Translations with a Lot of Footnotes:

Lexham Bible	<p><b>Now when</b> [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] <b>the disciples James and John saw it</b> , [*Here the direct object is supplied from context in the English translation] <b>they said</b>, "Lord, do you want us to call fire to come down from heaven and consume them?"</p> <p><b>But he turned around and</b> [*Here "and " is supplied because the previous participle ("turned around") has been translated as a finite verb] <b>rebuked them, and they proceeded to another village.</b></p>
NET Bible®	<p><b>Now when his disciples James and John saw this, they said</b>, "Lord, do you want us to call fire to come down from heaven and consume<sup>181</sup> them?"<sup>182</sup> But Jesus<sup>183</sup> turned and rebuked them,<sup>184</sup> and they went on to another village.</p> <p><sup>181tn</sup> Or "destroy."</p> <p><sup>182tc</sup> Most mss, especially the later ones (A C D W Θ Ψ Å1,13 33 œ it), read here "as also Elijah did," making the allusion to 2 Kgs 1:10, 12, 14 more explicit. The shorter reading has better and earlier support (Ä45,75 κ B L Æ 579 700* 1241 pc lat sa). It is difficult to explain how the shorter reading could have arisen from the longer, especially since it is well represented early on. However, the longer reading looks to have been a marginal note originally, incorporated into the text of Luke by early scribes.</p> <p><sup>sn</sup> An allusion to 2 Kgs 1:10, 12, 14.</p> <p><sup>183tn</sup> Grk "he"; the referent (Jesus) has been specified in the translation for clarity.</p> <p><sup>184tc</sup> Many mss ([D] K Γ Θ Å1,13 [579] 700 2542 pm it) have at the end of the verse (with slight variations) "and he said, 'You do not know what sort of spirit you are of, for the Son of Man did not come to destroy people's lives, but to save [them].'" This variant is clearly secondary, as it gives some content to the rebuke. Further, it is difficult to explain how such rich material would have been omitted by the rest of the witnesses, including the earliest and best masculine singular suffix.</p> <p><sup>sn</sup> The point of the rebuke is that now was not the time for judgment but patience; see 2 Pet 3:9.</p>
New American Bible (2011) The Passion Translation The Spoken English NT	<p>.</p> <p>.</p> <p>When his followers James and John saw that, they said, "Teacher, do you want us to say for fire to come down from heaven and wipe them out?"<sup>99</sup></p> <p>But he turned around and told them off. And they went to another village.</p>



<sup>99</sup> See 2Kings 1:10; 2Kings 1:12, in which Elijah calls down fire from heaven to burn up soldiers coming to arrest him.

Wilbur Pickering's New T.

Well, when His disciples, James and John, saw this, they said, "Lord, do you want us to call fire down from heaven and consume them, just like Elijah did?"<sup>20</sup> But He turned and rebuked them saying: "You do not know of what sort of spirit you are. Further, the Son of Man did not come to destroy men's lives, but to save."<sup>21</sup> And they went to another village.

(20) About 1% of the Greek manuscripts, of objectively inferior quality, omit "just like Elijah did" (as in NIV, NASB, LB, TEV, etc.).

(21) Some 27% of the Greek manuscripts omit "saying: 'You do not know of what sort of spirit you are. Further, the Son of Man did not come to destroy men's lives, but to save'", to be followed by most modern versions. The 73% includes the best line of transmission, which I follow.

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

A Faithful Version

And seeing this, His disciples James and John said, "Lord, will You have us call fire to come down from heaven and consume them, as Elijah did?" But He turned and rebuked them, and said, "You do not understand of what spirit you are. For the Son of man did not come to destroy men's lives, but to save them." And they went to another village.

Analytical-Literal Translation

So His disciples James and John having seen [this], said, "Lord, do You want [that] we should tell [fig., command] fire to come down from heaven and to consume them, as also Elijah did?" But having turned, He rebuked them, {and said, "You do not know of what sort of spirit you<sub>p</sub> are!} {"For the Son of Humanity did not come to destroy people's lives, but to save!"} And they went on to another village.

Bond Slave Version

And when his disciples James and John saw this, they said, Lord, will you that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, You know not what manner of spirit you are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Charles Thomson NT

Upon seeing this, his disciples, James and John, said, Master, Is it thy pleasure that we command fire to come down from heaven and consume them, as Elias did? Whereupon, turning about, he rebuked them, and said, You do not know what spirit you are of. For the son of man did not come to destroy men's lives, but to save them. So they went to another village.

Context Group Version

And when the apprentices James and John saw [this], they said, Lord, do you want us to tell fire to come down from the sky, and consume them? But he turned, and rebuked them. And they went to another village.

English Standard Version  
Far Above All Translation

. Then when his disciples James and John saw him, they said, "Lord, do you want us to command fire to come down from heaven and destroy them, as Elijah did for his part?" But he turned round and rebuked them and said, "You do not know what kind of spirit you are. For the son of man did not come to destroy men's lives, but to save them." Then they went to another village.

Green's Literal Translation  
Legacy Standard Bible

. And when His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?" But He turned and rebuked them, <sup>[ab]</sup>[and said, "You do not know what kind of spirit you are of, for

the Son of Man did not come to destroy men’s lives, but to save them.”] And they went on to another village.

[ab] Early mss omit bracketed portion

Modern English Version  
 Modern Literal Version 2020

Now *after* his disciples James and John saw *this*, they said, Lord, do you will *that* we should tell *the* fire to descend from heaven and consume them as Elijah also did\*?

But he turned and rebuked them, and said, You° do not know of what spirit you° are.

For\* the Son of man came, not to destroy the lives of men, but to save *them*.

{Luk 9:56b-62; no parallel. Similar: Mat 8:20-22}

And they traveled to a different village.

Modern KJV  
 New American Standard B.

When His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them?” But He turned and rebuked them.<sup>[ac]</sup> And they went on to another village.

[ac] Some late mss add: *and said, “You do not know of what kind of spirit you are; for the Son of Man did not come to destroy people’s lives, but to save them.”*

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

And his disciples James and John having seen, said, “Sir, will you that we may command fire to come down from the heaven, and to consume them, as also Elijah did?”

And having turned, he rebuked them, and said, “You [all] have not known of what spirit you [all] are; for the Son of Man did not come to destroy men’s lives, but to save;” and they went on to another village.

**The gist of this passage:**

The Lord’s disciples ask if He will allow them to command fire to come down from heaven, and Jesus rebukes them for that.

Luke 9:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eidô (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, 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
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588

Luke 9:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i> ]	<i>disciple, a learner, pupil</i>	masculine plural noun; nominative case	Strong's #3101
lakôbos (Ἰάκωβος) [pronounced <i>ee-AK-oh-boss</i> ]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Iôannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491
légô (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>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004

**Translation:** When the disciples saw [this], James and John said,...

A small delegation had been sent ahead to a Samaritan village to handle the logistics for the Lord arriving there, and the Samaritans essentially said, "No, we're not interested."

Essentially there was a booking agency of sorts. Perhaps it was their property; perhaps not. But the Samaritans decided not to accommodate the Lord and His disciples. James and John blew a gasket.

There are some missing details, as there are in all narratives. Where exactly are the disciples and their Lord right now? Outside of the Samaritan village or traveling in that direction? Were James and John a part of this delegation. I suggest that they were, as it says here, *seeing [this]*. In fact, I would not be surprised if James and John, while returning to the Lord, are fuming and talking this situation up. "What is wrong with them?" John may have asked. James then responded with, "Those sons of bitches." So they may have been the ones to try to set up the logistics there, but now, they are working each other up.

Luke 9:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
thélô (θέλω) [pronounced <i>THEH-loh</i> ]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #2309

Luke 9:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #3004
pûr (πῦρ) [pronounced purr]	<i>fire</i>	neuter singular noun; locative, dative, instrumental case	Strong's #4442
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	aorist active infinitive	Strong's #2597
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
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
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

**Translation:** ...“Lord, do You will that we command fire to come down from heaven...

Interestingly enough, the Bible has both men (James and John) speaking, so that would suggest to me that much more than the words recorded were said (which we can almost take as a given for any conversation recorded in the Bible). “We talked to several townspeople,” John might begin, and James quickly added, “And those sons of bitches wanted no part of us.” “Yeah,” John added, “They said, go on by, don’t stop.” “So,” says James, “should we command fire down from the sky to destroy them?”

So both disciples are talking, adding to what the other has said (remember, these are brothers).

Luke 9:54c			
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
analiskō (ἀναλίσκω) [pronounced ann-al-IHS-koh]	<i>to use up, to destroy, to consume</i>	aorist active infinitive	Strong's #355
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

### Luke 9:54c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Scrivener Textus Receptus adds: <i>...as also Elijah did.</i>			
According to W. Pickering: <i>About 1% of the Greek manuscripts, of objectively inferior quality, omit "just like Elijah did" (as in NIV, NASB, LB, TEV, etc.).</i> <sup>28</sup>			
This phrase was not found in the Westcott Hort text, the Byzantine Greek text or Tischendorf's Greek text.			

**Translation:** *...and consume them [just as Elijah did]?"*

The end result of fire from heaven would be to consume or destroy that village.

It seems logical that these men would have included the phrase, *just as Elijah did*. No doubt, the Lord has been teaching His disciples from the Old Testament; and there are occasions when they went into the local synagogue.

Luke 9:54 *When the disciples saw [this], James and John said, "Lord, do You will that we command fire to come down from heaven and consume them [just as Elijah did]?"* (Kukis moderately literal translation)

### Luke 9:55

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
strophō (στρέφω) [pronounced STREF-oh]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epitimaō (ἐπιτιμάω) [pronounced ehp-ee-tee-MAH-oh]	<i>to rebuke; to admonish; to charge; to censure; to forbid</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2008
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

The text of v. 25 stops here for the Westcott Hort text and the Tischendorf's Greek text.

The Scrivener Textus Receptus adds: *...and said, "Do you not know what manner of spirit you [all] are?"* The Byzantine Greek text appears to possibly add this (the additional text is in straight lines, so it is not clear where the extra text comes from).

Wilbur Pickering: Some 27% of the Greek manuscripts omit "saying: 'You do not know of what sort of spirit you are. Further, the Son of the Man did not come to destroy men's lives, but to save'", to be followed by most modern versions. The 73% includes the best line of transmission, which I follow.<sup>29</sup> This applies to the text at the end of v. 55 and at the beginning of v. 56.

<sup>28</sup> From [Walk in His Commandments](#); Luke 9:54 (footnote); accessed September 28, 2019.

<sup>29</sup> From [Walk in His Commandments](#); Luke 9:56 (footnote); accessed September 28, 2019.



**Translation:** Turning, the Lord [lit., He] rebuked them [and said, “Do you (all) not realize what manner of spirit you are exhibiting [lit., you (all) are]?”

I agree with the added text, that Jesus did not just rebuke them, but He explained why. “Do you understand the type of spirit (or attitude) that you are exhibiting here?” the Lord asks the brothers. They are not showing grace; and for those who do not believe in Jesus, they will meet their final end soon enough.

There are classifications of textual problems. One of those might be a place where some text dropped out, and the scribe could choose just to leave the text gone or he could choose to try to reconstruct the text from the context and from memory. If that kind of textual problem has a name, that could be what is happening right here.

Luke 9:55 Turning, the Lord [lit., He] rebuked them [and said, “Do you (all) not realize what manner of spirit you are exhibiting [lit., you (all) are]?” (Kukis moderately literal translation)

Luke 9:56			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Scrivener Textus Receptus inserts: ... <i>For the Son of Man did not come to destroy the lives (souls) of men, but to save.</i> ”			
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 <sup>rd</sup> person plural, aorist (deponent) passive indicative	Strong's #4198
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ἕτερος (ἕτερος) [pronounced <i>HEH-ter-os</i> ]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; feminine singular adjective, accusative case	Strong's #2087
κῶμῃ (κῶμη) [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:** For the Son of Man came to save the souls of men, not to destroy (them).”] And [from there], they traveled to another village.

The bracket text is probably legitimate (see the Greek exegesis for v. 55). It would make sense that (1) the Lord gives more explanation to the disciples than simply, “No, you’re wrong here!” (2) It also makes sense that God the Holy Spirit would include this information in Scripture for our own edification.

Jesus has not come to destroy man or to take revenge against mankind; His purpose is to save those who will come to Him. This should have been clear to the disciples in the Lord’s ministry.

Luke 9:56 For the Son of Man came to save the souls of men, not to destroy (them).”] And [from there], they traveled to another village. (Kukis moderately literal translation)

Luke 9:54–56 When the disciples saw [this], James and John said, “Lord, do You will that we command fire to come down from heaven and consume them [just as Elijah did]?” Turning, the Lord [lit., *He*] rebuked them [and said, “Do you (all) not realize what manner of spirit you are exhibiting [lit., *you (all) are*]?” For the Son of Man came to save the souls of men, not to destroy (them).”] And [from there], they traveled to another village. (Kukis moderately literal translation)

Luke 9:54–56 When the disciples saw and heard these things, James and John asked, “Lord, is it Your will that we command fire come down from heaven to destroy this village, just as Elijah did?” Turning, the Lord looked squarely at them and He rebuked them by saying, “Do you not realize the sort of angry spirit you are exhibiting right now? For the Son of Man has come to save the souls of men, not to destroy them!” And from there, they traveled on to another village. (Kukis paraphrase)

We have now covered those nine events, and they are found in a chart here: [Nine Incidents](#) in the [chapter summary](#).

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Jesus teaches the cost of discipleship

*Compare Matthew 8:19-22*

What follows is three incidents regarding those who would follow Jesus and the interaction between the potential follower and Jesus. At first it appears that this continues the narrative above. Jesus and His disciples are traveling toward Jerusalem. They were not received in one Samaritan city, so they travel on to another village. V. 57 says, **As they were going along the road, someone said to him, "I will follow You wherever You go."** (ESV; capitalized) It makes perfect sense for this to continue the narrative that we have been in.

However, we have a passage which is possibly parallel in Matt. 8:19–22. There are enough details to indicate that these are similar, but different incidents. Another problem with these similar passage is, they are presented in a different chronological order. In Matthew, this appears to occur right before they go across the sea (where they will find the demon-possessed man and the herd of swine are taken by the demons and they rush into the water; and the people reject them). In Luke, these promises, excuses and answers appear to occur after Jesus has been rejected by an entire Samaritan town, but for a different reason. My point is, despite the strong similarity between this passage and the one in Matthew, the surrounding events are quite different. The location is very different as well.

When we begin Luke 10, the focus will be almost entirely upon the teaching of Jesus. There will be some incidents noted here and there, but primarily the incident mentioned leads into teaching. I mention that simply because that would make the reconciliation of chronology easier, if this teaching took place after Luke 10:24.

Neither book appears to have any language to indicate, *and then this happened*; but there are some phrases at the beginning of Luke 1 which suggests that it is mostly in chronological order. Furthermore, the end of v. 56 and the beginning of v. 57 appear to place this first statement right here, chronologically speaking.

However, there will be a sudden change in the book of Luke where we seem to go from a set of events and teaching to almost pure teaching in the middle of this book. I will make an attempt to reconcile these chronology of these passages. Although I think I know what the organization is to the book of Luke, I may change my mind at a later date, depending upon what happens in Luke 10 and following.

Now, before moving forward, here are some preliminary concerns of mine. Even though this passage before us is very similar in many ways to Matthew 8:19–22, there are going to be two problems: (1) The Matthew and the Luke passages are in very different places in the narratives (assuming that both fall into a chronological order). (2) There is one very glaring detail difference which will stand out. In Matthew, they all get into a boat; and in Luke, given what we have just studied, we are south of the Sea of Galilee going south toward Jerusalem. No reason for anyone to be getting into a boat. Again, similar incidents; but not the same incident.

At this point, the most likely option is, we have begun a new section of Luke which concentrates on the teachings of Jesus; and we have set aside the chronological narrative for the time being. I can come up with some other odd options, but these are the two main ones. In the alternative, we are still in chronological order, but that will soon cease.

The books of Matthew, Mark and John are essentially eyewitness reports. Mark is writing down what Peter has told him; Matthew writes down what he observed; and John, decades later, writes down what he remembers. But this is not Luke. Luke has interviewed a number of people (we don't know how many; I would guess at least five and maybe as many as twenty). Some of those interviewed by Luke (the women) were with Jesus from the beginning, and they would have provided a very detailed chronological narrative, as we have been studying in Luke 1:1–9:56 (maybe it goes further, maybe not). And this very chronological narrative is going to start up against after about eight chapters.

Luke is going to talk to people who remember a sermon, or a series of sermons by Jesus. They cannot exactly place it into a chronological narrative, but they might remember what happened right before the sermon; or what caused Jesus to go off in that direction. But, since Luke cannot easily fit these into his two chronological narratives, he places this material in the center of the book of Luke, as the center of the Lord's public ministry was teaching.

Now here is what I think is happening. Up to this point, the book of Luke has been strictly chronological and we are going to pick up with that approach once we get to Luke 18, we will easy back into the chronological approach. It is difficult to determine exactly where that happens in Luke 18, but by v. 31 at least. However, starting here and continuing for about 8 or 8½ chapters, we are stepping completely away from the chronological approach and just dealing with the teachings of Jesus. There is no way for us to fit all of these teachings and incidents into the Lord's trip through Samaria to Jerusalem.

Given the discussion above, we may now look at...

### The Basic Outline of the Book of Luke

Luke 1:1–9:62	The Chronology of Jesus, from Birth to His Ascent into Jerusalem
Luke 10:1–18:30	The Teachings of Jesus
Luke 18:31–24:53	The Chronology of Jesus, from the Week of the Passover, to His Crucifixion, Resurrection, Post-Resurrection Ministry and Ascension

You may want to quibble with a verse or two, and say this second section begins at v. 59 or at Luke 10:1. As I have been studying this, I have changed my opinion several times.

It is interesting that I don't really find many clues to this change of pace, and that only by comparing Luke to Matthew is it clear that Luke has changed his approach for the next 8½ chapters.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Obviously, v. 56 would have been the ideal ending to Luke 9; and for the first 30 verses of Luke 18 to be placed by themselves, but it is what it is (the chapter divisions are not inspired). Sometimes they are good and sometimes they are not.

What follows in this section are three separate incidents where potential disciples consider following Jesus, but there is something which they must do first (or there is some sort of excuse offered). The verse which follows is the Lord evaluating what they have said.

It would not be out of the question for these three incidents to follow one after another. There are three men, somewhat in a line to see Jesus. They hear what the guy right before them has to say, and decide to offer their own excuses as well.

**And a going of them on the road, said someone face to face with Him, "I will follow You wherever if You are going [, Lord]."**

Luke  
9:57

**As they are going along the road, someone spoke directly to Jesus, "I will follow You, [Lord], wherever You go."**

**As they traveled down the road, someone came up to Jesus and said, "I will follow You, Lord, wherever You go."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And a going of them on the road, said someone face to face with Him, "I will follow You wherever if You are going [, Lord]."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And it came to pass, as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest.
Holy Aramaic Scriptures	And while they were going on the road, someone said unto Him, "I will come after {i.e. follow} you unto the place that you go, Mari {My Lord}.
James Murdock's Syriac NT	And as they went by the way, one said to him: I will follow thee to whatever place thou goest, my Lord.
Original Aramaic NT	And as they were going on the road, a man said to him, "I shall come after you to the place that you will go, my lord."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And as they were going on the road, a man said to him, "I shall come after you to the place that you will go, my lord."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And when they were on the way, a certain man said to him, I will come after you wherever you go.
Bible in Worldwide English Easy English	As they went along on the road, a man said to him, I will go anywhere you go. <b>What it costs to obey Jesus</b>
Easy-to-Read Version–2008	They continued on their journey. A man came and spoke to Jesus. He said, 'I will go with you. And I will go with you everywhere that you go.'
God's Word™	They were all traveling along the road. Someone said to Jesus, "I will follow you anywhere you go."
Good News Bible (TEV) J. B. Phillips	As they were walking along the road, a man said to Jesus, "I'll follow you wherever you go."
The Message	As the little company made its way along the road, a man said to him, "I'm going to follow you wherever you go."
NIRV	On the road someone asked if he could go along. "I'll go with you, wherever," he said. <b>The Cost of Following Jesus</b>

Once Jesus and those who were with him were walking along the road. A man said to Jesus, "I will follow you no matter where you go."

New Life Version

**The Testing of Some Followers**

As they were going on their way, a man said to Jesus, "Lord, I will follow You wherever You go."

New Simplified Bible

.

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

Casual English Version

**TOP PRIORITY: FOLLOWING JESUS**

As they walked on one of the roads, someone told him, "I'll go with you wherever you're going."

Contemporary English V.

Along the way someone said to Jesus, "I'll go anywhere with you!"

The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

.

UnfoldingWord Simplified T.

As Jesus and the disciples were walking along the road, someone said to him, "I will go with you wherever you go!"

William's New Testament

.

**Partially literal and partially paraphrased translations:**

American English Bible

Well, as they were traveling along the road, someone said to [Jesus]:  
'Lord, I'll follow you wherever you go!'

Beck's American Translation

.

Breakthrough Version

And as they traveled on the road, someone said to Him, "I will follow You wherever You go."

Common English Bible

.

International Standard V

.

Len Gane Paraphrase

And so it happened that as they went on the road, a certain [man] said to him, "Lord, I will follow you wherever you go."

A. Campbell's Living Oracles

.

New Advent (Knox) Bible

.

NT for Everyone

As they were going along the road a man addressed Jesus.  
'Wherever you're going,' he said, 'I'll follow you!'

20<sup>th</sup> Century New Testament

.

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

Christian Standard Bible

**Following Jesus**

As they were traveling on the road someone said to him, "I will follow you wherever you go."

Conservapedia Translation

.

Ferrar-Fenton Bible

**The Three Who Sought Jesus.**

And as they went on their way, a man said to Him, "I will follow You, Master, wherever You may go."

Free Bible Version

While they were walking, one man told Jesus, will follow you wherever you go!"

God's Truth (Tyndale)

And it chanced as he went in the way, a certain man said unto him: I will follow you  
\*whithersoever you go.\*whither=what ever place, result, or condition.

International Standard V.

***The Would-be Followers of Jesus***  
***(Matthew 8:19-22)***

While they were walking along the road, a man told him, "I will follow you wherever you go."



Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And it came to pass, that as they traveled in the way, a certain person said to him, LORD, I will follow you wherever you go.
Weymouth New Testament	And, as they proceeded on their way, a man came to Him and said, "I will follow you wherever you go."
Wikipedia Bible Project	.

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

Christian Community (1988) **The cost of following Jesus**  
 (Mt 8:19)  
 • As they went on their way, a man said to him, "I will follow you wherever you go."  
 Mt 8: 19-22  
**BREAKTHROUGHS—BECOMING FREE**  
 • 57. In contrast with Jesus' customary understanding attitude about human nature, here we see Jesus very demanding with the disciple who wants to follow him: Jesus cannot waste his time in forming those who are not ready to sacrifice everything for the sake of the Gospel.  
 The third of these would-be disciples, perhaps, was secretly hoping that at the time of saying goodbye, his family would beg him not to do such a foolish thing, and so he could remain with his good intentions: I would like to, but...  
 The second case is different: Let the dead bury their dead. Faced with these abrupt words that we occasionally meet in the Gospel, there are two attitudes to be avoided. The first would be to take these words as a general rule, a precept addressed to everyone without nuance, the second, more frequent, would be to say: "That must not be taken literally, it's an oriental way of speaking." For Jesus there is no entry into the Kingdom without an experience of liberty.  
 First I want to bury my father (v. 59). This means perhaps that he should bury his father who has died. Most probably it means that he wanted to look after his aging father up to the time of his burial (Tb 6:15). It is difficult to think one is truly free if he had not had the opportunity to prove it by acting differently from what is understood and accepted around him. Think of Francis of Assisi begging for bread in his own town after having lived there as the son of a rich family.  
 Leave them and proclaim the kingdom of God. When a call from Jesus reaches you, it is the complete will of God for you in this precise moment. Leave there your excuses, your duties: perhaps these would be duties only in a world of the dead. God has provided that others, perhaps his angels, will see to them.

The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.

**The Would-be Followers of Jesus.\***  
<sup>d</sup>As they were proceeding on their journey someone said to him, "I will follow you wherever you go."  
 \* [9:57–62] In these sayings Jesus speaks of the severity and the unconditional nature of Christian discipleship. Even family ties and filial obligations, such as burying one's parents, cannot distract one no matter how briefly from proclaiming the kingdom of God. The first two sayings are paralleled in Mt 8:19–22; see also notes there.  
 d. [9:57–60] Mt 8:19–22.  
**The Would-Be Followers of Jesus (Samaria)**  
**[ Lk.9.57-62 → ] - Mt.8.19-22**

New English Bible–1970

As they were going along the road a man said to him, 'I will follow you wherever you go.'

New Jerusalem Bible .  
New RSV .  
Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
Hebraic Roots Bible And it happened as they were going in the way, one said to Him, I will follow You everywhere You may go, Master.  
Holy New Covenant Trans. As they were all traveling along the road, someone said to Jesus, "I will follow you wherever you go!"  
The Scriptures 2009 .  
Tree of Life Version .  
WEB (Messianic Edition) And it came to pass, that, as they went in the way, a certain man said unto Him, Rabbi, I will follow Thee whithersoever Thou goest.

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

Accurate New Testament ...and going them in the way says Someone to him [I] will follow you where if [You] may go...  
Awful Scroll Bible Now itself came about, themselves proceeding from-within the way, someone said with respects to him, "Lord, I will become joint-road with you wherever yourself might go-out."  
Concordant Literal Version And at their going in the road, someone said to Him, "I will be following Thee wheresoever Thou mayest be coming away, Lord!"  
exeGesés companion Bible **PRIORITIES**  
And so be it, as they go in the way,  
one says to him, Adonay,  
I follow you wherever you go.  
Orthodox Jewish Bible And as they were going baderech (on the road), a certain one said to Rebbe Melech HaMoshiach, I will follow you wherever you go.  
Rotherham's Emphasized B. **§ 45. Three Would-be Followers put to the Test.**  
**Mt. viii. 18–22.**  
And [as they were journeying on the road] one said unto him—  
I will follow thee, whithersoever thou shalt depart.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
An Understandable Version And as they were going along the road, a certain man [*i.e., an expert in the Law of Moses. See Matt. 8:19*] said to Him, "I will follow you wherever you go."  
The Expanded Bible **Following Jesus**  
As they were going along the road, someone said to Jesus, "I will follow you ·any place [wherever] you go."  
Jonathan Mitchell NT Later, upon their continuing in traveling on their way on the road (or: in the path or way), a certain person said to Him, "I will follow You wherever You may continue going off [p45 and others read: may continue leading under control], Lord."  
P. Kretzmann Commentary **Verses 57-62**  
**True Discipleship of Christ.**  
And it came to pass that, as they went in the way, a certain man said unto Him, Lord, I will follow thee whithersoever Thou goest.

Syndein/Thieme	<p>“And it came to pass {new subject} as they were walking along the road, a certain one said to Him, “I will follow {akoloutheo} You wherever you go.”</p> <p>{Note: Another comment indicating these students are still students - and need to grow in the knowledge of our Lord and Savior - as we all do. It is by God's grace that we are allowed to read their 'mistakes' so we as future students can also learn by their mistakes.}</p>
Translation for Translators	<p><b>Jesus told three people what it would cost them if they became his disciples.</b></p> <p style="text-align: center;"><i>Luke 9:57-62</i></p> <p>As Jesus and the disciples were walking along the road, one man said to him, “I will go with you (sg) wherever you go!”</p>
The Voice	<p>He led them on toward another village. Farther along on the road, a man volunteered to become a disciple.</p> <p><b>Volunteer:</b> I'll follow You to any destination. A portion of v. 56 is included for context.</p>

### Bible Translations with a Lot of Footnotes:

Lexham Bible	<p><b><i>Would-be Followers</i></b></p> <p>And as [*Here “as ” is supplied as a component of the temporal genitive absolute participle (“were going”)] they were traveling on the road, someone said to him, “I will follow you wherever you go!”</p>
NET Bible®	<p><b><i>Challenging Professed Followers</i></b></p> <p>As<sup>185</sup> they were walking<sup>186</sup> along the road, someone said to him, “I will follow you wherever you go.”<sup>187</sup></p> <p><sup>185tn</sup> Grk “And as.” Here <i>καί</i> (<i>kai</i>) has not been translated because of differences between Greek and English style.</p> <p><sup>186tn</sup> Grk “going,” but “walking” is an accurate description of how they traveled about.</p> <p><sup>187tc</sup> Most mss (A C W Θ Ψ Å13 33 œ) add <i>κύριε</i> (<i>kurie</i>, “Lord”) here, but scribes were prone to add to the text, especially appellations for the Lord. The shorter reading also enjoys significant ms support (Å45,75 κ B D L Ξ Å1 lat co).</p> <p><sup>sn</sup> The statement “I will follow you wherever you go” is an offer to follow Jesus as a disciple, no matter what the cost.</p>
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	<p><b><i>“I’m Going to Follow You!” (Mt. 8:18-22)</i></b></p> <p>As they were going along the road, somebody said to Jesus, “I’m going to follow you wherever you go.”</p>
Wilbur Pickering’s New T.	<p><b><i>The cost of discipleship</i></b></p> <p>Now as they journeyed on the road, it happened that someone said to Him, “Lord,<sup>22</sup> I will follow you wherever you go”.</p> <p>(22) Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit “Lord” (as in NIV, NASB, LB, TEV, etc.).</p>

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

Analytical-Literal Translation	Now it happened, as they [ <i>were</i> ] going on the road, someone said to Him, “I will follow You wherever You go, Lord.”
Charles Thomson NT	It happened also in the course of their travels, that on the way one said to him, Master, I will follow thee whithersoever thou goest.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.

Modern English Version	.
Modern Literal Version 2020	Now it happened while they themselves are traveling on the road, a certain one said to him, I will be following you wherever you go, Lord.
Modern KJV	.
New American Standard B.	<b>Exactng Discipleship</b> As they were going on the road, someone said to Him, "I will follow You wherever You go."
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	<b>The Cost of Discipleship</b> And it came to pass that, as they went along the way, a certain man said unto Him, "Lord, I will follow You whithersoever You go."
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."
Young's Updated LT	And it came to pass, as they are going on in the way, a certain one said unto him, "I will follow you wherever you may go, sir;"...

**The gist of this passage:** A man comes up to Jesus and promises to follow Him anywhere.

Luke 9:57a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #4198
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ἐν (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῆ (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

### Luke 9:57a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, dative, locative or instrumental case	Strong's #3598

**Translation:** *As they are going along the road,...*

Possibly, the implication here is, the Lord and His disciples are walking towards Jerusalem for the Passover season, and this man comes up to them. It appears that they are going by the Samaritan city.

At first, I had assumed that we are still in the chronological narrative as we have followed in Luke 9:18–56. However, this may possibly be the first point at which the narrative veers off into the Lord's teaching for 8½ chapters.

Either here or very soon in Luke 10, we go off into the Lord's teaching, and set aside the chronological movement for a time.

### Luke 9:57b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective, nominative case	Strong's #5100
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** *...someone spoke directly to Jesus,...*

Some unnamed man comes up and speaks directly to Jesus. So, they have not stopped at a city or village, but are en route to the next village.

Again, we do not know if this really continues the Lukian chronological narrative or not. To you, the reader, following verse by verse, it appears logical that it must. However, at the end of this passage, we will place this passage down side-by-side with Matthew 8; and you might choose to reassess your opinion at that time.



Luke 9:57c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #190
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hopou (ὅπου) [pronounced <i>HOHP-oo</i> ]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
eán (ἐάν) [pronounced <i>eh-AHM</i> ]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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>	2 <sup>nd</sup> person singular, present (deponent) middle/passive subjunctive	Strong's #565

**Translation:** ...“I will follow You, [Lord], wherever You go.”

The person speaking to Jesus uses the future active indicative of the verb *to follow*. It is unclear if this man is joining up with them right here and now; or if he is talking about some unspecified point of time in the future.

Luke 9:57 *As they are going along the road, someone spoke directly to Jesus, “I will follow You, [Lord], wherever You go.”* (Kukis moderately literal translation)

This first exchange is very similar to a passage in Matthew, which took place early in the Lord's ministry. If this is the same incident and if this is placed in chronological order, then there is a logical problem.

The passage in Matthew reads:

Matthew 8:19 *And a scribe came up and said to him, "Teacher, I will follow You wherever You go."* (ESV; capitalized)

The context of this verse is before the Lord calms a storm on the Mediterranean (Matthew 8:23–27 Mark 4:35–41). Being that there are different words used here and that these probably occurred at a different time, this are similar incidents, but not the same incident.

The Lord's response is almost identical, however (that will be the next verse). It seems reasonable to me that interested parties and potential disciples said things like this to Jesus all the time (at least twice that we know of).

Luke 9:57 *As they traveled down the road, someone came up to Jesus and said, “I will follow You, Lord, wherever You go.”* (Kukis paraphrase)

There will be three exchanges between Jesus and three potential followers. This is the first of the three exchanges.

An additional note needs to be considered. Disciples and followers of Jesus then were not necessarily exactly the same as we are today. Even though they did not fully appreciate it, Jesus was on this earth for a very brief moment in time (a three-year public ministry), and when that was over, it was over. Anyone who wanted to be a part of this, needed to get on the train, right then and there. There was no dawdling to be done.

Although one can certainly make the argument that the believer in this period of time should also be fully invested. Well, sure; but not all are. And, much of the time, this takes a prolonged period of growth. Five or ten years after being saved, the believer might be devoting more of his time and resources to the Lord.

A person at this time who meets Jesus and believes does not have that sort of time, with Jesus right there in front of him.

These interactions with potential disciples probably happened often, and some of them may have seemed to be exactly the same. This first example may have taken place twice (or more), with the same opening line and the same answer by Jesus. I will place this passage side-by-side with the Matthew passage, and you can decide for yourself where this belongs in time and whether this is the same incident recorded by both authors; or whether this is a very similar incident which occurred twice.

Quite frankly, on one day I think this is the point where we begin a new section of Luke; and the next day I think that maybe these all did happen, right at this time; and that the new section of Luke begins with Luke 10:1.

Part of the reason for the indecision is, prior to this, we have the nine parallel incidents. However, vv. 57–62 do not have parallel passages in Matthew or Mark.

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How many of us would have said, “Come right along; the more the merrier”? This was not Jesus’ answer. If anything, what Jesus said would have been discouraging.

As an aside, this is not the only time when Jesus appeared to discourage a potential disciple from following Him. Let me suggest that Jesus, more than any other person alive, could read people. He was aware of micro expressions; He understood tone of voice; He knew when someone was saying one thing, but they did not mean it; etc. Therefore, Jesus could read a person well enough to decide that person is not really equipped or right to bring along. People are not all made the exact same way. Leaving everything and following Jesus might be right for Charley Brown, but not for Linus.

One of the things to keep in mind, when we have an exchange between Jesus and anyone else. Jesus is excellent at reading people. He can look a person over, hear his voice, notice his micro expressions, and have a good idea what is motivating that person. Sometimes we are given insight into what Jesus sees; sometimes we just have the simple exchange.

**And said to him the Jesus, “The foxes burrows keep on having and the birds of the sky nests, but the Son of the Man does not have somewhere to the head He might recline.”**

Luke  
9:58

**Jesus then said to him, “The foxes keep on having burrows and the birds of the sky [have] nests, but the Son of Man does not have a place where He might lay His head.”**

**Jesus then said to him, “The foxes have burrows and the birds of the sky have nests, but the Son of Man does not have a place where He might lay His head.”**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And said to him the Jesus, "The foxes burrows keep on having and the birds of the sky nests, but the Son of the Man does not have somewhere to the head He might recline."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, "Thale {Foxes} have holes, and the pharakhtha d'Shmaya {the fowl of the Heavens}, matlala {shelter}, but, The Son of Man has nowhere {lit. there is nowhere for Him} to lay His head."
James Murdock's Syriac NT	Jesus said to him: The foxes have holes, and the birds of heaven have coverts; but the Son of man hath not where he may lay his head.
Original Aramaic NT	Yeshua said to him, "Foxes have dens and birds of the sky have shelters, but The Son of Man does not have a place to lay his head."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.
	Yeshua said to him, "Foxes have dens and birds of the sky have shelters, but The Son of Man does not have a place to lay his head."

**Significant differences:****Limited Vocabulary Translations:**

Bible in Basic English	And Jesus said to him, Foxes have holes and the birds of the air have resting-places, but the Son of man has nowhere to put his head.
Bible in Worldwide English	Jesus said, Foxes have holes to live in. Birds have nests. But the Son of Man has no place to lie down to rest.
Easy English	Jesus replied, 'Wild animals and birds have their own places to live. But I, the Son of Man, have no place of my own to lie down and rest.'
Easy-to-Read Version–2008	He answered, "The foxes have holes to live in. The birds have nests. But the Son of Man has no place where he can rest his head."
<i>God's Word</i> ™	Jesus told him, "Foxes have holes, and birds have nests, but the Son of Man has nowhere to sleep."
Good News Bible (TEV)	Jesus said to him, "Foxes have holes, and birds have nests, but the Son of Man has no place to lie down and rest."
<i>The Message</i>	Jesus was curt: "Are you ready to rough it? We're not staying in the best inns, you know."
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Casual English Version	Jesus was curt: "Are you ready to rough it? We're not staying in the best inns, you know."
Contemporary English V.	Jesus said, "Foxes have dens, and birds have nests, but the Son of Man doesn't have a place to call his own."
The Living Bible	But Jesus replied, "Remember, I don't even own a place to lay my head. Foxes have dens to live in, and birds have nests, but I, the Messiah [literally, "the Son of Man.~)], have no earthly home at all."
New Berkeley Version	.
New Living Translation	But Jesus replied, "Foxes have dens to live in, and birds have nests, but the Son of Man has no place even to lay his head."

The Passion Translation	Jesus replied, "Yes, but remember this: even animals in the field have holes in the ground to sleep in and birds have their nests, but the Son of Man has no place here to lay down his head."
UnfoldingWord Simplified T.	Jesus replied, "Foxes have holes in the ground to live in, and birds have nests, but I, the Son of Man, do not have a home to sleep in!"
William's New Testament	But Jesus said to him, "Foxes have holes, even wild birds have roosts, but the Son of Man has nowhere to lay His head."

### Partially literal and partially paraphrased translations:

American English Bible	And Jesus told him: 'Foxes have burrows, and [birds] in the skies have nests, but the Son of Man has nowhere to lay his head.'
Beck's American Translation . Breakthrough Version	And Jesus said to him, "The foxes have holes, and the birds of the sky <i>have</i> roosts, but the Human Son does not have <i>a place</i> where He may lay <i>His</i> head."
Common English Bible	Jesus replied, "Foxes have dens and the birds in the sky have nests, but the Human One [Or <i>Son of Man</i> ] has no place to lay his head."
International Standard V Len Gane Paraphrase	. Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man doesn't have anywhere to lay his head."
A. Campbell's Living Oracles	Jesus answered, The foxes have holes, and the birds of the air have places of shelter; but the Son of Man has not where to repose his head.
New Advent (Knox) Bible NT for Everyone	. .
20 <sup>th</sup> Century New Testament	"Foxes have holes," he replied, "and wild birds their roosting-places, but the Son of Man has nowhere to lay his head."

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

Christian Standard Bible Conservapedia Translation	. And Jesus said to him, "Foxes have holes, birds have nests, but the Son of man has nowhere to sleep."
Ferrar-Fenton Bible	"The foxes have holes," said Jesus, in reply to him, "the birds of the sky have shelters: but the Son of Man has not even a place where He can lay His head."
Free Bible Version	Jesus told the man, have their dens, and wild birds have their nests, but the Son of man doesn't even have a place to rest his head."
God's Truth (Tyndale)	Jesus said unto him: foxes have holes, and birds of the air have nests: but the son of man has not whereon to lay his head.
International Standard V.	Jesus told him, Foxes have holes and birds [Lit. birds in the sky] have nests, but the Son of Man has no place to rest. [Lit. no place to lay his head]
Montgomery NT	"The foxes have their holes," Jesus answered, "and the wild birds have their nest, but the Son of man has not where to lay his head."
NIV, ©2011 Riverside New Testament	. Jesus said to him, "The foxes have holes and the birds of the air have coverts, but the Son of Man has not where to lay his head."
Leicester A. Sawyer's NT	And Jesus said to him, The foxes have holes, and the birds of heaven places of shelter; but the Son of man has not where to lay his head.
UnfoldingWord Literal Text Urim-Thummim Version	. .
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	And as they were going by the way, <i>there was one</i> said to Him, Lord, I will follow thee whithersoever thou goest: and Jesus answered him, The foxes have holes,

and the fowls of heaven *their* nests, but the Son of man hath not where to lay his head. V. 56 is included for context.

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

Christian Community (1988)	.
The Heritage Bible	And Jesus said to him, The foxes have holes, and the birds of the heaven, nests; and the Son of Man absolutely has nowhere he may lay <i>his</i> head.
New American Bible (2002)	Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head."
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua answered him, "The foxes have holes, and the birds flying about have nests, but the Son of Man has no home of his own."
Hebraic Roots Bible	And Yahshua said to him, The foxes have holes, and the birds of the heaven have nests, but the Son of Man has nowhere He may lay His head.
Holy New Covenant Trans.	Jesus said to him, "The foxes have holes to live in. The wild birds have nests. I have no place where I may rest my head."
The Scriptures 2009	And עשוהי said to him, "The foxes have holes and the birds of the heaven nests, but the Son of <u>Adam</u> has nowhere to lay His head."
Tree of Life Version	.

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

Alpha & Omega Bible	AND JESUS SAID TO HIM, THE FOXES HAVE HOLES AND THE BIRDS OF THE AIR HAVE NESTS, BUT THE SON OF MANKIND HAS NOWHERE TO LAY HIS HEAD.
Accurate New Testament	...and says [to] him The Jesus The Foxes holes have and The Birds [of] the heaven nests {have} The but Son [of] the man not has {someone} where the head [He] may lay...
Awful Scroll Bible	Then Deliverance-of-Jah said to him, "Foxes hold holes, and the flying creatures of the expanse tabernacles-along, but the son of the aspects-of-man, does not hold where then he may recline his head."
Concordant Literal Version	And Jesus said to him, "The jackals have burrows and the flying creatures of heaven roosts, yet the Son of Mankind has no where that He may be reclining His head."
exeGesés companion Bible	And Yah Shua says to him, Foxes have burrows and flyers of the heavens have nests; but the Son of humanity has nowhere to recline his head.
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach said to him, Foxes have dens, and the OPH HASHOMAYIM (birds of heaven, IYOV 7:13-14) have nests, but the Ben HaAdam (Moshiach, DANIEL 7:13-14) does not have a place where he may lay down his head.
Rotherham's Emphasized B.	And Jesus said unto him—   The foxes   have  dens , and   the birds of heaven    nests ; but   the Son of Man   hath not where  his head  he may recline.



**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i> An Understandable Version	.
The Expanded Bible	Jesus said to them, "The foxes have holes [dens] to live in, and the birds [birds of the sky] have nests, but the Son of Man has no place to rest [lay] his head."
Jonathan Mitchell NT	Then Jesus said to him, "The foxes are normally having burrows (or: dens; holes), and the birds of the sky (or: atmosphere; heaven) [have] nests (or: roosts; places for 'tenting-down,' i.e., camping or lodging), yet the Son of the Man is not normally or presently having [a place] where He may recline [His] head."
P. Kretzmann Commentary Syndein/Thieme	.. And Jesus was saying to him, "Foxes 'have and hold' holes and birds of the sky {ouranos} . . . {have} nests . . . but, in contrast, the Son of Man has and holds absolutely nowhere {ouk} to possibly lay His head."
Translation for Translators	<i>In order that the man might know what he could expect if he went with Jesus,</i> Jesus said to him, "Foxes have holes <i>in the ground in which to live,</i> and birds have nests, <i>but even though I am</i> the one who came from heaven, I do not have a home where I can sleep!"
The Voice	<b>Jesus:</b> Foxes are at home in their burrows. Birds are at home in their nests. But the Son of Man has no home.

**Bible Translations with a Lot of Footnotes:**

Lexham Bible	And Jesus said to him, "Foxes have dens and birds of the sky have nests, but the Son of Man has no place to lay his [*Literally "the"; the Greek article is used here as a possessive pronoun] head."
NET Bible®	Jesus said to him, "Foxes have dens and the birds in the sky <sup>188</sup> have nests, but the Son of Man has no place to lay his head." <sup>189</sup> <sup>188tn</sup> 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). <sup>189sn</sup> Jesus' reply is simply this: Does the man understand the rejection he will be facing? Jesus has no home in the world (the Son of Man has no place to lay his head).
New American Bible (2011) The Passion Translation	.
The Spoken English NT	Jesus said to him, "Foxes have holes, and birdshh have nests. But the Human One doesn't have anyplace to rest his head."
Wilbur Pickering's New T.	So Jesus said to him, "The foxes have dens and the birds of the air have nests, but the Son of Man has no place to lay His head". <sup>23</sup> (23) Jesus does not offer comfort and a 'good time'.

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

Analytical-Literal Translation	And Jesus said to him, "The foxes have dens, and the birds of the sky nests, but the Son of Humanity does not have [any]where [to] be laying His head."
Berean Literal Bible	And Jesus said to him, "The foxes have holes, and the birds of the air nests; but the Son of Man has nowhere He might lay the head."
Charles Thomson NT	Whereupon Jesus said to him, The foxes have holes, and the birds of the air have roosts; but the son of man hath not where to lay his head.

Context Group Version	And Jesus said to him, The foxes have holes, and the birds of the sky [have] nests; but the Son of man has no place to lay his head.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	And Jesus said to him, The foxes have holes, and the birds of the heaven have nests, but the Son of Man has nowhere He may lay His head.
Legacy Standard Bible	And Jesus said to him, "The foxes have holes and the birds of the air [Or sky] have nests [Or roosting places], but the Son of Man has nowhere to lay His head."
Literal Standard Version	And it came to pass, as they are going on in the way, a certain one said to Him, "I will follow You wherever You may go, Lord"; and Jesus said to him, "The foxes have holes, and the birds of the sky places of rest, but the Son of Man has nowhere He may recline the head." V. 57 is included for context.
Modern English Version	.
Modern Literal Version 2020	And Jesus said to him, The foxes have burrows and the birds of the heaven have nests, but the Son of Man has nowhere that he may bow his head.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	And Jesus said to him, "The foxes have dens; and the birds of the heaven lodging-places; but the Son of Man hath not where to recline His head."
Young's Updated LT	...and Jesus said to him, "The foxes have holes, and the fowls of the heaven places of rest, but the Son of Man has not where he may recline the head."

**The gist of this passage:** Jesus tells this man that, even though common animals have places where they might rest for the night, Jesus does not even have His Own home.

Luke 9:58a			
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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 9:58a			
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:** Jesus then said to him,...

One would think that Jesus would be encouraging, but He speaks to the man in such a way that he is not encouraging at all.

Jesus, being able to read people (and I do not mean supernaturally), often knew exactly the right thing to tell a person, which might cause him to reevaluate or reconsider his thinking or a statement which he made.

Luke 9:58b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hai (αἱ) [pronounced <i>high</i> ]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
alopex (ἀλώπηξ) [pronounced <i>al-OH-pakes</i> ]	<i>fox, (figuratively) a sly, crafty or cunning person</i>	feminine plural noun, nominative case	Strong's #258
phôleos (φωλεός) [pronounced <i>foe-leh-OSS</i> ]	<i>burrow, lair, hole</i>	masculine plural noun, accusative case	Strong's #5454
echô (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2192
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ta (τά) [pronounced <i>taw</i> ]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
peteinon (πετεινόν) [pronounced <i>peht-i-NOM</i> ]	<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
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

Luke 9:58b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
kataskênôsis (κατασκηνώσις) [pronounced kaht-as-KAY-noh-sis]	<i>the pitching of tents, encamping; place of tarrying, encampment, abode; of the nest of birds</i>	neuter plural noun, accusative case	Strong's #2682

**Translation:** ...“The foxes keep on having burrows and the birds of the sky [have] nests,...

The lowly fox and the flying birds have places to stay—this is a fact of nature.

Although this is not a parable, it seems to begin like a parable. It certainly catches the attention of the person who has approached Jesus.

Luke 9:58c			
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
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
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 posses, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2192
pou (ποῦ) [pronounced poo]	<i>at, somewhere; nearly; with numerals: somewhere about, about</i>	adverb of place	Strong's #4226

Luke 9:58c			
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)
kephalê (κεφαλή) [pronounced <i>kehf-ahl-AY</i> ]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776
klinô (κλίνω) [pronounced <i>KLEE-noh</i> ]	<i>transitively: to incline, bow; to cause to fall back; to recline; in a place for repose; intransitively: to incline one's self; of the declining of the day</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #2827

**Translation:** ...but the Son of Man does not have a place where He might lay His head.”

At this point, there is a downside in following Jesus. He tells the man that, the Son of Man does not have a place where He might lay His head. Jesus does not have a house; therefore, He does not have a bed. He has lived the life of a nomad for the past 3 years.

Luke 9:58 Jesus then said to him, “The foxes keep on having burrows and the birds of the sky [have] nests, but the Son of Man does not have a place where He might lay His head.” (Kukis moderately literal translation)

Jesus appears to be discouraging this man; and I believe that part of the reason is, Jesus is at the end of His public ministry. I would speculate that, this man knew about Jesus earlier than this, and he could have sought Him out, but He did not (the Lord's primary public ministry was in Galilee, not far from where this man lives). So here he comes up to Jesus, 3 years after Jesus began His public ministry, and talking about following Him. “Are you ready to endure the hardships that I endure?” Jesus asks him.

In the alternative, this may be one of those incidents which has occurred at almost any time during the Lord's ministry; and it possible occurred many times. Jesus' warning to such a man still stands.

Jesus has not said *no* to this man, but what He has said would have discouraged most men.

Luke 9:58 Jesus then said to him, “The foxes have burrows and the birds of the sky have nests, but the Son of Man does not have a place where He might lay His head.” (Kukis paraphrase)

We leave this incident right here. We do not know if the man followed Jesus or not. I think not.

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There are two general interpretations here. If we are continuing the previous narrative, then Jesus is suddenly fending off/entertaining potential disciples—and three of them right at the point of going to Jerusalem for the last time.

Now, what is very possible is, there were two men behind that previous person, whom Jesus discouraged, informing him of the true conditions of His life and travels (without even telling the man about the worst aspect of His ministry). I think that it is very possible that these next two men heard the Lord's answer, and started to rethink their own position. I think that they wanted to follow the Lord, but hearing what He just said seemed to dissuade them.



Another possibility is, Luke has grouped these three similar incidents together and is moving the narrative in a somewhat different direction. That is, he is going to set aside the strictly chronological narrative for a time, and deal with some material which he personally is not able to insert into the narrative which he has already put together. However, he seems to do this without really explaining anything or telling the reader, *here is the direction that I will go in for the next eight or so chapters*. Now, we, when we read books, are used to there being chapter headings and sometimes subheadings, and for all of these divisions to be done very neatly. I don't know how well this had been established by this time.

Originally, I thought that v. 57 marked the point of change in the book of Luke, but, after determining that v. 57 is not the same incident that happened in Matthew, I lean toward these three people approaching the Lord at this time.

I may need to integrate these comments back with those made in v. 57.

In vv. 57–58 Jesus has pretty much discouraged this first disciple, here, He seems to be encouraging the next one. However, where vv. 57–58 appear to be different from Matthew 8:19–20; Luke 9:59–60 will match up much more with the text of Matthew 8:21–22. Is that a coincidence? Or is Luke, at this point, inserting two other incidents that he is aware of into this context? Is this simply what happened next. Whereas, I was quite emphatic about the previous passage, that it was not the same incident as recorded in Matthew, I am not so convinced here. Would there be two men to approach Jesus, at different times, but with a similar interaction?

**And He said face to face with another, “Follow Me.” But the [man] said, “Permit me first going off to bury the father of mine.”**

Luke  
9:59

**Jesus said directly to another [man], “Follow Me.” However, the [man] said, “Permit me first to go and bury my father.”**

**Jesus said to another man, “Follow Me.” However, the man replied, “Permit me first to go and bury my father.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And He said face to face with another, “Follow Me.” But the [man] said, “Permit me first going off to bury the father of mine.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But he said to another: Follow me. And he said: Lord, suffer me first to go and to bury my father.
Holy Aramaic Scriptures	And He said unto another, “Come after {follow} Me.” But, he said unto Him, “Mari {My Lord}, allow me first to go and bury my father.”
James Murdock’s Syriac NT	And he said to another: Come thou after me. And he said to him: My Lord, permit me first to go and bury my father.
Original Aramaic NT	And he said to another, "Come after me." But he said to him, "My lord, permit me first to go bury my Father."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And he said to another, “Come after me.” But he said to him, “My lord, permit me first to go bury my Father.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he said to another, Come after me. But he said, Lord, let me first go and give the last honours to my father.
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Bible in Worldwide English	Jesus said to another man who followed him, Come with me. But the man said, Lord, let me go first and bury my father.
Easy English	Then Jesus said to another man, 'Come with me!' The man replied, 'First let me go home and bury my father. Then I will come with you.'
Easy-to-Read Version–2008	Jesus said to another man, "Follow me!" But the man said, "Lord, let me go and bury my father first."
God's Word™	He told another man, "Follow me!" But the man said, "Sir, first let me go to bury my father."
Good News Bible (TEV)	He said to another man, "Follow me." But that man said, "Sir, first let me go back and bury my father."
The Message	He said, "Certainly, but first excuse me for a couple of days, please. I have to make arrangements for my father's funeral."
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Casual English Version	Jesus invited another person to come along with him: "Follow me." That person said to him, "Please sir, I need to go home first and bury my father."
Contemporary English V.	Jesus told someone else to come with him. But the man said, "Lord, let me wait until I bury my father."
The Living Bible	Another time, when he invited a man to come with him and to be his disciple, the man agreed—but wanted to wait until his father's death. <sup>[k]</sup> [k] <i>but wanted to wait until his father's death</i> , literally, "but he said, 'Lord, suffer me first to go and bury my father,'" perhaps meaning that the man could, when his father died, collect the inheritance and have some security.
New Berkeley Version	.
New Living Translation	He said to another person, "Come, follow me." The man agreed, but he said, "Lord, first let me return home and bury my father."
The Passion Translation	Jesus then turned to another and said, "Come be my disciple." He replied, "Someday I will, Lord, but allow me first to fulfill my duty as a good son and wait until my father passes away."
UnfoldingWord Simplified T.	Jesus told a different person, "Follow me!" But that person said, "Lord, let me first go home and bury my father after he dies."
William's New Testament	He said to another man, "Follow me." But he said, "Let me first go back and bury my father."

### Partially literal and partially paraphrased translations:

American English Bible	Well after that, he invited someone else to become his follower. But the man replied: 'First let me go and bury my father.'
Beck's American Translation	.
Breakthrough Version	He said to a different <i>person</i> , "Follow Me." But the <i>person</i> said, "Master, first give me permission to go off and bury my father."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	And he said to another, "Follow me," but he said, "Lord allow me to first go and bury my father."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.

20<sup>th</sup> Century New Testament To another man Jesus said: "Follow me." "Let me first go and bury my father," said the man.

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

Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	Speaking to another, He said, "Follow Me!" "Allow me first, Sir, to go and bury my father," was his reply.
Free Bible Version	He told another man, "Follow me." But the man replied, "Master, first let me go home and bury my father."
God's Truth (Tyndale)	And he said unto another: follow me. And the same said: Lord allow me first to go and .
International Standard V.	He told another man, Follow me. But he said, Lord, [Other mss. lack Lord] first let me go and bury my father.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	He said to another, "Follow me." But he said, "Let me first go and bury my father."
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"Follow me," He said to another. "Master," the man replied, "allow me first to go and bury my father."
Wikipedia Bible Project	.

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

Christian Community (1988)	To another Jesus said, "Follow me!" But he answered, "Let me go back now, for first I want to bury my father."
The Heritage Bible	.
New American Bible (2002)	And to another he said, "Follow me." But he replied, "(Lord,) let me go first and bury my father."
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To another he said, "Follow me!" but the man replied, "Sir, first let me go away and bury my father."
Hebraic Roots Bible	.
Hebrew Names Bible	And He said unto another, Follow Me. But he said, Rabbi, let me first to go and bury my father.
Holy New Covenant Trans.	Jesus said to another man, "Follow me!" But the man answered, "Lord, let me first go and bury my father."
The Scriptures 2009	.
Tree of Life Version	.

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

Accurate New Testament	...[He] says but to another [man] follow! me The [Man] but says Lord allow! me going firstly to bury the father [of] me...
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Awful Scroll Bible	Therewithal he said with respects to another, "Be becoming joint-road with me!" But he said, "Lord, be given turn-upon me first, being gone-away to bury my father."
Concordant Literal Version	Now He said to a different one, "Follow Me! Yet he said, "Lord, permit me first to come away to entomb my father."
exeGesés companion Bible	And he says to another, Follow me. But he says, Adonay, allow me first to go and entomb my father.
Orthodox Jewish Bible	And he said to another, Follow me. But the ish said, Adoni, allow me to go first and bury the Av of me.
Rotherham's Emphasized B.	And he said unto another— Be following me! But [he] said— Suffer me, [first] to depart, and bury my father.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He said to another, "Follow Me [accepting Me as Master and Teacher]." But he said, "Lord, allow me first to go and <sup>[h]</sup> bury my father." [h] Possibly an idiom meaning something like, "after my father dies and after I observe the traditional mourning period and after I receive my inheritance, then I will do such and such." This was probably nothing more than a petty excuse to avoid making a commitment to Jesus and had nothing to do with the condition of the man's father (who was probably fine).
An Understandable Version	And [then] He said to another person, "Become my follower." But he replied, "Lord, allow me to go and bury my father first."
The Expanded Bible Jonathan Mitchell NT	. Now He said to a different person, "Be habitually following Me." Yet the person says, "Master (or: Lord), allow (or: Permit) me first, after going away, to bury my father."
P. Kretzmann Commentary Syndein/Thieme	. "But, saying to another of a different kind {heteros}, "Follow Me as a student/disciple' {akoloutheo - an order} moreover keep on doing so as a habit of life." But he replied, "Lord, permit me first going to bury my father."
Translation for Translators	Jesus told another man, "Come with me!" But the man said, "Lord/Sir, let me go home first. After my father dies I will bury him, and then I will come with you."
The Voice	<b>Jesus:</b> You (to another person)—I want you to follow Me! <b>Another Volunteer:</b> I'd be glad to, Teacher, but let me first attend to my father's funeral.

### Bible Translations with a Lot of Footnotes:

Lexham Bible	And he said to another, "Follow me!" But he said, "Lord, first allow me to go and [*Here "and" is supplied because the previous participle ("go") has been translated as an infinitive] bury my father."
NET Bible®	Jesus <sup>190</sup> said to another, "Follow me." But he replied, <sup>191</sup> "Lord, first let me go and bury my father." <sup>190</sup> Grk "And he"; the referent (Jesus) has been specified in the translation for clarity. Here δέ (de) has not been translated. <sup>191</sup> Grk "said."
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	He said to another person, "Come with me!" But the person said, "Let me go off and bury my father first."

Wilbur Pickering’s New T. Then He said to another, “Follow me!” But he said, “Lord, permit me first to go and bury my father”.

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

- Analytical-Literal Translation Then He said to another, "Be following Me!" And he said, "Lord, permit me, having gone away, first to bury my father."
- Berean Literal Bible And He said to another, “Follow Me.” But he said, “Lord, allow me first, having gone away, to bury my father.”
- Charles Thomson NT .
- Context Group Version .
- English Standard Version .
- Far Above All Translation .
- Green’s Literal Translation .
- Literal New Testament .
- Modern English Version .
- Modern Literal Version 2020 But he said to a different one, Follow me. But he said, Lord, permit\* me first to bury my father after I have gone there.
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible He said to another, “Follow me!” But he said, “Lord, allow me first to go and bury my father.”
- Young’s Updated LT And He said unto another, “Be following Me;” and he said, “Sir, permit me, having gone away, first to bury my father;”...

**The gist of this passage:** Jesus calls another to follow Him, but he says he must first bury his father.

<b>Luke 9:59a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong’s #4314



Luke 9:59a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hétēros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; feminine singular adjective, accusative case	Strong's #2087
akoloutheō (ἀκολουθῶ) [pronounced ak-ol-oo-THEH-oh]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #190
moi (μοί) [pronounced moy]	<i>I, me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

**Translation:** Jesus said directly to another [man], "Follow Me."

Interestingly enough, where Jesus appears to discourage the previous potential disciple, He says to another man, "Follow Me." Could there have been a greater honor in that era?

The direct request made by Jesus perhaps was not made by Jesus with the idea, "I bet this guy will be a great disciple!" There may have been a discussion, with the Lord's nearly last remark of, "Come, follow Me." Sometimes such a proposal was done in order to make a point.

Luke 9:59b			
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
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
Some ancient manuscripts (Scrivener Textus Receptus and Byzantine Greek text) add the word...			
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
This word is not found in the Westcott Hort text or in the Tischendorf's Greek text.			
epitrépō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>to permit, to allow, to give leave to; to entrust to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2010

Luke 9:59b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>going away [from], departing, going [on one's way]</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #565
thaptô (θάπτω) [pronounced THAHP-toh]	<i>to, inter, to bury, to celebrate funeral rites</i>	aorist active infinitive	Strong's #2290
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
μου (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** However, the [man] said, "Permit me first to go and bury my father."

The man to whom the Lord speaks appears to have a legitimate excuse. "Let me first bury my father." However, you will note that this man does not address Jesus as *Lord*, but he does in the parallel passage (Matt. 8:21–22). Also, the word *Lord* is found in other ancient manuscripts. Therefore, he appears to recognize the authority of the Lord, but, nevertheless, he chooses to not do what God is asking him to do.

Now, is he in the middle of a funeral procession? That seems unlikely. What seems far more likely is, his father is simply old, and he either wants to remain with his father until he dies or he uses his father as an excuse.

Many Christians think, *wow, wouldn't it be great if I could be alive during the time of Jesus Christ?* People received the Lord's calling and they rejected it, as did this man. Do you attend Bible class or listen to the teaching of a **well-qualified pastor-teacher** every day? If you are not doing that, then why do you think you would have responded to the call of Jesus Christ?

Luke 9:59 Jesus said directly to another [man], "Follow Me." However, the [man] said, "Permit me first to go and bury my father." (Kukis moderately literal translation)

Luke 9:59 Jesus said to another man, "Follow Me." However, the man replied, "Permit me first to go and bury my father." (Kukis paraphrase)

And He said to him, "Dismiss the dead to bury the themselves dead. But you, having gone away, announce everywhere the Kingdom of the God."

Luke  
9:60

But [Jesus] said to him, "Let the dead go to bury the dead themselves. But you, when going away [from Me], announce everywhere the Kingdom of God."

Jesus then commanded him, "Let the dead bury their own dead. But you must proclaim the Kingdom of God everywhere, even after going away from Me."

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And He said to him, "Dismiss the dead to bury the themselves dead. But you, having gone away, announce everywhere the Kingdom of the God."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus said to him: Let the dead bury their dead: but go thou and preach the kingdom of God.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, "Let the miythe {the dead} bury their dead, and you go proclaim {or, preach} The Malkutheh d'Alaha {The Kingdom of God}."
James Murdock's Syriac NT	And Jesus said to him: Allow the dead to bury their dead; and go thou and proclaim the kingdom of God.
Original Aramaic NT	And Yeshua said to him, "Let the dead bury their dead and you go announce the Kingdom of God."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And Yeshua said to him, "Let the dead bury their dead and you go announce the Kingdom of God."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But he said to him, Let the dead take care of their dead; it is for you to go and give news of the kingdom of God.
Bible in Worldwide English	Jesus said to him, Let those who are dead bury their own dead people. As for you, go and tell people about Gods kingdom
Easy English	'No!' Jesus said, 'Let people who are dead themselves bury their own dead people. You should go and tell people about the kingdom of God.'
	The man wanted to wait until his father had died. Then he would follow Jesus. Jesus did not agree. He called people that did not obey him 'dead'. Those people could bury someone that had died. Jesus needed people now to tell the good news about how God rules.
Easy-to-Read Version–2008	But Jesus said to him, "Let the people who are dead bury their own dead. You must go and tell about God's kingdom."
God's Word™	But Jesus told him, "Let the dead bury their own dead. You must go everywhere and tell about the kingdom of God."
Good News Bible (TEV)	Jesus answered, "Let the dead bury their own dead. You go and proclaim the Kingdom of God."

J. B. Phillips	But Jesus told him, "Leave the dead to bury their own dead. You must come away and preach the kingdom of God."
<i>The Message</i>	Jesus refused. "First things first. Your business is life, not death. And life is urgent: Announce God's kingdom!"
NIRV	Jesus said to him, "Let dead people bury their own dead. You go and tell others about God's kingdom."
New Life Version	Jesus said to him, "Let the people who are dead bury their own dead. You go and preach about the holy nation of God."
New Simplified Bible	»Let the dead bury the dead. You go and publish abroad the kingdom of God.« Jesus replied.

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

Casual English Version	Jesus told him, "Make other arrangements. It's more important that you tell people about God's kingdom." [14]
Contemporary English V.	Jesus answered, "Let the dead take care of the dead, while you go and tell about God's kingdom."
The Living Bible	Jesus replied, "Let those without eternal life concern themselves with things like that. [or "Let those who are spiritually dead care for their own dead."] Your duty is to come and preach the coming of the Kingdom of God to all the world."
New Berkeley Version	.
New Living Translation	But Jesus told him, "Let the spiritually dead bury their own dead! [Greek <i>Let the dead bury their own dead.</i> ] Your duty is to go and preach about the Kingdom of God."
The Passion Translation	Jesus told him, "Don't wait for your father's burial. Let those who are already dead wait for death. But as for you, go and proclaim everywhere that God's kingdom has arrived."
UnfoldingWord Simplified T.	But Jesus said to him, "Let the dead bury their own dead; but you go and tell people everywhere that God will soon show himself as king!"
William's New Testament	Then He answered him, "Leave the dead to bury their own dead; but you go on and continue to spread the good news of the kingdom of God."

### Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] told him: 'Let the dead bury their own dead! You should go out and preach about the Kingdom of God!'
Beck's American Translation	.
Breakthrough Version	But He said to him, "Leave the dead to bury their own dead, but you must go off <i>and</i> announce God's empire everywhere."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Jesus replied, Let the dead bury their dead; but go you and publish the Reign of God.
New Advent (Knox) Bible	But Jesus said to him, Leave the dead to bury their dead; it is for thee to go out and proclaim God's kingdom.[8] [8] vv. 57-60: Mt. 8.19.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	But Jesus said: "Leave the dead to bury their dead; but go yourself and carry far and wide the news of the Kingdom of God."

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

Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	"Leave the dead to bury their own dead," said Jesus to him; "but go you, and spread abroad the message of the Kingdom of God."
Free Bible Version	"Let the dead bury their own dead," Jesus replied. "You go and proclaim God's kingdom."
God's Truth (Tyndale)	.
International Standard V.	.
Montgomery NT	"Leave the dead to bury their own dead," said Jesus to him, "go you and announce, far and wide the kingdom of God."
NIV, ©2011	.
Riverside New Testament	Jesus said to him, "Let the dead bury their own dead, but you go and announce far and wide the kingdom of God."
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"Leave the dead," Jesus rejoined, "to bury their own dead; but you must go and announce far and wide the coming of the Kingdom of God."
Wikipedia Bible Project	.

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

Christian Community (1988)	And Jesus said to him, "Let the dead bury their dead; as for you, leave them, and proclaim the kingdom of God."
The Heritage Bible	And Jesus said to him, Let the dead bury their dead, and you going out herald thoroughly the kingdom of God.
New American Bible (2002)	.
New American Bible (2011)	But he answered him, "Let the dead bury their dead.* But you, go and proclaim the kingdom of God." * [9:60] Let the dead bury their dead: i.e., let the spiritually dead (those who do not follow) bury their physically dead. See also note on Mt 8:22. * [8:22] Let the dead bury their dead: the demand of Jesus overrides what both the Jewish and the Hellenistic world regarded as a filial obligation of the highest importance. See note on Lk 9:60.
New Catholic Bible	Jesus said to him, "Let the dead bury their own dead. You are to go and proclaim the kingdom of God."
New English Bible—1970	.
New Jerusalem Bible	But he answered, 'Leave the dead to bury their dead; your duty is to go and spread the news of the kingdom of God.'
New RSV	.
Revised English Bible—1989	Jesus said, "Leave the dead to bury their dead; you must go and announce the kingdom of God."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	But Yahshua said to him, Leave the dead to bury their dead, but going out, you announce the kingdom of YAHWEH.
Holy New Covenant Trans.	But Jesus said to him, "Let the bury their own dead! You must go and tell about the kingdom of God."
The Scriptures 2009	And עשוהי said to him, "Let the dead bury their own dead, but you go and announce the reign of Elohim."
Tree of Life Version	.



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

Accurate New Testament	...[He] says but [to] him release! the [men] dead to bury the [men] [of] themselves dead You but Going proclaim! the kingdom [of] the god...
Alpha & Omega Bible	BUT HE SAID TO HIM, "ALLOW THE DEAD TO BURY THEIR OWN DEAD; BUT AS FOR YOU, GO AND PROCLAIM EVERYWHERE THE KINGDOM OF THEOS ( <i>The Alpha &amp; Omega</i> )."
Awful Scroll Bible	But Deliverance-of-Jah said to him, "Be sent-away expelled the dead to bury their dead, but you being gone-away, be heralding-throughout of the rule of God."
Concordant Literal Version	Yet He said to him, "Let the dead entomb their own dead. Yet you, coming away, publish the kingdom of God."
exeGesés companion Bible	Yah Shua says to him, Allow the dead to entomb their dead: but you go and evangelize the sovereigndom of Elohim.
Orthodox Jewish Bible	But Rebbe Melech HaMoshiach said to him, Leave the mesim (dead ones, spiritually unregenerate ones without hitkhadshut) to bury their mesim (dead ones), but you go and proclaim the Malchut Hashem.
Rotherham's Emphasized B.	And he said unto him— Leave [the dead] to bury their own' dead; But  [thou]  departing, be declaring the kingdom of God.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	But He said to him, "Allow the [spiritually] dead to bury their own dead; but as for you, go and spread the news about the kingdom of God."
An Understandable Version	But Jesus replied to him, "Let the [ <i>spiritually</i> ] dead bury their own dead [ <i>i.e., let them care for their family members until they die</i> ], but you go and proclaim the [coming] kingdom of God."
The Expanded Bible	But Jesus said to him, "Let the people who are [ <sup>c</sup> spiritually] dead bury their own dead. You must go and ·tell about [proclaim] the kingdom of God."
Jonathan Mitchell NT	But He said to him, "Let (or: Abandon and allow) the dead folks to bury their own dead people. Yet you, yourself, after going away, throughout [the land] and abroad be constantly announcing God's sovereign reign (or: kingdom)."
P. Kretzmann Commentary Syndein/Thieme	. "Jesus said to him, "Let the dead {meaning spiritually dead} bury their dead {physically dead} . . . but you and only you be going and proclaiming everywhere the kingdom of God.
Translation for Translators	But Jesus said to him, "God considers that those who do not have eternal life are dead [MET]. Let those people <i>do the work of burying people who die</i> . As for you, go and tell people about how God wants ◀to rule/to have complete control over ▶ <i>people's lives!</i> "
The Voice	<b>Jesus:</b> Let the dead bury their dead. I'm giving you a different calling—to go and proclaim the kingdom of God.

**Bible Translations with a Lot of Footnotes:**

Lexham Bible	But he said to him, "Leave the dead to bury their own dead! But you go and [*Here "and" is supplied because the previous participle ("go") has been translated as a finite verb] proclaim the kingdom of God."
NET Bible®	But Jesus <sup>192</sup> said to him, "Let the dead bury their own dead, <sup>193</sup> but as for you, go and proclaim the kingdom of God." <sup>194</sup> <sup>192tn</sup> Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>193sn</sup> There are several options for the meaning of Jesus' reply Leave the dead to bury their own dead: (1) Recent research suggests that burial customs in the vicinity of Jerusalem from about 20 b.c. to a.d. 70 involved a reinterment of the bones a year after the initial burial, once the flesh had rotted away. At that point the son would have placed his father's bones in a special box known as an ossuary to be set into the wall of the tomb. Thus Jesus could well be rebuking the man for wanting to wait around for as much as a year before making a commitment to follow him. In 1st century Jewish culture, to have followed Jesus rather than burying one's father would have seriously dishonored one's father (cf. Tobit 4:3-4). (2) The remark is an idiom (possibly a proverbial saying) that means, "The matter in question is not the real issue," in which case Jesus was making a wordplay on the wording of the man's (literal) request (see L&N 33.137). (3) This remark could be a figurative reference to various kinds of people, meaning, "Let the spiritually dead bury the dead." (4) It could also be literal and designed to shock the hearer by the surprise of the contrast. Whichever option is preferred, it is clear that the most important priority is to preach the gospel (proclaim the kingdom of God).

<sup>194sn</sup> 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.

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

And Jesus said to him, "Leave the dead to bury their own dead. You go announce God's Reign."

Wilbur Pickering's New T.

Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the Kingdom of God".<sup>24</sup>

(24) Dear me, how unfeeling! Those who are not committed to Christ and His Kingdom are as good as dead, and a true disciple of Jesus must not allow himself to be held back by such. Of course such an attitude will not be understood by the 'dead', but the disciple needs to side with the Kingdom.

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

Analytical-Literal Translation

But Jesus said to him, "Allow the dead to bury their own dead, but you, having gone away, be proclaiming far and wide the kingdom of God."

Berean Literal Bible

And He said to him, "Leave the dead to bury their own dead; but you, having gone forth, declare the kingdom of God."

Charles Thomson NT

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Context Group Version

.

English Standard Version

.

Far Above All Translation

.

Green's Literal Translation

.

Literal New Testament

.

Literal Standard Version

And He said to another, "Follow Me"; and he said, "Lord, permit me, having gone away, to first bury my father"; and Jesus said to him, "Permit the dead to bury their own dead, and you, having gone away, publish the Kingdom of God." V. 59 is included for context.

Modern English Version

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Modern Literal Version 2020

But Jesus said to him, Leave the dead to bury their own dead, but you while you have gone away, thoroughly proclaim the kingdom of God.

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible

.

Restored Holy Bible 6.0  
Revised Young's Lit. Trans.  
Updated Bible Version 2.17

.  
.  
But he said to him, Leave the dead to bury their own dead; but go you and publish abroad the kingdom of God.

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

.  
.  
...and Jesus said to him, "Suffer the dead to bury their own dead, and you, having gone away, publish the reign of God."

**The gist of this passage:** Jesus tells this man to let the dead bury the dead; it is this man's calling to proclaim the Kingdom of God.

### Luke 9:60a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
aphíemi (ἀφίημι) [pronounced af-EE-ay-meef]	to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #863
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
nekros (νεκρός) [pronounced nehk-ROSS]	dead (actually or spiritually), deceased; a corpse	masculine plural adjective; accusative case	Strong's #3498
thaptô (θάπτω) [pronounced THAHP-toh]	to, inter, to bury, to celebrate funeral rites	aorist active infinitive	Strong's #2290

Luke 9:60a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
heautôn (ἐαυτῶν) [pronounced heh-ow-TOHN]	<i>theirs; of/for themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; accusative case	Strong's #3498

**Translation:** But [Jesus] said to him, "Let the dead go to bury the dead themselves."

Jesus is saying, "Let the spiritually dead bury the physically dead." This is something the spiritually dead must be reminded of constantly is the imminence of death.

Luke 9:60b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you</i>	2 <sup>nd</sup> person plural reflexive pronoun; nominative case	Strong's #4771
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>going away [from], departing, going [on one's way]</i>	masculine singular, aorist active participle; nominative case	Strong's #565
This man used the exact same verb, but a different case.			
diaggellô (διαγγέλλω) [pronounced de-ang-GEHL-low]	<i>carry a message through, announce everywhere; publish abroad, declare, herald</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #1229
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

### Luke 9:60b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** *But you, when going away [from Me], announce everywhere the Kingdom of God."*

Jesus uses many of this man's words in replying to him. I believe that is done to get his attention and to make him pay attention.

There is little that is accomplished for this man to return home to bury his father. He should instead dedicate himself to the message of Jesus Christ, the promise of the kingdom, that many might enter into eternal life.

This sounds as if Jesus is speaking to a man with great spiritual potential. He does not just tell this man to proclaim the Kingdom of God; but He tells him to proclaim it everywhere.

Luke 9:60 *But [Jesus] said to him, "Let the dead go to bury the dead themselves. But you, when going away [from Me], announce everywhere the Kingdom of God."* (Kukis moderately literal translation)

One needs to separate salvation from the Christian life. Many people will believe in Jesus Christ, but never take the faith any further than that. They may become religious (or not), but they do not employ any of the spiritual skills.

Luke 9:60 *Jesus then commanded him, "Let the dead bury their own dead. But you must proclaim the Kingdom of God everywhere, even after going away from Me."* (Kukis paraphrase)

There are a few interpretations here, any of which fits with the context. (1) It is possible that this man's father just died and he should return to bury him and be a part of the funeral services. This is how most readers interpret this passage, giving it little thought; and the least likely alternative. (2) The father is alive, at home, and either well or sick. The son does not want to leave until his father passes. This is probably the circumstance. (3) The father has already been buried, but it is time to dig up his bones to preserve them (the flesh having rotted away in the ground). The NET Bible has suggested that this is a custom of this region among some of the heathen. According to the NET Bible: *At that point the son would have placed his father's bones in a special box known as an ossuary to be set into the wall of the tomb.*<sup>30</sup> It makes no difference which of these three things is actually taking place, the Lord's instructions still apply: "Let the spiritually dead bury their own dead."

**Application:** We tend to get weird when it comes to the remains of anyone (Indian remains in sacred burial places; the remains of our loved ones, exhuming a grave for evidence in a police investigation, etc. That person's soul has left his body. It is no longer there; it is not hanging around; and there is no confusion that believers will have where their bodies are reconstituted at the rapture, no matter where and how they died.

<sup>30</sup> Footnote for v. 60 at this page <https://bible.org/netbible/luk9.htm> (accessed February 23, 2023).



Despite the strong similarity, these are probably different incidents. However, it is possible that Luke decided to include another similar set of incidents together (which may harken back to the passage in Matthew).

If these are difference incidents, then they both probably happened roughly in the narrative in which they are found. If these re the same narrative, then Luke was reminded of these three incidents and he decided to place them altogether right here. He placed them together on the basis of topic rather than on the basis of chronology (which has been the case up to this point in Luke 1–9).

**“Let Me First Bury My Father” (Matthew/Luke)**

**Matthew 8:21–22**

**Luke 9:59–60**

Mat 8:21 Another of the disciples said to Him, "Lord, let me first go and bury my father."

Luke 9:59 To another He said, "Follow Me." But he said, "Lord, let me first go and bury my father."

Mat 8:22 And Jesus said to him, "Follow Me, and leave the dead to bury their own dead."

Luk 9:60 And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God."

The ESV (capitalized) used above.

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This third potential disciple is only mentioned here. There are no parallel sections in Scripture for this passage.

**And said also another, “I will follow You, Lord, but first permit me to bid farewell to the [ones] in the house of mine.”**

Luke 9:61

**Another said, “I will follow You, Lord, but first allow me to bid farewell to those in my house.”**

**Another said to Jesus, “I will follow You, Lord; but first allow me to say goodbye to my family members.”**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) And said also another, “I will follow You, Lord, but first permit me to bid farewell to the [ones] in the house of mine.”
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house.
- Holy Aramaic Scriptures Another said unto Him, “I will come after {follow} you, My Lord, but first, let me go say goodbye to my sons, and I will come.
- James Murdock’s Syriac NT Another said to him: I will follow thee, my Lord; but allow me first to bid adieu to my household, and I will come.
- Original Aramaic NT And another said to him, "I shall come after you, my lord, but permit me first to say goodbye to my children, and I shall come."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) And another said to him, “I shall come after you, my lord, but permit me first to say goodbye to my children, and I shall come.”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And another man said, I will come with you, Lord, but first let me say a last good-day to those who are at my house.
Bible in Worldwide English	Another man said to Jesus, Sir, I will go with you. But let me go first to my home and tell them I am going.
Easy English	Another man said, 'Sir, I will come with you. But please let me first go home to say "Goodbye" to my family.'
Easy-to-Read Version–2008	Another man said, "I will follow you, Lord, but first let me go and say goodbye to my family."
God's Word™	Another said, "I'll follow you, sir, but first let me tell my family goodbye."
Good News Bible (TEV)	Someone else said, "I will follow you, sir; but first let me go and say good-bye to my family."
J. B. Phillips	Another man said to him, "I am going to follow you, Lord, but first let me bid farewell to my people at home."
The Message	Then another said, "I'm ready to follow you, Master, but first excuse me while I get things straightened out at home."
NIRV	Still another person said, "I will follow you, Lord. But first let me go back and say goodbye to my family."
New Life Version	And another one said, "Lord, I will follow You, but first let me go and say good-bye to those at home."
New Simplified Bible	Another said: »I will follow you Lord, but first let me go say good bye to my relatives.«

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

Casual English Version	Another man told Jesus, "I'll follow you, sir, but please excuse me while I go say goodbye to my family at home."
Contemporary English V.	Then someone said to Jesus, "I want to go with you, Lord, but first let me go back and take care of things at home."
The Living Bible	Another said, "Yes, Lord, I will come, but first let me ask permission of those at home [literally, "bid them farewell at home."]."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Still another said to him, "Lord, I want to follow you too. But first let me go home and say good-bye to my entire family."
UnfoldingWord Simplified T.	Someone else said, "Lord, I will come with you and be your disciple, but first let me go home to say goodbye to my people."
William's New Testament	Still another man said, "I will follow you, Lord, but let me first say 'Goodbye' to the homefolks."

#### Partially literal and partially paraphrased translations:

American English Bible	Then another one came up and said: 'I'll follow you Lord... But first let me say goodbye to those in my home.'
Beck's American Translation	.
Breakthrough Version	A different <i>person</i> also said, "I will follow you, Master, but first give me permission to say good-bye to the <i>people</i> in my house."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	Another also said, "Lord, I will follow you, but let me first go say goodbye to those who are at home at my house."
A. Campbell's Living Oracles	Another, likewise, said, I will follow you, Sir; but first permit me to take leave of my family.
New Advent (Knox) Bible	And there was yet another who said, Lord, I will follow thee, but first let me take leave of my friends.

NT for Everyone .  
 20<sup>th</sup> Century New Testament "Master," said another, "I will follow you; but first let me say good-bye to my family."

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

Berean Study Bible Still another said, "I will follow You, Lord; but first let me bid farewell to my family."  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Ferrar-Fenton Bible "I will follow You, Sir," remarked another to Him; "but allow me first to arrange my affairs."  
 Free Bible Version Another man said, I will follow you! But first let me go home and say goodbye to my family."  
 God's Truth (Tyndale) .  
 International Standard V. .  
 Montgomery NT .  
 NIV, ©2011 .  
 Numeric New Testament And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my: house.  
 Riverside New Testament .  
 Leicester A. Sawyer's NT .  
 UnfoldingWord Literal Text .  
 Urim-Thummim Version .  
 Weymouth New Testament "Master," said yet another, "I will follow you; but allow me first to go and say good-bye to my friends at home."  
 Wikipedia Bible Project .

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

Christian Community (1988) Another said to him, "I will follow you, Lord, but first let me say goodbye to my family."  
 1K 19: 19-21  
 The Heritage Bible And also another said, Lord, I will follow you, but first allow me to go bid farewell to them at my house.  
 New American Bible (2002) .  
 New American Bible (2011) <sup>e</sup> And another said, "I will follow you, Lord, but first let me say farewell to my family at home."  
 e. [9:61–62] 1 Kgs 19:20.  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Hebraic Roots Bible .  
 Hebrew Names Bible And another also said, Rabbi, I will follow Thee; but let me first go bid them farewell, which are at home at my house.  
 Holy New Covenant Trans. .  
 The Scriptures 2009 .  
 Tree of Life Version And another also said, "Master, I shall follow You, but let me first say good-bye to those in my house."

### Weird English, ⒸIdē English, Anachronistic English Translations:

Accurate New Testament	...says but and Another [Man] [I] will follow you Lord firstly but allow! me to send (off) the [men] to the house [of] me...
Awful Scroll Bible	Yet another also said, "Lord, I will become joint-road with you, but be given turn-upon me first, to be arranged-away for myself in my house."
Concordant Literal Version	Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave of those in my home."
exeGesés companion Bible	And also another says, Adonay, I follow you; but allow me first go bid bye bye, to them at home at my house.
Orthodox Jewish Bible	And another said also, I will follow you, Adoni. But first allow me to say lhitraot to the ones in my bais. [MELACHIM ALEF 19:20]
Rotherham's Emphasized B.	And [yet another] said— I will follow thee, Lord; But [first] suffer me to bid adieu to them that are in my house.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Another also said, "I will follow You, Lord [as Your disciple]; but first let me say goodbye to those at my home."
An Understandable Version	Then another person said [to Jesus], "Lord, I will become your follower, but first let me say goodbye to my family." [Note: There was the likelihood that family members might try to dissuade him from his commitment to follow the Lord].
The Expanded Bible Jonathan Mitchell NT	. So a different person also said, "I will be following You, Lord, but first allow (or: permit) me to at once make arrangements (or: set things off in order) for myself, [going] unto my household so as to detach myself and say good-by to the people at home."
P. Kretzmann Commentary Syndein/Thieme	. "Now another of a different kind {heteros} also {spoke up} saying, "Lord {kurios}, I will follow You as a student {akoloutho} . . . but permit me first to 'say good bye to'/'take leave of' {apotassomai} those 'in my family' {idiom: literally 'those in my house'}.
Translation for Translators	Someone else said, "Lord, I will come with you and be your disciple, but first let me go home to say goodbye to my relatives.
The Voice	<b>A Third Volunteer:</b> I'll come, Jesus. I'll follow You. But just let me first run home to say good-bye to my family.

### Bible Translations with a Lot of Footnotes:

NET Bible®	Yet <sup>195</sup> another said, "I will follow you, Lord, but first let me say goodbye to my family." <sup>196</sup> <sup>195tn</sup> Grk "And another also said." <sup>196tn</sup> Grk "to those in my house."
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	Somebody else said, "I'm going to follow you, Teacher. But first let me give some instructions to the people on my estate."
Wilbur Pickering's New T.	And another also said, "I will follow you, Lord, but first allow me to bid farewell to those who are at my house". <sup>25</sup> (25) If you go back to say goodbye, they will cry and carry on and do all they can to make you change your mind.

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

Analytical-Literal Translation	Then another also said, "I will follow You, Lord, but first permit me to say good-bye to the <i>[ones]</i> in my house."
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	And also another said, I will follow You, Lord, but first allow me to take leave of those in my house.
Legacy Standard Bible	And another also said, "Lord, I will follow You, but let me first go <i>and</i> bid them farewell who are at my house."
Modern English Version	.
Modern Literal Version 2020	But a different one also said, I will be following you, Lord, but permit* me first to bid farewell to the ones who are in my house.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	And another also said, "Lord, I will follow You, but let me first go bid those farewell who are at home at my house."
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	And another said, "I will follow Thee, Lord; but first permit me to bid adieu to those within my house."
Young's Updated LT	And another also said, "I will follow You, sir, but first permit me to take leave of those in my house;"...

**The gist of this passage:** Another man says that he will follow Jesus, but he first must go home and say goodbye to his family.

Luke 9:61a			
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 <sup>rd</sup> 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
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
ἕτερος (ἕτερος) [pronounced HEH-ter-os]	another [of a different kind], other; different, altered	correlative pronoun; feminine singular adjective, nominative case	Strong's #2087



Luke 9:61a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced ak-ol-oo- THEH-oh]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #190
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

**Translation:** Another said, "I will follow You, Lord,..."

I would assume that Jesus has put out the call to follow Him; and perhaps He said that specifically to this man. Or, also possible, this man just knew that it would be the right thing to follow the Lord at this time. Or, there are a number of people that he knows, and they are all saying that they will follow Jesus. Whatever it is, this man feels that he must say something to Jesus about why he is not going with them right this second.

Therefore, he speaks up, promising that he would follow the Lord.

Luke 9:61b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epitrepō (ἐπιτρέπω) [pronounced ep-ee- TREP-oh]	<i>to permit, to allow, to give leave to; to entrust to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2010
moi (μοί) [pronounced moy]	<i>I, me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
apotassomai (ἀποτάσσομαι) [pronounced ahp-ot- AHS-sohm-ah-ee]	<i>to set apart, to separate; to separate one's self, to withdraw one's self from anyone; to take leave of, bid farewell to; to renounce, to forsake</i>	aorist middle infinitive	Strong's #657

Luke 9:61b			
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
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
mou (μοῦ) [pronounced <i>moo</i> ]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...but first allow me to bid farewell to those in my house.”

He does not ask the Lord to stop and wait; but he says that he must say goodbye to family members first. He needs to tell his family what he is doing.

Jesus correctly reads this as a false promise. Jesus knows that this man may even think that he is going to follow Jesus, but, once he gets home, he won't be leaving.

Again, I believe that Jesus could read men and sometimes know them better than they know themselves.

Luke 9:61 Another said, “I will follow You, Lord, but first allow me to bid farewell to those in my house.” (Kukis moderately literal translation)

Luke 9:61 Another said to Jesus, “I will follow You, Lord; but first allow me to say goodbye to my family members.” (Kukis paraphrase)

And said [face to face with him] the Jesus, “No one putting the hand upon a plow and looking to [his] back fit he is to the kingdom of the God.”

Luke 9:62

Jesus then said directly to him, “No [man] who puts his hand on the plow and [yet] is looking back, is fit for the kingdom of God.”

**Jesus said to him directly, “No man who puts his hand on the plow but keeps looking back, is fit to proclaim the kingdom of God.”**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And said [face to face with him] the Jesus, “No one putting the hand upon a plow and looking to [his] back fit he is to the kingdom of the God.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Jesus said to him: No man putting his hand to the plough and looking back is fit for the kingdom of God.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, “No one places his hand upon the kharba d’phadana {the handle of a plough}, and looks backwards and is useful to The Malkutheh d’Alaha {The Kingdom of God}.”
James Murdock’s Syriac NT	Jesus said to him: No man putting his hand to the ox-plough, and looking backward, is fit for the kingdom of God.
Original Aramaic NT	Yeshua said to him, "No man lays his hands to the blade of the plow and gazes behind him and is fit for the Kingdom of God."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Yeshua said to him, “No man lays his hands to plow and gazes behind him and is fit for the Kingdom of God.”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But Jesus said, No man, having put his hand to the plough and looking back, is good enough for the kingdom of God.
Bible in Worldwide English	Jesus said to him, Any person who starts doing something and then keeps looking back is not fit for the kingdom of God.
Easy English	Jesus replied, ‘A man that ploughs a field must continue to look straight in front of him. If he looks behind him, he cannot plough well. People that look back behind them cannot work well for the kingdom of God.’
Easy-to-Read Version–2008	Jesus said, "Anyone who begins to plow a field but looks back is not prepared for God's kingdom."
God’s Word™	Jesus said to him, "Whoever starts to plow and looks back is not fit for the kingdom of God."
Good News Bible (TEV)	Jesus said to him, "Anyone who starts to plow and then keeps looking back is of no use for the Kingdom of God."
J. B. Phillips	But Jesus told him, “Anyone who puts his hand to the plough and then looks behind him is useless for the kingdom of God.”
The Message	Jesus said, “No procrastination. No backward looks. You can’t put God’s kingdom off till tomorrow. Seize the day.”
NIRV	Jesus replied, “Suppose someone starts to plow and then looks back. That person is not fit for service in God’s kingdom.”
New Life Version	Jesus said to him, “Anyone who puts his hand on a plow and looks back at the things behind is of no use in the holy nation of God.”
New Simplified Bible	.

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

Casual English Version	Jesus told him, "You plow the ground in front of you. If you've got your hands on the plow and you're looking behind you, you're not going to make it to the kingdom of God." [15]
Contemporary English V.	Jesus answered, "Anyone who starts plowing and keeps looking back isn't worth a thing to God's kingdom!"
The Living Bible	But Jesus told him, "Anyone who lets himself be distracted from the work I plan for him is not fit for the Kingdom of God."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Jesus responded, "Why do you keep looking backward to your past and have second thoughts about following me? When you turn back you are useless to God's kingdom realm."
UnfoldingWord Simplified T.	Jesus said to him, "Anyone who starts plowing his field and then looks behind him is not able to serve God when he rules everything as king."
William's New Testament	Jesus said to him, "No one who puts his hand to the plow, and then continues to look back, is fitted for service in the kingdom of God."

### Partially literal and partially paraphrased translations:

American English Bible	However, Jesus told him: 'No one who looks back after he puts his hands to a plow is well suited for the Kingdom of God.'
Beck's American Translation	.
Breakthrough Version	But Jesus said to him, "No one who puts <i>his</i> hand on a plow and is looking into the <i>things</i> behind <i>him</i> is suitable for God's empire."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	Jesus said to him, "No one having put his hand to the plow and looking back is fit for the Kingdom of God."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	'Nobody', replied Jesus, 'who begins to plough and then looks over his shoulder is fit for God's kingdom.'
20 <sup>th</sup> Century New Testament	But Jesus answered: "No one who looks back, after putting his hand to the plough, is fitted for the Kingdom of God."

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

Christian Standard Bible	.
Conservapedia Translation	And Jesus said to him, "No man who ploughs ahead but then looks back is fit the Kingdom of God." "fit" is the best modern word here because it connotes opportunity for those who get in shape for it
Ferrar-Fenton Bible	But to him Jesus said, "No one, having put his hand to the plough, and looking back, is adapted for the Kingdom of God."
Free Bible Version	But Jesus told him, "Nobody once they've started plowing and then looks back is fit for God's kingdom."
God's Truth (Tyndale)	Jesus said unto him: No man that puts his hand to the plough, and looks back, is apt to the kingdom of God.
International Standard V.	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.

UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	“Nobody, once they’ve started to plough and then look back, is right for God’s kingdom.”

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

Christian Community (1988)	And Jesus said to him, “Whoever has put his hand to the plow, and looks back, is not fit for the kingdom of God.” Phil 3:13
The Heritage Bible	And Jesus said to him, No one, having thrown his hand upon the plow, and looking at the things left behind, is fit for the kingdom of God.
New American Bible (2002)	.
New American Bible (2011)	[To him] Jesus said, “No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God.”
New English Bible–1970	To him Jesus said, 'No one who sets his hand to the plough and then keeps looking back Some witnesses read: No one who looks back as he sets hand to the plough ... is fit for the kingdom of God.'
New Jerusalem Bible	Jesus said to him, 'Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God.'
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To him Yeshua said, “No one who puts his hand to the plow and keeps looking back is fit to serve in the Kingdom of God.”
Hebraic Roots Bible	But Yahshua said to him, No man places his hand upon the handle of a plough and looks backwards and is useful to the kingdom of YAHWEH <sup>1</sup> . <sup>1</sup> If one looked back while ploughing, the ox would take him in all directions and so is the person who constantly doubts his calling, he is unstable in all his ways Ja 1:8.
Holy New Covenant Trans.	Jesus said, "If anyone begins to plow a field but then looks back, he is not qualified for the kingdom of God."
The Scriptures 2009	But עשוהי said to him, “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim.” <sup>c</sup> <sup>c</sup> Luke 14:26, Luke 14:33, John 12:24-26.
Tree of Life Version	.

### Weird English, ☹ English, Anachronistic English Translations:

Accurate New Testament	...says but to him The Jesus No [Man] Laying the hand to plow and Seeing to the [things] after Fit is [for] the kingdom [of] the god...
Alpha & Omega Bible	BUT JESUS SAID TO HIM, “NO ONE, AFTER PUTTING HIS HAND TO THE PLOW AND LOOKING BACK, IS FIT FOR THE KINGDOM OF THEOS ( <i>The Alpha &amp; Omega</i> ).”
Awful Scroll Bible	But Deliverance-of-Jah said with respects to him, "Not-even-one being put- his hand -upon a plough, and discerning to that behind, is well-placed-forth for the rule of God."
Concordant Literal Version	Yet Jesus said to him, "No one, putting forth his hand on a plow and looking behind, is fit in the kingdom of God."
exeGesés companion Bible	And Yah Shua says to him, No one, having put his hand on the plough, and looking back,



- Orthodox Jewish Bible is well fit for the sovereignty of Elohim.  
But Rebbe Melech HaMoshiach said to him, No one having put his hand upon the plow yet looking back to the things behind is fit for the Malchut Hashem. [BERESHIS 19:26]
- Rotherham's Emphasized B. But Jesus said {unto him}—  
||No one, laying the hand on a plough and looking unto the things behind|| is [fit] for the kingdom of God.

### Expanded/Embellished Bibles:

- The Amplified Bible* But Jesus said to him, "No one who puts his hand to the plow and looks back [to the things left behind] is fit for the kingdom of God."
- An Understandable Version But Jesus said to him, "Nobody who begins plowing [a field] and then looks back [i.e., in regret for beginning such an arduous task] is suited for [serving in] the kingdom of God."
- The Expanded Bible Jesus said, "Anyone who begins to plow a field [puts a hand to the plow] but keeps looking back is of no use in [or not fit for] the kingdom of God."
- Jonathan Mitchell NT But Jesus said to him, "No one, after thrusting [his] hand upon a plow and then looking into the things behind, is well-fitted for (or: well-placed in; thus: suitable or useful to) God's sovereign reign (or: kingdom; royal activities)."
- P. Kretzmann Commentary And Jesus-said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

See Matthew 8:19-22. All three incidents teach the same lesson: True discipleship of Christ implies a denial of self and all earthly ties, in certain circumstances even the obligations of blood-relationship. The first man offered to become Christ's disciple, but did not know that sacrifices were asked. Jesus points to His own case. The foxes have dens, and the birds of the heaven have roosting-places, but the Son of Man has no place which He can call His own. If that is the Master's position, the disciple can hardly expect more. In the second case, Jesus asked a scribe to become His disciple. When this man gave his excuse that he must first go back and bury his father, Jesus tells him that this duty is well taken care of in the hands of those that make it their occupation to bury the dead, but that he should come and follow Jesus by proclaiming on every side the kingdom of God. In the third case, the man offers to follow, but proposes a preliminary condition, namely, that he first be given an opportunity to say farewell to his friends. This is a type of man who always first wants to do something in which he himself is personally interested, and then take care of the main duty. But Jesus calls him to order with a proverbial saying: No one having laid his hand to the plow and then looking behind him is fit for the kingdom of God. To follow Jesus in His ministry is the highest calling, and it requires a firm intention and a steady eye. Any labor is unfruitful unless the whole man takes part in it and devotes his entire mind to the subject in hand. These lessons are so badly needed today that everyone can make the application for himself. "The first case is that of inconsiderate impulse, the second that of conflicting duties, the third that of a divided mind." [If they all teach the same lesson, why do we have it three times? —Kukis]

**Summary.** *Jesus sends out the Twelve on a missionary journey, feeds five thousand, accepts Peter's confession and predicts His Passion, is transfigured, heals a lunatic boy, gives several lessons in humility, and teaches a lesson in discipleship.*

- Syndein/Thieme ``But Jesus replied face to face {pros} with him, "No one, after 'having put his hand on the plow' {farming idiom referring to a farmer starting his business - so is a reference to a student becoming spiritually mature} . . . also looking at the things left behind {not a good way to plough! Got to look forward not back same with those getting divine viewpoint - don't return to human viewpoint thinking - reversionism},

Translation for Translators	is well adjusted {euthetos} to the kingdom {plan} of God. Jesus said to him, “Anyone who is plowing his field should not look back to see <i>what he has done</i> . He must look forward to what is ahead. Similarly, anyone who continues to be concerned about his family and other things he has left behind is not fit to serve me and tell others about how God wants to rule [MTY] people’s lives.”
The Voice	<b>Jesus:</b> Listen, if your hand is on the plow but your eyes are looking backward, then you’re not fit for the kingdom of God.

### Bible Translations with a Lot of Footnotes:

Lexham Bible	But Jesus said, [Some manuscripts have “said to him”] “No one who puts his [*Literally “the”; the Greek article is used here as a possessive pronoun] hand on the plow and looks back is fit for the kingdom of God!”
NET Bible®	Jesus <sup>197</sup> said to him, “No one who puts his <sup>198</sup> hand to the plow and looks back <sup>199</sup> is fit for the kingdom of God.” <sup>200</sup> <sup>197tn</sup> Here δέ (de) has not been translated. <sup>198tn</sup> Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215). <sup>199sn</sup> Jesus warns that excessive concern for family ties (looks back) will make the kingdom a lesser priority, which is not appropriate for discipleship. The image is graphic, for who can plow straight ahead toward a goal while looking back? Discipleship cannot be double-minded. <sup>200sn</sup> 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.
New American Bible (2011) The Passion Translation The Spoken English NT	. . . But Jesus said, “No one who grabs the plow handle and then looks backwards is fit for God’s Reign.” <sup>ii</sup> ii. Plowing (i.e. turning up the soil in parallel rows for planting) requires focus. You can’t make a straight row while looking back over your shoulder. Jesus is talking about giving your whole attention to God’s Reign, which requires it.
Wilbur Pickering’s New T.	But Jesus said to him, “No one who puts his hand to ‘the plow’ and looks back is suitable for the Kingdom of God”. <sup>26</sup> (26) Again, the Lord is calling for total commitment.

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

Analytical-Literal Translation	But Jesus said to him, “No one having put his hand on a plough, and looking to the [things] behind [fig., looking back], is fit for the kingdom of God.”
Berean Literal Bible	And Jesus said to him, “No one having laid the hand upon the plow, and looking on the things behind, is fit for the kingdom of God.”
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	But Jesus said to him, “No-one, having put his hand to the plough, but looking back, is fit for the kingdom of God.”
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version 2020	But Jesus said to him, No one, having put his hand upon the plow and looking behind, is fit *for the kingdom of God.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.

NT (Variant Readings) .  
 Niobi Study Bible .  
 Restored Holy Bible 6.0 .  
 Revised Young's Lit. Trans. .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .

And Jesus said to him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

World English Bible .  
 Young's Updated LT .

...and Jesus said unto him, "No one having put his hand on a plough, and looking back, is fit for the reign of God."

**The gist of this passage:**

Jesus tells this man that he cannot put his hand on the plough and look back. Such a man is not suited for the kingdom of God.

Luke 9:62a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
These words appear to be disputed in the Westcott Hort text (they are in brackets in e-sword). They are clearly found in the Scrivener Textus Receptus.			
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, nominative case	Strong's #2424

**Translation:** Jesus then said directly to him,...

There seem to be some minor problems with the text here. Face to face with him or directly with him seem to be appropriate here.

Jesus looks this man right in the eye and speaks to him.

I think that we may reasonably assume that what Jesus says is effective and sticks with this man for a very long time.

Luke 9:62b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (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; nominative case	Strong's #3762
epiballô (ἐπιβάλλω) [pronounced ep-ee-BALL-low]	<i>throwing upon; casting upon, laying upon; falling; seizing one to lead him off as a prisoner; putting [one's hand, mind] on a thing; reflecting; belonging to</i>	masculine singular, aorist active participle, nominative case	Strong's #1911
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; accusative case	Strong's #5495
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
arotron (ἄροτρον) [pronounced AHR-oh-t-ron]	<i>plow, plough, tiller</i>	neuter singular noun, accusative case	Strong's #723
This word is found only here.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
blepô (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, be wary of, looking (on, to), perceiving, regarding, seeing; taking heed</i>	masculine singular, present active participle; nominative case	Strong's #991
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
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588

### Luke 9:62b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
opisô (ὀπίσω) [pronounced <i>ohp-ISS-oh</i> ]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694

**Translation:** ...“No [man] who puts his hand on the plow and [yet] is looking back...”

A man cannot begin plowing a field, and yet he keeps looking back (no matter what the reason). The end result is, he cannot plow a straight furrow. Sometimes such a man might fix his eyes forward on something in front of him; but most often, he looks at the furrow next to him and plows evenly according to that furrow. He cannot accomplish either if he is looking back.

Jesus is making an analogy here and, no doubt, the man understands this analogy. He realizes that he is unable to separate himself from his family and, as someone has suggested, the man might be easily convinced to stay behind.

Now, we have to be careful with verses like this and not make them to be the be-all and end-all. There is some separation involved when a person becomes a believer in Jesus Christ *and then* begins to grow spiritually. In modern life, this may involve attending church more often; and, in some cases, it may involve changing cities in order to attend a church. The latter is what brought me to Texas (however, lest you think I was some kind of a spiritual giant coming out of the starting gate, I had 3 places to move to, and Houston was way, way down there as #3<sup>31</sup>).

We have to be careful. When a church or a church group encourages complete and total separation from your family; or tells you, “We are your family now,” which is said in order to further separate you from your former friends and family, that is a mistake. First of all, God will sometimes use you to witness for former friends and family members. If you have cut off all contact with them, how exactly do you go back and give them the gospel. Furthermore, let’s say you did cut off almost all contact, but then you go back 10 years later (or, whatever), just exactly what is your witness to them? Become like me are be a religious zealot? That won’t sell.

There are extreme cases when separating from family and friends. If there is considerable drug or alcohol abuse, one might be better separating from such activity (depending upon you and how much you can be influenced by that). If there are things going on which impede your spiritual growth, then this may be a reason to separate more fully from friends and family. However, for the most part, a new believer has believed in Jesus Christ, they will attend church where they will grow, and many other things will remain the same. Personally, I was saved and learning Bible doctrine for about 6 years before I moved away from family and friends. There were a number of things which caused that to happen, the chief of which was, my need for a job, which I could not find there.

Sometimes you, as a new or growing believer, will face circumstances which cause you to consider a move. When you consider such a move, then also consider areas where Bible doctrine is being taught regularly by a well-qualified and faithful pastor-teacher. So far, I am not aware of anyone who keeps to R. B. Thieme, Jr.’s schedule of 9 classes a week; but 4 classes a week is a good starting point (these can be supplemented with electronic means).

<sup>31</sup> My support for President Trump (current president as I write this) was quite similar. I did not get what other people saw in him and put him way low on my list of good candidates. In retrospect, I cannot imagine a better president; similarly, my move to Texas could not have been a better thing, even though I did not see it at the time.



Luke 9:62c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euthetos (εὐθετος) [pronounced YOO- theht-oss]	<i>well placed; fit, appropriate; useful</i>	masculine singular adjective, nominative case	Strong's #2111
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
basileia (βασιλεία) [pronounced bas-il-ī- ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #932
του (τοῦ) [pronounced 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:** ...is fit for the kingdom of God.”

The kind of man who is always looking back is not the right sort of man to become closely involved with the Lord's ministry. His public ministry was quite short and intense; and then those He trained, went out into all the world to evangelize and to teach Bible doctrine.

Luke 9:62 Jesus then said directly to him, “No [man] who puts his hand on the plow and [yet] is looking back, is fit for the kingdom of God.” (Kukis moderately literal translation)

One must be careful at this point, as there appears some sort of merit attached to proclaiming the kingdom of God. “Unless you are willing to walk away from family and friends, you cannot proclaim the kingdom of God.” That is certainly what this passage seems to say. I think the best way to understand this is with regards to focus. Where is this man's focus? It is certainly difficult—especially for the new believer—to have a focus on God for his spiritual life. It is so easy for him to be scattered as to his affections.

If this is taking place during this concentrated portion of the Lord's public ministry, it may be too intense for this particular person, if his mind is constantly returning to family and friends.

What is also implied here is a maturity level necessary for Christian service. This disciple is nowhere near that. He is too scattered at this point to accompany the Lord, unless he is able to put his family and friends behind him.

Keep bearing in mind that the Lord's public ministry was very intense. Most religious figures teach falsehoods over a period of decades and decades to establish a religion based upon their thinking. The Lord allowed Himself, in accordance with the will of God, 3 or 4 years of a public ministry. Even if this is not at the end of His ministry, His public ministry was still pretty intense. Actually following the Lord was not for every believer. Jesus did have a

very large entourage entering into Jerusalem. Although it is hard to determine numbers, as very few clues are provided, my guess has been his actual followers—those who were actually with Him going to Jerusalem—probably numbered in the hundreds.

We also know that, because Jesus told some who would follow him, “Stay right here where you are,” that He was not out to amass as many followers (followers, meaning those who followed Him in His ministry) as He possibly could. A person could be saved simply by believing in Him. That believer was not required to drop everything and follow Jesus at that point (although, quite obviously, Jesus did directly invite some to follow Him).

Therefore, in this situation, I believe that Jesus is saying, “If you have divided loyalties at this time, you are not ready to physically follow Me.”

Luke 9:62 Jesus said to him directly, “No man who puts his hand on the plow but keeps looking back, is fit to proclaim the kingdom of God.” (Kukis paraphrase)

How many of us would be willing to follow the Lord, knowing Who He is? We have to bear in mind that many of us have responsibilities. For instance, is there any reason we should think that Jesus wanted anyone to leave his wife and children without any means of support behind? (Based upon a few clues, it appears that Peter has a wife and that he leads her along—now was she among the Lord’s disciples or was she provided for? It appears that she was provided for to some degree; but there is no indication that she was deserted or that she was with Peter at all times after Peter was saved—this is just a big unknown.)

One important observation is, much of Matt. 14–18, Mark 6–9 and Luke 9 tend to match up fairly well, chronologically speaking. Same incidents in the same order, for the most part. This short section is glaringly out of order when compared to Matthew 8.

The ESV; capitalized will be used below:

**Reconciling Matthew 8:18–23 and Luke 9:57–62**

**Matthew 8:18–23**

**Luke 9:56–62**

Matt. 8:18–20 Now when Jesus saw a crowd around him, He gave orders to go over to the other side. And a scribe came up and said to him, "Teacher, I will follow You wherever You go." And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head."

Luke 9:56–58 And they went on to another village. As they were going along the road, someone said to Him, "I will follow you wherever You go." And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head."

Whereas, both the statement and the remark by Jesus appear to be identical, it is not impossible that these are actually separate incidents. There would have been innumerable men who would have come up the Jesus and talked to Him about following Him; or men Jesus would have addressed concerning discipleship. Since we have numerous examples of Jesus teaching the same thing several times, it is not impossible that He would have heard the exact same statement more than once and responded in a similar fashion.

This seems very likely with the situation at hand, as much of Matthew, Mark and Luke line up almost exactly (remember the nine incidents). The exception is this passage, where we go back 10 chapters in Matthew.

Given that the language is so close, it is my assumption that these passages describe the same incident, and this incident took place early on in the Lord’s ministry and not near the very end. Furthermore, given what is before the Lord, this would not be the time for Him to be gathering new disciples.

## Reconciling Matthew 8:18–23 and Luke 9:57–62

### Matthew 8:18–23

### Luke 9:56–62

Matt. 8:21–23 *Another of the disciples said to Him, "Lord, let me first go and bury my father." And Jesus said to him, "Follow Me, and leave the dead to bury their own dead." And when He got into the boat, His disciples followed him.*

Luke 9:59–60 *To another he said, "Follow Me." But he said, "Lord, let me first go and bury my father." And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God."*

Again, these two interactions are in very different places in Matthew and Luke. For this second pair of statements, it is possible that Matthew or Luke remembered this exchange and simply tacked it onto Matthew 8 and Luke 9, respectively. It was a good place to put the exchange. Either or both authors could have done this.

You will notice that there are some very big differences above. Jesus and His disciples get into boats in the Sea of Galilee. In Luke, they are in Samaria heading south toward Jerusalem (the Sea of Galilee would be north of them—see [map](#)).

If we assume these two incidents to be identical, then the passage from Luke belongs elsewhere, chronologically.

No parallel in Matthew (or anywhere else).

Luke 9:61–62 *Yet another said, "I will follow You, Lord, but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."*

We do not have to have an incident occur more than once in any gospel. So there is no contradiction here.

The simplest explanation is, these are different incidents, with the second exchange simply tacked on (as it would have been more unusual for Jesus to have gotten two similar statements in the same order at different points in His ministry<sup>32</sup>).

We should bear in mind that, in both instances, Jesus and His disciples are going off in a particular direction, and the people there with them would be faced with a decision: "Do I hope into the boat with Jesus and His disciples or do I stay here?" In the book of Luke, "Do I continue moving along with the disciples down the road in the direction of Jerusalem, or do I remain here?"

In my opinion, this particular question had to come up in the minds of people there listening to Jesus, almost every time He is about to move on. "Do I stay or do I go?" In some cases, we might understand these men to be either thinking out loud or offering up an excuse directly to Jesus.

If we understand this to have occurred many times, then it is not impossible for Jesus to have heard these same questions/statements more than once.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Quite frankly, when I began to examine these two passages side-by-side, two things became clear to me: (1) The first two encounters describe the same incident as we read in Matthew. (2) If that is the case, the material in Matthew or in Luke is way out of whack. Given what Matthew says about *then, getting into a boat...*, and given that there are no boats involved in Jesus leading the disciples through Samaria, and then to the east side of Jerusalem. So, properly, the first two incidents likely occurred in the order that Matthew presents.

At some point, in Luke 9 or 10, there is a big changeover. Luke 1–9 was essentially a chronological presentation of the Lord's life from birth to his final ascent toward Jerusalem. Again, consider how Luke got his information:

<sup>32</sup> Not impossible; but it would have been unusual.

he interviewed 5 or 10 or 20 believers—all eyewitnesses—either taking notes or putting this information into his brain—and then he writes a book of the Lord’s life. Since he did not personally watch the Lord, he would not know the order of everything. Furthermore, people who he spoke to, after spending a year or two or three with the Lord, remembered a great deal, but they did not always remember exactly when Jesus said this or that thing.

Therefore, although Luke put together a chronological biography of the Lord, he also had a lot of material, taken from sermons and various incidents, which he could not properly place into this chronological biography. So, what Luke did instead is, he placed the Lord and His disciples on their way to Jerusalem for the last time, and then he decides to fit in all of the miscellaneous material next. This will be followed by Luke picking up the chronology and moving forward with it.

What we do not have is a careful division where Luke writes with big letters: At this point, we begin part II of this biography of Jesus. In this middle section, I have a collection of the Lord’s teachings and parables. This is how I would have done it; but this is apparently not how Luke did it, even if he consciously had in his mind the general three-part nature of his biography of the Lord.

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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Luke</a>	

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### A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

#### Why Luke 9 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 9

- 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 9

### Chapter Outline

### Charts, Graphics and Short Doctrines

There are nine incidents which take place beginning in the middle of Luke 9 and going to the end. These incidents are recorded by Matthew and Mark in the same order (John does not record these incidents in his own gospel). This suggests a reasonable chronology is established; and next on Luke's list is the Lord setting His face toward Jerusalem, for His final ascent into Jerusalem.

In Matthew and Mark, a few chapters of teaching follow, and then Jesus is leading His disciples to Jerusalem for the final time. Luke, on the other hand, records 8½ chapters of teaching. Whereas, it is possible that Jesus taught all of this and then went into Jerusalem; it is also possible (and likely) that Luke was not sure where to place this additional group of teachings, so put it right here, in chapters 10–18a (I believe that this includes the final six verses in Luke 9).

The Nine Incidents				
Event	Matthew	Mark	Luke	John
Peter's confession	16:13-20	8:27-30	9:18–20	
Jesus foretells His death	16:21	8:31	9:21–22	
Jesus enjoins the disciples to take up their cross and follow Him.	16:24–26	8:34–38	9:23–25	
Jesus promises that some standing there would see Him glorified.	16:27–28	9:1	9:26–27	
The Transfiguration	17:1-8	9:2-8	9:28-36	
Demon is cast out of boy	17:14-18	9:14-27	9:37-43	
Jesus discusses his death	17:22-23	9:30-32	9:44-45	
Disciples argue about greatest	18:1-6	9:33-37	9:46-48	
John's zeal		9:38-42	9:49-50	

From Ken Palmer's Harmony of the Gospels chart. This portion was edited considerably (it needed to be). This chart is also in the introduction to Luke ([HTML](#)) ([PDF](#)) ([WPD](#)).

[http://www.onthewing.org/user/Gospel\\_Harmony.pdf](http://www.onthewing.org/user/Gospel_Harmony.pdf) accessed February 10, 2023.

As an aside, Matthew also has an extensive set of teachings starting in Matthew 18:7 or so. His is not nearly as extensive as Luke's; but they may represent some teachings that Matthew remembered, but was unable to place. However, because this is only a few chapters, they might fit here chronologically (I have not intensely studied the book of Matthew yet).

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## Addendum



The is a lengthy translation note from Luke 9:20 in the American English Version. The made enough good points here to include this in the Addendum

### Anointed or Christ? (2001 Translation)

We've decided to consistently translate the word for 'anointed' the same way at all times, while other translations do not. For example, 2 Corinthians 1:21 (in our translation) says:

'And indeed, the One that confirmed us among you into the **Anointed One**, and the One that **anointed** us, is God.'

Yet, the King James Version translates the same verse like this:

'Now he which stablisheth us with you in **Christ**, and hath **anointed** us, is God.'

Yes, the King James says 'Christ' and 'anointed', but ours says 'anointed' in both places. Why? Well, in Greek, you'll see that this verse reads:

'Ho de bebaion hemas syn hymin eis christon kai chrisas hemas Theos,'

'The of stabilizing us with you into anointed and anointing us God.'

Yes, they are the same word; they're just conjugated differently: christon (anointed) and chrisas (anointing).

The Aramaic version is similar, also using two variants of the same word: b'amshiyha (in-anointed-one) and mashan (anointed-us).

Therefore, our translation is consistent and uses Anointed One, rather than Christ. But would it not be better to say Christ, as countless other translators have done?

We don't think so, for two reasons:

1. The term 'Christ' has almost totally lost its meaning to many Bible readers today, since most have come to believe that this was Jesus' last name. It wasn't.
2. 'Christ' is a word that was made up by early Bible translators. It is merely an Anglicization of the Greek word christos or christon, and they only use it in that form when the translators assume that the Bible is speaking of Jesus. In other places it is correctly translated into the English word, anointed. Is it appropriate for Bible translators to decide when the text is referring to Jesus, and when it is not?

Understand that all the kings, priests, and prophets that Jehovah/Yahweh chose were anointed with oil to show that He had chosen them (olive oil was poured over their heads). For example, Kings Saul, David, and Solomon were anointed with oil by God's Priests, because God chose and appointed them to their positions. He also poured His Spirit (or Breath) upon them.

So the word christos means anointed. Now, if you prefer the word Christ, then please keep in mind that Saul, David, and Solomon were also 'Christs', for you can't have it both ways.

For example, at 1 Samuel 24:6 (in the Greek Septuagint), David refers to King Saul as 'christo', and in the Hebrew version David calls King Saul 'mē-šî-a' (messiah). So, if christos should be translated as Christ, then unrighteous King Saul was also a Messiah or Christ. However, almost all Bibles translate christos or mē-šî-a as anointed in this case because the translators knows that nobody would accept it any other way.

However, the translators are inserting an interpretation into the text. They have invented and assigned a new

## Anointed or Christ? (2001 Translation)

title to one person (Jesus), but not to others, when the source text calls all those persons by the same word (anointed).

Notice how the consistent translation of christos and christon as 'anointed' rather than sometimes saying 'Christ' provides you with a better understanding of certain verses.

For example, at Matthew 24:24, most other Bibles say that Jesus foretold the coming of false Christs and false prophets. What he actually said was that false anointed and false prophets (greek: pseudo christon kai pseudo prophetai) will arise. So Jesus wasn't necessarily saying that people would come claiming to be him (although many have), but rather, that people would come falsely claiming to be God's anointed and His prophets... though they truly will not be.

For a fuller discussion about who are the anointed, please see the commentary on the False Anointed.

Another example can be found at 1 Peter 1:10-11, which reads in this Bible:

'When it comes to salvation, the Prophets looked and searched for this loving-care that's being shown to you. They tried, through the spirit of anointing that was in them to determine the exact time and circumstances of the sufferings of the Anointed One and of his being glorified, which they knew about even back then.'

You see, other Bibles say it was the Spirit of Christ that was in the ancient Prophets. Yet the verse just uses the word for anointed, and translating it into English as 'Christ' is just an assumption of the translator. This may be undesirable to readers who understand that Jesus only became the Christ or the Anointed at his baptism.

The context of Peter's words could easily be saying that the spirit of their anointing as prophets, priests, and kings is what compelled them to look forward to Jesus' coming. Indeed, if you check the wording of that verse in Greek, you'll see that there's no 'the' (greek: 'ho') before the first christou (anointed). That word would be required if Peter was actually talking about the Spirit of the Christ (or the Anointed One). However, 'the' is nowhere to be found.

So consistently using the word 'anointed' can clarify the meaning of certain verses. That's why we've chosen to translate it the same way each time.

From <https://2001translation.org/notes/anointed> accessed February 18, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is another footnote from the 2001 Bible which is really too large to contain in the translation section.

## Spurious Bible texts we've crossed out (2001 Translation)

**Scholars have identified spurious, or fake, words in the Bible. Some of these have already been removed from popular Bible translations. However, The 2001 Translation is the only translation to be thorough, open, and honest in identifying and ~~crossing them out~~ in our Bible text.**

Unfortunately, most Bible translations are sponsored by a particular Church, or a committee of denominations. If the translation does not say what they want it to say, they will reject it. This has led Bible translators to feel pressured into including words, sentences, verses, and even entire passages that they know are fake. Often it's because the fake words have worked their way into Church dogmas as 'proof texts' (e.g. 'these three are one'), or popular passages that readers expect to see (e.g. the woman caught in adultery).

Our translation has no such pressures. In the 2001 Translation, we identify and cross out everything that is

**Spurious Bible texts we've crossed out (2001 Translation)**

known to fake, or strongly suspected to be so. Our volunteers have also identified words and verses that other translators have not yet marked as spurious.

If people don't like our approach, then they're free to use some other Bible instead.

**How we identify spurious text**

We look for the following reasons. Many verses are declared spurious by having a combination of the following reasons. A single internal reason would not be used by itself.

Manuscript reasons:	Internal reasons:
<p>A. The words are missing from the oldest and most reliable manuscripts (e.g. Matthew 6:13). <i>This is direct evidence that they were added later.</i></p> <p>B. The wording has different fundamental meanings in different manuscripts (e.g. Acts 7:16). <i>This suggests that there was no original to check against, and were probably common notes added by many people before being transposed into the text.</i></p> <p>C. The words jump around in different places in different manuscripts (e.g. 1 Corinthians 14:33). <i>This suggests that earlier copyists knew they were unoriginal, so copied them in different places as marginal notes until, eventually, different copyists transposed it into the text wherever they found it.</i></p>	<p>D. The words are out of context and break the narrative (e.g. Matthew 27:52-53). <i>Original words would not do this, but later additions would. This, by itself, would not be enough evidence to declare a passage spurious.</i></p> <p>E. They say things that are factually incorrect (e.g. 1 Corinthians 14:34). <i>The original inspired writers could not make silly mistakes, but later persons inserting fake words could easily do so.</i></p> <p>F. The words reflect later dogmas that nobody believed at the time (e.g. 1 John 5:7-8). <i>An original writer would not say something that would require a time machine.</i></p> <p>G. Removing the words allows the passage to flow better or to make more sense. <i>If a passage is spurious, removing it would either make no difference or actually improve the text. Removing original words could break the passage or worsen it (usually, but not always).</i></p>

From [https://2001translation.org/about/spurious-texts#\\_Luke9:56](https://2001translation.org/about/spurious-texts#_Luke9:56) (accessed February 23, 2023)

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[Charts, Graphics and Short Doctrines](#)

This was taken from Notebook 1.

**The Deity of Jesus Christ (by R. B. Thieme, Jr.)**

1. There are three verses of scripture where the deity of Christ is presented as a syllogism [a logical progression in which the subject of the first sentence becomes the object of the second sentence, whereas the object of the first sentence becomes the subject of the second sentence, and the two are placed together in the third sentence], 1 Peter 1:2; 2 Corinthians 13:14; Matthew 28:19. The syllogism is the Trinity is eternal. Christ is a member of the Trinity, Christ is eternal.
2. The outstanding scriptures dealing with the deity of Christ, John 1:1-3; 8:58; Micah 5:2; Romans 9:5; Titus 2:13; Hebrews 1:8-10; 1 John 5:20.
3. The pre-incarnate work of Christ. This necessitates His preexistence. His preexistence obviates the concept of deity. For example, Christ created the universe, not all at one time. The heavens and the earth were created instantly; man was created on the sixth day of restoration, long after the heavens and the earth were created. The angels were created some time between the creation of the universe and the

## The Deity of Jesus Christ (by R. B. Thieme, Jr.)

- creation of man. Animal life was created in three different sections. Every act of original creation is the work of the Lord Jesus Christ, John 1:3; Colossians 1:16; Hebrews 1:10.
4. The doctrine of divine decrees. Jesus Christ had a definite part in the doctrine of divine decrees. He is so identified with the doctrine of divine decrees as to be God. For example, whenever the divine decrees is mentioned and Jesus Christ is mentioned in connection with them, He is mentioned as God. Therefore, once again, there are certain passages where the decrees are mentioned where Christ is mentioned, and Christ is identified as God. For example, Psalm 2:7-9; 22:1-6; 40; 110. In other words, Jesus Christ is so identified with the doctrine of divine decrees as to be God.
  5. The Christophanies also indicate the deity of Jesus Christ. There are the Christophanies or the theophanies, there are synonymous terms because the only person in the Godhead who has ever been manifest, old Testament or incarnation, is always Jesus Christ. We are dealing with one special Christophany here. Jesus Christ often came as a man. He was the one who wrestled with Jacob. He also came as the burning bush to Moses. But we are talking about a specific Christophany which indicates that Jesus Christ is God, Jesus Christ appeared as an angel. As such in the Old Testament He is called the angel of Jehovah. He is also called Jehovah.
    - a. The angel of Jehovah is identified as Jehovah in the following passages: Genesis 16:7-13; 22:11-18; 31:11-13; 48:15, 16; Exodus 3:1ff Cf Acts 7:30-35; Exodus 13:21; 14:19; Judges 6:11-23; 13:9-20. In all of these passage find Jesus Christ mentioned in context as the angel of Jehovah. That isn't conclusive until in the same context the angel of Jehovah is also called
    - b. However, the angel of Jehovah is distinguished from Jehovah. Why? Because the angel of Jehovah is always Jesus Christ. Take the word elohim which is plural. As a plural word translated "God" in the Old Testament it refers to the entire Trinity. Whenever one or more persons are going to be mentioned we have the word Jehovah. It is used for God the Father, it is used for God the Son, and it is used for God the Holy Spirit. However it is only the Son who is the angel of Jehovah, it is only the Son who is ever a theophany or Christophany. Jesus Christ is the only person of the Godhead who ever is manifest to man or to creatures in the form of a creature, or in some other form like the burning bush, the pillar of fire at night, the cloud by day. But He is still God. Jesus Christ is the angel of Jehovah, but since He is also Jehovah the passage will say somewhere in it, "Jehovah said," indicating that the angel of Jehovah is Jehovah and that Jehovah is the angel of Jehovah, and that this is a theophany and that this is God. Obviously when some other member of the Godhead is involved in some other operation where the angel of Jehovah is functioning it will say, "Jehovah said to the angel of Jehovah." Why? Because the Father is Jehovah too, and the Father isn't a Christophany or theophany but He is talking to a Christophany or a theophany. Genesis 24:7,40; Exodus 23:20; 32:34; 1 Chronicles 21:15-18; Isaiah 63:9; Zechariah 1:12,13. The angel of Jehovah is distinguished from Jehovah.
    - c. The angel of Jehovah is the second person of the Trinity. Two form of argument: 1. Jesus Christ is always said to be the visible God, the only member of the Trinity who is ever visible — John 1:18; 6:46; 1 Timothy 6:16; 1 John 4:12. After the incarnation of Christ the angel of Jehovah never appears again.
  6. The tetragrammaton [means four letters]. This is the sacred name of God, JHWH. The Jews never pronounced that name, they always said "Adonai." So when you come to something like that you can use the vowel points of Adonai, the vowel points of the verb to be. So we have two different theories. We started out by using Jehovah. Then someone came along and said no, that is Yaweh. The tetragrammaton is used for the Father and used for the Son and used for the Holy Spirit. The principle: Jesus Christ is called Jehovah in the following passages: Isaiah 9:6,7; 40:3; Jeremiah 23:5,6; Zechariah 12:10.
  7. Certain characteristics are ascribed to deity. These characteristics are specifically ascribed to Jesus Christ. So we recognise the deity of Christ from the doctrine of divine essence. The essence box is simply describing the characteristics of God, sovereignty, absolute righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, veracity. All of these attributes are ascribed somewhere in scripture to Jesus Christ. For example, eternal life, Isaiah 9:6; Micah 5:2; John 1:1; 8:58; Colossians 1:16,17; Ephesians 1:4; Revelation 1:11. For example, righteousness and justice [holiness]

### The Deity of Jesus Christ (by R. B. Thieme, Jr.)

which is ascribed to God the Son, Luke 1:35; John 6:69; Hebrews 7:26. Love, John 13:1,34; 1 John 3:16. Immutability, Hebrews 13:8. Omniscient, Matthew 9:4; John 2:25; 1 Corinthians 4:5; Colossians 2:3; Revelation 2:23. Omnipotent, Matthew 24:30; 28:13; 1 Corinthians 15:28; Philippians 3:21; Hebrews 1:3; Revelation 1:8. Omnipresent — Matthew 28:20; Ephesians 1:23; Colossians 1:27. Any one of these scriptures proves the deity of Christ.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a very early doctrine by R. B. Thieme, Jr., from Notebook 1.

### The Doctrine of Election (by R. B. Thieme, Jr.)

1. Election is that doctrine which relates the believer to the plan of God as revealed in the divine decrees. Christ was elected in eternity past — Isaiah 42:1; 1 Peter 2:6. Hence, election for the believer is peculiar to the Church Age whereby baptism of the Holy Spirit causes the believer to share both the election and the destiny of Christ. All members of the human race have been potentially elected into the plan of God by the doctrine of unlimited atonement — 2 Timothy 2:10, but only those who believe are entered into the plan of God by election and by destiny.
2. The specific election of Jesus Christ. The election of Christ, mentioned in Isaiah 42:1 and 1 Peter 2:4,6, occurs as a part of the doctrine of divine decrees — John 15:16; Ephesians 1:4-6; 2 Thessalonians 2:13; 1 Peter 1:2.
3. The election of the royal family believer. Since election is sharing the destiny of Christ, and since Christ was elected in eternity past, and since every believer is in union with Christ through the baptism of the Spirit, every believer is said to be called or elected — 1 Corinthians 1:2,30; Romans 8:28-32; Ephesians 1:4. This election occurred at the moment of faith in Christ — 1 Thessalonians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9. Election, then, is the present as well as the future possession of every believer — John 15:16; Colossians 3:12.
4. There is also an election of Jewish believers in the previous dispensation. When a Jew in the Age of Israel believed in Christ he had an election on the plan of God. But it is not a royal election, he is not in union with Christ; this is for the Church Age only. He is in the Age of Israel but instead he is entered into the Abrahamic, Palestinian, Davidic, and New covenants to Israel. So his election is related to the unconditional covenants of the dispensation of Israel. This is summarised as a doctrine in Romans 11:1-7.
5. Election is the basis of Church Age royalty. At the moment of salvation God the Holy Spirit enters every believer into union with Christ — 1 Corinthians 12:13. The baptism of the Spirit is the sole basis for entrance to the royal status — 2 Thessalonians 2:13. Therefore, the importance of understanding the doctrine of election is stressed in 1 Thessalonians 1:4.
6. Election has a purpose of encouragement: to encourage the believer to reach the tactical victory compatible with his royal status — the supergrace life. Ephesians 4:1; 2 Timothy 1:9 cf. 13,14; Titus 1:1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was done during the middle period of Bob's service.

### The Doctrine of Hades (by R. B. Thieme, Jr.)

1. The Hebrew word for Hades is sheol, and it refers to a vast subterranean area of the departed dead of the human race and certain categories of angelic creatures. It is estimated to be in the heart of the earth but that



## The Doctrine of Hades (by R. B. Thieme, Jr.)

is not necessarily it. Several passages imply this but the location is really unknown. The implication comes when Abaddon, the most incorrigible of the demons, is released from the Abyss and there is an opening there and they come right up out of the earth. That is where we decide that it must be in the heart of the earth. The dying are said to go to sheol in Numbers 16:30; Ezekiel 31:15,17. Those who are believers of the Old Testament were said to be delivered into the power of sheol, Hosea 13:14; Psalm 49:16. In the Septuagint, the Greek translation, Hades is used for the Hebrew sheol. Prior to the resurrection of Christ all human dead went to Hades where two compartments were designed to receive them, namely Paradise and Abraham's bosom. Between the two there was a great gulf fixed. All unbelievers are still in torments until the great white throne judgment. In addition there are two compartments in Hades for fallen angels, and they are separate compartments — Tartarus and the Abyss. Tartarus is reserved for the fallen angels involved in the infiltration and cohabitation of Genesis chapter six. They are called "sons of God," *beni-ha-Elohim*. The Abyss is a special prison for certain demons whose restraint is necessary for the continuation and perpetuation of human history. They had to be removed from the scene in order for the angelic conflict to continue.

2. Hades: the first compartment. Nomenclature: Paradise/Abraham's bosom. It is defined as the place where all the Old Testament believers went after physical death. Illustration: Luke 23:39-43, "And one of the criminals who was hanging there hurled insults at him [at Christ], saying, 'Are you not the Messiah? Deliver yourself and us!' But the other criminal answered, and rebuked him, saying, 'Do you not have respect for God, since you are under the same sentence of condemnation? In fact, we indeed justly, for we are receiving what we deserve for our deeds; but he [our Lord] has done nothing wrong.' And he kept repeating, 'Jesus, remember me when you come into your kingdom!' And he [Jesus] replied to him, 'Truly I say to you, today you will be with me in Paradise.'" Paradise is the residence, then, of the Old Testament believers who died up until the Church Age. Our second passage on Paradise is found in Ephesians 4:8-10, "For this reason the scripture says [according to Psalm 68:18], 'When he [Christ] had ascended up on high, he led captives [Old Testament believers] in a triumphal procession from their state of captivity [Paradise],' hence they were transferred from Paradise to the third heaven. [This is also taught in Matthew 27:52-53] (Not this doctrine only, that he ascended, what does it imply except that he [Christ] also descended into the lower parts of the earth? The one who has descended is the same person also who ascended far above all the heavens)," the third heaven, the new Paradise.

3. The prophecy is given in Psalm 16:10, "For you will not abandon my soul in Sheol; neither will you allow your Holy One [Jesus Christ] to undergo decay [reference to His resurrection]." His soul came out of Hades, not Hell, for the resurrection, Acts 2:27,31, the fulfilment.

4. The second compartment is called Torments. This is the residence of all unbelievers until the end of the Millennium. In the great white throne judgment, Revelation 20:11-15, "Hades emptied its dead," the second resurrection for judgment in the lake of fire. There are only unbelievers in the second resurrection. In Luke 16:19-31 we have the details of Torments and the great gulf fixed. In the description of the last judgment in Revelation 20:13 Hades "gave up the dead which were in it." Verse 14 says, "Both death and Hades were thrown into the lake of fire. This [the lake of fire] is the second death."

The third compartment is Tartarus.

This comes from Notebook 1. The fuller doctrine of Hades by Bob is 40+ pages.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Luke 9

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Jesus sends out the twelve to proclaim the Kingdom of God

## A Complete Translation of Luke 9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>After assembling together the twelve, Jesus [lit., He] gave to them [both] the power and authority over all the demons and [the power] to heal; and [He] sent them out to proclaim the kingdom of God as well as to heal.</p>	<p>After assembling together the twelve disciples, Jesus gave to them the power and authority over all demons, as well as the power to heal. He sent them out to proclaim the kingdom of God.</p>
<p>Then Jesus [lit., He] said, facing them, “You [all] will not carry anything on [this] journey—[you will not carry] a staff, a pouch, bread, silver nor [you bring along] two tunics to wear [lit., to own, to have]. And whatever house you [first] enter, there you [all] will stay and [when it is time to leave,] you will go out from that place. For those who do not receive you [all], when going out from [that] city, you [all] will shake the dust from your feet, as [lit., for] a testimony against them.”</p>	<p>Jesus said directly to them, “You will not carry anything extra for this assignment. You will not take a staff, a pouch, bread, silver or a change of clothes. When you enter into a house where you have been invited, you will stay there until it is time to leave. If a particular city does not receive you, then you will go out of the city, shaking the dust off of your feet at the city limits, as a testimony against them.”</p>
<p>After departing, they passed throughout the villages, proclaiming the good news and healing everywhere.</p>	<p>The disciples then departed and walked through many villages, proclaiming the good news and healing there.</p>
<h3>Herod the Tetrarch becomes curious about Jesus</h3>	
<p>Herod the Tetrarch heard [about] all the things which had been occurring, and he was perplexed because it was said by some that John [the herald] had been raised up from the dead; and [it is said] by others that Elijah had appeared; and [it is said] by others that an ancient prophet had been raised up [by God]. Herod said, “I [certainly] beheaded John. So Who is this One concerning Whom I keep hearing such things?” And Herod wanted to see Him.</p>	<p>When Herod the Tetrarch heard about all that was happening, he was confused, because he was receiving different reports from different messengers. Some said that it was John the Herald who had been raised up from the dead; others said that this was Elijah, being brought back; and still others suggested that this was some other prophet of old being raised up by God. Herod commented, “I certainly beheaded John. So just Who is this Person that I keep hearing about?” Herod really wanted to see Jesus.</p>
<h3>The Apostles return/the 5000 are fed</h3>	
<p>When the Apostles returned, they described to Jesus [lit., Him] the great [things which] they had done [by means of God’s power]. Then, taking them [along], He withdrew to a place [in] the desert-wilderness, [near] the city called Bethsaida. The crowds, who knew [of His movements], followed Him. He received them [and] He was speaking to them about the kingdom of God. For those who required a healing, He continued to heal [them].</p>	<p>After returning from their missionary journey, the Apostles described to Jesus all of the things which they were able to do, having access to God’s power. Jesus guided them out to a place in the desert-wilderness, not far from Bethsaida. The people who knew of Jesus’ movements followed Him. He received them and taught them about the kingdom of God. Jesus also healed those who needed to be healed.</p>
<p>As the day began to come to an end [lit., to recline], the twelve, approaching Jesus [lit., Him], said, “Dismiss the crowds so that they might go out to the surrounding villages and fields, in order to lodge [for the night] and find provisions, for we are in a desert-wilderness region here.”</p>	<p>As the day was beginning to close, the twelve came closer to Jesus and said, “Given the time, You should dismiss the crowds of people so that they might have enough daylight in order to go out to the surrounding villages or fields in order to secure lodging for the night and to find food to eat. Obviously, they cannot do that right here, as this is a desert region.”</p>

## A Complete Translation of Luke 9

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

Jesus said directly to them, “You [all] will give them [food] to eat.” But the [12] responded, “We only have five loaves and two fish. If [necessary], we will go out [and purchase] for all of the people this food [that they need].” (For there were about 5000 men [there].)

Jesus said directly to His disciples, “You will give them the food that they need.” But the 12 responded, “We only have 5 loaves and 2 fishes—that’s all! If necessary, we will go into town to purchase the food that they all need.” (There were about 5000 men there.)

He said directly to His disciples, “Make them sit down [in] groups of about fifty.” And they did this and everyone reclined [for a meal]. And taking the five loaves [of bread] and the two fish, Jesus [lit., *He*] blessed them, looking up to the heaven. Then He broke [this food] into pieces and He began giving [it] to the disciples to set before the people. The people [lit., *they*] ate and they were satiated. Then the excess was taken up [and there was] for them twelve baskets of fragments [and leftovers].

Jesus then gave these directions to His disciples: “Make the people sit down in groups of fifty.” So His disciples did this and everyone reclined, as people do awaiting a meal. Jesus took the five loaves of bread and the two fish and He blessed them while He looked up into heaven. Then He began to break the food into pieces, and place these pieces into baskets for distribution. The disciples would pick up a basket and distribute the food. The people ate this food and they were completely satiated. Then the excess was taken up and the disciples had twelve baskets of leftovers, one basket for each disciple.

### Jesus asks His disciples Who they think He is

And it happened while He is praying alone (the disciples are with Him), and He questioned them, saying, “Who are the people saying I am?”

One time, Jesus was praying alone (away from the crowds, but His disciples are there with Him), and He looked at them and asked, “Who do the people say I am?”

Answering, they said, “[Some say You are] John the baptizer; and others, Elijah; and others [say] that [You are] a certain prophet, [one] from ancient times, [who] has been raised up.”

The disciples answered Him, saying, “Some believe that You are John the baptizer; and others, Elijah; and still others think that You are an ancient prophet who has been raised from the dead.”

So Jesus [lit., *He*] said to them, “And you [all], Who do you [all] keeping saying I am?” Answering, Peter said, “The Christ of God [or, *the Messiah from God*].”

So Jesus then asked them, “And Who do you think I am?” Answering, Peter said, “You are the Messiah from God.”

### Jesus warns that He will be put to death but raised up on the third day

Admonishing them, Jesus [lit., *He*] enjoined [them] not to speak of this [thing]. He was saying, “It is necessary [that] the Son of Man suffer many things and to be rejected by the elders, chief priests and scribes; and [then] to be put to death. However, He will rise up on the third day.”

Admonishing them sternly, Jesus enjoined the disciples not to speak of this thing that Peter said. He told them, “It will be necessary that the Son of Man suffer many things and He will be rejected by the elders, chief priests and the scribes. He will be put to death; but then, on the third day, He will rise up again.”

“The one who wants to save his life will lose it”

## A Complete Translation of Luke 9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Then Jesus [lit., <i>He</i>] said directly to them, “If one wants to follow Me, [then] he must disavow [or, <i>deny</i>] himself and bear up his cross [each] day and he must keep on following Me. For whoever wants to save his life, he will destroy [or, <i>lose</i>] it; and whoever destroys [or, <i>loses</i>] his life because of Me, this one will save it [or, <i>preserve himself from destruction</i>]. For what profit [is it] to a man [who] gains the whole world, but he destroys or loses himself?”</p>	<p>Then Jesus said to His disciples, “If one wants to follow Me, then he must deny himself and carry his cross daily and he must keep on following Me. For whoever wants to preserve his life, he will end up destroying it; but whoever loses his life because of Me, that one will preserve it. For what profit is it to a man who gains the entire world, but destroys himself or loses himself in the process?”</p>
<p>For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His glory, along with the Father and the holy angels. In fact, I say to you [all] [that there] are some standing here who will not taste death until they [first] see the kingdom of God [manifested before them].”</p>	<p>Listen, whoever is ashamed of Me and My teachings, of this one, the Son of Man will be ashamed when He comes in all His glory, along with the Father and the holy angels. In fact, I say to all of you that there are some standing here who will not die before they see the kingdom of God and My glory manifested before them.</p>
<p><b>Peter, James and John see Jesus transformed</b></p>	
<p>And it came to pass after [Jesus spoke] these words, some eight days [later], taking Peter, James and John [with Him], He went up into the mountain to pray. And it happened while the [men] were praying, to Him the appearance of His face [is] changed and His clothing was glistening white.</p>	<p>And it happened, eight days after Jesus said these things, that He took Peter, John and James up the mountain with Him to pray. While they were all praying, the appearance of the Lord’s face began to change and His clothing became a brilliant, flashing white.</p>
<p>And [the three disciples] see two men speaking with Him, who are Moses and Elijah, who are appearing [there] in glory. They are speaking of His departure [or, <i>exodus</i>], which would be accomplished in Jerusalem.</p>	<p>The three disciples observe Jesus talking with two men, Moses and Elijah, all of them appearing there in a glorified form. They are all speaking of the Lord’s departure [or, <i>exodus</i>] which would take place in Jerusalem.</p>
<p>Peter and those with him were weighted down with sleep, but they were awakened to see His glory; and the two men standing with Him. And it comes to pass that they depart from Jesus [lit., <i>Him</i>]. Peter speaks directly to Jesus, [saying], “Master, it is good for us to be here! Let us makes three tents, one for You, one for Moses and one for Elijah.” Peter [lit., <i>he</i>] did not realize what he was saying.</p>	<p>Peter, James and John were are half asleep, but they woke up to see the Lord’s glory and they also saw the two men standing with Him. When it appears that these men will depart from Jesus, Peter speaks directly to Him, saying, “Master, it is good that we are gathered here like this. Let us make three tents—one for You, one for Moses and one for Elijah.” Peter had no idea that he was saying such a stupid thing.</p>
<p>While he was speaking these things, there came a cloud and it was beginning to cast a shadow over them. They were frightened when they were entering into the cloud. Then a voice came out from the cloud, saying, “This keeps on being My Son, the Chosen One [or, <i>the Beloved</i>]. Keep on listening to Him.”</p>	<p>While Peter blathered on, a cloud appeared, first casting a shadow over them and then engulfing them. The disciples were frightened. Then a voice came out from the cloud, saying, “This keeps on being My Son, the Chosen One, My Beloved. Keep listening to Him.”</p>



## A Complete Translation of Luke 9

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

And as the voice occurred, Jesus was found alone and the disciples [lit., *they*] were silent. Not one [of them] were to proclaim [this event to anyone else]; not one from those who had seen [the glorified Christ].

At the sound of the voice, Jesus was found to be alone, and the disciples fell silent. Jesus admonished that none of the disciples there were to tell what they had just seen.

### The spirit the disciples could not cast out

And it comes about the next day, when they are coming from the mountain, a large crowd meets Him. Suddenly [lit., *and behold*], a man from the crowd calls out, saying, “Teacher, I beg You to look at my son—he is my only begotten [son]. Listen, a spirit takes him and he will cry out suddenly, and the spirit [lit., *he*] convulses my son [lit., *him*], and there is [lit., *with*] foaming [at his mouth]. [Apparently, only] with great difficulty will the spirit [lit., *he*] depart from him, bruising him. I asked Your disciples [for help], that they cast the spirit [lit., *him*] out, but they were unable to.”

The next day, as they are coming down from the mountain, a large crowd has come to meet the Lord. Suddenly, from the crowd, a man called out to Him, saying, “Teacher, I beg You to take a look at my son, my only son. Listen, a spirit has taken him over—he will cry out suddenly and, for no reason, he suffers from convulsions, and he foams at the mouth. Apparently, this spirit can only be removed with great difficulty, and when attempts are made, my son ends up getting bruised. I had asked Your disciples for help, but they were unable to cast the spirit out of my son.”

Answering [this request], Jesus said, “O [you] corrupt and unbelieving generation! How long will I remain face to face with you [all]? [How long] must I endure you [all]? Bring your son here [to Me].” While approaching Jesus [lit., *Him*], the demon convulses the boy [lit., *him*] and throws [him] down [onto the ground]. But Jesus rebukes the unclean spirit and cures the boy. Then Jesus [lit., *He*] gives the boy [lit., *him*] back to his father. All were astonished at the mighty power of God.

Responding to this request, Jesus exclaimed, “You corrupt and unbelieving generation! How long must I remain with you? How long must I endure all of you? Now, bring your son here to Me.” When the boy began to approach Jesus, the demon convulsed him, throwing him down onto the ground. But Jesus cast out the unclean spirit and cured the boy. Then Jesus presented the cured son to his father. At seeing this miraculous cure, the people there were astonished at the mighty power of God.

### Jesus again warns that He will be given into the hands of evil men

But, while they were marveling over all that Jesus [lit., *He*] was doing, He spoke directly to His disciples: “Put these words into your ears, that the Son of Man is about to be delivered over to the hands of men.”

However, while they were talking amongst themselves about what they had seen Jesus do, He solemnly told His disciples, “Remember what I am telling you right now: the Son of Man is about to be delivered over to the hands of evil men.”

But the disciples did not understand the statement [Jesus had made] and it was being hidden from them, for they did not understand it. Also, they feared to ask the Lord [lit., *Him*] about what He said [lit., *the word, the statement*].

However, the disciples did not really understand what Jesus had said to them, as the meaning was hidden from them. Also, they simply feared to ask the Lord for more information about this statement.

### The disciples discuss which of them is the greatest

A discussion came up among them, [as] to the one of them who might be the greatest [disciple].

A more important discussion (to their way of thinking) arose among the disciples: which of them might be the greatest disciple?



A Complete Translation of Luke 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Jesus, observing the discussion of the heart [going on] among them, took hold of a child and put him near Him. Then He said to them, "Whoever receives this one, the young boy, in My name, he receives Me. And whoever receives Me, he receives the One Who sent Me forth. For the least among you here [lit., <i>being, existing</i>], he keeps on being great."</p>	<p>Jesus watched the impassioned argument going on between the disciples, discussing who among them is the greatest disciples. Jesus took a young boy and placed the boy next to Him, and said, "Whoever receives this young boy in My name, he receives Me. And whoever receives Me, he receives the One who sent Me. For it is the least of you who is the greatest disciple."</p>
Another who casts out demons in Jesus' name	
<p>Answering, John said, "Master, we saw someone casting out demons in Your name and we forbid him [from doing so] because he was not following [after You] with us."</p>	<p>Answering, John said, "Master, we came across someone who cast out demons in Your name, but we forbid him to continue doing so, as he was not following You along with us."</p>
<p>Jesus said directly to him, "Stop hindering [such a one], for he who is not against us is for us."</p>	<p>Jesus looked right at John and said, "It is not your job to hinder such men; for he who is not against us is for us."</p>
A Samaritan village refuses the Lord entry	
<p>And it happened when the days of His ascension approached, that He turned His face resolutely to [soon] go forth to Jerusalem. Therefore, He sent messengers before Him [lit., <i>before His face</i>]. Going forth, they came to a village of Samaritans, so as to make [things] ready for Him. But [the Samaritans] did not [want to] receive Him because He [lit., <i>His face</i>] was [ultimately] going to Jerusalem.</p>	<p>And it happened, as the days of His ascension drew near, that Jesus determined to go forth to Jerusalem in the very near future. Therefore, He sent messengers ahead of Him to make things ready for Him. They went forth and came to a village of Samaritans, and the disciples spoke of Jesus coming to them. However, the Samaritans did not want to receive Jesus because He was ultimately going to Jerusalem.</p>
<p>When the disciples saw [this], James and John said, "Lord, do You will that we command fire to come down from heaven and consume them [just as Elijah did]?" Turning, the Lord [lit., <i>He</i>] rebuked them [and said, "Do you (all) not realize what manner of spirit you are exhibiting [lit., <i>you (all) are</i>]? For the Son of Man came to save the souls of men, not to destroy (them)."] And [from there], they traveled to another village.</p>	<p>When the disciples saw and heard these things, James and John asked, "Lord, is it Your will that we command fire come down from heaven to destroy this village, just as Elijah did?" Turning, the Lord looked squarely at them and He rebuked them by saying, "Do you not realize the sort of angry spirit you are exhibiting right now? For the Son of Man has come to save the souls of men, not to destroy them!" And from there, they traveled on to another village.</p>
Potential disciples	
<p>As they are going along the road, someone spoke directly to Jesus, "I will follow You, [Lord], wherever You go."</p>	<p>As they traveled down the road, someone came up to Jesus and said, "I will follow You, Lord, wherever You go."</p>
<p>Jesus then said to him, "The foxes keep on having burrows and the birds of the sky [have] nests, but the Son of Man does not have a place where He might lay His head."</p>	<p>Jesus then said to him, "The foxes have burrows and the birds of the sky have nests, but the Son of Man does not have a place where He might lay His head."</p>

A Complete Translation of Luke 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus said directly to another [man], "Follow Me." However, the [man] said, "Permit me first to go and bury my father."	Jesus said to another man, "Follow Me." However, the man replied, "Permit me first to go and bury my father."
But [Jesus] said to him, "Let the dead go to bury the dead themselves. But you, when going away [from Me], announce everywhere the Kingdom of God."	Jesus then commanded him, "Let the dead bury their own dead. But you must proclaim the Kingdom of God everywhere, even after going away from Me."
Another said, "I will follow You, Lord, but first allow me to bid farewell to those in my house."	Another said to Jesus, "I will follow You, Lord; but first allow me to say goodbye to my family members."
Jesus then said directly to him, "No [man] who puts his hand on the plow and [yet] is looking back, is fit for the kingdom of God."	Jesus said to him directly, "No man who puts his hand on the plow but keeps looking back, is fit to proclaim the kingdom of God."
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. covered these passages from Luke 9:

Doctrinal Teachers Who Have Taught Luke 9			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1983 Revelation (#457)	#548–549	Luke 9:60–62
	1977 Romans (#458)	#615–617	Luke 9:60–62
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#459	Luke 9:1–2
	2010 Life of Christ	#489	Luke 9:6, 9
	2010 Life of Christ	#593	Luke 9:22
	2010 Life of Christ	#608–611	Luke 9:30–31, 33–34
	2010 Life of Christ	#652	Luke 9:49–52
	2010 Life of Christ	#675–678	Luke 9:51–58
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a>		Luke 9:1–62

