

# Luke 24

written and compiled by Gary Kukis

**Luke 24:1–53**

**Jesus' Resurrection and Two of His Appearances**

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

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

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 24 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as

they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

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

**Preface:** In this chapter, Jesus is resurrected. Only two appearances are recorded: Jesus appears to two disciples as they are walking to Emmaus. Jesus later appears to the disciples. In both instances, He remains with them for an extended period of time.

*Bible Summary: The women found the tomb empty. Jesus met two on the road to Emmaus. He appeared to the disciples and opened the Scriptures to them.*<sup>1</sup>

This should be the most extensive examination of Luke 24 available, where you will be able to examine in depth every word of the original text.

### Quotations:

### Outline of Chapter 24:

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vv. 44–49	<b>Jesus Teaches His Disciples from the Scriptures and Gives Them a Final Command</b>
vv. 50–51	<b>Jesus Leads the Disciples to Bethany and then Departs from Them</b>
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<sup>1</sup> From <https://biblesummary.info/luke> accessed August 13, 2021



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Summary [A Set of Summary Doctrines and Commentary](#)  
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 Summary

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Addendum [Doctrinal Teachers Who Have Taught Luke 24](#)  
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<a href="#">www.kukis.org</a>	<a href="#">Exegetical Studies in Luke</a>	

Doctrines Covered or Alluded To			
Chart of Jesus in the Old and New Testaments	Jesus in the Old and New Testaments	Parallels Between the Birth of Isaac and the Birth of Jesus	Typology: Abraham's Offering of Isaac/God's offering of Jesus

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Psalm 22		

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. **Complete to v. 3**

The terms below and double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

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>Bible Doctrine</b>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Christian Life; the Christian Way of Life</b>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and <b>The Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Cross; the Cross of Christ ; the Roman Cross</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
<b>God's Plan, the Plan of God</b>	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God ( <a href="#">HTML—Bolender</a> ) ( <a href="#">PDF—Bolender</a> ); L. G. Merritt ( <a href="#">The Plan of God</a> ); Joe Griffin ( <a href="#">God Exists: Navigating the Web of Truth</a> ); Don Samdahl ( <a href="#">Summary of the Plan of God</a> ); R. B. Thieme, Jr. ( <a href="#">The Plan of God</a> ).
<b>Passover</b>	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Grace Doctrine <a href="#">7 Feasts of Israel</a> ; Maranatha Church <a href="#">Doctrine of the Passover</a> .
<b>Pastor, Pastor-teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Pastor-teacher</a> ); Roy Cloudt ( <a href="#">pastor-teacher</a> ).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>The Sabbath</b>	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <a href="#">Sabbath Summary</a> ) (Grace Notes: <a href="#">Jewish Teaching on the Sabbath</a> ) Kukis— <a href="#">Doctrine of the Sabbath Day</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Soul , Human Soul , Souls</b>	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
<b>Spiritual Life , Spiritual Lives</b>	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. ( <a href="#">HTM</a> ) ( <a href="#">PDF</a> ) (The Spiritual Life via the <a href="#">10 problem solving devices</a> —R. B. Thieme, Jr.) ( <a href="#">Walking in the Spirit</a> —Chafer) ( <a href="#">Spiritual Metabolism</a> —Robert R. McLaughlin)

## Definition of Terms

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 24

**Introduction:** Luke 24 takes place on the Sunday following the crucifixion. The women have gone to the tomb and His body is missing. Peter (and John) go to the tomb and they confirm what the woman say. In the next scene, Jesus joins two disciples on the road who are leaving Jerusalem for Emmaus. Jesus spends at least two hours with them explaining the Scriptures (during which time, the disciples do not know Who Jesus is). Jesus disappears shortly after letting Himself be known. These disciples return to Jerusalem that night and go to a gathering of the other disciples. Jesus appears once again to them all.

One of the things which I find remarkable about the Lord revealing Himself to various people after the resurrection is how remarkably small these incidents are. We have studied the book of Exodus where what God does before Israel and Egypt is quite remarkable. And, quite obviously, the resurrection of our Lord is far more remarkable; as well as more important to us as human beings. Yet, for the most part, the appearances of Him to His disciples and to other believers is presented as a series of relatively small, almost intimate incidents (the exception to this is the mention by Paul, decades after, of Jesus appearing to five hundred at once (1Cor. 15:6)).

I believe the importance of these appearances is that they emphasize the importance of the individual **Christian life**; or the importance of the individual Christian. Now, do not forget for a moment that we are a part of a greater body, and that no Christian man is an island. I would not want you to get fatheaded about your place in **God's plan**. But you, no matter who you are, have an important role to play in God's plan. You may not be a **pastor-teacher**, an evangelist or a missionary; but your part as a part of a great team is important and fundamental. The things which you do as a Christian may seem small and unimportant to you, but as you gain greater understanding of God's plan and your place in His plan, the more you become cognizant of the importance of your life.

Maybe you are encouraging or guiding another believer (*not* bullying, mind you); perhaps you are slowly but surely winning your spouse to Jesus Christ; perhaps you faithfully teach your two children the Bible. Our place in God's plan is not necessarily that of a Billy Graham, a Dwight Moody, or an R. B. Thieme, Jr. But our lives have importance, meaning, and definition.

Jesus, as God, could have presented Himself as a 50' tall apparition to all of Jerusalem, but He did not do that. When it comes to His post-resurrection appearances, Jesus appeared to a relatively small group of people. I would argue to you that, the entire Christian movement was based upon this very small group of people.

Jesus did not spend a long time on this earth after His resurrection. Unlike all religious leaders/founders before or after Him, Jesus wrote nothing down. His ministry was limited in the geographical area covered and the number of people that He spoke to. His public ministry was a scant 3 or 4 years, which is barely the blink of an eye insofar as human history is concerned. And yet, we divide human history using His birth as a marker (although our calendars are a bit off in this regard). Every historical date is either *before Christ* or *in the year of our Lord* (Anno Domini).

This is why you, as an individual, need to know **Bible doctrine**. You need to have divine truth in your **soul**. This is why, despite our many failures, we get up and we move forward. This is why each day, we set time aside for His Word (not reading the Bible, but learning it from one who is qualified to teach it, in the classroom of the local church if possible). We expose ourselves to the truth of God's Word, taught by the authority of a well-qualified pastor-teacher, and we move forward in our **spiritual lives** as a result.

A title or one or two sentences which describe Luke 24.

### Titles and/or Brief Descriptions of Luke 24 (by Various Commentators)

The New Matthew Bible: *The women come to the grave. Christ appears to the two disciples on their way to Emmaus, stands in the midst of his disciples, opens their understanding in the scriptures, gives them a charge, and ascends up to heaven.*<sup>2</sup>

Kretzmann's Commentary: *The resurrection of Jesus, testified to by the open grave and by the word of angels, is not believed by the apostles, but Jesus appears to the Emmaus disciples and then to the eleven apostles, convincing them of His having risen from the dead, commissioning them to be His ministers for the preaching of the Gospel, and finally ascending before them from the Mount of Olives.*<sup>3</sup>

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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 24 (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 24

If Peter told Luke much of what happened, why does the narrative of the tomb stop abruptly at v. 12. Or, simply, why does the tomb narrative stop right there? It appears that Luke spoke to many female disciples and to Peter about what took place—why is there nothing more here?

Related to this question is, does v. 12 belong in the gospel of Luke at all?

Jesus' appearances all seem to be rather small. That is, done before a very small audience. Is there a reason for this?

<sup>2</sup> From <https://www.biblegateway.com/passage/?search=Luke%2024&version=NMB> accessed July 6, 2023.

<sup>3</sup> From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 13, 2023.



### Fundamental Questions About Luke 24

Why does Jesus appear to these two, seemingly random, disciples walking along the road to Emmaus?

Why does Jesus lead His disciples from Jerusalem to Bethany, and then departing from them at that time?

Some of these questions may not make sense unless you have read Luke 24. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

### The Prequel of Luke 24

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

### The Principals of Luke 24

**Characters**

**Biographical Material**

Characters	Biographical Material

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

### The Places of Luke 24

**Place**

**Description**

Place	Description

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### By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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

### A Synopsis of Luke 24


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[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Outlines and Summaries of Luke 24 (Various Commentators)


[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

### A Synopsis of Luke 24 from the Summarized Bible

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Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 24 (edited).

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

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

**The Big Picture (Luke 21–24)**

Scripture	Text/Commentary
Luke 21A	The Widow's Offering
Luke 21B	Jesus Teaches About the Future times (the Destruction of Jerusalem, the End Times, Wars and Persecutions, Destruction of Jerusalem, Coming of the Son of Man)
Luke 21C	Parable of the Fig Tree
Luke 21D	The Importance of Watching
Luke 22A	The Lord's Supper/Judas Betrays the Lord
Luke 22B	Who is the Greatest in the Kingdom?
Luke 22C	Jesus Predicts Peter's Denial
Luke 22D	Supplies Needed by Jesus' Disciples
Luke 22E	Prayer in the Garden
Luke 22F	Betrayal and Arrest of Jesus
Luke 22G	Peter's Denials
Luke 22H	Jesus is Mocked and Beaten
Luke 22I	Jesus Before the Sanhedrin
Luke 23A	Jesus Being Examined and Tried (Before Pontius Pilate, Before Herod, Before Pilate again; Barabbas Set Free Instead of Jesus)
Luke 23B	The Crucifixion (Pilate Delivers Jesus over, Jesus is Crucified)
Luke 23C	Jesus' Death on the Cross
Luke 23C	Jesus is Laid to Rest in a Tomb
Luke 24A	Christ is Risen
Luke 24B	Jesus Speaks to the Man on His Way to Emmaus
Luke 24C	The Disciples Eyes are Opened
Luke 24D	Jesus Again Appears to His Disciples
Luke 24E	Jesus Teaches His Resurrection from the Scriptures
Luke 24F	Jesus Ascends into Heaven

**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.

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version, A Faithful Version and the Holy New Covenant Translation are new to my list of translations. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

In Luke 23, I have discovered several new translations: the Plain English Version, the Goodspeed New Testament and the Radiant New Testament. All have been placed with the Paraphrased Bibles, although I may move one or two of those to the Limited English Bible heading.

There are two very similarly named translations: the Hebrew Names Version (HNV) and (Traina's) Holy Name Bible (HNB). The former is found on the Bible Study Tools [site](#) and the latter can be gotten as a module for E-sword (this is found at [Bible Support](#)). There is not a lot of information about either of these translations.

I have added so many translations here, that I will drop the New European Version. I may start to look at its brief commentary, however.

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

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.

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.

## The Female Disciples of Jesus Come to the Tomb Early, but Jesus is not There

Kukis slavishly literal:

**But in the first of the week [lit., *Sabbaths*], at daybreak deep, to the tomb they went bearing what they made ready, fragrant spices. But they found the stone rolled away from the sepulcher. But entering, they did not find the body [of the Lord Jesus].**

Luke  
24:1–3

Kukis mostly literal translation:

**On the first of the week, at early daybreak, the women [lit., *they*] went to the tomb carrying the fragrant spices which they had prepared (and certain ones with them). However, they found the stone rolled away from the [front of] the sepulcher. [Upon] entering, they did not find the body [of the Lord Jesus].**

Kukis paraphrase

**On the first day of the week, at first light, the women went to the tomb carrying the spices which they had prepared for the body. They first saw a stone rolled away from the entrance to the sepulcher. Upon entering into the tomb, they found no body.**

Here is how others have translated this verse:

### Ancient texts:

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

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

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

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

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

Underlined words indicate differences in the text.

### Ancient texts:

Westcott-Hort Text (Greek) **But in the first of the week [lit., *Sabbaths*], at daybreak deep, to the tomb they went bearing what they made ready, fragrant spices. But they found the stone rolled**

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

	away from the sepulcher. But entering, they did not find the body [of the Lord Jesus].
Complete Apostles' Bible	And on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. But they found the stone having been rolled away from the tomb. And going in they did not find the body of the Lord Jesus.
Douay-Rheims 1899 (Amer.)	And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre. And going in, they found not the body of the Lord Jesus.
Holy Aramaic Scriptures	Then b'khad b'shaba {lit. on the first in the seven, i.e. on the first day of the week}, at dawn, while dark, they came unto the tomb house, and they brought herume {fragrant herbs}, those which they had prepared. And there were other women with them. And they found the kepha {the rock} that was rolled away from the tomb house. And they entered, and didn't find the body of Eshu {Yeshua}.
James Murdock's Syriac NT	And on the first day of the week, in the morning, while it was yet dark, they came to the sepulchre, and brought the aromatics they had prepared. And there were other women with them. And they found the stone rolled from the sepulchre. And they entered, and found not the body of Jesus.
Original Aramaic NT <sup>5</sup>	But on Sunday morning, while it was dark, they came to the tomb and they brought the spices that they had prepared, and there were other women with them.* And they found the stone which had been rolled from the tomb. And they entered and they did not find the body of Yeshua.

Significant differences:

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

**Limited Vocabulary Translations:**

Bible in Basic English	But on the first day of the week, at dawn, they came to the place where his body had been put, taking the spices which they had got ready. And they saw that the stone had been rolled away. And they went in, but the body of the Lord Jesus was not there.
Bible in Worldwide English	On the first day of the week, early in the morning, the women went to the grave. They took with them the things they had made ready. They saw that the stone was rolled away from the grave. So they went in. But they did not see the body of the Lord Jesus.
Easy English	Very early on the first day of the week, they went to the place where Joseph had put Jesus' dead body. They took with them the spices that they had prepared. They arrived there. They found that someone had rolled the big stone away from the hole. They went inside the hole in the rock, but they did not find the body of the Lord Jesus there.
Easy-to-Read Version–2008	Very early Sunday morning, the women came to the tomb where Jesus' body was laid. They brought the sweet-smelling spices they had prepared. They saw that the heavy stone that covered the entrance had been rolled away. They went in, but they did not find the body of the Lord Jesus.

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

Good News Bible (TEV)	Very early on Sunday morning the women went to the tomb, carrying the spices they had prepared. They found the stone rolled away from the entrance to the tomb, so they went in; but they did not find the body of the Lord Jesus.
J. B. Phillips	<b>The first day of the week: the empty tomb</b> But at the first signs of dawn on the first day of the week, they went to the tomb, taking with them the aromatic spices they had prepared. They discovered that the stone had been rolled away from the tomb, but on going inside, the body of the Lord Jesus was not to be found.
<i>The Message</i>	<b>Looking for the Living One in a Cemetery</b> At the crack of dawn on Sunday, the women came to the tomb carrying the burial spices they had prepared. They found the entrance stone rolled back from the tomb, so they walked in. But once inside, they couldn't find the body of the Master Jesus.
NIRV	<b>Jesus Rises From the Dead</b> It was very early in the morning on the first day of the week. The women took the spices they had prepared. Then they went to the tomb. They found the stone rolled away from it. When they entered the tomb, they did not find the body of the Lord Jesus.
New Life Version	<b>Jesus Is Raised from the Dead</b> Early in the morning on the first day of the week, the women went to the grave taking the spices they had made ready. They found the stone had been pushed away from the grave. They went in but they did not find the body of the Lord Jesus.
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Casual English Bible <sup>6</sup>	<b>LUKE 24</b> <b>JESUS IS ALIVE</b> <b>JESUS RISES FROM THE DEAD</b> At first light on Sunday[1] morning, the women who had been following Jesus went to his tomb. They brought scented spices they had prepared to use in anointing his body for burial. When they got to the tomb, they found that the stone used to seal the entrance had been rolled away. They stepped inside. They couldn't find the body of the Lord Jesus. <sup>1</sup> 24:1Literally, "the first day of the week," which Jews would have known as Sunday—the first day after the Sabbath day of rest.
Contemporary English V.	Very early on Sunday morning the women went to the tomb, carrying the spices that they had prepared. When they found the stone rolled away from the entrance, they went in. But they did not find the body of the Lord Jesus, and they did not know what to think. Suddenly two men in shining white clothes stood beside them. V. 4 is included for context.
Goodspeed New Testament	Then they went home, and prepared spices and perfumes. On the Sabbath they rested in obedience to the commandment, but on the first day of the week, at early dawn, they went to the tomb, taking spices they had prepared. But they found the stone rolled back from the tomb, and when they went inside they could not find the body. Luke 23:56 is included for context.
The Living Bible	.
New Berkeley Version	.
New Living Translation	<b>The Resurrection</b> But very early on Sunday morning [Greek <i>But on the first day of the week, very early in the morning.</i> ] the women went to the tomb, taking the spices they had prepared. They found that the stone had been rolled away from the entrance. So they went in, but they didn't find the body of the Lord Jesus.

<sup>6</sup> From <https://www.casualenglishbible.com/>

The Passion Translation	Very early that Sunday morning, the women made their way to the tomb, carrying the spices they had prepared. <sup>(10)</sup> Among them were Mary Magdalene; Joanna; and Mary <sup>a</sup> , Jesus' mother. Arriving at the tomb they discovered that the huge stone covering the entrance had been rolled aside, so they went in to look. But the tomb was empty. The body of Jesus was gone! <sup>a</sup> . For the sake of the English narrative, the information found in v. 10 is placed here.
UnfoldingWord Simplified T.	Before dawn on Sunday those women went to the burial chamber. They took with them the spices that they had prepared to put on the body of Jesus. When they arrived, they discovered that somebody had rolled the stone away from the entrance to the burial chamber. They went into the burial chamber, but the body of the Lord Jesus was not there!
Williams' New Testament <sup>7</sup>	Now on the Sabbath they rested, in accordance with the commandment, but on the first day of the week at early dawn they went to the tomb, taking the spices which they had prepared. But they found the boulder rolled back from the tomb, and yet on going inside they did not find the body.

### Partially literal and partially paraphrased translations:

American English Bible	It was on the first day of the week, at early dawn, that [the women] went back to the tomb carrying the spices that they'd prepared. But when they got there, they found that the stone [that covered the tomb's entrance] had been rolled away; and when they went inside, they couldn't find the Lord Jesus' body.
Beck's American Translation Breakthrough Version	. On the first day after the Sabbaths at deep daybreak, they came on the grave carrying fragrant spices that they had ready. But they found the stone that had been rolled away from the burial vault. When they went in, they did not find the body of the Master, Jesus.
Common English Bible Len Gane Paraphrase <sup>8</sup>	. Now on the first [day] of the week, very early in the morning, they came to the tomb, bringing the spices which they had prepared and certain [other things] with them, and found the stone rolled away from the tomb. They entered but didn't find the body of the Lord Jesus.
A. Campbell's Living Oracles	But the first day of the week, they went by daybreak, with some others, to the tomb, carrying the spices which they had provided, and found the stone rolled away from the tomb; and having entered, they found not the body of the Lord Jesus.
New Advent (Knox) Bible	And at very early dawn on the first day of the week they came to the tomb, bringing the spices they had prepared: and found the stone already rolled away from the door of the tomb. They went into it, and could not find the body of the Lord Jesus.
20 <sup>th</sup> Century New Testament	But very early on the first day of the week they went to the tomb, taking with them the spices that they had prepared. They found that the stone had been rolled away from the tomb; And, on going into it, they could not find the body [of the Lord Jesus].

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

Christian Standard Bible	<b>Resurrection Morning</b> On the first day of the week, very early in the morning, they [Other mss add <i>and other women with them</i> ] came to the tomb, bringing the spices they had prepared. They found the stone rolled away from the tomb. They went in but did not find the body of the Lord Jesus.
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<sup>7</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>8</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.



Conservapedia Translation	Now on the first day of the week, very early in the morning, they came to the sepulcher [Should we use "tomb" or stay with sepulchre? My only concern is illustrating the connection to the Church of the Holy Sepulchre.], bringing the spices they had prepared, and other items to anoint the dead. But they found the stone had been rolled away from the tomb [Emphasize that this was not a natural act ], And as they entered, they did not see the body of the Lord Jesus.
Ferrar-Fenton Bible	But at day-break upon the first day following the Sabbaths, they proceeded to the tomb, carrying the aromatics which they had prepared. <b>The Resurrection of the Lord Jesus.</b> They found, however, the stone rolled away from the tomb; but, having entered, they did not find the body of the Lord Jesus.
Free Bible Version <sup>9</sup>	Very early on the first day of the week*, the women went to the tomb, taking the spices they'd prepared. They found that the stone had been rolled away from the entrance to the tomb, but when they went in they didn't find the body of the Lord Jesus.
God's Truth (Tyndale)	On the morrow after the Saboth, early in the morning, they came unto the tomb and brought the odours which they had prepared and other women with them. And they found the stone rolled away from the sepulchre, and went in: but found not the body of the Lord *Jesu.
International Standard V	<b>Jesus is Raised from the Dead</b> <i>(Matthew 28:1-10; Mark 16:1-8; John 20:1-10)</i> But at early dawn on the first day of the week, [Lit. first of the Sabbaths] they went to the tomb, taking the spices they had prepared. They found the stone rolled away from the tomb, but when they went in, they didn't find the body of the Lord Jesus. [Other mss. lack of the Lord Jesus]
Montgomery NT	On the Sabbath Day they rested in obedience to the commandment, but in the deep dawn of the first day of the week they took the spices which they had prepared, and came to the tomb. And they found the stone rolled away from the tomb, and on entering they did not find the body of the Lord Jesus. <sup>10</sup>
Weymouth New Testament	And, on the first day of the week, at early dawn, they came to the tomb bringing the spices they had prepared. But they found the stone rolled back from the tomb, and on entering they found that the body of the Lord Jesus was not there.
Wikipedia Bible Project	Very early Sunday morning the women went to the tomb, carrying the spices they'd prepared. They discovered that the stone had been rolled away from the tomb entrance. So they went in but they didn't find the body of the Lord Jesus.

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

Christian Community (1988) <sup>11</sup>	<b>The Lord has risen</b> <i>(Mk 16:1; Mt 28:1; Jn 20:1)</i> • On the sabbath the women rested according to the commandment, but the first day of the week, at dawn, they went to the tomb with the perfumes and ointments they had prepared. Seeing the stone rolled away from the opening of the tomb, they entered, and were amazed to find that the body of the Lord Jesus was not there. <b>Commentary</b> from the Christian Community Bible is placed in the <b>Addendum</b> .
The Heritage Bible	And on the first day of the week, very early in the dawn, they came upon the tomb, carrying the aromatics which they had prepared, and some others with them. And they found the stone rolled away from the tomb. And going in, they absolutely did not find the body of the Lord Jesus.

<sup>9</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

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

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

New American Bible (2011) **VIII. The Resurrection Narrative (24:1–53)**

**The Resurrection of Jesus.**

<sup>a</sup> But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus.

a. [24:1–8] Mt 28:1–8; Mk 16:1–8; Jn 20:1–17.

\* [24:1–53] The resurrection narrative in Luke consists of five sections: (1) the women at the empty tomb (Lk 23:56b–24:12); (2) the appearance to the two disciples on the way to Emmaus (Lk 24:13–35); (3) the appearance to the disciples in Jerusalem (Lk 24:36–43); (4) Jesus' final instructions (Lk 24:44–49); (5) the ascension (Lk 24:50–53). In Luke, all the resurrection appearances take place in and around Jerusalem; moreover, they are all recounted as having taken place on Easter Sunday. A consistent theme throughout the narrative is that the suffering, death, and resurrection of Jesus were accomplished in fulfillment of Old Testament promises and of Jewish hopes (Lk 24:19a, 21, 26–27, 44, 46). In his second volume, Acts, Luke will argue that Christianity is the fulfillment of the hopes of Pharisaic Judaism and its logical development (see Acts 24:10–21).

New Catholic Bible

**The Resurrection**

**Chapter 24**

**Jesus Rises from the Dead.**<sup>[a]</sup> 1 At daybreak on the first day of the week, the women came to the tomb with the spices they had prepared. They found the stone rolled away from the tomb, but when they went inside, they did not find the body of the Lord Jesus.

[a] The man who was thought to have been buried forever receives the important title “the Living One,” a title that the Old Testament reserves to the Lord (see Jos 3:10; Jdg 8:19; Rev 1:18), and the hearts of the witnesses are opened to the Word of God. This is the first Christian Sunday, the Lord's Day, the new day (v. 1). Luke does not mention the order given to the disciples to wait for Jesus in Galilee; in his view, the mystery finds its completion in Jerusalem, and it is from Jerusalem that the Christian mission will make its way throughout the entire world.

New English Bible–1970

***The Resurrection of Jesus Passover, c.30ce (the garden)***

**[ Lk.24.1-12 → ] - Mk.28.1-10, Mk.16.1-8, Jn.20.1-10**

But on the Sunday morning very early they came to the tomb bringing the spices they had prepared. 2Finding that the stone had been rolled away from the tomb, 3they went inside; but the body was not to be found.

New Jerusalem Bible

On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering they could not find the body of the Lord Jesus.

NRSV (Anglicized Cath. Ed.) **The Resurrection of Jesus**

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. [Other ancient authorities add *of the Lord Jesus*]

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

On *Shabbat* the women rested, in obedience to the commandment; but the next day, while it was still very early, they took the spices they had prepared, went to the tomb, and found the stone rolled away from the tomb! On entering, they discovered that the body of the Lord Yeshua was gone! A portion of Luke 23:56 is placed with this passage for context.

exeGesés companion Bible .

Hebraic Roots Bible	And the first of the Sabbaths (The seven week Sabbath count to Shavuot) at dawn, while still dark, they came on the tomb, carrying spices which they prepared; and some were with them. And they found the stone having been rolled away from the tomb. And going in, they did not find the body of the Master Yahshua.
Holy New Covenant Trans.	Very early on the first day of the week, the women came to the tomb. They brought the sweet-smelling things they had prepared. But the women found that the rock was rolled away from the tomb. They went in but they didn't find the Lord Jesus' body.
The Scriptures 2009	But on day one of the week <sup>a</sup> , at early dawn, they came to the tomb, bringing the spices which they had prepared, and they found the stone rolled away from the tomb. And having entered, they did not find the body of the Master עשוהי. <sup>a</sup> Lit. Sabbath.

### Weird English, Ⓔ English, Anachronistic English Translations:

Accurate New Testament <sup>12</sup>	...[on] the but one [one] [of] the breaks (weekly) dawn deep to the tomb [Women] come Carrying which* [They] prepare spices [They] find but the stone having been rolled from the tomb Entering but not [Women] find the body [of] the lord jesus... (3 days & 3 nights later) BEFORE FIRST DAY OF THE WEEK (Sunday), NEAR EARLY DAWN, THEY CAME TO THE TOMB BRINGING [more of] THE SPICES WHICH THEY HAD PREPARED. AND THEY FOUND THE STONE ROLLED AWAY FROM THE TOMB, †(This was before Sunday & before sunrise. They did not witness the resurrection of JESUS because He had already been risen before they got there. Therefore the traditional doctrine that Jesus rose Sunday morning at sunrise is a lie of the devil. He rose Sabbath/Saturday night at 3 a.m. before the weekly Sabbath concluded at sunrise.) BUT WHEN THEY ENTERED, THEY DID NOT FIND THE BODY OF THE LORD JESUS.
Alpha & Omega Bible	AND THEY FOUND THE STONE ROLLED AWAY FROM THE TOMB, †(This was before Sunday & before sunrise. They did not witness the resurrection of JESUS because He had already been risen before they got there. Therefore the traditional doctrine that Jesus rose Sunday morning at sunrise is a lie of the devil. He rose Sabbath/Saturday night at 3 a.m. before the weekly Sabbath concluded at sunrise.) BUT WHEN THEY ENTERED, THEY DID NOT FIND THE BODY OF THE LORD JESUS.
Awful Scroll Bible	And on the first of the week, at deep dawn, they came to the sepulcher, carrying the spices, which they make ready, indeed several with them. And they found the stone, having been rolled-away from the sepulcher. And coming-in, they found not the body, of the Lord Jesus.
Concordant Literal Version	Now in the early depths of one of the sabbaths, they, and certain others together with them, came to the tomb, bringing the spices which they make ready." Now they found the stone rolled away from the tomb. Now, entering also, they found not the body of the Lord Jesus."
exeGeses companion Bible	<b><u>THE RESURRECTION OF YAH SHUA</u></b> And on the first of the shabbaths, deep in the morning, they come to the tomb, bringing the aromatics they prepared, and some with them: and they find the stone rolled away from the tomb: and they enter and find not the body of Adonay Yah Shua.
Orthodox Jewish Bible	But on Yom HaRishon, the first day of the shavua (week), very early in the boker, they went to the kever (tomb) bringing what spices they prepared. But they found the even (stone) having been rolled away from the kever (tomb), and, having entered, they did not find geviyyato (his body, DEVARIM 21:23; BERESHIS 47:18) of the Rebbe Melech HaMoshiach Adoneinu. [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 26:19; 53:11]

<sup>12</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

**Expanded/Embellished Bibles:***The Amplified Bible***The Resurrection**

But on the first day of the week, at early dawn, the women went to the tomb bringing the spices which they had prepared [to finish anointing the body]. And they found the [large, circular] stone rolled back from the tomb, but when they went inside, they did not find the body of the Lord Jesus.

An Understandable Version

Now at early dawn on the first day of the week [*i.e.*, early Sunday morning], the women [See Mark 16:1] went to Jesus' grave site, taking the spices which they had prepared [for His burial]. But they found the stone [had already been] rolled away from the [opening of the] grave site. So, they went in [*i.e.*, into the cave-like tomb], but did not find the body of the Lord Jesus.

The Expanded Bible  
Jonathan Mitchell NT

Now in the early depths of one of the sabbaths they came upon the memorial tomb, progressively carrying [the] spices which they had prepared, [comment: the sabbath of 23:56, above, would have been the Day of Passover; the sabbath of this verse would then been the seventh day of that week, or, the weekly sabbath] and they found the stone having been rolled away from the tomb, yet, upon entering, they did not find the body of the Lord Jesus.

P. Kretzmann Commentary

**Verses 1-7****The Resurrection of Christ.**

The women at the grave:

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulcher.

And they entered in, and found not the body of the Lord Jesus.

Syndein/Thieme

{The Resurrection}

``Now, on the first {day} of the week at early dawn {the Gentile Sunday morning - and daybreak of the Jewish 'Sunday' that began on Saturday at sundown}, they {the women} went to the tomb . . . carrying the aromatic oils they had prepared.

``Now they discovered/found the stone had been 'rolled away in the past with results that last forever' {apokulio - perfect tense - this was a huge stone that was rolled down covering the opening of the grave tomb - a stone like this might take 16 Roman soldiers to move it away} from the tomb.

``And, having entered in {the tomb}, they absolutely did not {ouk} discover/find the body of the Lord Jesus.

Translation for Translators

**Some women discovered that Jesus had become alive again.***Luke 24:1-12*

Before dawn on Sunday those women went to the tomb. They took with them the spices that they had prepared *to put on Jesus' body*. They discovered that the stone had been rolled away from *the entrance to the tomb*. They went in the tomb, but the body of the Lord Jesus was not there!

The Voice

Early on Sunday morning, even before the sun had fully risen, these women made their way back to the tomb with the spices *and ointments* they had prepared. When they arrived, they found the stone was rolled away from the tomb entrance, and when they looked inside, the body of the Lord Jesus was nowhere to be seen.

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

Lexham Bible

**Jesus Is Raised**

Now on the first day of the week, at very early dawn, they came back to the tomb bringing the fragrant spices which they had prepared. And they found the stone had been rolled away from the tomb, but when they [\*Here "when" is supplied as a component

of the participle (“went in”) which is understood as temporal] **went in, they did not find the body.**  
 [Some manuscripts add “of the Lord Jesus”]

NET Bible®

*The Resurrection*

**Now on the first day<sup>1</sup> of the week, at early dawn, the women<sup>2</sup> went to the tomb, taking the aromatic spices<sup>3</sup> they had prepared. They<sup>4</sup> found that the stone had been rolled away from the tomb,<sup>5</sup> but when they went in, they did not find the body of the Lord Jesus.<sup>6</sup>**

<sup>1sn</sup> The first day of the week is the day after the Sabbath.

<sup>2tn</sup> Grk “they”; the referent (the women mentioned in 23:55) has been specified in the translation for clarity.

<sup>3tn</sup> On this term see BDAG 140-41 s.v. ἄρωμα. See also the note on “aromatic spices” in 23:56.

<sup>4tn</sup> Here δέ (de) has not been translated.

<sup>5sn</sup> Luke tells the story of the empty tomb with little drama. He simply notes that when they arrived the stone had been rolled away in a position where the tomb could be entered. This large stone was often placed in a channel so that it could be easily moved by rolling it aside. The other possibility is that it was merely placed over the opening in a position from which it had now been moved.

<sup>6tc</sup> The translation follows the much better attested longer reading here, “body of the Lord Jesus” (found in {Ä75 x A B C L W Θ Ψ Å1, 13 33 565 700 œ}), rather than simply “the body” (found in D it) or “the body of Jesus” (found in 579 1241 pc). Further, although this is the only time that “Lord Jesus” occurs in Luke, it seems to be Luke’s normal designation for the Lord after his resurrection (note the many references to Christ in this manner in Acts, e.g., 1:21; 4:33; 7:59; 8:16; 11:17; 15:11; 16:31; 19:5; 20:21; 28:31). Although such a longer reading as this would normally be suspect, in this case some scribes, accustomed to Luke’s more abbreviated style, did not take the resurrection into account.

<sup>sn</sup> What they found was not what they expected – an empty tomb.

Rotherham’s Emphasized B.

### § 95. The Resurrection.

**Mt. xxviii. 1–10; Mk. xvi. 1–14; Jn. xx. xxi.**

**And ||on the Sabbath,<sup>f</sup> indeed|| they were quiet, according to the commandment<sup>g</sup>;  
 Chapter 24.<sup>h</sup>**

**but ||on the first day of the week,<sup>i</sup> at early dawn|| |unto the tomb| came they, bringing the spices which they had prepared'. And they found the stone, rolled away from the tomb; but |when they entered| they found not the body [[of the Lord' Jesus]]. A portion of Luke 23:56 is included for context.**

<sup>f</sup> Ap: “Sabbath.”

<sup>g</sup> Exo. xx. 10; Lev. xxiii. 7.

<sup>h</sup> Publisher’s note: This verse is part of the preceding paragraph and should be displayed as follows:

“...according to the commandment; 24 but ||on the first day of the week, at early dawn||...”

Inclusion of the chapter heading for correct bookmark creation prevents it from being displayed as it was in the original printed text.

***The Resurrection of Jesus (Mt. 28:1-10; Mk 16:1-8; Jn 20:1-10)***

**But before dawn on the first day of the week, they came to the tomb. They were bringing the spices they’d prepared. But they found the stone rolled away from the opening of the tomb. And when they went inside, they didn’t find the Lord Jesus’ body.<sup>a</sup>**

<sup>a.</sup> Some mss lack the words “Lord Jesus.”

The Spoken English NT<sup>13</sup>

Wilbur Pickering’s New T.

**Resurrection Day**

**“He is not here, but is risen!”**

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

Then on the first day of the week, at early dawn, they went to the tomb carrying the spices they had prepared, along with some others.<sup>1</sup>  
They found the stone rolled away from the tomb, but upon entering they did not find the body of the Lord Jesus.

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

Analytical-Literal Translation	Now on [the] first [day] of the week [i.e. Sunday], at early dawn, they came to the tomb, carrying the spices which they prepared, and some [others] with them. But they found the stone having been rolled away from the tomb. And having entered, they did not find the body of the Lord Jesus.
Charles Thomson NT	And on the first day of the week, they went very early in the morning to the sepulchre, carrying the spices which they had provided. And there were some others with them. And they found the stone rolled away from the sepulchre, but on going in did not find the body of the Lord Jesus.
Far Above All Translation <sup>14</sup>	Then on the first day of the week, very early in the morning, they went to the tomb carrying the fragrances which they had prepared, and some others went with them, and they found the stone rolled away from the tomb, and when they went in, they did not find the body of the Lord Jesus.
Modern Literal Version 2020	{Mar 16:1-8 & Mat 28:1-8 & Luk 24:1-8, 12 & Joh 20:1-10 Dawn and very early Sun.} Now on the first <i>day</i> of the week, from the deep <i>foggy</i> daybreak, they and some others together-with them came upon the tomb, bringing the spices which they had prepared. Now they found the stone has been rolled away from the tomb. And having entered in, they did not find the body of the Lord Jesus.
New Matthew Bible	<b>The women come to the grave. Christ appears to the two disciples on their way to Emmaus, stands in the midst of his disciples, opens their understanding in the scriptures, gives them a charge, and ascends up to heaven.</b> On the morrow after the Sabbath, early in the morning, the women went to the tomb, bringing the spices they had prepared and other women with them. And they found the stone rolled away from the sepulchre, and went in, but did not find the body of the Lord Jesus.
NT (Variant Readings)	But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared, [and certain [others] with them]. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus..
A Voice in the Wilderness	Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. But they found the stone having been rolled away from the tomb. And they went in and did not find the body of the Lord Jesus.
Young's Updated LT	.

**The gist of this passage:** Some of the women who had followed Jesus got together their spices and oils and went to the Lord's tomb at daybreak to anoint His expired body. When they arrived, the stone in front of the tomb had been rolled aside and there was no one in the tomb.

1-3

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

Luke 24:1a			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
sabbata (σάββατα) [pronounced SAHB-baht-ah]	<i>Sabbaths [day, week]; seven days, seven day period; seven-day feast; week, Saturdays</i>	neuter plural noun, genitive/ablative case	Strong's #4521
óρθρος (ὄρθρος) [pronounced OHR-thross]	<i>(early) dawn; daybreak, sun-rise, rising of light; by extension, morn, early in the morning</i>	masculine singular noun, genitive/ablative case	Strong's #3722
bathus (βαθύς) [pronounced bath-OOÇ]	<i>deep; profound (as going down), literally or figuratively; very early</i>	masculine singular adjective, genitive/ablative case	Strong's #901

**Translation:** On the first of the week, at early daybreak,...

The end of the **Sabbath** was dusk on Saturday. They would not go to the tomb in the middle of the night. Going at dark would give them no light by which to work; and it would not have been safe.

At this point, this was Sunday morning. The women who had followed Jesus (see v. 10) planned to go to His tomb at first light Sunday.

Luke 24:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 24:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnêma (μνήμα) [pronounced MNAY-mah]	<i>tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulchrememorial</i>	neuter singular noun; accusative case	Strong's #3418
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 plural, aorist active indicative	Strong's #2064

**Translation:** ...the women [lit., they] went to the tomb...

The women—which included Mary Magdalene; Joanna; and Mary, Jesus' mother—went to the tomb of Jesus.

In the original manuscript, there is no chapter break. The last few verses of Luke 23 read: *It was the day of Preparation, and the Sabbath was beginning. The women who had come with Him from Galilee followed and saw the tomb and how His body was laid. Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment.* (Luke 23:54–56; ESV; capitalized) So, the context tells us that we are speaking of the women who came with Jesus from Galilee.

Luke 24:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phérō (φέρω) [pronounced FEH-row]	<i>bearing, carrying; passive, being carried, being borne</i>	feminine plural, present active participle; nominative case	Strong's #5342
ha (ἧ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
hetoimazō (ἐτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>to make ready, prepare; to make the necessary preparations, to get everything ready</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2090
arōma (ἄρωμα) [pronounced AR-oh-mah]	<i>fragrant spice; an aromatic, perfume</i>	neuter plural noun, accusative case	Strong's #759

**Translation:** ...carrying the fragrant spices which they had prepared...

The women had watched Jesus being placed in the tomb (Luke 23:55). This pretty much tells us when Jesus was crucified. Had He been crucified on Wednesday or Thursday, the women would have come the next day with these spices. Since He was crucified on Friday, with the Sabbath beginning at sunset, the women had no opportunity to come to the tomb until after the Sabbath (Saturday evening).

Jesus is crucified on Friday, which is the **Passover** (remember that He ate the Passover meals the night before with His disciples). Each day for the Jew begins in the evening; so their Passover began at dusk. For us, this would have been Thursday night; for the Jewish person, this was the beginning of Friday, the Passover.



Jesus died physically on Friday. He is in the tomb for a portion of Friday, Saturday and Sunday. This is where the 3 days come from. He is in the tomb Friday night, Saturday night, and Sunday when it is dark (which would be considered a part of Sunday). That is how the 3 nights are calculated.

Any other approach would have these women taking a day off (not on the Sabbath) before getting the spices together. They simply would not do that. Let's say the Passover is Thursday. Jesus would have been placed in the tomb near the end of the day on Thursday. This would be followed by Friday, a day where there are no restrictions; followed by the Sabbath, a day on which there are many restrictions.

The only way that these women do not go to the tomb on Friday is if they are so overcome with grief and fear that they just do not go there. The problem with this approach is, we have no text indicating that this is what happened; and despite the fact that they were overwhelmed, they would have still gone to the tomb, regardless. Remember that some of these women were right there at **the cross** during the crucifixion. Nothing could have been more emotion-wrenching than that. Only one thing would have kept the women from performing these final duties to the body of the Lord, and that would be the Sabbath.

### Luke 24:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This final phrase is apparently not found in most manuscripts. It is not in the Westcott Hort text, but it is found in the Greek Byzantine text and in the Scrivener Textus Receptus.			
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tines (τινες) [pronounced <i>tihn-ehs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine plural enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
sun (σύν) [pronounced <i>soon</i> ]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autais (αὐταῖς) [pronounced <i>ow-TACE</i> ]	<i>theirs, of theirs, from theirs; same</i>	3 <sup>rd</sup> person feminine plural pronoun; locative, dative or instrumental case	Strong's #846

It is more likely that text has dropped out than text was added in.

**Translation:** ...*(and certain ones with them)*.

This phrase is questionable. Are there others with the original women from Galilee? Quite possibly.

Luke 24:1 *On the first of the week, at early daybreak, the women [lit., they] went to the tomb carrying the fragrant spices which they had prepared (and certain ones with them).* (Kukis mostly literal translation)

### Luke 24:2

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<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 indicative	Strong's #2147

Luke 24:2			
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
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
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037
apokuliō (ἀποκυλίω) [pronounced ap-ok-oo-LEE-oh]	<i>rolled away, rolling off</i>	masculine singular, perfect passive participle, accusative case	Strong's #617
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
mnēmeïon (μνημεῖον) [pronounced mnay-MEE-ohn]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter singular noun, genitive/ablative case	Strong's #3419

**Translation:** However, they found the stone rolled away from the [front of] the sepulcher.

The stone had not been mentioned previous to this. It is a very large stone, so the women could not help but notice it. However, had they known earlier that the stone was place in front of the tomb, they might not have gone to the tomb (having no way of entering into it). Luke, by omitting the stone's placement in the previous context, says, without saying anything, that the women did not know about this stone. They had not seen themselves the stone being placed there.

So, what appears to have been the case is, Jesus' body was first placed in the tomb by Joseph of Aramathaea, and the women saw this. There appears to have been no contact between Joseph and these women (Luke 23:54–56).

Sometime after this, the Roman soldiers would have placed a stone in front of the tomb; so the women are now seeing this stone for the first time. It is not blocking entry into the tomb; but it was not there when they were last there.

The very small point that I am making here is, the women have come to the Lord's tomb expecting to find an accessible tomb so that they can go into it and add more spices and scented oils to the body.

Now, apparently, Joseph had already seen to that. He was prepared with the tomb and he probably had hired people to wrap and preserve the body (that will be apparent in v. 12 of this chapter).

So the women came to the tomb, not knowing that a stone had been placed in front of it and not knowing that the Lord's body had already been prepared for lying in state.

Luke 24:2 **However, they found the stone rolled away from the [front of] the sepulcher.** (Kukis mostly literal translation)

There are two things which we can piece together because of this. Jesus did not require the stone be removed in order for Him to walk out. There are other passages which allow for Him to walk through solid objects. So when Jesus was resurrected, He simply stood up, leaving the bandages and ointments laying on the stone slab (I have assumed that He was placed on a stone slab), and then He walked right through the rock to the outside.

There were at least two angels there. The angels were there (1) to roll away the stone so that the people could see in; and (2) to provide information for the people who would come to the tomb. See Matthew 28:5 Luke 24:4, 23 John 20:12.

At this point, the women see the tomb and large stone.

Luke 24:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>entering [in]; going in [through]; coming in [through]</i>	feminine plural, aorist active participle; nominative case	Strong's #1525
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
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 indicative	Strong's #2147
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983
These next 3 words are in double brackets in the Westcott Hort text, meaning they are rejected in the primary reading. These words are found in Scrivener's Textus Receptus and the Byzantine Greek text.			
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 24:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** [Upon] entering, they did not find the body [of the Lord Jesus].

The women are able to enter into the tomb because the stone has been moved out of the way. Also, even though there is an armed guard at this tomb, it appears that the Roman soldiers guarding the tomb are asleep. They are and not mentioned in the Lukian narrative.

Luke 24:3 [Upon] entering, they did not find the body [of the Lord Jesus]. (Kukis mostly literal translation)

Luke 24:1–3 On the first of the week, at early daybreak, the women [lit., they] went to the tomb carrying the fragrant spices which they had prepared (and certain ones with them). However, they found the stone rolled away from the [front of] the sepulcher. [Upon] entering, they did not find the body [of the Lord Jesus]. (Kukis mostly literal translation)

Luke 24:1–3 On the first day of the week, at first light, the women went to the tomb carrying the spices which they had prepared for the body. They first saw a stone rolled away from the entrance to the sepulcher. Upon entering into the tomb, they found no body. (Kukis paraphrase)

**And he/it became in the (mental) loss to them about this, and behold, men, two, stood with them in clothes [that] were flashing.**

Luke 24:4

**It came to pass, while [there was] confusion about this [happening] to them, that they saw [lit., behold] two men [who] stood [there] with them in lit clothing.**

**The women were momentarily confused by what they saw (a massive rock rolled away from the tomb with no body inside). Then they suddenly noticed that there were two entities standing next to them wearing clothing that appeared to be lit up.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) And he/it became in the (mental) loss to them about this, and behold, men, two, stood with them in clothes [that] were flashing.
- Complete Apostles Bible And it happened, as they were greatly perplexed about this, that behold, two men stood by them in dazzling apparel.
- Douay-Rheims 1899 (Amer.) And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel.
- Holy Aramaic Scriptures And it happened, that while they were astonished concerning this, behold, two gabriyn {men} stood above them. And their clothing was shining.

James Murdock's Syriac NT	And as they wondered at this, behold, two men stood opposite them; and their raiment was effulgent.
Original Aramaic NT	And it happened that while these wondered at this, behold, two men stood above them and their clothing was shining.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And while they were in doubt about it, they saw two men in shining clothing by them:...
Bible in Worldwide English	They were troubled about this. Then they saw two men standing near them. They were dressed in white clothes.
Easy English	They did not understand this at all. But while they were thinking about it, two men appeared. Their clothes shone brightly like lightning. These men came and stood beside them.
Easy-to-Read Version–2008	They did not understand this. While they were wondering about it, two men in shining clothes stood beside them.
God's Word™	While they were puzzled about this, two men in clothes that were as bright as lightning suddenly stood beside them.
Good News Bible (TEV)	They stood there puzzled about this, when suddenly two men in bright shining clothes stood by them.
J. B. Phillips	While they were still puzzling over this, two men suddenly stood at their elbow, dressed in dazzling light.
The Message	They were puzzled, wondering what to make of this. Then, out of nowhere it seemed, two men, light cascading over them, stood there.
NIRV	They were wondering about this. Suddenly two men in clothes as bright as lightning stood beside them.
New Life Version	While they wondered about what had happened, they saw two men standing by them in shining clothes.
New Simplified Bible	.

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

Casual English Bible	They stood there bewildered, wondering what was going on. Suddenly two men appeared beside them, wearing clothes that had a dazzling shine.
Contemporary English V.	.
Goodspeed New Testament	They were in great perplexity over this, when suddenly two men in dazzling clothing stood beside them.
The Living Bible	They stood there puzzled, trying to think what could have happened to it. Suddenly two men appeared before them, clothed in shining robes so bright their eyes were dazzled.
New Berkeley Version	.
New Living Translation	As they stood there puzzled, two men suddenly appeared to them, clothed in dazzling robes.
The Passion Translation	They stood there, stunned and perplexed. Suddenly two men in dazzling white robes shining like lightning appeared above them.
Radiant New Testament	As they were wondering about this, suddenly two men in clothes as bright as lightning stood beside them.
UnfoldingWord Simplified T.	They did not know what to think about that. Then suddenly two men stood by them wearing bright, shining clothes!
William's New Testament	And as they were being perplexed about this, two men in dazzling robes suddenly took their stand beside them.

**Partially literal and partially paraphrased translations:**

Beck's American Translation . Breakthrough Version	And it happened during the time for them to not be sure what to think about this; and look, two men stood over them in a bright outfit.
Common English Bible	They didn't know what to make of this. Suddenly, two men were standing beside them in gleaming bright clothing.
A. Campbell's Living Oracles	While they were in perplexity on this account, behold, two men stood by them, in robes of a dazzling brightness.
New Advent (Knox) Bible	They were still puzzling over this, when two men came and stood by them, in shining garments.
20 <sup>th</sup> Century New Testament	While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing.

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

Berean Study Bible	While they were puzzling over this, suddenly two men in radiant apparel stood beside them.
Conservapedia Translation	As they stood there, astonished, two men in shining clothes came to them, And they grew afraid, and bowed their faces to the ground. The men said to them, "Why are you looking for the living here among the dead? V. 5 is included for context.
Revised Ferrar-Fenton Bible	Now while they were searching about for it, suddenly two men stood near them in robes of dazzling brightness.
Free Bible Version	While they were wondering what was going on, two men suddenly appeared dressed in clothes that shone brilliantly.
God's Truth (Tyndale)	And it happened, as they were amazed thereat: behold two men stood by them in shining vestures.
Lexham Bible	And it happened that while they were perplexed about this, behold, two men in gleaming clothing stood near them.
NIV, ©2011	While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them.
The Spoken English NT	They didn't know <i>what</i> to think. And suddenly two men stood by them in brilliantly shining clothes. Confused
Weymouth New Testament	At this they were in great perplexity, when suddenly there stood by them two men whose raiment flashed like lightning.

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

The Heritage Bible	And it was, in their being perplexed concerning this, that, behold, two men <sup>4</sup> stood by them in shining garments; And they became afraid, and bowing down their faces to the earth, they said to them, Why do you seek the living one with the dead ones? V. 5 is included for context. <sup>4</sup> 24:4 men, aner, males.
New American Bible (2011)	While they were puzzling over this, behold, two men in dazzling garments appeared to them. <sup>b</sup> b. [24:4] 2 Mc 3:26; Acts 1:10.
New English Bible–1970	While they stood utterly at a loss, all of a sudden two men in dazzling garments were at their side.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	They were standing there, not knowing what to think about it, when suddenly two men in dazzlingly bright clothing stood next to them.
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Hebraic Roots Bible	And it happened, as they were astonished about this, even behold, two men in shining clothing stood above them.
Holy New Covenant Trans. The Scriptures 2009	. And it came to be, as they were perplexed about this, that see, two men stood by them in glittering garments.

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

Accurate New Testament	...and [It] becomes in the+ to wonder them about this and look! Men two stand [by] them in clothing shining...
Awful Scroll Bible	And it came about, from-within they are to be thoroughly-constrained about this, even Be Looked!, two men stood-before them, from-within dazzling apparel.
exeGesés companion Bible	And so be it, they are thoroughly perplexed about this, that behold, two men in flashing apparel stand by them.
Orthodox Jewish Bible	It came about while they were perplexed about this, indeed, hinei, shnayim (two), who were garmented in dazzling robes, stood by them.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And it happened, while they wondered about the situation, suddenly two men in brilliant clothing [ <i>were seen</i> ] standing beside them.
The Expanded Bible	While they were ·wondering [puzzling; perplexed] about this, two men in ·shining [dazzling; gleaming like lightning; 9:29] clothes suddenly stood beside them.
Jonathan Mitchell NT	And then – it happened in the midst of a perplexity for them to be without a way [to explain or understand] about this – look! two adult men (human males), in clothing that was constantly flashing and radiating beams of light, stepped up suddenly and stood by them.
P. Kretzmann Commentary Syndein/Thieme	. “And, it came to pass {new scene/subject} while they were in a quandary concerning this . . . behold {pay attention} two noble men {aner - actually they thought they were men, but they were angels} stood beside them in 'dazzling attire'/'garments that flashed like lightening' {astrapto}.
Translation for Translators	They did not know what to think about that. Then suddenly two men wearing bright shining clothes stood by them!
The Voice	They didn't know what to think. As they stood there in confusion, two men suddenly appeared standing beside them. These men seemed to glow with light.

### Bible Translations with Many Footnotes:

NET Bible®	While <sup>7</sup> they were perplexed <sup>8</sup> about this, suddenly <sup>9</sup> two men stood beside them in dazzling <sup>10</sup> attire. <sup>7th</sup> Grk “And it happened that while.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style. <sup>8th</sup> Or “bewildered.” The term refers to a high state of confusion and anxiety. <sup>9th</sup> Grk “behold.” <sup>10th</sup> The brilliantly shining clothing (dazzling attire) points to the fact that these are angels (see 24:23).
Rotherham's Emphasized B.	And it came to pass <while they were perplexing themselves concerning this> that lo! [two men] stood near them, in dazzling <sup>l</sup> raiment.

Or: “flashing,” “effulgent.”

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

A Faithful Version	And it came to pass that while they were puzzling over this, suddenly two men in shining garments stood by them.
Charles Thomson NT	And while they were in perplexity on this account, lo! two men stood by them in glistening robes; at which they being terrified, and inclining their face to the ground, the men said to them, Why seek ye the living among the dead?? V. 5 is included for context.
Far Above All Translation	And it came to pass as they were at a loss on this matter, that this happened: two men in dazzling clothes came into their view.
Literal Standard Version	And it came to pass, while they are perplexed about this, that behold, two men stood by them in clothing—flashing [with light]; and on their having become afraid, and having inclined the face to the earth, they said to them, “Why do you seek the living with the dead? V. 5 is included for context.
Modern Literal Version 2020	And it happened, while* they were perplexed concerning this, and behold, two men stood by them in flashing apparels.
New Matthew Bible	And it happened as they wondered at this, behold, two men stood by them in shining vestures.
NT (Variant Readings)	And it came to pass, while °they were perplexed thereabout, behold, two men stood by them in dazzling apparel:... °Byz.-they were greatly perplexed...
Revised Geneva Translation	And it happened that (as they were perplexed by this) behold, two men suddenly stood by them in shining garments.
Young’s Updated LT	.

**The gist of this passage:** The women see two men in dazzling apparel.

Luke 24:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong’s #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong’s #1722
tô (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588



### Luke 24:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aporéō (ἀπορέω) [pronounced <i>ap-or-EH-oh</i> ]	<i>to be at a loss (mentally); to have no way out, to (stand in) doubt, to be perplexed</i>	present middle infinitive	Strong's #639
Thayer definitions: 1) <i>to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn; 2) to be at a loss with one's self, be in doubt; 3) not to know how to decide or what to do, to be perplexed.</i>			
The Byzantine Greek text and the Scrivener Textus Receptus have, instead:			
diaporéō (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>	present passive infinitive	Strong's #1280
autas (αὐτάς) [pronounced <i>ow-TAHS</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person feminine plural pronoun, accusative case	Strong's #846
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
toutou (τούτου) [pronounced <i>TOO-too</i> ]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

**Translation:** It came to pass, while [there was] confusion about this [happening] to them,...

There were several things happening that the women were each trying to process. There was no stone there before; but there is a stone there now. However, instead of being in front of the tomb, it was rolled to the side. Then they saw that the body of the Lord was gone.

There were two other things that they observed, not mentioned by Luke. There are two Roman guards there who are asleep; and the grave bandages along with the heavy coating of spices and oils remained on the stone bed inside (this is how I visualize it; perhaps Jesus was just laid on the ground?).

In other words, for however women who were there, they had a great deal to process. What happened, where did this stuff come from, what does all of this mean? But, most importantly, *where is the body of their Lord?*

### Luke 24:4b

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

Luke 24:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; nominative case	Strong's #435
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
ephistêmi (ἐφίτημι) [pronounced ehf-ISS-tay-mee]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near]; to assault</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2186
autais (αὐταῖς) [pronounced ow-TACE]	<i>them, theirs, of theirs, from theirs; same</i>	3 <sup>rd</sup> person feminine plural pronoun; locative, dative or instrumental case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
esthês (ἐσθής) [pronounced ehs-THACE]	<i>clothing, apparel, raiment, robe</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2066
astráptō (ἀστράπτω) [pronounced as-TRAP-toe]	<i>to flash (as lightning); to light up [the sky]; to shine brightly</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #797
Instead, the Scrivener Textus Receptus and the Greek Byzantine text have:			
esthês (ἐσθής) [pronounced ehs-THACE]	<i>clothing, apparel, raiment, robe</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2066
astráptō (ἀστράπτω) [pronounced as-TRAP-toe]	<i>flashing (as lightning); lighting up [the sky]; shining brightly, dazzling</i>	feminine plural, present active participle; dative, locative or instrumental case	Strong's #797

The Westcott Hort text has the spelling εσθητι αστραπτουση; the Scrivener Textus Receptus and Greek Byzantine text both have, εσθησεσιν αστραπτουσαις. At you can see, it all boils down to the final letter (s) on both words. It would be difficult to accidentally write one for the other (although, I automatically expected to see the plural for *clothes* and a participle used to describe them).

Since we have two *men*, we would expect *clothing* to be in the plural and a descriptor of that clothing would logically be a participle which matches the morphology *clothing*.

## Luke 24:4b

### Greek/Pronunciation

### Common English Meanings

### Notes/Morphology

### Strong's Number

Quite frankly, I would be at a loss to translate the Westcott Hort text. I am not sure if anyone in the translation followed the Westcott Hort text at this point.

**Translation:** ...that they saw [lit., *behold*] two men [who] stood [there] with them in lit clothing.

There are some minor problems with the text, discussed within the Greek exegesis.

As their minds began to take in what they saw, and tried to process it and explain it to themselves, they suddenly saw two beings which appeared to be like men, except that they were wearing clothing which appeared to be made out of light.

Essentially, this was just one more thing added to their state of confusion. However, these angels will begin to explain some of what has taken place.

Luke 24:4 It came to pass, while [there was] confusion about this [happening] to them, that they saw [lit., *behold*] two men [who] stood [there] with them in lit clothing. (Kukis mostly literal translation)

Bear in mind that, these women probably have not gotten much sleep; and they are at the tomb first thing in the morning. They are nonplussed by what they see. There was no stone there previously; but there is one now. The body of the Lord is not in the tomb. And now there are two men who are dressed in clothing which is like light. They came expecting one set of circumstances; and they are faced with a whole different set of circumstances.

Luke 24:4 The women were momentarily confused by what they saw (a massive rock rolled away from the tomb with no body inside). Then they suddenly noticed that there were two entities standing next to them wearing clothing that appeared to be lit up. (Kukis paraphrase)

But afraid they were for them, and bowing the faces to the ground, they kept on saying face to face with them, "Why do you [all] keep on seeking the Living One among the dead ones? [He is not here but He has been awoken.] Remember how He spoke to you [all] yet while being in the Galilee? He was saying 'The Son of the Man that it is necessary to be given into hands of men sinful (ones) and to be crucified and the third day to rise up.' "

Luke  
24:5-7

The women [lit., *they*] were afraid because of [lit., *from, of*] them, so they were bowing their faces to the ground. But the two men [lit., *they*] kept saying to them, "Why do you [all] keep on seeking the Living One from among the dead? [He is not here; He has been awakened.] Remember what He said to you [all] while yet being in Galilee? He said, 'It is necessary that the Son of Man be given into the hands of wicked men to be crucified but to rise up on the third day.' "

The women were very afraid because of seeing these two persons, so they fell with their faces to the ground. But the men spoke to them, saying, "Why do you seek the Living One among the dead? He is no longer here; He has been awakened. Remember what He said to you when you were still in Galilee: He told you, 'It is necessary that the Son of Man be delivered over to the control of wicked men to be crucified. But the Son of Man will also rise up on the third day.' "

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But afraid they were for them, and bowing the faces to the ground, they kept on saying face to face with them, "Why do you [all] keep on seeking the Living One among the dead ones? [He is not here but He has been awoken.] Remember how He spoke to you [all] yet while being in the Galilee? He was saying 'The Son of the Man that it is necessary to be given into hands of men sinful (ones) and to be crucified and the third day to rise up.' "
Complete Apostles Bible	Then, as they became afraid and bowed their faces to the ground, they said to them, "Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.' "
Douay-Rheims 1899 (Amer.)	And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? He is not here, but is risen. Remember how he spoke unto you, when he was yet in Galilee, Saying: The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again.
Holy Aramaic Scriptures	And they were in fear, and they bowed their faces to the ground, and they said unto them, "Why do you seek the living with the dead? He isn't here. He has risen! Remember what He spoke with you while He was in Galila {Galilee}, and He had said that The Son of Man was destined that He should be delivered into the hands of sinful mankind, and would be crucified, and the third day He would arise."
James Murdock's Syriac NT	And they were in fear, and bowed their faces to the ground. And the men said to them: Why seek ye the living among the dead? He is not here; he is risen. Remember how he conversed with you, when he was in Galilee, and said, That the Son of man was to be delivered into the hands of sinful men, and to be crucified, and to rise on the third day.
Original Aramaic NT	And they were in fear and they bowed their faces to the ground, and they were saying to them, "Why are you seeking The Life among the dead? He is not here; he is risen. Remember when he spoke with you as he was in Galilee, And he said, 'The Son of Man is going to be delivered into the hands of sinful men, and he shall be crucified and the third day he shall arise?' "

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And while their faces were bent down to the earth in fear, these said to them, Why are you looking for the living among the dead? He is not here, he has come back to life: have in mind what he said to you when he was still in Galilee, saying, The Son of man will be given up into the hands of evil-doers, and be put to death on the cross, and on the third day he will come back to life.
Bible in Worldwide English	The women were afraid and bowed their faces down to the ground. The men said to them, Why do you look for a living person among dead people? He is not here. He has risen. Remember what he told you when he was still in Galilee.

	He said that the Son of Man would be given over to bad men. He would be nailed to a cross, and he would rise on the third day.
Easy English	So the women became very afraid and they went down low with their faces on the ground.
	The men said to the women, 'This is a place to bury dead people. You should not be looking here for someone who is alive. Jesus is not here. He has become alive again! Remember what he said to you, while he was still with you in Galilee.
Easy-to-Read Version—2008	The women were very afraid. They bowed down with their faces to the ground. The men said to them, "Why are you looking for a living person here? This is a place for dead people. Jesus is not here. He has risen from death. Do you remember what he said in Galilee? He said the Son of Man must be handed over to the control of sinful men, be killed on a cross, and rise from death on the third day."
God's Word™	The women were terrified and bowed to the ground. The men asked the women, "Why are you looking among the dead for the living one? He's not here. He has been brought back to life! Remember what he told you while he was still in Galilee. He said, 'The Son of Man must be handed over to sinful people, be crucified, and come back to life on the third day.'"
Good News Bible (TEV)	Full of fear, the women bowed down to the ground, as the men said to them, "Why are you looking among the dead for one who is alive? He is not here; he has been raised. Remember what he said to you while he was in Galilee: 'The Son of Man must be handed over to sinners, be crucified, and three days later rise to life.' "
J. B. Phillips	The women were terribly frightened, and turned their eyes away and looked at the ground. But the two men spoke to them, "Why do you look for the living among the dead? He is not here: he has risen! Remember what he said to you, while he was still in Galilee—that the Son of Man must be betrayed into the hands of sinful men, and must be crucified, and must rise again on the third day."
The Message	The men said, "Why are you looking for the Living One in a cemetery? He is not here, but raised up. Remember how he told you when you were still back in Galilee that he had to be handed over to sinners, be killed on a cross, and in three days rise up?"
NIRV	The women were terrified. They bowed down with their faces to the ground. Then the men said to them, "Why do you look for the living among the dead? Jesus is not here! He has risen! Remember how he told you he would rise. It was while he was still with you in Galilee. He said, 'The Son of Man must be handed over to sinful people. He must be nailed to a cross. On the third day he will rise from the dead.' "
New Life Version	.
New Simplified Bible	This frightened them and they bowed down prostrate on the ground. The two men said to them: »Why do you seek the living among the dead? »He is not here. He has arisen! Remember how he spoke to you when he was yet in Galilee. »He said the Son of man must be delivered into the hands of sinful men, be impaled, and the third day rise again.«

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

Casual English Bible	Terrified, the women bowed their heads and looked to the ground. The men asked them, "If you're looking for someone who's alive, why come to a place for the dead? He's not here. He has come back from the dead. Remember what he told you when he was back in Galilee? He told you that the Son of Humans <sup>[2]</sup> had to be arrested by evil people and crucified. And he told you that on the third day he would come back to life."
	<sup>2</sup> 24:7 Usually translated "Son of Man." This is a title Jesus used a lot to describe himself. In the Jewish Bible the phrase contains hints of divinity in some passages and humanity in others—perhaps a perfect phrase for describing someone

Christians would say was fully God and fully human. Hint of the divine: the prophet Daniel saw “someone like a son of man” coming from heaven (Daniel 7:13, New Living Translation). Hint of the human: God often described Ezekiel as a mortal by using the phrase “son of man” (Ezekiel 2:1).

Contemporary English V. The women were afraid and bowed to the ground. But the men said, "Why are you looking in the place of the dead for someone who is alive? Jesus isn't here! He has been raised from death. Remember that while he was still in Galilee, he told you, 'The Son of Man will be handed over to sinners who will nail him to a cross. But three days later he will rise to life.' "

The Living Bible The women were terrified and bowed low before them. Then the men asked, “Why are you looking in a tomb for someone who is alive? He isn’t here! He has come back to life again! Don’t you remember what he told you back in Galilee—that the Messiah [literally, “the Son of Man.”] must be betrayed into the power of evil men and be crucified and that he would rise again the third day?”

New Berkeley Version .  
 Goodspeed New Testament .  
 New Living Translation .

The Passion Translation Terrified, the women fell to the ground on their faces. The men in white said to them, “Why would you look for the living One in a tomb? He is not here, for he has risen! Have you forgotten what he said to you while he was still in Galilee: ‘The Son of Man is destined to be handed over to sinful men to be nailed to a cross, and on the third day he will rise again’?”

UnfoldingWord Simplified T. The women were frightened. As they bowed down low to the ground, the two men said to them, "You should not be looking for someone who is alive in a place where they bury dead people! He is not here; he has been made alive again! Remember that while he was still with you in Galilee, he said to you, 'They will have to hand me, the Son of Man, over to sinful men. They will kill me by nailing me to a cross. But on the third day after that, I will become alive again.'"

William's New Testament Because the women were so frightened and were turning their faces to the ground, they said to them, "Why are you looking among the dead for Him who is alive? [He is not here but has risen.] Remember what He told you while He was still in Galilee, when He said that the Son of Man had to be turned over to wicked men and crucified, but was to rise again on the third day."

**Partially literal and partially paraphrased translations:**

American English Bible Well, as they were standing there confused, {Look!} two men in glowing clothes appeared beside them, which frightened them, and they hung their heads to the ground.  
 Then [the men] asked:  
 ‘Why are you looking for the living among the dead?’[Jesus] isn’t here, he has risen!‘Don’t you remember? When he spoke to you in Galilee, he said that the Son of Man must be betrayed into the hands of sinful men, then he would be hung on a pole, and [he would be] resurrected on the third day!’ V. 4 is included for context.

Beck’s American Translation .  
 Breakthrough Version When they became afraid, even laying their faces to the ground, they said to them, "Why are you looking for the living with the dead? He is not here, but He got up. Remember how He spoke to you as He was still in Galilee, saying, 'It is necessary for the Human Son to be turned over into sinful people's hands, to be nailed to a cross, and to stand up on the third day?'"

Common English Bible .  
 A. Campbell's Living Oracles The women being affrighted, and fixing their eyes on the ground, these said to them, Why do you seek the living among the dead? He is not here, but is risen;

remember how he spoke to you, before he left Galilee, saying, The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again.

New Advent (Knox) Bible  
NT for Everyone

.  
The women were terrified, and bowed their faces towards the ground. But the men said to them, 'Why look for the living with the dead? He isn't here – he's been raised! Don't you remember? While you were still in Galilee he told you that the son of man must be handed over into the hands of sinners, and be crucified, and rise again on the third day.'

20<sup>th</sup> Century New Testament .

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

Conservapedia Translation He is not here; He is risen: remember how He told you when He was still in Galilee, The Son, a human being, must be delivered into the hands of sinful men, and be crucified, and on the third day, rise again." V. 5 was placed with the previous passage for context.

This verse is much clear with "The Son, a human being" than with "The Son of man."

Revised Ferrar-Fenton Bible And in their terror they bent their faces to the ground; but the others asked them, "Why are you searching for the living among the dead? He is not here, but is risen; recollect what He told you while He was still in Galilee, saying, 'The Son of Man must be delivered over to the hands of wicked men, and be crucified, and rise again the third day.'"

God's Truth (Tyndale)  
International Standard V

.  
While the women remained terrified, bowing their faces to the ground, the men [Lit. they] asked them, "Why are you looking among the dead for someone who is living? He is not here, but has been raised. [Other mss. lack He is not here, but has been raised] Remember what he told you while he was still in Galilee: 'The Son of Man must be handed over to sinful men, be crucified, and rise on the third day.'"

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In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.' "

Urim-Thummim Version

And as they were terrified, and bowed down their faces to the ground, they said to them, Why do you seek the living among the dead? He is not here, but is resurrected: remember how he spoke to you when he was still in Galilee saying, *The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the 3rd day rise again.*

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

Christian Community (1988) In fright the women bowed to the ground. But the men said, "Why look for the living among the dead? You won't find him here. He is risen. Remember what he told you in Galilee, that the Son of Man had to be given into the hands of sinners, be crucified, and to rise on the third day."

The Heritage Bible

And they became afraid, and bowing down their faces to the earth, they said to them, Why do you seek the living one with the dead ones?

He is absolutely not here, but is raised; remember how he talked to you being yet in Galilee,

Saying that, The Son of Man must be given over into the hands of sinful men, and be crucified, and the third day rise.

New American Bible (2011)	They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? <sup>c</sup> He is not here, but he has been raised.* Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." <sup>d</sup> * [24:6] He is not here, but he has been raised: this part of the verse is omitted in important representatives of the Western text tradition, but its presence in other text types and the slight difference in wording from Mt 28:6 and Mk 16:6 argue for its retention. c. [24:5] Acts 2:9. d. [24:7] 9:22, 44; 17:25; 18:32–33; Mt 16:21; 17:22–23; Mk 9:31; Acts 17:3.
New English Bible–1970	They were terrified, and stood with eyes cast down, but the men said, 'Why search among the dead for one who lives? Some witnesses insert: He is not here; he has been raised. Remember what he told you while he was still in Galilee, about the Son of Man: how he must be given up into the power of sinful men and be crucified, and must rise again on the third day.'
New Jerusalem Bible	Terrified, the women bowed their heads to the ground. But the two said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of man was destined to be handed over into the power of sinful men and be crucified, and rise again on the third day.'

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Terror-stricken, they bowed down with their faces to the ground. The two men said to them, "Why are you looking for the living among the dead? He is not here; he has been raised. Remember how he told you while he was still in the Galil, 'The Son of Man must be delivered into the hands of sinful men and be executed on a stake as a criminal, but on the third day be raised again'?"
Hebrew Names Version	Becoming terrified, they bowed their faces down to the erez. They said to them, "Why do you seek the living among the dead? He isn't here, but is risen. Remember what he told you when he was still in the Galil, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?"
Hebraic Roots Bible	And they becoming terrified, and bowing their faces to the earth, they said to them, Why do you seek the living with the dead? He is not here, but was raised. Remember how He spoke to you, yet being in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and to be crucified, and on the third day He will rise again.
Holy New Covenant Trans.	The women were frightened; they bowed their heads down to the ground. The two men said to the women, "Why are you looking here for a living person? This is a place for dead people! Jesus is not here. He has risen from death! Do you remember what he said in the Galilee? Jesus said that he must be handed over to evil men, be killed on a cross, and rise from death on the third day."
The Scriptures 2009	And becoming frightened and bowing their faces to the earth, these said to them, "Why do you seek the living among the dead? "He is not here, but has been raised up! Remember how He spoke to you when He was still in Galil, saying, 'The Son of Adam has to be delivered into the hands of sinners, and be impaled, and the third day rise again.' " executed

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

Accurate New Testament	...afraid but becoming them and laying the faces to the earth [They] say to them why? [You*] seek the [man] living with the [men] dead not [He] is here but [He] is
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	raised be reminded! as [He] speaks {it} [to] you* yet Being in the galilee Saying the son [of] the man for is (necessary) to be given (over) to hands [of] men offending and to be crucified and [on] the third day to stand (up)...
Awful Scroll Bible	And they are becoming terrified-from-within, and bowing their faces to the ground, they said, with regards to them, "Why seek you the living among the dead? (")He is yet- not -in-this place, however, He is being risen up! Be recalling as to He speaks to you, being yet from-within Galilee, (")instructing that, 'The Son of Man necessitates to be given-over-before, into the hands of men, who are missing-the-mark, and to be crucified, and the third day, to rise-up.' "
Concordant Literal Version	Now at their becoming affrighted and inclining their faces to the earth, they say to them, "Why are you seeking the living with the dead? He is not here, but was roused. Be reminded how He speaks to you, being still in Galilee, saying that 'The Son of Mankind must be given up into the hands of men, sinners, and be crucified, and the third day rise.' "
exeGesés companion Bible	...- and being awestricken, they recline their faces to the earth. And they say to them, Why seek you the living with the dead? He is not here, but is risen: remember how he spoke to you when he was still in Galilee, wording, The Son of humanity must be betrayed into the hands of sinful humanity, and be staked, and the third day rise.
Orthodox Jewish Bible	And having become terrified, the nashim bowed their faces to the ground. They said to the nashim, Why are you seeking HaChai (the One living) among HaMesim? He is not here, he kam (stood up) litechiyyah (to come to life again). Have zikaron (recollection) how he spoke to you while he was still in the Galil, Saying, It is necessary for the Ben HaAdam (Moshiach, DANIEL 7:13-14) to be delivered over into the hands of anashim choteim and to be talui al HaEtz [to be hanged on the Tree, DEVARIM 21:23] and on HaYom HaShlishi to stand up alive again.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	While they were perplexed and wondering about this, suddenly, two men in dazzling clothing stood near them; and as the women were terrified and were bowing their faces to the ground, the men said to them, "Why are you looking for the living One among the dead? He is not here, but has risen. Remember how He told you, while He was still in Galilee, saying that the Son of Man must be handed over to sinful men, and be crucified, and on the third day rise [from death to life]." V. 4 is included for context.
An Understandable Version	As the women became terrified and bowed down with their faces toward the ground [i.e., in reverence and awe], the two men said to them, "Why are you looking for the living [One] where they bury dead people? He is not here; for He has risen [from the dead]. [Do you not] remember what He told you when He was still in Galilee, saying, 'The Son of man must be turned over into the hands of sinful men to be crucified, but the third day [He will] rise again [from the dead]?'"
The Expanded Bible	The women were very afraid [terrified] and bowed their heads [faces] to the ground. The men said to them, "Why are you looking for a living person in this place for the dead [the living among the dead]? He is not here; he has risen from the dead. Do you remember what he told you [while he was still] in Galilee? He

- said the Son of Man must be handed over [betrayed] to sinful people, be crucified, and rise from the dead on the third day.”
- Jonathan Mitchell NT Now in their immediately coming to be terrified and bowing [their] faces unto the ground (or: So, at their suddenly becoming engulfed in fear and inclining prostrate – the faces [pressed] into the soil), they [i.e., the men] said to them [i.e., the women], "Why are you women in the midst of looking for the Living One in the company of (or: with; amidst) the dead folks?  
"He is not here. To the contrary, He was aroused and raised up! Be now reminded how He spoke to you folks, while yet being in the Galilee [district],  
"repeatedly saying [of] the Son of the Man (the Human Being; = Adam's Son; = the expected Messiah), that it continued necessary for [Him] to be turned over (or: delivered) into [the] hands of outcast humans (mankind characterized by failure to hit the target; men who by habit and way of life are sinners), and then to be crucified (executed on a stake) – and yet on (or: in) the third day to stand back up again, and rise!"
- P. Kretzmann Commentary And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. V. 4 is included for context.  
Kretzmann's [commentary](#) for Luke 24:1–7 has been placed in the [Addendum](#).
- Syndein/Thieme ``And, they {the women} having become 'terribly frightened' {emphobos}, and bowing their faces to the ground . . . they {the two noble men} said face to face with them, "Why do you look for the living among the dead?  
``He {Jesus} is absolutely not {ouk} here . . . but, in contrast, He has been caused to rise {egeiro}. {Jesus voluntarily set aside the power of His own Deity - He was caused to be raised up by God the Father and God the Holy Spirit}  
Remember {an order} how He {Jesus} told you . . . while He was still in Galilee `` saying that the 'Son of Man' must be delivered/'betrayed over' {paradidomi} into the hands of sinful men, and be crucified, and on the third day . . . rise again."  
{Note: Again, remember that Jesus had 'students' (which is often called 'disciples'). As students, they heard the teaching, but apparently, the meaning of the doctrine was a 'mystery' to them until now - the Church Age was starting to begin (note - see Acts - there were 3 'Pentecosts' - the Jewish, Samaritan, and Gentile Pentecostal events. Those who were believers before the Church Age, did not automatically convert to 'Church Age believer' status.)}
- Translation for Translators The *women* were frightened. As they prostrated themselves on the ground, the two men said to them, “ You should not be seeking someone who is alive in a *place where they bury* dead people!/Why are you seeking in a *place where they bury* dead people someone who is alive? [RHQ] He is not here; he has become alive again/risen from the dead ! Remember that while he was still with you in Galilee district he said to you, ‘*Even though I am* the one who came from heaven, *someone* will enable sinful men to seize [MTY] me. They will *kill me* by nailing me to a cross. But on the third day *after that*, I will become alive *again*.’ ”  
The women were so terrified that they fell to the ground facedown.
- The Voice This phrase, “Son of Man,” is very important in Luke’s story and may have many layers of meaning. It may mean “epitome of humanity” or “prime example of what a human can be.” But it also evokes a specific passage of Scripture that is very important to Jewish people, Daniel 7:13-27. There the phrase “Son of Man” refers to a king who receives an eternal and universal kingdom, and it also represents “the saints of the Most High”—the people of God. In light of Jesus’ central message about the kingdom of God, it is likely that the phrase suggests Jesus is the long-awaited Anointed One who launches a new era in

human history and who creates a community of people who represent the eternal and universal kingdom of God. In this way, “Son of” suggests “new generation of,” and “Man” suggests “humanity.” Jesus is Himself the new generation of humanity (a second Adam, a new beginning), and the community He creates shares this identity (a new creation, a new humanity in Jesus). The two messengers here use this pregnant phrase in a way that shocks everyone: The way this long-awaited Anointed One receives His kingdom is not through conventional military victory where enemies are defeated and killed. No, this King receives His kingdom by suffering, dying, and rising again Himself. Amazing news—good news!

**Two Men:** *Why are you seeking the living One in the place of the dead? He is not here. He has risen from the dead. Don't you remember what He told you way back in Galilee? He told you that the Son of Man must be handed over to wicked men, He must be crucified, and then on the third day He must rise.*

### Bible Translations with Many Footnotes:

#### Lexham Bible

**And as** [\*Here “as” is supplied as a component of the temporal genitive absolute participles (“were” and “bowed”)] **they were terrified and bowed their faces to the ground, they said to them, “Why are you looking for the living among the dead? He is not here, but has been raised! Remember how he spoke to you while he** [\*Here “while” is supplied as a component of the participle (“was”) which is understood as temporal] **was still in Galilee, saying that the Son of Man must be delivered into the hands of men who are sinners, and be crucified, and on the third day rise?”**

#### NET Bible®

The<sup>11</sup> women<sup>12</sup> were terribly frightened<sup>13</sup> and bowed<sup>14</sup> their faces to the ground, but the men said to them, “Why do you look for the living<sup>15</sup> among the dead? He is not here, but has been raised!<sup>16</sup> Remember how he told you, while he was still in Galilee,<sup>17</sup> that<sup>18</sup> the Son of Man must be delivered<sup>19</sup> into the hands of sinful men,<sup>20</sup> and be crucified,<sup>21</sup> and on the third day rise again.”<sup>22</sup>

<sup>11</sup>tn Here δέ (de) has not been translated.

<sup>12</sup>tn Grk “they”; the referent (the women) has been specified in the translation for clarity (the same has been done in v. 8).

<sup>13</sup>tn Or “They were extremely afraid.”

<sup>14</sup>sn Bowed their faces to the ground. Such respect for angels is common: Dan 7:28; 10:9, 15.

<sup>15</sup>sn By referring to Jesus as the living, the angels make it clear that he is alive. There should be no surprise.

<sup>16</sup>tc The phrase “He is not here, but has been raised” is omitted by a few mss (D it), but it has wide ms support and differs slightly from the similar statement in Matt 28:6 and Mark 16:6. Although NA<sup>27</sup> places the phrase at the beginning of v. 6, as do most modern English translations, it is omitted from the RSV and placed at the end of v. 5 in the NRSV.

<sup>tn</sup> The verb here is passive (ἡγέρθη, hgerqh). This “divine passive” (see ExSyn 437-38) points to the fact that Jesus was raised by God, and such activity by God is a consistent Lukan theological emphasis: Luke 20:37; 24:34; Acts 3:15; 4:10; 5:30; 10:40; 13:30, 37. A passive construction is also used to refer to Jesus’ exaltation: Luke 24:51; Acts 1:11, 22.

<sup>17</sup>sn While he was still in Galilee looks back to the beginning of Jesus’ ministry. So the point is that this was announced long ago, and should come as no surprise.

<sup>18</sup>tn Grk “saying that,” but this would be redundant in English. Although the translation represents this sentence as indirect discourse, the Greek could equally be taken as direct discourse: “Remember how he told you, while he was still in Galilee: ‘the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.’”

<sup>19tn</sup> See Luke 9:22, 44; 13:33.

<sup>20tn</sup> Because in the historical context the individuals who were primarily responsible for the death of Jesus (the Jewish leadership in Jerusalem in Luke’s view [see Luke 9:22]) would have been men, the translation “sinful men” for ἀνθρ πων ἁμαρτωλ v (anqrwpwn Jamartwlwn) is retained here.

<sup>21sn</sup> See the note on crucify in 23:21.

<sup>22tn</sup> Here the infinitive ἀναστ vai (anasthnai) is active rather than passive.

Rotherham’s Emphasized B. **And <they becoming afraid’ and bending their faces unto the ground> they said unto them—**

**Why seek ye the Living One with the dead?**

**[[He is not here, but hath arisen:]]**

**Remember how he spake unto you while yet he was in Galilee:**

**Saying [as to the Son of Man]**

**That he must needs be delivered up into the hands of sinful men,**

**And be crucified,—**

**And [on the third’ day] arise.<sup>k</sup>**

<sup>k</sup> Chap. xviii. 31–33.

The Spoken English NT

The women were frightened, and bowed down with their faces to the ground. The two men<sup>b</sup> said to them, “Why are you looking for the Living One here with the dead? He’s not here—he’s risen! Remember how he was talking to you back when he was in Galilee. He was saying that the Human One had to be betrayed to the authorities,<sup>c</sup> and had to be hung on a cross, and had to rise again on the third day.”

<sup>b.</sup> Lit. “they.”

<sup>c.</sup> Lit. “handed over to people.”

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

A Faithful Version

And as they bowed their faces to the ground, being filled with fear, they said to them, "Why are you seeking the living among the dead? He is not here, but has risen: remember when He spoke to you while He was yet in Galilee, Saying, 'It is necessary for the Son of man to be delivered into the hands of sinful men, and to be crucified, and to arise the third day?' "

Analytical-Literal Translation

Then they having become terrified and having bowed the face to the ground, they said to them, "Why are you<sup>p</sup> seeking the living among the dead? "He is not here, but He was raised! Remember how He spoke to you<sup>p</sup>, being yet in Galilee, saying, 'It is necessary [for] the Son of Humanity to be betrayed into [the] hands of sinful men and to be crucified and on the third day to rise again?'"

Berean Literal Bible

And it came to pass that while they are perplexed about this, behold, two men in dazzling garments stood by them; and of them having become terrified and bowing the faces to the ground, they said to them, “Why do you seek the living among the dead? He is not here, but He is risen! Remember how He spoke to you, being yet in Galilee, saying, ‘It behooves the Son of Man to be delivered into hands of sinful men, and to be crucified, and the third day to arise.’” V. 4 is included for context. were afraid

Charles Thomson NT  
Context Group Version

While they were perplexed thereabout, look, two men stood by them in dazzling apparel: and as they were frightened and bowed down their faces to the land, they said to them, Why do you (pl) seek the living among the dead? He is not here, but is risen: remember how he spoke to you (pl) when he was yet in Galilee, saying that the Son of man must be handed over into the hands of disgraceful men, and be crucified, and the third day rise again. V. 4 is included for context.

Literal Standard Version

And it came to pass, while they are perplexed about this, that behold, two men stood by them in clothing—flashing [with light]; and on their having become afraid, and having inclined the face to the earth, they said to them, “Why do you seek the

living with the dead? He is not here, but was raised; remember how He spoke to you, being yet in Galilee, saying, It is necessary for the Son of Man to be delivered up into the hands of sinful men, and to be crucified, and to rise again [on] the third day.” V. 4 is included for context.

Modern Literal Version 2020 Now after they themselves became fearful and bowing their face down toward the earth, then they said to them, Why are you° seeking the living with the dead? He is not here, but was raised. Remember° how he spoke to you°, being still in Galilee, saying that it is essential for the Son of Man to be given up into the hands of sinful men and to be crucified and to rise\* up on the third day?

New American Standard While they were perplexed about this, behold, two men *suddenly* stood near them in gleaming clothing; and as the women [Lit *they*] were terrified and bowed their faces to the ground, *the men* said to them, “Why are you seeking the living One among the dead? He is not here, but He has risen [Or *been raised*]. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be handed over to sinful men, and be crucified, and on the third day rise from the dead.” V. 4 is included for context.

NT (Variant Readings)  
Updated Bible Version 2.17 . And it came to pass, while they were perplexed thereabout, look, a man stood by them in white apparel:  
and as they were frightened, he said to them,  
He is not here, but is risen: remember how he spoke to you + when he was yet in Galilee. V. 4 is included for context. There is no v. 7 in the UPDV.

Young’s Updated LT .

**The gist of this passage:** The women were confused, taking all of this information in. Then they notice that there are men in iridescent clothing standing next to them. Those men remind them of what Jesus said to them when they were in Galilee.

Luke 24:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
émphobos (ἐμφοβος) [pronounced <i>em'-fob-os</i> ]	<i>afraid, in fear, alarmed, affrighted, trembling, terrified</i>	feminine plural adjective, genitive/ablative case	Strong’s #1719
Although my source material says masculine plural, the masculine plural, feminine plural and neuter plural are the same in the genitive case.			
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine plural, aorist (deponent) middle participle; genitive/ablative case	Strong’s #1096
autōn (αὐτῶν) [pronounced <i>ow-TONE</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person feminine plural pronoun; ablative/genitive case	Strong’s #846
The masculine plural and the feminine plural are the same in the genitive/ablative case.			

**Translation:** *The women* [lit., *they*] *were afraid because of* [lit., *from, of*] *them*,...

The women are seeing these two angels and the two *men* frighten them. Most of the manuscripts treat the final pronoun as a feminine plural; I treated it as a masculine plural, meaning that the women were afraid because of the two figures who were there.

This did not match the reality of any of these women (apart from a singular experience by Mary, the mother of Jesus). That is, they had not had encounters with angels.

Luke 24:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
klinô (κλίνω) [pronounced <i>KLEE-noh</i> ]	<i>transitively: inclining, bowing; causing to fall back; reclining; being in a place for repose; intransitively: inclining one's self; of the declining of the day</i>	feminine plural, present active participle, genitive/ablative case	Strong's #2827
τα (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
πρόςôπον (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i> ]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter plural noun, accusative case	Strong's #4383
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; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ῆ) [pronounced <i>gay</i> ]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

**Translation:** *...so they were bowing their faces to the ground.*

The women all threw themselves to the ground, placing themselves at the mercy of these two imposing figures.

Luke 24:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3004

### Luke 24:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Although the Westcott Hort text and the Byzantine Greek text have Strong's #3004, the Scrivener Textus Receptus has, instead:			
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 plural, aorist active indicative	Strong's #2036
I don't have a definitive way to differentiate these two words yet.			
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
autas (αὐτάς) [pronounced ow-TAHS]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person feminine plural pronoun, accusative case	Strong's #846

**Translation:** *But the two men [lit., they] kept saying to them,...*

The men, despite the women being fearful, tried to speak to them. The women needed information in order to move on. Everything that they have seen is confusing; and the angels know what to say to begin to unravel the mystery of what is taking place.

### Luke 24:5d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; 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>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2212
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
zaô (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; accusative case	Strong's #2198
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

Luke 24:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

**Translation:** ...“Why do you [all] keep on seeking the Living One from among the dead?”

The imposing figures ask, “Why do you seek the Living One among the dead?” This should have gotten the attention of these women. We understand the meaning today. The tomb represents the dead; but why would they come to a tomb to find Jesus, because He is the Living One?

Despite these words, the women are not understanding yet what has taken place.

Luke 24:5 The women [lit., they] were afraid because of [lit., from, of] them, so they were bowing their faces to the ground. But the two men [lit., they] kept saying to them, “Why do you [all] keep on seeking the Living One from among the dead? (Kukis mostly literal translation)

Luke 24:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This is double bracketed in the Westcott Hort text, meaning that it is rejected in the primary text. These words are found in Matt. 28:6.			
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)
hōde (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1453



**Translation:** [He is not here; He has been awakened.]

Although this text is questionable in the Luke account, it is found in Matthew 28:6. For that reason, I have kept this in the text. This explains what the angels said to the women. “Why look for the Living One among the dead? He isn’t here; He has been awakened.”

Luke 24:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
mnaomai (μνάομαι) [pronounced MNAH-om-ah-ee]	<i>bear in mind; remind; be recalled or to return to one’s mind, remind one’s self of, remember; be recalled to mind, be remembered; be mindful of</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong’s #3415
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong’s #5613
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, aorist active indicative	Strong’s #2980
humin (ὑμῖν) [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
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong’s #2089
ōn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong’s #5607 (present participle of Strong’s #1510)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</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
Galilaia (Γαλιλαία) [pronounced gal-il-ī-yah]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; dative, locative or instrumental case	Strong’s #1056

**Translation:** Remember what He said to you [all] while yet being in Galilee?

Then the angels—who have firsthand knowledge of this<sup>15</sup>—tell the women to remember what Jesus said to them, going back as far as Galilee.

<sup>15</sup> Angels would be watching all of this play out.

This tells us something that most of us know and understand—angels are watching human history play out in front of them.

Luke 24:6 [He is not here; He has been awakened.] Remember what He said to you [all] while yet being in Galilee? (Kukis mostly literal translation)

Luke 24:7a			
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
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
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
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
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
deí (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 impersonal active indicative	Strong's #1163
paradídōmai (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>	aorist 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; against</i>	directional preposition	Strong's #1519
cheir (χεῖρ, χειρός, ἡ) [pronounced khīr]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine plural noun; accusative case	Strong's #5495

Luke 24:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, genitive/ablative case	Strong's #268

**Translation:** He said, 'It is necessary that the Son of Man be given into the hands of wicked men...

Jesus already told them what would happen. He would be handed over to evil men.

Luke 24:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
staurōō (σταυρόω) [pronounced stow-ROE-oh]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	aorist passive infinitive	Strong's #4717

**Translation:** ...to be crucified...

The Lord would be crucified. That may have been a shock to His followers, but He told them that this would happen. Seems like I can recall three times in the book of Luke where Jesus told them this; yet it is clear that these women believed that all of their hopes had been dashed.

Luke 24:7c			
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
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
tritos (τρίτος, -η, -ον) [pronounced TREE-toss]	<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

Luke 24:7c			
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; dative, locative or instrumental case	Strong's #2250
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	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	aoist active infinitive	Strong's #450

**Translation:** ...but to rise up on the third day.' ”

Jesus also told them that He would rise up on the third day.

The way this is figured is, Jesus was placed into the tomb on Friday, after the crucifixion, while it was still light. Day one. Then there was the Sabbath day, lasting from Friday night to dusk on Saturday (the Jews figured a full day to last from dusk to dusk). Day two. Saturday evening is actually the 3<sup>rd</sup> day (as the Hebrew people figured it). Midnight would be considered the next day for the Romans (if memory serves). Day three.

Luke 24:7 [He is not here; He has been awakened.] Remember what He said to you [all] while yet being in Galilee? He said, 'It is necessary that the Son of Man be given into the hands of wicked men to be crucified but to rise up on the third day.' ” (Kukis mostly literal translation)

Luke 24:5–7 The women [lit., they] were afraid because of [lit., from, of] them, so they were bowing their faces to the ground. But the two men [lit., they] kept saying to them, “Why do you [all] keep on seeking the Living One from among the dead? [He is not here; He has been awakened.] Remember what He said to you [all] while yet being in Galilee? He said, 'It is necessary that the Son of Man be given into the hands of wicked men to be crucified but to rise up on the third day.' ” (Kukis mostly literal translation)

Luke 24:5–7 The women were very afraid because of seeing these two persons, so they fell with their faces to the ground. But the men spoke to them, saying, “Why do you seek the Living One among the dead? He is no longer here; He has been awakened. Remember what He said to you when you were still in Galilee: He told you, 'It is necessary that the Son of Man be delivered over to the control of wicked men to be crucified. But the Son of Man will also rise up on the third day.' ” (Kukis paraphrase)

[Chapter Outline](#)
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### The Women Tell the Other Disciples and Return to the Tomb with Peter

And they recalled the words of Him. And turning back from the tomb, they proclaimed these things—all—to the eleven and to all the remaining ones.

Luke  
24:8–9

The women [lit., they] then remembered His words. Returning from the tomb, they proclaimed all of these things to the eleven [disciples] and to all the remaining ones.

The women who had been following Jesus suddenly remembered what Jesus had taught them. They left the tomb and went to where the disciples were and they told them and anyone else who was there.

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And they recalled the words of Him. And turning back from the tomb, they proclaimed these things—all—to the eleven and to all the remaining ones.
Complete Apostles Bible	And they remembered His words. And returning from the tomb, they reported all these things to the eleven and to all the rest.
Douay-Rheims 1899 (Amer.)	And they remembered his words. And going back from the sepulchre, they told all these things to the eleven and to all the rest.
Holy Aramaic Scriptures	And they remembered His words. And they returned from the qabra {the tomb} and told all these things unto The Eleven, and unto the rest.
James Murdock's Syriac NT	And they remembered his words. And they returned from the sepulchre, and related all these things to the eleven, and to the rest.
Original Aramaic NT	And these remembered his words. And they returned from the tomb and they were telling all these things to the eleven and to the rest.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And his words came back into their minds, And they went away from that place and gave an account of all these things to the eleven disciples and all the others.
Bible in Worldwide English	Then they remembered what he had said. They left the grave and went back. They told all these things to the eleven disciples and to all the other people.
Easy English	Then the women remembered the words that Jesus had said in Galilee. They left the hole where Jesus' body had been. They went to the 11 apostles. They told them what had happened. They also told all the other people who were there.
Easy-to-Read Version—2008	Then the women remembered what Jesus had said. The women left the tomb and went to the eleven apostles and the other followers. They told them everything that happened at the tomb.
God's Word™	Then the women remembered what Jesus had told them. The women left the tomb and went back to the city. They told everything to the eleven apostles and all the others.
J. B. Phillips	Then they did remember what he had said, and they turned their backs on the tomb and went and told all this to the eleven and the others who were with them.
The Message	Then they remembered Jesus' words. They left the tomb and broke the news of all this to the Eleven and the rest.
NIRV	.
New Life Version	They remembered what He had said. When they came back from the grave, they told all these things to the eleven followers and to all the others.
New Simplified Bible	.

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

Casual English Bible	The women remembered what Jesus had said. 9They left the tomb and told the 11 disciples <sup>[3]</sup> of Jesus and all the others what had just happened to them. <sup>3</sup> 24:9By then, Judas was dead. He had hanged himself (Matthew 27:5).
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Contemporary English V.	Then they remembered what Jesus had said. Mary Magdalene, Joanna, Mary the mother of James, and some other women were the ones who had gone to the tomb. When they returned, they told the eleven apostles and the others what had happened. V. 10 is incorporates into v. 9.
The Living Bible	Then they remembered and rushed back to Jerusalem [literally, “returned from the tomb.”] to tell his eleven disciples—and everyone else—what had happened.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	Then they remembered that he had said this. So they rushed back from the tomb to tell his eleven disciples—and everyone else—what had happened.
The Passion Translation	All at once they remembered his words. Leaving the tomb, they went to break the news to the Eleven and to all the others of what they had seen and heard.
UnfoldingWord Simplified T.	The women remembered what Jesus had said to them. So they left the burial chamber and went to the eleven apostles and his other disciples and told them what happened..
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	Well, that’s when they remembered what he had told them, and they left the tomb to report these things to the 11 [disciples] and all the others.
Beck’s American Translation	.
Breakthrough Version	And they remembered His statements. And when they returned from the burial vault, they announced all these things to the eleven and all the rest.
Common English Bible	.
Len Gane Paraphrase	Then they remembered his words, and returned from the tomb and told all these things to the eleven and all the rest.
A. Campbell's Living Oracles	Then they remembered his words. On their return from the tomb, they reported the whole matter to the eleven, and to all the other disciples.
New Advent (Knox) Bible	Then they remembered what he had said, and returned from the tomb bringing news of all this to the eleven apostles and to all the rest.[1] [1] vv. 1-9: Mt. 28.1; Mk. 16.1; Jn. 20.1.
20 <sup>th</sup> Century New Testament	.

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

Conservapedia Translation	They remembered His words, And returned from the tomb, and told all these things to the eleven disciples, and to all the others. Per talk page discussion, we should not refer to them as Apostles until after the Pentecost narrative, unless the original says it too
Revised Ferrar-Fenton Bible	.
God’s Truth (Tyndale)	.
International Standard V	Then the women [Lit. Then they] remembered Jesus’ [Lit. his] words. They returned from the tomb and reported all these things to the eleven disciples [The Gk. lacks disciples] and all the others.
Montgomery NT	Then they recollected his words, and turning away from the tomb they told all this to the eleven, and to all the rest.
Urim-Thummim Version	Then they remembered his Words, And returned from the tomb, and told all these things to the 11, and to all the rest.

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

Christian Community (1988)	And they remembered Jesus’ words. Returning from the tomb, they told the Eleven and all the others about these things.
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Mt 28: 10, 17; Mk 16: 10...14; Jn 20: 18...29; Lk 8:2

The Heritage Bible  
New English Bible–1970

And they remembered his words.<sup>e</sup> \* f Then they returned from the tomb and announced all these things to the eleven and to all the others.

\* [24:9] The women in this gospel do not flee from the tomb and tell no one, as in Mk 16:8 but return and tell the disciples about their experience. The initial reaction to the testimony of the women is disbelief (Lk 24:11).

e. [24:8] Jn 2:22.

f. [24:9–11] Mk 16:10–11; Jn 20:18.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then they remembered his words; and, returning from the tomb, they told everything to the Eleven and to all the rest.
Holy New Covenant Trans.	Then the women remembered Jesus' words. The women left the tomb and went to the eleven delegates and the other students. The women told them everything which had occurred at the tomb.
Tree of Life Version	And they were reminded of His words. And when they returned from the tomb, they told all these things to the eleven and to everyone else.

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

Accurate New Testament	...and [They] are reminded [of] the words [of] him and Returning from the tomb [Women] announce these all [to] the eleven [men] and [to] all the [men] remaining...
Awful Scroll Bible	And they are being recalled His spoken words. And turning-back-by, from the sepulcher, they announce-out all these things, to the eleven, and to all the rest.
exeGesés companion Bible	And they remember his rhema; and return from the tomb and evangelize all these to the eleven and to all the rest:...
Orthodox Jewish Bible	And they remembered the words of Rebbe, Melech HaMoshiach. And having returned from the kever (tomb), they reported all these things to the Achad Asar (the Eleven) and to all the others.
Rotherham's Emphasized B.	And they remembered his sayings; and, returning {from the tomb}, reported all these things unto the eleven, and unto all' the rest.

### Expanded/Embellished Bibles:

An Understandable Version	Then they remembered what He had said to them. When they returned from the grave site, they told all this to the eleven apostles and to all the rest [of the disciples].
The Expanded Bible	Then the women remembered what Jesus had said. The women left [returned from] the tomb and told all these things to the eleven apostles [the Eleven] and the other followers [all the rest].
Jonathan Mitchell NT	So thus were they reminded of His gush-effects (the results of His flow in sayings and spoken words). Later, after returning from the memorial tomb, they reported all these things to the eleven, as well as to all the rest.
P. Kretzmann Commentary	<b>Verses 8-12</b> Belief of the women, unbelief of the apostles: And they remembered His words, and returned from the sepulcher, and told all these things unto the Eleven and to all the rest.

Syndein/Thieme And . . . they remembered His Words/'teaching of Doctrines {concerning the resurrection}'.  
And, having returned from the tomb, they 'brought back tidings'/reported {apaggello} all these things to the eleven {the 12 apostles Jesus selected except Judas Iscariot} and to all the loipoy/'rest of this class of people' {loipoy}.

Translation for Translators The *women* remembered that he had said that. So they left the tomb and went to the eleven *apostles* and his other *disciples* and told them those things.

The Voice The women did remember Jesus' words about this, so they returned from the tomb and found the eleven and recounted for them—and others with them—everything they had experienced.

**Bible Translations with Many Footnotes:**

Lexham Bible And they remembered his words, and when they [\*Here “when” is supplied as a component of the participle (“returned”) which is understood as temporal] returned from the tomb, they reported all these things to the eleven and to all the rest.

NET Bible® Then<sup>23</sup> the women remembered his words,<sup>24</sup> and when they returned from the tomb they told all these things to the eleven<sup>25</sup> and to all the rest.  
<sup>23tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.  
<sup>24sn</sup> On his words see Luke 9:22.  
<sup>25sn</sup> Judas is now absent and “the twelve” have now become “the eleven.” Other disciples are also gathered with the remaining eleven.

Wilbur Pickering’s New T. And they remembered His words.<sup>2</sup> The women report Then they returned from the tomb and reported all these things to the Eleven, and to all the rest.  
 (2) These were the women who had been providing for Jesus for some time, and they doubtless heard much of His teaching, including this statement.

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

A Faithful Version Then they remembered His words; And after returning from the tomb, they related these things to the eleven and to all the rest.

Modern Literal Version 2020 And they were reminded of his declarations. {Mar 16:9-11 & Mat 28:9-10 & Luk 24:9-11 & Joh 20:11-18.}  
And having returned from the tomb, they reported all these things to the eleven and to all the rest.

Revised Geneva Translation And they remembered his words, and returned from the sepulcher, and told all these things to the eleven, and to all the remnant.

Updated Bible Version 2.17 And they returned from the tomb. This is the end of Luke 24 for the UPDV.

Young’s Updated LT .

**The gist of this passage:** At that point, the women remember what Jesus had said to them. They immediately went back to inform the other disciples of this event.

Luke 24:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532



Luke 24:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnaomai (μνάομαι) [pronounced MNAH- om-ah-ee]	<i>to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #3415
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural, definite article; genitive and ablative cases	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY- mah]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter plural noun; genitive/ablative case	Strong's #4487
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

**Translation:** The women [lit., they] then remembered His words.

The women had this information in their minds, but they just could not relate to it. It did not fit with what they believed was happening. So, even though Jesus, on at least three occasions,<sup>16</sup> taught them and the disciples about what would happen, this was not a part of their thinking. But now, having come to the empty tomb with the two angels out in front—they have a frame of reference for what Jesus said. They now remember what He has said. Is God the Holy Spirit involved here? Quite possibly.

Matthew 16:21 From that time Jesus began to explain to His disciples that it was necessary for Him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day.

Matthew 17:22–23 And while they were dwelling in Galilee, Jesus said to them, "The Son of man is about to be betrayed into the hands of men, And they shall kill Him; but the third day He shall be raised up." And they were exceedingly sorrowful. This is one of the few times that Jesus said this and it registered with His disciples.

Matthew 26:1–2 Now it came to pass that when Jesus had finished all these sayings, He said to His disciples, "You know that after two days the Passover takes place, and the Son of man is delivered up to be crucified."

Mark 8:31 And He began to teach them that it was 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, but after three days to rise from the dead.

Mark 9:9–10 Now as they were descending from the mountain, He charged them not to tell anyone what they had seen until the Son of man had risen from the dead. And they kept that saying among themselves, questioning what was the meaning of rising from the dead.

<sup>16</sup> Luke 9:21–22 9:43–45 18:31–33.

Mark 10:33–34 "Behold, we are going up to Jerusalem, and the Son of man shall be delivered up to the chief priests and the scribes; and they shall condemn Him to death, and shall deliver Him up to the Gentiles; And they shall mock Him, and shall scourge Him, and shall spit on Him, and shall kill Him; and on the third day He shall rise again." (all AFV)

There are, of course, many passages in Luke and John as well.

Luke 24:8 **The women** [lit., *they*] **then remembered His words.** (Kukis mostly literal translation)

Luke 24:9a			
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
hupostrophō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>turning back; turning [around, about]; returning</i>	feminine plural, aorist active participle; nominative case	Strong's #5290
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
μνημεῖον (μνημεῖον) [pronounced <i>mny-MEE-ohn</i> ]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter singular noun, genitive/ablative case	Strong's #3419

**Translation:** **Returning from the tomb,**...

Many of the Lord's followers, including the women and the 11 remaining disciples, are gathered somewhere. Luke does not tell us where this is. But the women leave the tomb and come back to where the disciples are.

Luke 24:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπαγγέλλω (ἀπαγγέλλω) [pronounced <i>ap-ang-EL-loh</i> ]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #518

Luke 24:9b			
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; nominative case	Strong's #3778 (also known as Strong's #5023)
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
tois (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
héndeka (ἑνδέκα) [pronounced EN-deh-kah]	<i>eleven; literally, one&amp;ten</i>	indeclinable cardinal numeral	Strong's #1733

**Translation:** ...they proclaimed all of these things to the eleven [disciples]...

They tell the disciples exactly what they had witnessed. They would have talked about the rock, the angels and the empty tomb. They would have repeated the words Jesus said to them all previously (which words were spoken to them by the angels).

Luke 24:9c			
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
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
tois (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
loipoi (λοιποί) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3062

**Translation:** ...and to all the remaining ones.

There are other followers of Jesus who are there as well. You may recall, when Jesus was coming to Jerusalem, He had hundreds of followers with Him. Given what had happened, many of them would have quietly slipped away. But some of them remained.

Luke 24:9 **Returning from the tomb, they proclaimed all of these things to the eleven [disciples] and to all the remaining ones.** (Kukis mostly literal translation)

Luke 24:8–9 **The women [lit., they] then remembered His words. Returning from the tomb, they proclaimed all of these things to the eleven [disciples] and to all the remaining ones.** (Kukis mostly literal translation)

Luke 24:8–9 **The women who had been following Jesus suddenly remembered what Jesus had taught them. They left the tomb and went to where the disciples were and they told them and anyone else who was there.** (Kukis paraphrase)

At the end of v. 12, we will compare all of the accounts of those going to the tomb of Jesus.

**But were the Magdalene Maria and Joanna and Maria the [one] of James and the remaining ones with them. They were speaking face to face with the Apostles these (things). And they appeared before them as if nonsense the words these. And they were unbelieving to them.**

Luke  
24:10–11

**[The ones who saw this] were Mary Magdalene, Joanna, Mary the [mother] of James and the others with them. They were speaking these things directly to the apostles. These words appeared to the Apostles [lit., them] as if [they were too] incredible. The Apostles [lit., they] did not believe them.**

**The women who had gone to the tomb included Mary Magdalene, Joanna, Mary, the mother of James, and some others. They kept telling the Apostles what they saw, but what they were saying just seemed to be too incredible to them. The Apostles were quite skeptical of what the women were saying.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) **But were the Magdalene Maria and Joanna and Maria the [one] of James and the remaining ones with them. They were speaking face to face with the Apostles these (things). And they appeared before them as if nonsense the words these. And they were unbelieving to them.**
- Complete Apostles Bible **It was Mary Magdalene, Joanna, Mary the mother of James, and the rest with them, who told these things to the apostles. And their words seemed like nonsense before them, and they disbelieved them.**
- Douay-Rheims 1899 (Amer.) **And it was Mary Magdalen and Joanna and Mary of James and the other women that were with them, who told these things to the apostles. And these words seemed to them as idle tales: and they did not believe them.**
- Holy Aramaic Scriptures **Now, they were Maryam Magdalaytha {Mary of Magdala}, and Yukhan {Joann}, and Maryam {Mary} the mother of Yaqub {Jacob/James}, and the rest who were with them, those who had spoken unto The Shlikhe {The Apostles}. And these words appeared in their eyes like madness, and they didn't believe them.**
- James Murdock's Syriac NT **Now they were Mary Magdalena, and Joanna, and Mary the mother of James, and the others with them, who related these things to the Legates. And these words appeared in their eyes as dreams: and they believed them not.**
- Original Aramaic NT **And they were Maryam Magdalitha and Johanna and Maryam the mother of Yaqob, and the rest who were with them, who told these things to the Apostles. And these words appeared as insanity in their eyes and they did not believe them.**

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Now they were Mary Magdalene, and Joanna, and Mary, the mother of James: and the other women with them said these things to the Apostles. But these words seemed foolish to them, and they had no belief in them.
Bible in Worldwide English	They left the grave and went back. They told all these things to the eleven disciples and to all the other people. The women who told these things to the apostles were Mary Magdalene, Joanna, Mary the mother of James, and the other women who were with them. In the BWE, these are vv. 9–10.
Easy English	It was Mary from Magdala, Joanna, James' mother Mary, and other women who were with them that told the news about Jesus to the apostles. But they did not believe what the women said. They thought that it was just a silly story.
Easy-to-Read Version–2008	These women were Mary Magdalene, Joanna, Mary, the mother of James, and some others. They told the apostles everything that happened. But the apostles did not believe what they said. It sounded like nonsense.
God's Word™	The women were Mary from Magdala, Joanna, and Mary (the mother of James). There were also other women with them. They told the apostles everything. The apostles thought that the women's story didn't make any sense, and they didn't believe them.
J. B. Phillips	It was Mary of Magdala, Joanna, the mother of James, and their companions who made this report to the apostles. But it struck them as sheer imagination, and they did not believe the women.
The Message	They left the tomb and broke the news of all this to the Eleven and the rest. Mary Magdalene, Joanna, Mary the mother of James, and the other women with them kept telling these things to the apostles, but the apostles didn't believe a word of it, thought they were making it all up. V. 9 is included for context.
NIRV	Mary Magdalene, Joanna, Mary the mother of James, and the others with them were the ones who told the apostles. But the apostles did not believe the women. Their words didn't make any sense to them.
New Life Version	They were Mary Magdalene and Joanna and Mary the mother of James. Other women who were with them told these things to the followers also. Their words sounded like foolish talk. The followers did not believe them.
New Simplified Bible	.

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

Casual English Bible	The women included Mary Magdalene, Joanna, and Mary the mother of James along with some other women. These ladies kept trying to convince the apostles, but as far as the apostles were concerned, this was crazy talk. They did not believe one word of it.
Contemporary English V.	When they returned, they told the eleven apostles and the others what had happened. The apostles thought it was all nonsense, and they would not believe. In the CEV, this is a portion of v. 9 and all of v. 11 (there is no v. 10 in the CEV).
The Living Bible	(The women who went to the tomb were Mary Magdalene and Joanna and Mary the mother of James, and several others.) But the story sounded like a fairy tale to the men—they didn't believe it.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	It was Mary Magdalene, Joanna, Mary the mother of James, and several other women who told the apostles what had happened. But the story sounded like nonsense to the men, so they didn't believe it.

The Passion Translation	Leaving the tomb, they went to break the news to the Eleven and to all the others of what they had seen and heard. When the disciples heard the testimony of the women, it made no sense, and they were unable to believe what they heard. There is no v. 10 in TPT; this is a combination of vv. 9 & 11.
UnfoldingWord Simplified T.	The women who told these things to the apostles were Mary from Magdala village, Joanna, Mary the mother of James, and the other women who were with them. But the apostles dismissed their words as nonsense.
William's New Testament	They were Mary of Magdala and Joanna, and Mary, James's mother, who, with the other women, reported these things to the apostles. But the report seemed to them to be nonsense, and so they continued to disbelieve the women.

### Partially literal and partially paraphrased translations:

American English Bible	It was Mary of Magdala, Joanna, Mary (the [mother] of James) and the rest of the women who reported these things to the Apostles. However, what they said sounded like nonsense, so nobody believed them.
Beck's American Translation	.
Breakthrough Version	They were the Magdalene Mary, Joanna, Mary (the mother of James), and the rest of the women together with them. They were telling these things to the missionaries. And these statements appeared in their sight as if it were craziness, and they were not trusting them.
Common English Bible	.
A. Campbell's Living Oracles	It was Mary the Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the Apostles: but their account appeared to them as idle tales; they gave them no credit.
New Advent (Knox) Bible	It was Mary Magdalen, and Joanna, and Mary the mother of James, who told the apostles this; but to their minds the story seemed madness, and they could not believe it.
NT for Everyone	It was Mary Magdalene, Joanna, and Mary the mother of James, and the others with them. They said this to the apostles; and this message seemed to them just stupid, useless talk, and they didn't believe them.
20 <sup>th</sup> Century New Testament	There were Mary of Magdala, and Joanna, and Mary, the mother of James. The other women, too, spoke about this to the Apostles. What they said seemed to the Apostles mere nonsense, and they did not believe them.

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

Conservapedia Translation	It was Mary Magdalene, and Joanna, and Mary, the mother of Jesus, and other women who were with them, who described these events to the apostles. But their story seemed like a fairy tale, and so the men did not believe them.
Revised Ferrar-Fenton Bible	It was Mary the Magdalene, Joanna, Mary the mother of James, and the Other women, together with their friends, who reported this to the apostles. But the statements appeared to them to be nonsense; and they disregarded them.
Free Bible Version	Those who told the apostles what had happened were Mary Magdalene, Joanna, Mary the mother of James, and other women with them. But it seemed like nonsense to them, so they didn't believe the women.
God's Truth (Tyndale)	It was Mary Magdalene and Joanna, and Mary Jacobi, and other that were with them, which told these things unto the Apostles, and their words seemed unto them feigned things, neither believed they them.
Montgomery NT	It was Mary Magdalene, Joanna, and Mary, the mother of James, and the rest of the women who were telling all this to the apostles. But the whole story seemed to them but an idle tale; and they disbelieved the women.

Weymouth New Testament	The women were Mary of Magdala, Joanna, and Mary the mother of James; and they and the rest of the women related all this to the Apostles. But the whole story seemed to them an idle tale; they could not believe the women.
Wikipedia Bible Project	(It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told the apostles what had happened). But it looked like a lot of nonsense and they didn't believe them.

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

Christian Community (1988)	Among the women, who brought the news, were Mary Magdalene, Joanna, and Mary the mother of James. But however much they insisted, those who heard did not believe the seemingly nonsensical story.
The Heritage Bible	And Mary Magdalene, and Joanna, and Mary of James, and the others were with them, who said these things to the apostles. And their spoken words appeared before their face as incredible tales, and they did not believe them.
New American Bible (2011)	The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, <sup>9</sup> but their story seemed like nonsense and they did not believe them. g. [24:10] 8:2–3; Mk 16:9.
New English Bible–1970	The women were Mary of Magdala, Joanna, and Mary the mother Or: wife; or: daughter. of James, and they, with the other women, told the apostles. But the story appeared to them to be nonsense, and they would not believe them."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The women who told the emissaries these things were Miryam of Magdala, Yochanah, Miryam the mother of Ya'akov, and the others in their circle. But the emissaries didn't believe them; in fact, they thought that what they said was utter nonsense!.
Hebraic Roots Bible	And they were Mariam Magdalene, Joanna, and Mariam mother of Jacob, and the rest with them, who told these things to the apostles. And their words seemed like foolishness to them, and they did not believe them.
Holy New Covenant Trans.	The women were: Mary of Magdala, Joanna, Mary, the mother of Jacob, and some other women. These women told the delegates everything that had happened but the men didn't believe what the women said. It sounded crazy.
The Scriptures 2009	And it was Miryam from Magdala, and Yoḥanah, and Miryam the mother of Ya'aqob, and the rest with them, who told this to the emissaries. And their words appeared to them to be nonsense, and they did not believe them.
Tree of Life Version	Now it was Miriam from Magdala, Joanna, the Miriam of Jacob and others together with them who were telling these things to the emissaries. But these words appeared to them as nonsense, and they would not believe them.

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

Accurate New Testament	...were but The Magdalene Mary and Joanna and Mary The [Woman] [of] James and The [Women] Remaining with them [They] said to the delegates these and are shown before them about Tale The Words These and [They] (not) believed them...
Awful Scroll Bible	Moreover, it was Mary, the Magdalene, and Joanna, and Mary, that of James, and the rest with them, who were confirming these things, with regards to the sent-out ones. And their speech is being evidenced, beheld-from-among them if-as nonsense, and they were not confiding on them.
exeGeses companion Bible	...it is Miryam the Magdalene and Yah Hanna

	and Miryam of Yaaqovos and the rest with them word these to the apostles: and their rhema manifests in their sight as gab; and they distrust them.
Orthodox Jewish Bible	Now there were Miryam of Magdala and Yochanah and Miryam the Em (mother) of Yaakov, and the others with them. They were telling the Moshiach's Shlichim these things, And these words of theirs appeared to the Moshiach's Shlichim as utter narrishkait, and the Shlichim had no emunah in what they said.
Rotherham's Emphasized B.	Now they were the Magdalene' Mary, and Joana, and Mary the mother of James; and [the other women with them] were telling [unto the apostles] these things. And these sayings appeared before them, as if idle talk, and they were minded to disbelieve them.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now the women who told these things to the apostles were Mary from Magdala; Joanna [Note: This was the wife of Chuzas, Herod's property manager. See Luke 8:3], Mary [the mother] of James and other women who were with them. But these words seemed as nonsense to the apostles, and they refused to believe the women.
The Expanded Bible	It was Mary Magdalene, Joanna, Mary the mother of James, and some other women who told the apostles everything that had happened at the tomb [these things]. But they did not believe the women, because it sounded [seemed] like nonsense.
Jonathan Mitchell NT	Now they [i.e., these women] were the Magdalene Mary and Joanna and Mary, the one of (or: belonging to or related to) Jacob (or: James), as well as the rest of the women with them (= their companions). They, one after another, kept on telling these things to the folks that He had commissioned as emissaries (sent-forth ones; representatives), and yet these gush-effects (or: sayings; declarations) seemed (or: appeared) in their sight to be as if nonsense (or: wild talk; hysteria; or: a frivolous tale), and they continued putting no trust in them (i.e., the women; or: they were still not believing them; they were remaining without confidence in [the women]).
P. Kretzmann Commentary Syndein/Thieme	. And, there kept on being Mary, the Magdalene, {it is always of interest to be listed first - Mary Magdalene was probably the most spiritually mature of all of Jesus' students - she probably lead the group to the tomb - and being spiritually mature, she must have understood how to love Jesus . . . and did love Him very much} and Joanna . . . and Mary the mother of James . . . and the loipoy/'rest of this class of people' {loipoy} with them who kept on telling these things face to face with the apostles {apostolos}. And, these words . . . seemed/'appeared in their sight' 'as the wild talk of those in delirium or hysteria'/'seemed like pure nonsense' {leros} to them . . . and they did not believe them. {Note: Once more, these men had the greatest bible teacher in the world! Yet, in three years of face to face teaching, they had not grown to completely understand Divine Viewpoint. To them what their 'common sense' told them was true, was true. Mature believers understand that if it is a contest between what their eyes see and the bible says . . . the Bible is correct! (if correctly translated and properly applied!). And, YOU must decide this for yourself! Even your pastor teacher can NOT be your crutch! A mature believer is self-sustaining. Woe to the man who puts his trust in man. Yes, follow his teaching and search the bible to prove him RIGHT! (to prove



him wrong is evil and false motivation) - but YOU are ultimately responsible for your own spiritual growth!}

Translation for Translators

The ones who kept telling those things to the apostles were Mary from Magdala village, Joanna, Mary who was the mother of James, and the other women who were with them. But the apostles thought that what the women *said* was nonsense. They did not believe what the women said.

The Voice

The Lord's emissaries [Literally, *apostles*] heard their stories as fiction, a lie; they didn't believe a word of it. (By the way, this group of women included Mary Magdalene, Joanna, and Mary the mother of James, along with a number of others.).

### Bible Translations with Many Footnotes:

NET Bible®

Now it was Mary Magdalene,<sup>26</sup> Joanna,<sup>27</sup> Mary the mother of James, and the other women with them who told these things to the apostles. But these words seemed like pure nonsense<sup>28</sup> to them, and they did not believe them.

<sup>26sn</sup> Mary Magdalene is always noted first in the appearance lists in the gospels. It is unusual that the first appearance would involve women as in this culture their role as witnesses would not be well accepted. It is a sign of the veracity of the account, because if an ancient were to create such a story he would never have it start with women.

<sup>27sn</sup> On Joanna see Luke 8:1-3.

<sup>28sn</sup> The term pure nonsense can describe idle talk or a tale. The point is important, since the disciples reacted with disbelief that a resurrection was possible. Sometimes it is thought the ancients were gullible enough to believe anything. But these disciples needed convincing about the resurrection.

The Spoken English NT

Now, Mary Magdalene, Joanna, and Mary, James's mother, and the other women with them, were telling the apostles<sup>d</sup> these things. But<sup>e</sup> in front of them, the story<sup>f</sup> seemed like foolishness, and they wouldn't believe them.<sup>g</sup>

d. See "Bible Words."

e. Lit. "and."

f. Lit. "these words."

g. Lit. "they were disbelieving them."

Wilbur Pickering's New T.

They were Mary Magdalene, Joanna, Mary the mother of James, and the others with them, who told these things to the apostles. But their words seemed to them like nonsense, and they disbelieved them.<sup>3</sup>

(3) They had already been 'burned', their hopes dashed, and were not in a hurry to be 'taken in' again.

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

Analytical-Literal Translation

Now it was Mary the Magdalene [or, Mary, a woman from Magdala] and Joanna and Mary {the} [mother] of James and the rest with them, who were telling these [things] to the apostles. And their words seemed before them [fig., in their view] like nonsense [or, idle tales], and they were refusing to believe them.

Berean Literal Bible

Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them, who were telling these things to the apostles. And their words appeared before them like folly, and they did not believe them.

Context Group Version

Now they were Mary Magdalene, and Joanna, and Mary the [mother] of James: and the other women with them told these things to the emissaries. And these words appeared in their sight as idle talk; and they disbelieved them.

Far Above All Translation

So it was Mary Magdalene and Joanna, and Mary *the mother* of James and the others with them, who told the apostles these *things*. But their words appeared in their opinion to be nonsense, and they disbelieved them.

Modern English Version	It was Mary Magdalene and Joanna, Mary the mother of James, and other women with them, who told these things to the apostles. But their words seemed like fables to them, and they did not believe them.
Modern Literal Version 2020	Now they were, Mary the Magdalene and Joanna and Mary the mother of James and the rest of the women together-with them, those who were saying these things to the apostles. And their declarations appeared like nonsense in their sight, and they were disbelieving them.
New American Standard	Now <i>these</i> women were Mary Magdalene, Joanna, and Mary the <i>mother</i> of James; also the other women with them were telling these things to the apostles. But these words appeared to them [Lit <i>in their sight</i> ] as nonsense, and they would not believe the women [Lit <i>them</i> ].
New Matthew Bible	It was Mary Magdalene, Joanna, Mary Jacobi, and others that were with them, who told these things to the apostles. But their words seemed to them like vain things, and they did not believe them.
Updated Bible Version 2.17	From this point forward, there are no more verses in the UPDV. This is a very odd translation, to say the least. It includes several, but not all, of the apocryphal books, and leaves out the book of Acts (not because they did not get to it, but because they reject its authenticity). I do not know why there are no more verses in Luke.
Young's Updated LT	.

**The gist of this passage:** There were at least five women who went to the tomb; and they told what happened to the disciples. The disciples thought that this was crazy talk.

10-11

Luke 24:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Magdalênê (Μαγδαληνή) [pronounced mag-dal-ay-NAY]	a tower; refers to a citizen of Magdala; transliterated, <i>Magdalene</i>	feminine singular proper noun, nominative case	Strong's #3094
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	their rebellion; transliterated <i>Mary, Miriam</i>	indeclinable proper noun; feminine singular; nominative case	Strong's #3137

**Translation:** [The ones who saw this] were Mary Magdalene,...

A number of women went to the tomb. These included Mary Magdalene. We do not know as much about Mary as we supposed that we do. Where Jesus is said to have cast 7 demons out from her (Mark 16:9), that is a disputed passage. Many believe her to be the woman who washed the Lord's feet with her hair, but we have no

direct connection between that narrative and Mary Magdalene. Most of what we unequivocally know about this Mary are things which take place after the crucifixion.

Luke 24:10b			
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
Ἰὼννα (Ἰωάννα) [pronounced ee-oh-AHN-nah]	<i>Jehovah is a gracious giver; transliterated Joanna</i>	feminine singular proper noun	Strong's #2489
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Μαρία/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun; feminine singular; nominative case	Strong's #3137
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Ἰακώβος (Ἰάκωβος) [pronounced ee-AK-oh-boss]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; genitive/ablative case	Strong's #2385

**Translation:** ...Joanna, Mary the [mother] of James...

Joanna was the wife of Chuza, a steward of Herod Antipas, the tetrarch of Galilee (Luke 8:3). Her name is found in these two passages only.

Mary, the mother of James, is a reference to Mary, the mother of the Apostle James.

Mary, the mother of Jesus, is not named in this group; and I suspect that she is too devastated to act.

Luke 24:10c			
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
αἱ (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
λοιποὶ (λοιποὶ) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	feminine plural adjective; nominative case	Strong's #3062

Luke 24:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autais (αὐταῖς) [pronounced ow-TACE]	<i>them, theirs, of theirs, from theirs; same</i>	3 <sup>rd</sup> person feminine plural pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...and the others with them.

There were a number of other women who were there. They all witnessed the same thing.

Luke 24:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3004
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
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
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; accusative case	Strong's #652
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

**Translation:** They were speaking these things directly to the apostles.

The 11 disciples of Jesus are called *Apostles* here, which is a gift of great spiritual authority. However, the first decisions that they will make, as a group will be faulty.

Luke 24:10 [The ones who saw this] were Mary Magdalene, Joanna, Mary the [mother] of James and the others with them. They were speaking these things directly to the apostles. (Kukis mostly literal translation)

Luke 24:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phainō (φαίνω) [pronounced <i>FAH-ee-nōh</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 plural, aorist passive indicative	Strong's #5316
enōpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i> ]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
hōseí (ὡσεί) [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
lēros (λήρος) [pronounced <i>LAY-ross</i> ]	<i>idle talk, twaddle, nonsense, an incredible story</i>	masculine singular noun, nominative case	Strong's #3026
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i> ]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter plural noun; accusative case	Strong's #4487
tauta (ταῦτα) [pronounced <i>TAU-taw</i> ]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

**Translation:** These words appeared to the Apostles [lit., them] as if [they were too] incredible.

They listened to the eyewitness testimony of these very credible women and decided the testimony to be too incredible.

Luke 24:11b			
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
apistéō (ἀπιστέω) [pronounced ap-is-THE-oh]	<i>to be unbelieving, to have no belief (faith), (transitively) to disbelieve, (by implication) disobey, to betray a trust, to be unfaithful</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #569
αὐταῖς (αὐταῖς) [pronounced ow-TACE]	<i>them, theirs, of theirs, from theirs; same</i>	3 <sup>rd</sup> person feminine plural pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** The Apostles [lit., they] did not believe them.

The Apostles did not believe them. However, their disbelief was not complete. That is, they wanted to at least see with their own eyes what was happening at the tomb.

**Monster Film Dialogue:**

We have all seen monster films and there might be dialogue similar to the following:

Woman (afraid): I just saw a giant spider; it stood up as tall as a man!

Man (skeptical): That seems impossible!

Woman (insistent): It's true! He was next to the power plant!

Man (less skeptical): I guess we ought to call the police! Or, better yet, the U.S. Army!

Something incredible happens, and everyone is, at first skeptical. However, with the least amount of reassurance, they are convinced that it is true. That happens in movies; it does not happen in real life.

What we find written here in the Bible makes more sense. The witness of all of these women is not enough. The male Apostles and other disciples are very skeptical. No one says, "What do you think happened to the body? Do you think Jesus rose up?" They all remain skeptical. This is something that they will not believe until they see all the evidence themselves. No amount of words is going to change anyone's mind.

When Thomas is confronted with this, he does not say, "I am skeptical, but since everyone here says they saw the risen Jesus, I guess it could be true!" No, what he says is, "I need to put my hands on His hands and feel the nail prints. Then I will believe." Thomas is often called *doubting Thomas* or *empirical Thomas* (by those who understand the three systems of perception); but he is just being normal. Thomas is responding like anyone else would have responded. For something so incredible as Jesus to rise from the dead, any normal person will want to see this for himself.

Luke 24:11 **These words appeared to the Apostles [lit., them] as if [they were too] incredible. The Apostles [lit., they] did not believe them.** (Kukis mostly literal translation)

Luke 24:10–11 [The ones who saw this] were Mary Magdalene, Joanna, Mary the [mother] of James and the others with them. They were speaking these things directly to the apostles. These words appeared to the Apostles [lit., *them*] as if [they were too] incredible. The Apostles [lit., *they*] did not believe them. (Kukis mostly literal translation)

Luke 24:10–11 The women who had gone to the tomb included Mary Magdalene, Joanna, Mary, the mother of James, and some others. They kept telling the Apostles what they saw, but what they were saying just seemed to be too incredible to them. The Apostles were quite skeptical of what the women were saying. (Kukis paraphrase)

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There are some questions about whether this verse actually belongs here. There are parallel passages in John 20:3–7, which, quite obviously, gives a much more detailed account. We do not find a parallel account in Matthew or Mark. Therefore, if this verse is an addition, it had to take place after the circulation of John's gospel (assuming that this verse was taken from the book of John).

The Westcott Hort text questions its authenticity (it is double-bracketed, meaning that it does not belong in the primary text). There are no words of skepticism found in the Byzantine Greek text or in the Scrivener Textus Receptus.

I will exegete this and explain it, because it is found elsewhere, but with some skepticism.

**And the Peter, rising up, ran to the tomb and stooping down and he kept on seeing the linen clothes only. And he goes away face to face with himself continuing to wonder [about] the [thing] which had come to pass.**

Luke  
24:12

**Peter, having risen up, ran to the tomb. He stooped down and he kept on seeing the linen cloth strips [lying] by themselves. Then he went away, wondering face to face with himself [about] the [thing] which has happened.**

**Nevertheless, Peter rose up and ran to the tomb. He stooped down and looked inside, but he only saw the linen cloth strips remaining there. He wondered to himself exactly what had taken place.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And the Peter, rising up, ran to the tomb and stooping down and he kept on seeing the linen clothes only. And he goes away face to face with himself continuing to wonder [about] the [thing] which had come to pass.
Complete Apostles Bible	But Peter rose up and ran to the tomb; and stooping down, he saw the linen strips lying by themselves; and he departed, marveling to himself at what had happened.
Douay-Rheims 1899 (Amer.)	But Peter rising up, ran to the sepulchre and, stooping down, he saw the linen cloths laid by themselves: and went away wondering in himself at that which was come to pass.
Holy Aramaic Scriptures	But, Shimeun {Simeon} arose and ran unto the tomb, and he looked in and saw the kethane {the linens} that they were placed alone {i.e. by themselves}, and he went away while wondering in his soul {himself} concerning the thing that had happened.
James Murdock's Syriac NT	But Simon arose, and ran to the sepulchre, and looked in, and saw the linen lying by itself: and he went away wondering in himself at what had occurred.
Original Aramaic NT	But Shimeon* arose and he ran to the tomb, and beholding, he saw the linen that was placed by itself and he left wondering in his soul over what had happened.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But Peter got up and went to the place where the body had been put, and looking in he saw nothing but the linen cloths, and he went to his house full of wonder at what had taken place.
Bible in Worldwide English Easy English	The BWE does not have this verse. But Peter got up and he ran to the hole in the rock. He bent down and he looked inside. He saw only the pieces of linen cloth that they had put around Jesus' body. There was nothing else. So he went home again. He could not understand what might have happened.
Easy-to-Read Version—2008	But Peter got up and ran to the tomb to see. He looked in, but he saw only the cloth that Jesus' body had been wrapped in. It was just lying there. Peter went away to be alone, wondering what had happened.
God's Word™	But Peter got up and ran to the tomb. He bent down to look inside and saw only the strips of linen. Then he went away, wondering what had happened.
Good News Bible (TEV)	But Peter got up and ran to the tomb; he bent down and saw the grave cloths but nothing else. Then he went back home amazed at what had happened.
J. B. Phillips	Only Peter got up and ran to the tomb. He stooped down and saw the linen clothes lying there all by themselves, and he went home wondering at what had happened.
<i>The Message</i>	But Peter jumped to his feet and ran to the tomb. He stooped to look in and saw a few grave clothes, that's all. He walked away puzzled, shaking his head.
NIRV	But Peter got up and ran to the tomb. He bent over and saw the strips of linen lying by themselves. Then he went away, wondering what had happened.
New Life Version	But Peter got up and ran to the grave. He got down to look in and saw only the linen clothes. Then he went away, surprised about what had happened.
New Simplified Bible	Peter ran to the tomb. Looking inside he saw the linen cloths by themselves. He departed to his home, wondering about that which occurred.

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

Casual English Bible	Peter, however, got up and took off running to the tomb. When he got there, he bent down and looked at what was left: nothing but the strips of linen that had been wrapped around the body of Jesus. He walked away wondering what on earth was going on.
Contemporary English V.	But Peter ran to the tomb. And when he stooped down and looked in, he saw only the burial clothes. Then he returned, wondering what had happened.
The Living Bible	.
New Berkeley Version	.
Goodspeed New Testament	...
New Living Translation	However, Peter jumped up and ran to the tomb to look. Stooping, he peered in and saw the empty linen wrappings; then he went home again, wondering what had happened.
The Passion Translation	But Peter jumped up and ran the entire distance to the tomb to see for himself. Stooping down, he looked inside and discovered it was empty! There was only the linen sheet lying there. Staggered by this, he walked away, wondering what it meant.
UnfoldingWord Simplified T.	However, Peter got up and ran to the burial chamber anyway. He stooped down and looked inside. He saw the linen cloths in which Jesus' body had been wrapped, but Jesus was not there. So, wondering what had happened, he went home.
William's New Testament	.

**Partially literal and partially paraphrased translations:**



American English Bible	But then Peter got up and ran to the tomb... And when he leaned in, all he found was the wrappings. So he left, wondering what had happened.
Beck's American Translation Breakthrough Version	. But when Peter got up, he ran up to the burial vault. And when he stooped and peered in, he saw the linen strips alone. And He went off to himself, amazed at what happened.
Common English Bible	.
A. Campbell's Living Oracles	Peter, however, arose and ran to the tomb; and stooping down, saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened.
New Advent (Knox) Bible	Only Peter rose up and ran to the tomb, where he looked in, and saw the grave-clothes lying by themselves, and went away full of surmise over what had befallen.[2] [2] Jn. 20.3.
NT for Everyone	Peter, though, got up and ran to the tomb. He stooped down and saw only the grave-clothes. He went back home, perplexed at what had happened.
20 <sup>th</sup> Century New Testament	[But Peter got up and ran to the tomb. Stooping down he saw nothing but the linen wrappings, and he went away, wondering to himself at what had taken place.]

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

Conservapedia Translation	But Peter stood and ran to the tomb, and crouching inside, he saw the linen clothes laying alone. He left, wondering what could have happened.
Revised Ferrar-Fenton Bible	Peter, however, jumping up, ran to the tomb; and, stooping down, he saw the winding sheet lying there alone. He accordingly returned home, musing in astonishment respecting what had taken place.
Free Bible Version	However Peter got up and ran to the tomb. Bending down, he looked in and saw only the linen grave-clothes. So he went back home, wondering what had happened.
God's Truth (Tyndale)	Then arose Peter and ran unto the sepulchre, and stooped in and saw the linen clothes laid by them self, and departed wondering in himself at that which had happened.
International Standard V	Peter, however, got up and ran to the tomb. He stooped down and saw only the linen cloths. Then he went home, wondering about what had happened. [Other mss. lack verse 12.]
Montgomery NT	Peter, however, got up and ran to the tomb, but when he stooped and looked in he saw the linen wrappings by themselves, and he departed to his home, wondering at that which was come to pass.
Leicester A. Sawyer's NT UnfoldingWord Literal Text	(Added verse not retained in Sawyer) Yet Peter rose up and ran to the tomb, and stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.
Wikipedia Bible Project	However Peter stood up and ran to the tomb. He bent down and looked in. He saw only the linen grave-clothes. So he went back home, puzzled at what had happened.

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

Christian Community (1988)	Then Peter got up and ran to the tomb. All he saw, when he bent down and looked into the tomb, were the linen cloths, laid by themselves. He went home wondering. Jn 20: 3-12
The Heritage Bible	And Peter having stood up, ran to the tomb, and stooping down, he looks at the linen strips lying alone, and went away, wondering to himself at what came to be.

New American Bible (2011)	* <sup>h</sup> But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened. * [24:12] This verse is missing from the Western textual tradition but is found in the best and oldest manuscripts of other text types. h. [24:12] Jn 20:3–7.
New Catholic Bible	Nonetheless, Peter got up and ran to the tomb. Bending over, he looked inside and saw only the linen cloths. Then he returned home, wondering what had occurred.
New English Bible–1970	Some manuscripts add: (12) Peter, however, got up and ran to the tomb, and, peering in, saw the wrappings and nothing more; and he went home amazed at what had happened.
Revised English Bible–1989	[[EMPTY]]

### Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	However, Peter got up and ran to the tomb. He bent down and looked in, but he only saw the grave clothes. Peter went off by himself, wondering what had taken place.
The Scriptures 2009	But Kēpha arose and ran to the tomb. And stooping down, he saw the linen wrappings lying by themselves. And he went away home, marvelling at what took place.
Tree of Life Version	But Peter got up and ran to the tomb. Leaning in, he sees only the linen cloths. And he went away to his home, marveling at what had happened.

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

Accurate New Testament	...The but Peter Standing (Up) runs to the tomb and Stooping [He] sees the cloths only and [He] goes to himself Observing (Closely) the [thing] having become...
Awful Scroll Bible	But standing-up, Peter ran to the sepulcher, and stooping-near, he discerns the linen strips lying alone. And he went-away wondering, with respects to himself, about that having occurred.
Concordant Literal Version	Yet Peter, rising, ran to the tomb, and peering in, is observing the swathings only. And he came away marveling to himself at that which has occurred."
exeGesés companion Bible	But Petros rises and runs to the tomb; and stooping down he sees the linen clothes laid alone; and departs, marvelling in himself at what had become.
Orthodox Jewish Bible	Kefa got up and ran to the kever (tomb). And when he bent over, Kefa sees the tachrichim linen clothes only, and he departed wondering to himself with tzorich iyun (unresolved puzzlement) about the thing that had happened.
Rotherham's Emphasized B.	[[But  Peter  arising, ran unto the tomb,—and, bending near, beholdeth the linen bandages  alone ; and departed,  unto himself  marvelling at the thing that had happened.]]

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Peter got up and ran to the tomb. Stooping [at the small entrance] and looking in, he saw only the linen <sup>[a]</sup> wrappings; and he went away, wondering about what had happened. [a] Removing the burial wrappings and spices from a dead, decaying body would have been not only extremely difficult (if not impossible), but overwhelmingly nauseating. If a tomb robber had even attempted such a thing, the tomb would have been left in shambles. It would make no sense for a tomb robber to remove a dead body from the wrappings before stealing it.
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An Understandable Version	{Some ancient authorities do not include this verse} “But Peter got up and ran to the grave site. He stooped down [ <i>i.e.</i> , because of the low opening in the cave-like tomb], looked in and saw the linen cloths [ <i>lying there</i> ] by themselves. Then he went home, puzzled over what had happened.”
The Expanded Bible	But Peter got up and ran to the tomb. Bending down and looking in, he saw only the [linen] cloth that Jesus’ body had been wrapped in. Peter went away to his home, wondering [amazed; marveling] about what had happened.
Jonathan Mitchell NT	So Peter, upon arising, ran [until he came] upon the memorial tomb, and then, bending forward beside [it], he continues looking (observing) only the linen wrappings (swathings; = burial clothes). And so he went off to himself, continuing in wondering [at] what had been happening (or: he came away, still marveling to himself [about] that which had been coming to be).
P. Kretzmann Commentary	Then arose Peter, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
Syndein/Thieme	Kretzmann’s <b>commentary</b> for Luke 24:8–12 has been placed in the <b>Addendum</b> . Then arising/‘rising up’, Peter ran to the tomb . . . and, bending over, he glanced at {blepo} ‘the strips of linen cloth for swathing the dead’ {othonion} ‘lying by themselves discarded of one buried’ {keimai monos}. And he {Peter} went off . . . wondering {thaumazo} to/‘face to face with’ himself what had happened.
Translation for Translators	But Peter got up and ran to the tomb <i>anyway</i> . He stooped down <i>and looked inside</i> . He saw the linen cloths <i>in which Jesus’ body had been wrapped</i> . The cloths were by themselves (OR, <i>He did not see anything else</i> ). So, wondering what had happened, he went home.
The Voice	Peter, however, got up and ran to the tomb. <i>When he reached the opening</i> , he bent down, looked inside, and saw the linen burial cloths lying there. But the body was gone. He walked away, full of wonder about what had happened.

### Bible Translations with Many Footnotes:

Lexham Bible	But Peter got up and [*Here “and ” is supplied because the previous participle (“got up”) has been translated as a finite verb] ran to the tomb, and bending over to look, he saw only the strips of linen cloth, and he went away to his home [Or “wondering to himself,” if the prepositional phrase modifies the following participle] wondering what had happened.
NET Bible®	But Peter got up and ran to the tomb. <sup>29</sup> He bent down <sup>30</sup> and saw only the strips of linen cloth; <sup>31</sup> then he went home, <sup>32</sup> wondering <sup>33</sup> what had happened. <sup>34</sup> <sup>29sn</sup> While the others dismissed the report of the women, Peter got up and ran to the tomb, for he had learned to believe in what the Lord had said. <sup>30sn</sup> In most instances the entrance to such tombs was less than 3 ft (1 m) high, so that an adult would have to bend down and practically crawl inside. <sup>31tn</sup> In the NT this term is used only for strips of cloth used to wrap a body for burial (LN 6.154; BDAG 693 s.v. ὀθόνιον). <sup>32tn</sup> Or “went away, wondering to himself.” The prepositional phrase πρὸς ἑαυτὸν (pros Jeauton) can be understood with the preceding verb ἀπῆλθεν (aphlqen) or with the following participle θαυμάζων (qaumazwn), but it more likely belongs with the former (cf. John 20:10, where the phrase can only refer to the verb). <sup>33sn</sup> Peter’s wondering was not a lack of faith, but struggling in an attempt to understand what could have happened. <sup>34tc</sup> Some Western mss (D it) lack 24:12. The verse has been called a Western noninterpolation, meaning that it reflects a shorter authentic reading in D and other Western witnesses. Many regard all such shorter readings as original (the verse is omitted in the RSV), but the ms evidence for omission is far too slight for the verse to be rejected as secondary. It is included in $\tilde{A}^{75}$ and the rest of the ms tradition.

The Spoken English NT	But Peter got up and ran over to the tomb, and he ducked in and saw the linen cloths there by themselves. <sup>h</sup> And he went off wondering to himself about what had happened. <sup>i</sup>
	<sup>h.</sup> Lit. "alone."
	<sup>i.</sup> Some mss leave out v. 12.
Wilbur Pickering's New T.	(But Peter had gotten up and run to the tomb, and stooping down he saw the linen strips lying by themselves; and he departed, marveling to himself at what had happened.) <sup>4</sup> (4) According to John's account, this had already happened earlier, so Luke gives it out of sequence. [This footnote makes no sense; what the women told the Apostles would naturally have caused some of them to run to the tomb.]

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

Analytical-Literal Translation	But Peter having gotten up, ran to the tomb, and having stooped down, he sees the linen strips lying alone. And he went away to himself [fig., to his own home] wondering about the [thing] having happened.
Bond Slave Version	Then arose Peter, and ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
Charles Thomson NT	Peter indeed, starting up, ran to the sepulchre, and having stooped down, saw nothing but the linens lying there. Upon which he went away home, musing with astonishment on what had happened.
Far Above All Translation	Peter, however, got up and ran to the tomb, and stooped, and saw the linen strips lying on their own, and went off home, astonished at what had taken place.
Green's Literal Translation	But rising up, Peter ran to the tomb, and stooping down he saw the linen lying alone. And he went away wondering to himself at what had happened.
Literal Standard Version	And Peter having risen, ran to the tomb, and having stooped down he sees the linen clothes lying alone, and he went away to his own home, wondering at that having come to pass.
Modern Literal Version 2020	But Peter, having stood up, ran to the tomb, and peered inside and he sees the linen-strips laying alone. And he went away with himself alone, marveling at what has happened.
New King James Version	But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying [NU omits <i>lying</i> ] by themselves; and he departed, marveling to himself at what had happened.
New Matthew Bible	Then Peter arose and ran to the sepulchre, and stooped in and saw the linen cloths laid by themselves. And he departed, wondering in himself at that which had happened.
NT (Variant Readings)	But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths [lying] by themselves; and he departed to his home, wondering at that which was come to pass.

**The gist of this passage:** Peter rises up and runs to the tomb. He stoops down and looks in, seeing the line wrappings lying there with no body. He tried to figure out what happened as he walked home.

<b>Luke 24:12a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Whether this verse belongs here or not is in question. Except for the final word, this text is double-bracketed in the Westcott Hort text (that simply means that it is in question). It is found in the Scrivener Textus Receptus and the Byzantine Greek text; but not in Tischendorf's Greek text.			

Luke 24:12a			
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
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
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
trechô (τρέχω) [pronounced TREK-oh]	<i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5143
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mnêma (μνήμα) [pronounced MNAY-mah]	<i>tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulchrememorial</i>	neuter singular noun; accusative case	Strong's #3418

**Translation:** Peter, having risen up, ran to the tomb.

Peter rises up and runs to the tomb to check out what these women have told him.

In the parallel account, both John and Peter race to the tomb. This is not unusual for parallel accounts to leave out one person or another (remember that Jesus called 4 disciples near the beginning and Luke only named 3 of them, leaving out Peter's brother Andrew).

Luke 24:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 24:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakuptō (παρακύπτω) [pronounced <i>par-ak-OOP-toe</i> ]	<i>stooping; looking into, bending beside, leaning over (so as to peer within)</i>	masculine singular, aorist active participle, nominative case	Strong's #3879
blepō (βλέπω) [pronounced <i>BLEHP-oh</i> ]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #991
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
othónion (ὀθόνιον) [pronounced <i>oth-OHN-ee-on</i> ]	<i>linen cloth, a piece of linen, small linen cloth; strips of linen cloth for swathing the dead</i>	neuter plural noun, nominative case	Strong's #3608
This additional word below is found in the Byzantine Greek text and in Scrivener Textus Receptus. It is not found in the Westcott Hort text.			
keimai (κείμει) [pronounced <i>KĪ-mahee</i> ]	<i>[one who is] laying, lying, one laying outstretched (literally or figuratively); being (appointed, laid up, made, set)</i>	neuter plural, present (deponent) middle/passive participle; accusative case	Strong's #2749
monos (μόνος) [pronounced <i>MON-oss</i> ]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	neuter plural adjective, nominative case	Strong's #3441

**Translation:** He stooped down and he kept on seeing the linen cloth strips [lying] by themselves.

Peter stoops down and is only able to see the linen cloth strips just lying there, with nothing else (that is, the body of Jesus is not seen).

Luke 24:12c			
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
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-ma</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #565
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Luke 24:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i> ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
thaumázō (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i> ]	<i>wondering, marveling, being struck with admiration, amazement or astonishment; the ones being struck with wonder</i>	masculine singular, present active participle; nominative case	Strong's #2296
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, perfect active participle; accusative case	Strong's #1096

Since this occurs in a number of places, what do we do with text like this? In most cases, I accept it provisionally. However, I would not build any doctrine upon this text by itself or use this text alone to support a individual point of a doctrine.

**Translation:** Then he went away, wondering face to face with himself [about] the [thing] which has happened.

Peter continues wondering to himself just exactly what happened, trying to figure out what the body of Jesus was not there.

The disciples are not going to put all of this together easily. To us, from our position, we see this as simple. Jesus said this was going to happen; then He said that He would rise from the dead. And then it happened. But the disciples were not at that point yet. Somehow, the body of Jesus had been removed, but how could it be removed with all the wrappings left behind? Who moved the stone?

*New European Version Commentary: The Gospels emphasize the disciples' disbelief and slowness to understand the clear predictions of Jesus about His death and resurrection. Yet the Gospel records are transcripts of the apostles' preaching, and they climax in an appeal to believe the Gospel. This urgent appeal was made by the lips of men who had just confessed how slow they had themselves been to respond. But that integrity and humility was what gave their appeal such power and persuasion.<sup>17</sup>*

Luke 24:12 Peter, having risen up, ran to the tomb. He stooped down and he kept on seeing the linen cloth strips [lying] by themselves. Then he went away, wondering face to face with himself [about] the [thing] which has happened. (Kukis mostly literal translation)

Luke 24:12 Nevertheless, Peter rose up and ran to the tomb. He stooped down and looked inside, but he only saw the linen cloth strips remaining there. He wondered to himself exactly what had taken place. (Kukis paraphrase)

A parallel passage is found in John:

<sup>17</sup> From <https://www.n-e-v.info/lk24.html> accessed July 8, 2023.

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

So Peter went out with the other disciple, and they were going toward the tomb. Both of them were running together, but the other disciple outran Peter and reached the tomb first. And stooping to look in, he saw the linen cloths lying there, but he did not go in.

Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead.

Then the disciples went back to their homes. (John 20:1–8, ESV; capitalized)

Many agree that, Mary Magdalene returned with these two disciples, but that they outran her back to the tomb. They left, and Mary saw the risen Lord outside of the tomb.

The ESV (capitalized) is used below:

This is one of the most difficult set of recollections to match up. I still need to go back and work on this set of parallels.

We must also consider other passages besides these, as Paul speaks of Jesus appearing to various people in 1Corinthians 15; and later in this chapter, Jesus will appear to two disciples; and, it will turn out the Jesus has also appeared to Peter (which is not mentioned in the narrative of any gospel).

### Jesus' Followers Going to the Tomb (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Mat 28:1 Now late on the Sabbath, as the first day of the weeks was drawing near, Mary Magdalene and the other Mary came to observe the sepulcher.</p>	<p>Mar 16:1 Now when the Sabbath had passed, Mary Magdalene and Mary, the mother of James; and Salome bought aromatic oils, so that they might come and anoint Him.</p>	<p>Luk 24:1 Now on the first day of the weeks, they came to the tomb at early dawn, bringing the spices that they had prepared; and certain others came with them.</p>	
<p>Mat 28:2 And in the morning suddenly there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it.                      Mat 28:3 Now his appearance was as lightning, and his raiment white as snow.                      Mat 28:4 And for fear of him, those who were keeping guard trembled, and became as dead men.</p>			
	<p>Mar 16:2 And very early on the first day of the weeks, at the rising of the sun, they were coming to the tomb;</p>		<p>Joh 20:1 Now on the first day of the weeks, while it was still dark, Mary Magdalene came early to the tomb; and she saw that the stone had been taken away from the tomb.</p>



## Jesus' Followers Going to the Tomb (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
	<p>Mar 16:3 And they were asking themselves, "Who will roll away the stone for us from the entrance to the tomb?"</p> <p>Mar 16:4 For it was a massive stone. But when they looked up, they saw that the stone had been rolled away.</p>	<p>Luk 24:2 But they found the stone rolled away from the tomb;</p> <p>Luk 24:3 And when they entered it, they did not find the body of the Lord Jesus.</p>	
<p>Mat 28:5 But the angel answered and said to the women, "Do not be afraid; for I know that you are seeking Jesus, Who was crucified.</p> <p>Mat 28:6 He is not here; for He has risen, as He said. Come, see the place where the Lord Himself was lying.</p>	<p>Mar 16:5 And after entering the tomb, they saw a young man sitting on the right, clothed in a white robe; and they were very frightened.</p> <p>Mar 16:6 But he said to them, "Do not be afraid. You are seeking Jesus the Nazarene Who was crucified. He has risen; He is not here. Look, there is the place where they laid Him.</p>	<p>Luk 24:4 And it came to pass that while they were puzzling over this, suddenly two men in shining garments stood by them.</p> <p>Luk 24:5 And as they bowed their faces to the ground, being filled with fear, they said to them, "Why are you seeking the living among the dead?"</p>	
<p>Mat 28:7 And go quickly, and tell His disciples that He has risen from the dead. And behold, He goes before you into Galilee; there you shall see Him. Listen! I have told you."</p>	<p>Mar 16:7 But go, tell His disciples and Peter that He goes before you into Galilee; there you shall see Him, as He said to you."</p>	<p>Luk 24:6 He is not here, but has risen: remember when He spoke to you while He was yet in Galilee,</p> <p>Luk 24:7 Saying, 'It is necessary for the Son of man to be delivered into the hands of sinful men, and to be crucified, and to arise the third day'?"</p>	

### Jesus' Followers Going to the Tomb (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Mat 28:8 And they quickly left the tomb with fear and great joy, and ran to tell it to His disciples.</p> <p>Mat 28:9 But as they were going to tell His disciples, all at once Jesus Himself met them, saying, "Hail!" And they came to Him and held His feet, and worshiped Him.</p> <p>Mat 28:10 Then Jesus said to them, "Do not be afraid. Go, tell My brethren to go into Galilee, and there they shall see Me."</p>	<p>Mar 16:8 And they went out quickly and fled from the tomb, for trembling and astonishment had seized them; and they did not say anything to anyone because they were afraid.</p> <p>Mar 16:9 Now after Jesus had risen, early the first day of the weeks He appeared first to Mary Magdalene, from whom He had cast out seven demons.</p> <p>Mar 16:10 She went and told it to those who had been with Him, who were grieving and weeping.</p>	<p>Luk 24:8 Then they remembered His words;</p> <p>Luk 24:9 And after returning from the tomb, they related these things to the eleven and to all the rest.</p> <p>Luk 24:10 Now it was Mary Magdalene and Joanna and Mary, the mother of James, and the others with them, who told these things to the apostles.</p>	<p>Joh 20:2 Then she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord from the tomb, and we do not know where they have laid Him."</p>
	<p>Mar 16:11 And when they heard that He was alive and had been seen by her, they did not believe it.</p>	<p>Luk 24:11 But their words appeared to them as idle talk, and they did not believe them.</p>	
<p>Joh 20:3 As a result, Peter and the other disciple went out and came to the tomb.</p> <p>Joh 20:4 Now the two ran together, but the other disciple ran faster than Peter and came to the tomb first;</p> <p>Joh 20:5 And he stooped down and saw the linen cloths lying there, but he did not enter.</p> <p>Joh 20:6 Then Simon Peter came following him, and he went into the tomb and saw the linen cloths lying,</p> <p>Joh 20:7 And the napkin that had been on His head, not lying with the linen cloths but folded up in a place by itself.</p>			
		<p>Luk 24:12 Then Peter rose up and ran to the tomb; and stooping down, he saw the linen clothes lying alone; and he went home wondering about the things that had come to pass.</p>	<p>Joh 20:8 Then the other disciple, who had come to the tomb first, also went in and saw these things; and he believed.</p> <p>Joh 20:9 For they did not yet understand the scripture which decreed that He must rise from the dead.</p> <p>Joh 20:10 Then the disciples went away again to their home.</p>

## Jesus' Followers Going to the Tomb (Matthew, Mark, Luke and John)

**Matthew**

**Mark**

**Luke**

**John**

Joh 20:11 But Mary stood outside the tomb weeping; and as she wept, she stooped down and looked into the tomb.

Joh 20:12 And she saw two angels in white who were sitting, one at the head and the other at the feet, where the body of Jesus had been laid.

Joh 20:13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

Joh 20:14 And after saying these things, she turned around and saw Jesus standing, but did not know that it was Jesus.

Joh 20:15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Thinking that He was the gardener, she said to Him, "Sir, if you have carried Him off, tell me where you have laid Him, and I will take Him away."

Joh 20:16 Jesus said to her, "Mary." Turning around, she said to Him, "Rabboni"; that is to say, "Teacher."

Joh 20:17 Jesus said to her, "Do not touch Me, because I have not yet ascended to My Father. But go to My brethren and tell them that I am ascending to My Father and your Father, and My God and your God."

Joh 20:18 Mary Magdalene came to the disciples, bringing word that she had seen the Lord, and that He had said these things to her.

Mat 28:11 And as they were going, behold, some of the guard went into the city and reported to the chief priests all the things that were done.

Mat 28:12 Then, after gathering together with the elders and taking counsel, they gave a large sum of money to the soldiers,

Mat 28:13 Saying, "Tell everyone that His disciples came by night and stole Him while you were sleeping.

Mat 28:14 And if the governor hears of this, we will persuade him to release you from responsibility."

Mat 28:15 And they took the money and did as they were instructed; and this report has been spread abroad among the Jews to this day.

Mar 16:12 Now after these things, He appeared in a different form to two of them as they were walking, going away into the country.

Mar 16:13 And they went and told it to the rest; but they did not believe them either.

Related to this comparison would be, *to whom did Jesus appear and in what order?*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## That Same Day, Jesus Speaks to Two Disciples on the Road to Emmaus

I find this to be one of the most remarkable passages in Scripture. This is 23 verses long. It takes up nearly half of the final chapter of Luke.

What I find most striking about these appearance by Jesus is the smallness of it. Jesus appears to 2 or 3 people here, maybe to the 11 there. There is no appearance to a large number of people recorded by Luke.

One of the themes of Scripture which I have pointed out before is, the appropriateness of the miracles. They are appropriate to the size crowd before whom the miracle is performed. Jesus, appearing before 1000 or 10,000 people would not be appropriate (unless He somehow changed his form to be 50' tall or something).

Two from them in her the day were traveling to a village, being distant a stadia, 60 from Jerusalem; the name, Emmaus. And they were speaking face to face with each other about all the happenings these.

Luke  
24:13–14

Two from the followers of Jesus [lit., *them*] were traveling to a village, [which ] was [about] 60 stadia [or, *about 7 miles*] from Jerusalem, [the] name [of this village was] Emmaus. They were speaking directly to one another about all these happenings.

Two of Jesus's followers were traveling to the village of Emmaus, which was about 7 miles from Jerusalem. They were speaking animatedly to one another about the recent events in Jerusalem.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	Two from them in her the day were traveling to a village, being distant a stadia, 60 from Jerusalem; the name, Emmaus. And they were speaking face to face with each other about all the happenings these.
Complete Apostles Bible	Now behold, two of them were traveling that same day to a village called Emmaus, which was about seven miles from Jerusalem. And they were conversing with one another about all these things which had happened.
Douay-Rheims 1899 (Amer.)	And behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened.
Holy Aramaic Scriptures	And behold, two from among them were going unto a village during that day, which is called Emmaus, and it was sixty estdawatha {stadia i.e. about 7 miles} distant from Urishlim {Jerusalem}. And they were talking one with the other concerning all these things that had happened.
James Murdock's Syriac NT	And lo, two of them, on the same day, were going to a village named Emmaus, distant sixty furlongs from Jerusalem. And they talked together of all that had occurred.
Original Aramaic NT	And behold, two of them that day were going to the village whose name is Emmaus, and it is sixty furlongs* from Jerusalem. And they were speaking with one another about all these things that had occurred.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And then, two of them, on that very day, were going to a little town named Emmaus, which was about seven miles from Jerusalem. And they were talking together about all those things which had taken place.
Bible in Worldwide English	They were talking together about all the things that had happened. While they were talking and asking each other questions, Jesus himself came and walked with them.
Easy English	<b>Jesus shows himself to two disciples</b> Later on that same day, two of Jesus' disciples were going to a village. The village was called Emmaus. It was about 11 kilometres from Jerusalem. They were talking to each other about all the things that had happened.
Easy-to-Read Version–2008	That same day two of Jesus' followers were going to a town named Emmaus. It is about seven miles from Jerusalem. They were talking about everything that had happened.
J. B. Phillips	<b>The walk to Emmaus</b>

Then on the same day we find two of them going off to Emmaus, a village about seven miles from Jerusalem. As they went they were deep in conversation about everything that had happened.

*The Message*

**The Road to Emmaus**

That same day two of them were walking to the village Emmaus, about seven miles out of Jerusalem. They were deep in conversation, going over all these things that had happened.

NIRV

New Life Version

**The Followers of Jesus Do Not Believe He Is Risen**

That same day two of His followers were going to the town of Emmaus. It was about a two-hour walk from Jerusalem. They talked of all these things that had happened.

New Simplified Bible

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

Casual English Bible

**DEAD MAN WALKING TO EMMAUS**

On that very day, two followers of Jesus were walking to the village of Emmaus, about seven miles<sup>[4]</sup> from Jerusalem. As they walked along, they were talking about everything that just happened.

<sup>4</sup>24:1311 km.

Contemporary English V.

The Living Bible

That same day, Sunday, two of Jesus' followers were walking to the village of Emmaus, seven miles out of Jerusalem. V. 15 will be placed with the next passage for context.

New Berkeley Version

Goodspeed New Testament

New Living Translation

The Passion Translation

Later that Sunday, two of Jesus' disciples were walking from Jerusalem to Emmaus, a journey of about seventeen miles. V. 14 will be placed with the next passage.

Plain English Version

**2 of Jesus's followers walked to a place called Emayus**

Later, on that same day, 2 of Jesus's followers walked from Jerusalem city to a town called Emayus. It was about 11 kilometres away. As they walked along the road, they talked about everything that happened.

UnfoldingWord Simplified T.

That same day two of Jesus' disciples were walking to a village named Emmaus. It was ten kilometers from Jerusalem. They were talking with each other about all the things that had happened to Jesus.

William's New Testament

**Partially literal and partially paraphrased translations:**

American English Bible

{Look!} Meanwhile, on that very same day, two of [Jesus' disciples] had been traveling to a village named **EmMaus** (which is about 7 miles / 11km from JeruSalem), and as they [were walking along], they were discussing everything that had happened.

Beck's American Translation

Breakthrough Version

And look, two from them in the same day were traveling to a village being sixty track laps (7 1/2 miles) from Jerusalem that *has the* name Emmaus. And they were chatting to each other about all these *things* that had transpired.

Common English Bible

**Encounter on the Emmaus road**

On that same day, two disciples were traveling to a village called Emmaus, about seven miles from Jerusalem. They were talking to each other about everything that had happened.

A. Campbell's Living Oracles

The same day, as two of the disciples were traveling to a village named Emmaus, sixty furlongs from Jerusalem, they conversed together about all these events.

New Advent (Knox) Bible      It was on the same day that two of them were walking to a village called Emmaus, sixty furlongs away from Jerusalem, discussing all that had happened.

NT for Everyone                **On the Road to Emmaus**  
That very day, two of them were going to a village called Emmaus, which lay about seven miles from Jerusalem. They were discussing with each other all the various things that had taken place.

20<sup>th</sup> Century New Testament .

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

Christian Standard Bible      **The Emmaus Disciples**  
Now that same day two of them were on their way to a village called Emmaus, which was about seven miles [Lit *about sixty stadia*; *one stadion* = 600 feet] from Jerusalem. Together they were discussing everything that had taken place.

Conservapedia Translation      Now ponder this: two of them went that same day to the town of Emmaus, about six miles from Jerusalem, and they talked together about all the things which had happened.  
"Six" miles is a better estimate of the distance than "seven" based on the shorter distance of the Greek "stadia", because there is no justification for using the longer stadium length in doing the conversion. The two disciples walked to and from Emmaus in the same day amid their excitement, and a round trip of 12 miles is more likely than 14.

Revised Ferrar-Fenton Bible **The Journey to Emmaus.**  
Now that very day two of them were going to a village, named Emmaus, a distance of seven miles from Jerusalem. And they conversed between themselves about all these occurrences.

God's Truth (Tyndale)  
International Standard V

**Jesus Meets Two Disciples  
(Mark 16:12-13)**

On the same day, two of Jesus' followers [Lit. of them] were walking to a village called Emmaus, about seven miles [Lit. sixty stadia; The Roman mile contained eight stadia, one stadion was about 604.5 feet long.] from Jerusalem. They were talking with each other about all these things that had taken place.

Riverside New Testament      On that day two of them were going to a village named Emmaus, seven miles distant from Jerusalem, and they were talking to each other about all these occurrences.

Weymouth New Testament      On that same day two of the disciples were walking to Emmaus, a village seven or eight miles from Jerusalem, and were conversing about all these recent events; and, in the midst of their conversation and discussion, Jesus Himself came and joined them, though they were prevented from recognizing Him. Vv. 15–16 are included for context.

Wikipedia Bible Project        The same day two of the disciples were going to a village called Emmaus, which was about seven miles from Jerusalem. They were discussing with each other everything that happened.

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

Christian Community (1988) **The road to Emmaus**  
(Mk 16:12)  
• That same day, two followers of Jesus were going to Emmaus, a village seven miles from Jerusalem, 14 and they talked about what had happened.  
A footnote from the Christian Community Bible is in the **Addendum**.

The Heritage Bible                And behold, two of them were going in the same day to a village named Emmaus, having a full sixty stadions<sup>13</sup> from Jerusalem.

And they talked to one another about all these things which happened.

<sup>13</sup>24:13 stadions, stadion, a measurement of distance; a stadion was the distance around the race track, the stadium.

New American Bible (2011) **The Appearance on the Road to Emmaus.\***

Now that very day two of them were going to a village seven miles\* from Jerusalem called Emmaus,<sup>1</sup> and they were conversing about all the things that had occurred.

\* [24:13–35] This episode focuses on the interpretation of scripture by the risen Jesus and the recognition of him in the breaking of the bread. The references to the quotations of scripture and explanation of it (Lk 24:25–27), the kerygmatic proclamation (Lk 24:34), and the liturgical gesture (Lk 24:30) suggest that the episode is primarily catechetical and liturgical rather than apologetic.

\* [24:13] Seven miles: literally, “sixty stades.” A stade was 607 feet. Some manuscripts read “160 stades” or more than eighteen miles. The exact location of Emmaus is disputed.

i. [24:13] Mk 16:12–13.

New Catholic Bible

**Jesus Appears to Two Disciples at Emmaus.**<sup>[b]</sup> Now that same day two of them were on their way to a village called Emmaus, about seven miles from Jerusalem, 14 and they were talking with each other about all these things that had occurred.

[b] Since Friday nothing has taken place; God has not intervened. These two followers of Jesus are overwhelmed by the catastrophe and wounded in their hopes. A stranger overtakes them and seems indifferent to what has taken place. Indeed, he even knows how to explain its meaning. But a shared meal suffices for them to recognize Jesus in the breaking of the bread.

This is an astonishing lesson about the design of God and the meaning of the cross. The entire history of the people of God teaches us that suffering is a source of life and death is a passage to a resurrection. Christ, in whom the whole history of humanity is recapitulated, could follow no other road in order to open the entrance to the kingdom of his Father. This wonderful account of the disciples at Emmaus always teaches us the paths of faith and how everything is decided in the encounter with Christ, in the acceptance of his Word, in the acknowledgment of his presence. He no longer sojourns among us under earthly conditions: the essential thing is to live his Word and partake in his Eucharist.

New English Bible–1970

**The Walk to Emmaus (Emmaus) [ Lk.24.13-35 - ] - Mk.16.12-13**

THAT SAME DAY two of them were on their way to a village called Emmaus, which lay about seven miles from Jerusalem, and they were talking together about all these happenings.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

That same day, two of them were going toward a village about seven miles from Yerushalayim called Amma'us, and they were talking with each other about all the things that had happened.

Holy New Covenant Trans.

That same day, two of Jesus' students were going to a village named Emmaus. (It was almost 11 kilometers from Jerusalem.) They were talking about everything which had happened.

The Scriptures 2009

And see, two of them were going that same day to a village called Amma'us, which was sixty stadia<sup>b</sup> from Yerushalayim.

<sup>b</sup>Approx. 11 km or 6.8 miles.

And they were talking to each other of all this which had taken place.

### Weird English, ©ldε English, Anachronistic English Translations:

Accurate New Testament	...and look! two [Ones] from them in her the day were Going to village having stadia sixty from jerusalem [to] whom Name {is} emmaus and They talked to one another about all the having happened these...
Awful Scroll Bible	And Be Looked!, two out of them were proceeding, from-within the same day, to a village, which name is Emmaus, holding-away from Jerusalem sixty stadia. And they were crowding-together, with regards to one another, about all these things having occurred.
exeGesés companion Bible	<b><u>ON THE WAY TO EMMAUS</u></b> And behold, that same day, two of them go to a village named Emmaus - about sixty stadia from Yeru Shalem: and they homologize together about all these that happened.
Orthodox Jewish Bible	And, hinei, shnayim (two) of them that same day were traveling to a shtetl being distant sixty stadia from Yerushalayim, a shtetl the name of which is Ammaus. And they were speaking to one another concerning all these things that had happened.
Rotherham's Emphasized B.	And lo!   two from among them   on the selfsame ' day  were journeying unto a village, distant sixty furlongs from Jerusalem,  the name of which  was Emmaus; and   they   were conversing one with another, about all' these things which had occurred'.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Then, on that same day, two disciples [See Mark 16:12] were [walking along], going to a village named Emmaus, which was about seven miles [northwest] of Jerusalem. And they were discussing with each other everything that had [recently] happened.
The Expanded Bible Jonathan Mitchell NT	. And now, look and consider! Two of them, on that same day, were progressively journeying into a village which is named Emmaus, being located at a distance of sixty stadia (= seven miles) from Jerusalem, and they, themselves, kept on conversing with each other about all the things that had been coming about in step with one another (= had happened in conjunction).
P. Kretzmann Commentary	<b>Verses 13-16</b> <b>The Emmaus Disciples.</b> The walk to Emmaus: And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened.
Syndein/Thieme	{Jesus Walks the Road to Emmaus} And, behold {pay attention} that very day two of them were 'proceeding on their way' {poreuomai} going to a village called by the name of Emmaus . . . about seven miles from Jerusalem. {hexekonta (60) x stadion (600 feet) = 36000 feet} And, they themselves were conversing face to face with each other {alleon} concerning {peri} all the things that had happened in the past with results that last forever {sumbaino - perfect tense}.
Translation for Translators	<b>Jesus appeared to two disciples as they were walking to Emmaus.</b> <i>Luke 24:13-35</i> That same day two of <i>Jesus' disciples</i> were walking to a village named Emmaus. It was about «seven miles/eleven kilometers» from Jerusalem. They were talking with each other about all the things that had happened <i>to Jesus</i> .
The Voice	<i>Picture this:</i>



That same day, two other disciples (*not of the eleven*) are traveling the seven miles from Jerusalem to Emmaus. As they walk along, they talk back and forth about all that has transpired during recent days.

### Bible Translations with Many Footnotes:

Lexham Bible

#### **Jesus Encountered on the Road to Emmaus**

And behold, on that same day, two of them were traveling to a village named [Literally “to which the name”] Emmaus that was sixty stadia [A “stade” or “stadium” (plur. “stadia”) is about 607 ft (187 m)] distant from Jerusalem, and they were conversing with one another about all these things that had happened.

NET Bible®

#### **Jesus Walks the Road to Emmaus**

Now<sup>35</sup> that very day two of them<sup>36</sup> were on their way to a village called Emmaus, about seven miles<sup>37</sup> from Jerusalem.<sup>38</sup> They<sup>39</sup> were talking to each other about all the things that had happened.

<sup>35</sup>tn Grk “And behold.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic. 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>36</sup>tn These are disciples as they know about the empty tomb and do not know what to make of it all.

<sup>37</sup>tn Grk “sixty stades” or about 11 kilometers. A stade (στάδιον, stadion) was a unit of distance about 607 feet (187 meters) long.

<sup>38</sup>map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

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

The Spoken English NT

#### **Meeting Jesus on the Road to Emmaus (Mk 16:12-13)**

Also, that very same day, two of Jesus’ followers<sup>j</sup> were walking to a village about seven miles away from Jerusalem. It was named Emmaus.<sup>k</sup> And they were talking with each other about all these things that had happened.

j. Lit. “two of them.”

k. Prn. em-may-us.

Wilbur Pickering’s New T.

#### **The ‘Emmaus’ incident**

And then that same day two of them were going to a village called Emmaus, which was about seven miles<sup>5</sup> from Jerusalem. And they were conversing with each other about all that had happened.

(5) Literally, ‘sixty stadia’.

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

Analytical-Literal Translation

And look! Two of them were traveling on that very day to a village to which [was] the name Emmaus [at a] distant [of] sixty stadia [about 7.7 miles or 12.2 kilometers] from Jerusalem.

And they were conversing with one another about all these [things which] had happened.

Literal New Testament

AND LO, TWO OF THEM WERE GOING ON SAME THE DAY TO A VILLAGE BEING DISTANT FURLONGS SIXTY FROM JERUSALEM, WHOSE NAME [IS] EMMAUS;

AND THEY WERE CONVERSING WITH ONE ANOTHER ABOUT ALL WHICH HAD TAKEN PLACE THESE THINGS.

Legacy Standard Bible

#### **The Road to Emmaus**

And behold, two of them were going that same day to a village named Emmaus, which was sixty stadia [Approx. 7 mi. or 11 km, a stadion was approx. 607 ft. or 185

m] from Jerusalem. And they were conversing with each other about all these things which had happened.

Modern Literal Version 2020 {Mar 16:12-13 & Luk 24:13-35 & 1Co 15:5 Sun. Afternoon.}

And behold, two out-of them were traveling in that same day to a village which has the name Emmaus, being sixty furlongs distant from Jerusalem. And they were conversing with one another concerning all these things which have befallen *them*.

NT (Variant Readings)

And behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. And they communed with each other of all these things which had happened.

**The gist of this passage:**

Two men were walking with one another from Jerusalem to Emmaus, discussing the events of the past week.

13-14

Luke 24:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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)
duo (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
αὐτῆ (αὐτῆ) [pronounced <i>ow-TAY</i> ]	<i>her, it; to her, for her, by her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
τῆ (τῆ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Luke 24:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmera (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
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)
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth, proceeding</i>	masculine plural, present (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; against</i>	directional preposition	Strong's #1519
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

**Translation:** Two from the followers of Jesus [lit., them] were traveling to a village,...

Literally, this reads *two out from them*, meaning, *two from the disciples (followers) of Jesus*.

It seems reasonable that these men might be traveling out of Jerusalem due to the crucifixion of the Lord.

Even though Jerusalem seemed to be a hub of early Christianity, there was a great deal of animus toward Christians in that city.

Luke 24:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apechô (ἀπέχω) [pronounced ap-EKH-oh]	<i>having [out], receiving [in full]; (intransitive) keeping (oneself) away, that is, being distant (literally or figuratively)</i>	feminine singular, present active participle; accusative case	Strong's #568
stádia (στάδια) [pronounced STAD-ee-ah]	<i>furlong, stadia (a measure of distance); a distance of about 600 feet; transliterated, stadia</i>	neuter plural noun, accusative case	Strong's #4712
hexêkonta (ἑξήκοντα) [pronounced hex-AY-kon-tah]	<i>sixty, threescore</i>	indeclinable noun	Strong's #1835

Luke 24:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article/relative pronoun; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (relative pronoun)
ὄνομα (ὄνομα, ὄνομα, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
Ἐμμαοῦς (Ἐμμαοῦς) [pronounced em-mah-OOÇ]	<i>warm baths; transliterated, Emmaus</i>	proper singular noun/location	Strong's #1695

**Translation:** ...[which ] was [about] 60 stadia [or, about 7 miles] from Jerusalem, [the] name [of this village was] Emmaus.

The place where they are going to is Emmaus, and it is 7 or 8 miles from Jerusalem.

I believe what is happening is, many disciples are sneaking out of Jerusalem, so as not to be persecuted and possibly murdered by the religious class. But Jesus wants them all to remain in Jerusalem and to stay there until Pentecost. The church of God<sup>18</sup> will have its birth in Jerusalem.

Luke 24:13 **Two from the followers of Jesus [lit., them] were traveling to a village, [which ] was [about] 60 stadia [or, about 7 miles] from Jerusalem, [the] name [of this village was] Emmaus.** (Kukis mostly literal translation)

Luke 24:14a			
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
αὐτοί (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846

<sup>18</sup> I am not referring here to a particular church called *the church of God*.

Luke 24:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homiléō (ὁμιλέω) [pronounced <i>hom-il-EH-oh</i> ]	<i>to speak, to be in company with, (by implication) to converse, to commune, to talk</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3656
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
ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i> ]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural, reciprocal pronoun; accusative case	Strong's #240

**Translation:** They were speaking directly to one another...

These two men are speaking to one another. My guess is, they are rather animated, but not necessarily in a good way.

Luke 24:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
παντῶν (πάντων) [pronounced <i>PAHN-tone</i> ]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
τῶν (τῶν) [pronounced <i>tohn</i> ]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
συνβαίνῳ (συνβαίνω) [pronounced <i>soom-bah'-ee-no</i> ]	<i>happening (to), walking, figuratively, transpiring together, taking place together, concurring, be (-falling)</i>	neuter plural, perfect active participle, genitive/ablative case	Strong's #4819
τούτων (τούτων) [pronounced <i>TOO-tone</i> ]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

**Translation:** ...about all these happenings.

These men are talking about all that has been taking place; about all of the events. Perhaps they are sharing knowledge of what each one knows. Luke does not record all of the information in his biography of Jesus. Jesus was moved about to a number of different authorities, prior to Him being brought back before Pilate, who agreed to crucify Him.

Part of these happenings is the missing body of Jesus (I am assuming that they were among the disciples that the women spoke to). The women saw the empty tomb; Peter (and John) both saw the empty tomb; and these two men were no doubt talking about that. Based upon other post-resurrection accounts, these men were probably *not* saying, “Do you think the Lord rose up?” They are probably saying, “Who do you think stole the body? I know that we, His disciples, did not. But then, who else might benefit by doing such a thing?”

Luke 24:14 **They were speaking directly to one another about all these happenings.** (Kukis mostly literal translation)

Luke 24:13–14 **Two from the followers of Jesus [lit., *them*] were traveling to a village, [which ] was [about] 60 stadia [or, *about 7 miles*] from Jerusalem, [the] name [of this village was] Emmaus. They were speaking directly to one another about all these happenings.** (Kukis mostly literal translation)

Luke 24:13–14 **Two of Jesus’s followers were traveling to the village of Emmaus, which was about 7 miles from Jerusalem. They were speaking animatedly to one another about the recent events in Jerusalem.** (Kukis paraphrase)

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As we go further into this narrative, one cannot help but be struck by what a little event it is. We simply have two men walking along, possibly getting out of Jerusalem because of the crucifixion. Jesus will make Himself known to the two men.

**And it becomes in the speaking to them and discussion and He, Jesus, coming near, begins to journey with them. But the eyes of them are being held to not recognize Him.**

Luke  
24:15–16

**And it is, while they are speaking and discussing [the recent events] that Jesus Himself, coming near, begins to journey with them. But their eyes were held [so as] not to recognize Him.**

**And it just so happens, while these two men are conversing with one another, trying to reason out the meaning of the events of the past few days, that Jesus Himself comes near to them and He begins to walk along side them. However, their cognitive abilities were constrained so that they were unable to recognize Jesus.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	And it becomes in the speaking to them and discussion and He, Jesus, coming near, begins to journey with them. But the eyes of them are being held to not recognize Him.
Complete Apostles Bible	So it was, as they were conversing and discussing, that Jesus Himself drew near and started to travel with them. But their eyes were restrained, so that they did not recognize Him.
Douay-Rheims 1899 (Amer.)	And it came to pass that while they talked and reasoned with themselves, Jesus himself also, drawing near, went with them. But their eyes were held, that they should not know him.
Holy Aramaic Scriptures	And while they were speaking and questioning one with the other, He, Eshu {Yeshua}, came and reached them and was walking with them! And their eyes were held in such a way that they didn’t recognize Him.
James Murdock’s Syriac NT	And as they conversed, and questioned each other, Jesus came, and drew near, and walked with them. And their eyes were held, that they did not recognize him.

Original Aramaic NT                   And while they were talking and inquiring one with another, Yeshua came and he met them and he was walking with them.  
And their eyes had been held shut lest they would recognize him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And while they were talking and questioning together, Jesus himself came near and went with them. But their eyes were not open that they might have knowledge of him.
Bible in Worldwide English	While they were talking and asking each other questions, Jesus himself came and walked with them. But even though they saw him, they did not know who he was. (Vv. 14–15 in the BWE, and throughout)
Easy English	While they were talking like this, Jesus himself came near to them. He started to walk along with them. They saw him, but for some reason they did not recognize him.
Easy-to-Read Version–2008	While they were talking, discussing these things, Jesus himself came near and walked with them. (But the two men were not allowed to recognize Jesus.)
God's Word™	While they were talking, Jesus approached them and began walking with them. Although they saw him, they didn't recognize him.
Good News Bible (TEV)	As they talked and discussed, Jesus himself drew near and walked along with them; they saw him, but somehow did not recognize him.
J. B. Phillips	As they went they were deep in conversation about everything that had happened. While they were absorbed in their serious talk and discussion, Jesus himself approached and walked along with them, but something prevented them from recognising him.
<i>The Message</i>	They were deep in conversation, going over all these things that had happened. In the middle of their talk and questions, Jesus came up and walked along with them. But they were not able to recognize who he was.
NIRV	As they talked about those things, Jesus himself came up and walked along with them. But God kept them from recognizing him.
New Life Version	While they were talking together, Jesus Himself came and walked along with them. Something kept their eyes from seeing Who He was.
New Simplified Bible	While they talked and discussed together Jesus came near and walked with them. But their eyes did not permit them to recognize him.

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

Casual English Bible	As they were talking with each other and trying to make sense of it all, Jesus caught up and started walking with them. Somehow, they weren't able to recognize him.[5] <sup>5</sup> 24:16Literally, "their eyes were kept from recognizing him."
Contemporary English V.	Jesus came near and started walking along beside them. But they did not know who he was.
The Living Bible	As they walked along they were talking of Jesus' death, when suddenly Jesus himself came along and joined them and began walking beside them. But they didn't recognize him, for God kept them from it. V. 14 is included for context.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	.
The Passion Translation	They were in the midst of a discussion about all the events of the last few days when Jesus walked up and accompanied them in their journey. They were unaware

	that it was Jesus walking alongside them, for God prevented them from recognizing him. V. 14 is included for context.
Plain English Version	Then suddenly Jesus came and joined up with them, but they didn't know it was Jesus. God stopped them from seeing who he was. Jesus walked along with them and listened to what they said to each other.
UnfoldingWord Simplified T.	While they were talking and discussing those things, Jesus himself approached them and started walking with them. But God did not allow them to recognize him.
William's New Testament	And as they were talking, and discussing these things, Jesus Himself came up near to them and continued to walk with them, but their eyes were in such a state as to keep them from recognizing Him.

### Partially literal and partially paraphrased translations:

American English Bible	Then, as they were talking and reasoning, Jesus himself came up and started walking along with them... However, their eyes refused to recognize him.
Beck's American Translation	.
Breakthrough Version	And it happened during the <i>time</i> for them to be chatting and to be posing questions; after Jesus Himself came near, He also was traveling together with them. Their eyes were being held, of the "not to recognize Him" <i>kind</i> .
Common English Bible	While they were discussing these things, Jesus himself arrived and joined them on their journey. They were prevented from recognizing him.
Len Gane Paraphrase	It so happened that while they were talking and thinking about this, Jesus came near and went with them, but their eyes were held back from recognizing him.
A. Campbell's Living Oracles	While they were conversing and reasoning, Jesus himself joined them, and went along with them. But their eyes were so affected that they did not know him.
New Advent (Knox) Bible	They were still conversing and debating together, when Jesus himself drew near, and began to walk beside them; but their eyes were held fast, so that they could not recognize him.
20 <sup>th</sup> Century New Testament	While they were talking about these things and discussing them, Jesus himself came up and went on their way with them; But their eyes were blinded so that they could not recognize him.

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

Berean Study Bible	And as they talked and deliberated, Jesus Himself came up and walked along with them. But their eyes were kept from recognizing Him.
Christian Standard Bible	And while they were discussing and arguing, Jesus himself came near and began to walk along with them. But they [Lit <i>their eyes</i> ] were prevented from recognizing him.
Conservapedia Translation	Before long, while they shared thoughts and ideas about this, Jesus himself approached them, and walked with them; but their perception was clouded, so they did not recognize Him.
Revised Ferrar-Fenton Bible	While they were conversing and discussing the matter, however, Jesus Himself approached, and proceeded with them. But their eyes were held, so that they were prevented from recognizing Him.
Free Bible Version	As they discussed and debated, Jesus came up and started walking with them. But they were kept from recognizing him.
God's Truth (Tyndale)	And it chanced, as they communed together and reasoned, that Jesus himself drew near, and went with them. But their eyes were holden, that they could not know him.
International Standard V	While they were discussing and analyzing what had happened, [The Gk. lacks what had happened] Jesus himself approached and began to walk with them, but their eyes were prevented from recognizing him.
Montgomery NT	They were talking together about all these events, and as they talked and discussed matter, Jesus himself drew near and began walking beside them. But their eyes



continued to be held that they should not recognize him even for an instant. V. 14 is included for context.

The Spoken English NT	While they were talking and discussing it, Jesus himself came up and started walking along with them. But their eyes were held back from recognizing him.
Weymouth New Testament	On that same day two of the disciples were walking to Emmaus, a village seven or eight miles from Jerusalem, and were conversing about all these recent events; and, in the midst of their conversation and discussion, Jesus Himself came and joined them, though they were prevented from recognizing Him. Vv. 13–14 are included for context.
Wikipedia Bible Project	As they talked things over and wondered what they meant, Jesus joined them and walked together with them. But their eyes were held back from recognizing him.

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

Christian Community (1988)	While they were talking and arguing what had happened, Jesus came up and walked with them, but their eyes were not able to recognize him. Jn 20:14
The Heritage Bible	And they talked to one another about all these things which happened. And it was, in their talking, and jointly investigating, even Jesus himself drew near, and journeyed with them. And their eyes were seized not to recognize him. V. 14 is included for context.
New American Bible (2011)	And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, * <sup>j</sup> but their eyes were prevented from recognizing him. * [24:16] A consistent feature of the resurrection stories is that the risen Jesus was different and initially unrecognizable (Lk 24:37; Mk 16:12; Jn 20:14; 21:4). j. [24:16] Jn 20:14; 21:4.
New English Bible–1970	As they talked and discussed it with one another, Jesus himself came up and walked along with them; but something kept them from seeing who it was.
New Jerusalem Bible	And it happened that as they were talking together and discussing it, Jesus himself came up and walked by their side; but their eyes were prevented from recognising him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As they talked and discussed, Yeshua himself came up and walked along with them, but something kept them from recognizing him.
Hebraic Roots Bible	And it happened, as they talked and reasoned, coming near, Yahshua Himself traveled with them. But their eyes were held so as not to recognize Him.
Holy New Covenant Trans.	While they were discussing these things, Jesus himself came near and walked along with them. (But the two men were not allowed to recognize Jesus.)

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

Accurate New Testament	...and [It] becomes in the+ to talk them and to discuss and He Jesus Approaching proceeded (together) [with] them The but Eyes [of] them were taken the+ not {them} to know him...
Awful Scroll Bible	And it came about, from-within they are to crowd-together, and to seek-together, Jesus Himself even drawing near, was proceeding-together-with them. Moreover, their eyes were being held, to not come to know Him.
Concordant Literal Version	And it occurred, in their conversation and discussion, Jesus Himself also, drawing near, went together with them." Yet their eyes were held so as not to recognize Him.
exeGesés companion Bible	And so be it, as they homologize with one another and dispute,

Yah Shua himself approaches and goes with them:  
but their eyes are overpowered  
so that they know him not.

Orthodox Jewish Bible

And it came about while they were talking and discussing these things that also Rebbe Melech HaMoshiach himself had come near and was traveling along with them,

But the eynayim (eyes) of them were prevented from recognizing Rebbe, Melech HaMoshiach.

Rotherham's Emphasized B.

And it came to pass [as they were conversing and reasoning together] that [Jesus himself] [drawing near] was journeying with them; but [their eyes] were held, so as not to know him.

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

And it happened, as they were talking and discussing together, that Jesus came near [them] and began walking along with them.

But they were [miraculously (?)] prevented from recognizing who He was.

The Expanded Bible

While they were talking and discussing, Jesus himself came near and began walking with them, but they [their eyes] were kept from recognizing him.

Jonathan Mitchell NT

And then it happened! In the midst of the [situation for] them to be in continued conversation and seeking together by progressive questioning and deliberation, Jesus Himself, upon drawing near, also began journeying together with them, but their eyes continued being held in a strong grip (thus: restrained) [so as] not to recognize or to fully experience knowledge of Him.

P. Kretzmann Commentary

And it came to pass that, while they communed together and reasoned, Jesus Himself drew near and went with them.

But their eyes were holden that they should not know Him.

Syndein/Thieme

Kretzmann's **commentary** for Luke 24:13–16 has been placed in the **Addendum**.

And it came to pass {change of scene} while they were talking and debating . . . Jesus Himself, having drawn near, kept on accompanying {sumporeuomai} them on their way . . . (but their eyes were kept from recognizing/having greater knowledge of {epiginosko} Him.)

Translation for Translators

While they were discussing those things, Jesus himself approached them and started walking with them. But they were prevented {something prevented them} from recognizing [MTY] him.

The Voice

While they're talking, discussing, and conversing, Jesus catches up to them and begins walking with them, but for some reason they don't recognize Him.

### Bible Translations with Many Footnotes:

Lexham Bible

And it happened that while they were conversing, and discussing, Jesus himself also approached and [\*Here "and" is supplied because the previous participle ("approached") has been translated as a finite verb] began to go along with [\*The imperfect tense has been translated as ingressive here ("began to go along with")] them, but their eyes were prevented from recognizing him.

NET Bible®

While<sup>40</sup> they were talking and debating<sup>41</sup> these things,<sup>42</sup> Jesus himself approached and began to accompany them (but their eyes were kept<sup>43</sup> from recognizing<sup>44</sup> him).<sup>45</sup>

<sup>40</sup>tn Grk "And it happened that while." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>41</sup>tn This term suggests emotional dialogue and can thus be translated "debated."

<sup>42tn</sup> The phrase “these things” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>43sn</sup> The two disciples will not be allowed to recognize Jesus until v. 31.

<sup>44tn</sup> This is an epexegetical (i.e., explanatory) infinitive in Greek.

<sup>45sn</sup> This parenthetical remark by the author is necessary so the reader will understand the account.

Wilbur Pickering’s New T. *And then, as they were conversing and discussing, Jesus Himself came up and started going with them. But their eyes were restrained, in order that they not recognize Him.*

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

Analytical-Literal Translation *And it happened, while they [were] conversing and discussing, that Jesus Himself, having drawn near, began going along with them. But their eyes were being held [or, restrained] [so as] not to know [or, recognize] Him.*

Bond Slave Version *And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.*

Charles Thomson NT Context Group Version *. While they spoke and questioned together, Jesus himself drew near, and went with them. But their eyes were held that they should not know him.*

Far Above All Translation *And they were talking to each other about all these things that had taken place, and it came to pass while they were talking and assessing things, that Jesus himself approached and walked along with them, but their eyes were held back from recognizing him. V. 14 is included for context.*

Modern English Version *While they communed and reasoned together, Jesus Himself drew near and went with them. But their eyes were kept from recognizing Him.*

Modern Literal Version 2020 *And it happened, while\* they were conversing and debating together, that Jesus himself, having drawn near, was traveling together-with them. But their eyes were being held-fast so as not to recognize him.*

New Matthew Bible *And it so was, as they conversed together and discussed, that Jesus himself drew near and went alongside them. But their eyes were held, so they could not know him.*

**The gist of this passage:** The two disciples are speaking passionately to one another and Jesus comes there alongside them. They do not realize that this is Jesus.

Luke 24:15a			
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/passive indicative	Strong’s #1096

Sometimes, when there is no specific subject, this can be translated, *and it came to pass, and it was, and so it was; and here is what happened next.*

Luke 24:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
homiléō (ὁμιλέω) [pronounced hom-il-EH-oh]	<i>to speak, to be in company with, (by implication) to converse, to commune, to talk</i>	present active infinitive	Strong's #3656
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
suzētēō (συζητέω) [pronounced sood-zay-TEH-oh]	<i>to dispute (with), to investigate jointly, to discuss (together), to examine (together), to seek (together with), to enquire, to question (with), to reason (together)</i>	present active infinitive	Strong's #4802

**Translation:** And it is, while they are speaking and discussing [the recent events]...

These two men, traveling along the road to Emmaus, are discussing the events of the past few days. The seizing and crucifying of Jesus was sudden. It seemed like, one moment, He was entering into Jerusalem as possibly their King; and the next moment, He was dead.

These men, I suppose, believed that there had to be more to it than just that.

Luke 24:15b			
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
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Luke 24:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine singular, aorist active participle, nominative case	Strong's #1448
sumporeuomai (συμπορεύομαι) [pronounced soom-por-YOO-om-ahee]	<i>to go or journey [with, together]; to come together, to assemble</i>	3 <sup>rd</sup> person singular; imperfect (deponent) middle/passive indicative	Strong's #4848
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...that Jesus Himself, coming near, begins to journey with them.

Jesus, hearing them, comes near to them and begins to walk with them.

This would not be seen as unusual, for travelers along the same road, to hear an interesting conversation and want to become part of that conversation. They were fellow Jews, they were walking along a 7 mile road, so that a man comes up to these two is not seen as unusual. If you have ever been in a discussion with someone on a plane, bus or train, you would understand this immediately. You might never see that person again, but it is interesting to engage with them.

The two men know what they are discussing, and it is normal to them that someone might want to talk with them along the way.

Luke 24:15 **And it is, while they are speaking and discussing [the recent events] that Jesus Himself, coming near, begins to journey with them.** (Kukis mostly literal translation)

Luke 24:16			
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
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; nominative case	Strong's #3788
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Luke 24:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krateō (κρατέω) [pronounced <i>krat-EH-oh</i> ]	<i>to seize or to retain (literally or figuratively); to hold (by, fast), to keep, to lay hand (hold) on, to obtain, to retain, to take (by)</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #2902
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
The definite article here is apparently affixed to the infinitive which follows.			
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
epiginōskō (ἐπιγινώσκω) [pronounced <i>ehp-ihg-in-OÇ-koh</i> ]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	aorist active infinitive	Strong's #1921
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:** But their eyes were held [so as] not to recognize Him.

This is Jesus Who is with them, about to speak with them, but they do not recognize Him.

This simply tells us that Jesus has a completely normal appearance. Neither man is having the reaction to Him as did the women at the tomb who saw the men dresses in clothing of light.

Interestingly enough, the men do not recognize Jesus and it appears that something is done to cause that. Somehow, they fail to recognize Him.

I suggested that these are two disciples of Jesus who followed Him; so that they would, in normal circumstances, recognize Him immediately.

Luke 24:16 But their eyes were held [so as] not to recognize Him. (Kukis mostly literal translation)

Luke 24:15–16 And it is, while they are speaking and discussing [the recent events] that Jesus Himself, coming near, begins to journey with them. But their eyes were held [so as] not to recognize Him. (Kukis mostly literal translation)

Luke 24:15–16 And it just so happens, while these two men are conversing with one another, trying to reason out the meaning of the events of the past few days, that Jesus Himself comes near to them and He begins to walk along side them. However, their cognitive abilities were constrained so that they were unable to recognize Jesus. (Kukis paraphrase)

Again, I am struck by how small and commonplace this incident is. This is just two men—two disciples of the Lord—walking to Emmaus, and the resurrected Jesus comes and walks along side them. To me, this is quite fascinating.

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Many translations place this final phrase in v. 17 with the next passage (v. 18). For most of the online translations, I will retain their approach, whatever it is. In some instances, they place the final phrase of v. 17 as a part of v. 18 (Phillips does this).

**But He said face to face with them, “What [are] the words these which you [all] exchange face to face with each other while walking?” And has been established sad countenances.**

Luke  
24:17

**Jesus said directly to them, “What are these things which you [both] are bandying about while walking?” And [their] sad appearances are firm.**

**Jesus said to them, “What exactly are you two talking about with such great animation?” Jesus also noticed that these men were clearly sad.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	But He said face to face with them, “What [are] the words these which you [all] exchange face to face with each other while walking?” And has been established sad countenances.
Complete Apostles Bible	And He said to them, "What are these words which you are exchanging with one another as you walk, and you have a gloomy look?"
Douay-Rheims 1899 (Amer.)	And he said to them: What are these discourses that you hold one with another as you walk and are sad?
Holy Aramaic Scriptures	And He said unto them, “What are these words that you are speaking one with the other while you are walking, and you are sad?”
James Murdock’s Syriac NT	And he said to them: What are these discourses, which ye hold with each other, as ye walk and are sad?
Original Aramaic NT	And he said to them, "What are these matters of which you speak, one with another, as you are walking and are gloomy?"

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	And he said to them, What are you talking about together while you go?
Bible in Worldwide English	Jesus asked them, What is this that you are talking about as you walk along looking so sad?
Easy English	Jesus asked them, “What are you talking about while you walk along the road?” They stood still and they seemed sad.
Easy-to-Read Version–2008	He asked them, "What's this I hear you discussing with each other as you walk?" The two men stopped, their faces looking very sad.
God’s Word™	He asked them, "What are you discussing?" They stopped and looked very sad.
Good News Bible (TEV)	Jesus said to them, "What are you talking about to each other, as you walk along?" They stood still, with sad faces.
J. B. Phillips	Then he spoke to them, “What is all this discussion that you are having on your walk?”

The Message	He asked, "What's this you're discussing so intently as you walk along?" The remainder of v. 17 will be placed with v. 18.
NIRV	Jesus asked them, "What are you talking about as you walk along?" The remainder of v. 17 will be placed with v. 18.
New Life Version	He said to them, "What are you talking about as you walk?" They stood still and looked sad.
New Simplified Bible	.

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

Casual English Bible	Jesus said, "Pardon me, but could you tell me what you're talking about?" The two men stopped walking. For a moment they just stood there looking sad.
Contemporary English V. Goodspeed New Testament	.
The Living Bible	And he said to them, "What is all this that you are discussing with each other on your way?"
New Berkeley Version New Living Translation	"You seem to be in a deep discussion about something," he said. "What are you so concerned about?" They stopped short, sadness written across their faces.
The Passion Translation	.
Plain English Version	He asked them, "What are you discussing so intently as you walk along?" The remainder of v. 17 will be placed with v. 18.
UnfoldingWord Simplified T.	Jesus said to them, "You seem to be in a deep discussion about something. What are you talking about, so sad and gloomy?" A portion of v. 17 will be placed with the next passage.
William's New Testament	Then he asked them, "What is this thing you are talking about so much, as you walk along the road?" The remainder of v. 17 will be placed with v. 18.
	Jesus said to them, "What have you two been talking about while you were walking?" They stopped, and their faces looked very sad.
	Then He said to them, "What is this that you are discussing together as you walk?" So they stopped and stood still with puzzled countenances.

### Partially literal and partially paraphrased translations:

American English Bible	So he asked them: 'What's this subject that you're debating while you've been walking along?' And at that, they stopped and looked very sad.
Beck's American Translation	.
Breakthrough Version	He said to them, "What are these words that you are throwing back and forth to each other as you traipse around?" And they stood still, sad-faced.
Common English Bible	.
A. Campbell's Living Oracles	And he said to them, What subjects are these about which you confer together? and why are you dejected?
New Advent (Knox) Bible	And he said to them, What talk is this you exchange between you as you go along, sad-faced?
NT for Everyone	'You're obviously having a very important discussion on your walk,' he said; 'what's it all about?' The remainder of v. 17 will be placed with v. 18.
20 <sup>th</sup> Century New Testament	"What is this that you are saying to each other as you walk along?" Jesus asked. They stopped, with sad looks on their faces,

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

Berean Study Bible	He asked them, "What are you discussing so intently as you walk along?" They stood still, with sadness on their faces.
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Christian Standard Bible	Then he asked them, "What is this dispute that you're having [Lit " <i>What are these words that you are exchanging</i> "] with each other as you are walking?" And they stopped walking and looked discouraged.
Conservapedia Translation	He said to them, "What are these things you are discussing as you walk, which have made you so sad?"
Revised Ferrar-Fenton Bible	And He asked them," What are these ideas which you throw out to each other as you walk along?" So they stood still, gloomily.
Free Bible Version	"What are you discussing as you walk along?" he asked them. They stopped, their faces sad.
God's Truth (Tyndale)	And he said unto them: What manner of communications are these that you have one to another as you walk, and are sad?
International Standard V	He asked them, "What are you discussing with each other as you're walking along?" They stood still and looked gloomy.
Riverside New Testament	He said to them, "What are these matters that you are debating with each other as you walk?" They stood still with sad faces.
Leicester A. Sawyer's NT	And he said to them, What reports are these which you relate one to the other as you walk and are sad?
Urim-Thummim Version	Then he said to them, What kind of talk is this that you have one with another so that as you walk, and are sad?.
Weymouth New Testament	"What is the subject," He asked them, "on which you are talking so earnestly, as you walk?" And they stood still, looking full of sorrow.
Wikipedia Bible Project	"What are you talking about, arguing to and fro, as you walk along?" he asked them. They stopped in their tracks, faces gloomy.

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

The Heritage Bible	And he said to them, What words are these that you throw back and forth to one another as you walk, and are sad-faced?
New English Bible–1970	He asked them, 'What is it you are debating as you walk?' The rest of v. 17 will be placed with v. 18 for context.

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

Hebrew Names Version	He said to them, "What are you talking about as you walk, and are sad?"
Holy New Covenant Trans.	Jesus walked with them for a while. Then he said, "What are these things you are talking about as you walk?" They stood still. Their faces looked very sad.

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

Accurate New Testament	...[He] says but to them Who*? {are} The Words These whom* [You*] exchange to one another Walking and [Men] are stood Gloomy...
Awful Scroll Bible	And He said, with regards to them, "What are these considerations, yous throw-over-against, with regards to one another, walking-about, and are looking-sullen?"
Concordant Literal Version	Now He said to them, "What words are these which you are bandying one with another while walking?And they stood with a sad countenance."
exeGesés companion Bible	And he says to them, What manner of words are these that you cast one against another as you walk - and are sullen?
Orthodox Jewish Bible	And he said to them, What dvarim (words) are these which you are exchanging with one another as you are walking along? And they stood with a look of agmat nefesh (tzubrochen, broken-hearted).
Rotherham's Emphasized B.	And he said unto them— What are these things which ye are debating one with another, as ye walk along?

And they came to a stand, sad in countenance.

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version Then Jesus said to them, "What have you been talking about while [you were] walking along together?" And they stopped [suddenly], looking dejected.

The Expanded Bible Then he said, "What are these things you are talking about [discussing] while you walk?" The rest of v. 17 will be placed with v. 18 for context.

Jonathan Mitchell NT So then He said to them, "What [are] these words which you continue tossing back and forth to each other (or: What [is] this you are saying as you exchange words with one another) while walking along?" And so they paused and stood still, with stern and gloomy faces (looking depressed).

P. Kretzmann Commentary *Verses 17-24*

The conversation:

And He said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?

Syndein/Thieme Then He {Jesus} said to them, "What are these Words {logos} . . . you are 'arguing/tossing back and forth' {antiballos} face to face with one another as you walk along?" And they stood still . . . looking sad/'of gloomy countenance' {skuthropos}.

Translation for Translators Jesus said to them, "What have you two been talking about while you were walking?" They stopped, and their faces looked very sad.

The Voice Jesus: *You two seem deeply engrossed in conversation. What are you talking about as you walk along this road?* The rest of v. 17 will be placed with v. 18 for context.

### Bible Translations with Many Footnotes:

Lexham Bible And he said to them, "What are these matters that you are discussing with one another as you [\*Here "as" is supplied as a component of the participle ("walking along") which is understood as temporal] are walking along?" And they stood still, looking sad.

NET Bible® Then<sup>46</sup> he said to them, "What are these matters<sup>47</sup> you are discussing so intently<sup>48</sup> as you walk along?" And they stood still, looking sad.

<sup>46</sup>tn Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>47</sup>tn Grk "words," but the term λόγος (logos) can refer to "matters" rather than only "words" (BDAG 600 s.v. 1.a.ε).

<sup>48</sup>tn "Discussing so intently" translates the reciprocal idea conveyed by πρὸς ἄλλους (pro" allhlou"). The term ἀντιβάλλω (antiballos), used only here in the NT, has the nuance of "arguing" or "debating" a point (the English idiom "to exchange words" also comes close).

The Spoken English NT He said to them, "What's this discussion you're having back and forth between you as you're walking along?" And they stood there looking miserable.

<sup>l</sup> Lit. "What is this you are talking about, tossing it back and forth."

Wilbur Pickering's New T. So He said to them, "What words are these that you are exchanging with one another as you walk, and are gloomy?"<sup>6</sup>

(6) Instead of ". . . walk, and are gloomy?" a mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, have ". . . walk? And they stood gloomy." (as in NIV, NASB, LB, TEV, etc.).

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

A Faithful Version And He said to them, "What are these words that you are exchanging with one another as you walk, and why are you downcast in countenance?"

Analytical-Literal Translation	Then He said to them, "What [are] these words which you <sub>p</sub> are exchanging with one another as you <sub>p</sub> are walking, and [why] are you <sub>p</sub> gloomy?"
Charles Thomson NT	And he said to them, What matters are these about which you are conferring with one another on the road, and are sad?
English Standard Version	And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad.
Modern Literal Version 2020	But he said to them, What words are these which you are exchanging back and forth with one another, while walking? and you are with a gloomy face, why?
New American Standard	And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they came to a stop, looking sad.
New Matthew Bible	And he said to them, What sort of conversations are these that you are having with each other as you walk and are sad?
NT (Variant Readings)	And he said unto them, What communications are these that ye have one with another, °as ye walk? And they stood still, looking sad. °Byz.-as ye walk, and are sad?
World English Bible	And he said to them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

**The gist of this passage:** Jesus inserts Himself into this conversation and asks them what they are discussing.

### Luke 24:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 <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

**Translation:** Jesus said directly to them,...

Jesus observes these men for a short time, and then speaks to them. We don't know if they have said anything prior since He came up along side them. Many conversations found in the Bible were lengthier.

### Luke 24:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τίνας) [pronounced TEE-nehs]	who, what [one], which, how; whether, why	masculine plural interrogative pronoun; nominative case	Strong's #5101

Luke 24:17b			
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
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, nominative case	Strong's #3056
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
hous (οἷς) [pronounced hooz]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
antibállō (ἀντιβάλλω) [pronounced an-tee-BAL-low]	<i>to exchange, to bandy (about), to throw in turn</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #474
prós (πρός) [pronounced prahz]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural, reciprocal pronoun; accusative case	Strong's #240
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]</i>	masculine plural, present active participle; nominative case	Strong's #4043

**Translation:** ...“What are these things which you [both] are bandying about while walking?”

Clearly these men have been speaking with great animation back and forth as they walked along. Jesus asks them about what they were talking.

Luke 24:17c			
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 24:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i> ]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2476
<p>In the Byzantine Greek text and the Scrivener Textus Receptus, this is a 2<sup>nd</sup> person plural, present active indicative (εστέ). The Westcott Hort text and Tischendorf's Greek text both have this form: ἐστάθησαν, which morphology is given above.<sup>19</sup> This is why some translations continued the quote of Jesus to include these three words.</p>			
skuthrōpós (σκυθρωπός) [pronounced <i>skoo-thro-POSS</i> ]	<i>sad, angry-visaged, gloomy or affecting a mournful appearance, of a sad countenance</i>	masculine plural adjective, nominative case	Strong's #4659

**Translation:** And [their] sad appearances are firm.

I found this phrase difficult to translate. The men were clearly sad, but I don't know how that works with that particular verb. Maybe the idea is, *the sad countenances stood out*.

Throughout the gospel, Jesus has functioned as a man, having limited knowledge supported by Bible doctrine supported by having keen observational abilities. At this point, Jesus having been resurrected from the dead, we will find out some interesting things about the resurrection body; but we have little understanding of the interaction between His humanity and His Deity.

Luke 24:17 Jesus said directly to them, "What are these things which you [both] are bandying about while walking?" And [their] sad appearances are firm. (Kukis mostly literal translation)

Luke 24:17 Jesus said to them, "What exactly are you two talking about with such great animation?" Jesus also noticed that these men were clearly sad. (Kukis paraphrase)

Given the basic differences between the manuscripts that I refer to, those translations which follow the Byzantine Greek text or Scrivener Textus Receptus include the final three words of v. 17 with the words of Jesus. Those who follow the Westcott Hort text or Tischendorf's Greek text often place those three words with v. 18 as a part of the narrative (Luke does not have too many sentences which are made up only of three words). This will be reflected with where I place v. 17c in the translations above and below.

**But answering, one with a name Cleopas said face to face with Him, "You alone, You are living near Jerusalem, and you did not know the things in her in the days these?"**

Luke  
24:18

**Answering, the one with the name Cleopas, said directly to Jesus [lit., Him], "You alone—You are living near Jerusalem—did you not know the things happening in this city [lit., her] in these [part few] days?"**

**The one named Cleopas quickly answered Jesus, saying, "You must be the only Person in Jerusalem Who does not know what has been taking place here in the past few days."**

Here is how others have translated this verse:

<sup>19</sup> For anyone who is interested, this comes from modules available for e-sword.

**Ancient texts:**

Westcott-Hort Text (Greek)	But answering, one with a name Cleopas said face to face with Him, "You alone, You are living near Jerusalem, and you did not know the things in her in the days these?"
Complete Apostles Bible	Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and do not know what has happened in it in these days?"
Douay-Rheims 1899 (Amer.)	And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?
Holy Aramaic Scriptures	And one from them answered, whose name was Qleyupha {Cleopa}, and said unto him, "Are you perhaps only a stranger from Urishlim {Jerusalem} that you don't know the thing that has happened in it in these days?"
James Murdock's Syriac NT	And one of them, whose name was Cleopas, answered and said to him: Art thou only a stranger in Jerusalem, that thou knowest not the things that have occurred there in these days?
Original Aramaic NT	One of them answered, whose name was Cleopa, and he said to him, "Are you indeed a foreigner by yourself in Jerusalem that you do not know the thing that has occurred in it in these days?"

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Then stopping, and looking sadly at him, one of them, named Cleopas, said to him, Are you the only man living in Jerusalem who has not had news of the things which have taken place there at this time? [The BBE takes portions of v. 17 and places them with v. 18.]
Bible in Worldwide English	One of them named Cleophas answered him. He said, Are you a stranger in Jerusalem and do not know what has happened there these last days?
Easy English	They stood still and they seemed sad. One of them, called Cleopas, answered him, 'Many things have happened in Jerusalem in the last few days. Are you the only visitor here that does not know about it?' V. 17c is placed with v. 18 for context.
Easy-to-Read Version—2008	The one named Cleopas said, "You must be the only person in Jerusalem who doesn't know what has just happened there."
God's Word™	One of them, Cleopas, replied, "Are you the only one in Jerusalem who doesn't know what has happened recently?"
J. B. Phillips	They stopped, their faces drawn with misery, and the one called Cleopas replied, "You must be the only stranger in Jerusalem who hasn't heard all the things that have happened there recently!" In Phillips' verse numbering, v. 17c just became a part of v. 18.
<i>The Message</i>	They just stood there, long-faced, like they had lost their best friend. Then one of them, his name was Cleopas, said, "Are you the only one in Jerusalem who hasn't heard what's happened during the last few days?" V. 17c is placed with v. 18 for context.
NIRV	They stood still, and their faces were sad. One of them was named Cleopas. He said to Jesus, "Are you the only person visiting Jerusalem who doesn't know? Don't you know about the things that have happened there in the last few days?" V. 17c is included for context.
New Life Version	One of them, whose name was Cleopas, said to Him, "Are you the only one visiting Jerusalem who has not heard of the things that have happened here these days?"
New Simplified Bible	The one named Cleopas answered him: »Do you travel alone in Jerusalem and not know the things that have happened there these days?«

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

Casual English Bible	Then one of them finally spoke. It was Cleopas. He said, "Are you the only traveler visiting Jerusalem who has left town without knowing what just happened?"
Contemporary English V.	Then the one named Cleopas asked Jesus, "Are you the only person from Jerusalem who didn't know what was happening there these last few days?"
Goodspeed New Testament	They stopped sadly, and one of them named Cleopas said to him, "Are you the only visitor to Jerusalem who does not know what has happened there lately?" V. 17c is placed with v. 18 for context.
The Living Bible	And one of them, Cleopas, replied, "You must be the only person in Jerusalem who hasn't heard about the terrible things that happened there last week." [literally, "in these days."]
New Berkeley Version	.
New Living Translation	They stopped short, sadness written across their faces. Then one of them, Cleopas, replied, "You must be the only person in Jerusalem who hasn't heard about all the things that have happened there the last few days." V. 17c is placed with v. 18 for context.
Plain English Version	When they heard him ask that, they were shocked, and they both stopped walking and stood still. They looked very sad. One of them was Cleopas. He said, "I reckon you are the only visitor to Jerusalem that hasn't heard about the things that happened here in the last few days." A portion of v. 17 is included for context.
UnfoldingWord Simplified T.	One of them, whose name was Cleopas, said, "You must be the only person who is visiting Jerusalem who does not know the events that have happened there in recent days!"
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	Then the one named CleoPas said: 'Have you been living as a hermit in JeruSalem so you don't know what's happened over the past few days?'
Beck's American Translation	.
Breakthrough Version	When the one with the name Cleopas answered, he said to Him, "Are you just a local foreigner in Jerusalem, and do not know the things that happened in it in these days?"
Common English Bible	.
A. Campbell's Living Oracles	And one of them, named Cleopas, answered, Are you only a stranger in Jerusalem, and do you not know the things which have happened there so lately?
New Advent (Knox) Bible	And one of them, who was called Cleophas, answered him, What, art thou the only pilgrim in Jerusalem who has not heard of what has happened there in the last few days?
NT for Everyone	They stood still, a picture of gloom. Then one of them, Cleopas by name, answered him. 'You must be the only person around Jerusalem', he said, 'who doesn't know what's been going on there these last few days.'
20 <sup>th</sup> Century New Testament	And then one of them, whose name was Cleopas, said to Jesus: "Are you staying by yourself at Jerusalem, that you have not heard of the things that have happened there within the last few days?"

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

Berean Study Bible	One of them, named Cleopas, asked Him, "Are You the only visitor to Jerusalem who does not know the things that have happened there in recent days?"
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Conservapedia Translation	One of them, whose name was Cleopas, answered Him, "Have you only just arrived in Jerusalem, and haven't you heard about what happened in the past few days?"
Revised Ferrar-Fenton Bible	Then one named Cleophas asked Him in reply, "Are You the only resident of Jerusalem who does not know the events in it during these last few days?"
God's Truth (Tyndale)	And the one of them named Cleopas, answered and said unto him: are you only a stranger in Jerusalem, and have not known the things which have chanced therein in these days?
Montgomery NT	They stood still, looking sad. And one of them named Cleopas, answered him, "Do you sojourn alone in Jerusalem, that you do not know what things have been happening there these days?" [The MNT placed a portion of v. 17 with v. 18.]
Leicester A. Sawyer's NT	And one of them answered, whose name was Cleopas, and said to him, Do you live alone at Jerusalem and not know the things which have occurred in it in these days?
Weymouth New Testament	Then one of them, named Cleopas, answered, "Are you a stranger lodging alone in Jerusalem, that you have known nothing of the things that have lately happened in the city?"
Wikipedia Bible Project	One of them, called Cleopas, answered, you just a visitor to Jerusalem? You must be the only person not to know what's happened there lately."

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

The Heritage Bible	And the one whose name was Cleopas answering, said to him, Are you a lone foreigner in Jerusalem, and absolutely do not know the things coming to be in these days?
New American Bible (2011)	One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?"
New Catholic Bible	Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who is not aware of all the things that have taken place there in these days?"
New English Bible—1970	They halted, their faces full of gloom, and one, called Cleopas, answered, 'Are you the only person staying in Jerusalem not to know Or: Have you been staying by yourself in Jerusalem, that you do not know ... what has happened there in the last few days?'
Revised English Bible—1989	They stood still, their faces full of sadness, and one, called Cleopas, answered, "Are you the only person staying in Jerusalem not to have heard the news of what has happened there in the last few days?"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They stopped short, their faces downcast; and one of them, named Cleopas, answered him, "Are you the only person staying in Yerushalayim that doesn't know the things that have been going on there the last few days?" V. 17c is included for context.
Hebrew Names Version	One of them, named Klofah, answered him, "Are you the only stranger in Yerushalayim who doesn't know the things which have happened there in these days?"
Holy New Covenant Trans.	The one named Cleopas answered, "You must be the only man in Jerusalem who doesn't know what has just happened there!"
The Scriptures 2009	And the one whose name was Qleophas answering, said to Him, "Are You the lone visitor in Yerushalayim who does not know what took place in it these days?"

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



Accurate New Testament	...Answering but One [Man] [by] name Cleopas says to him You Only visit jerusalem and not? [You] know the [things] becoming in her in the days these...
Alpha & Omega Bible	ONE OF THEM, NAMED CLEOPAS, ANSWERED AND SAID TO HIM, ARE YOU THE ONLY ONE VISITING JERUSALEM AND UNAWARE OF THE THINGS WHICH HAVE HAPPENED HERE IN THESE DAYS?
Awful Scroll Bible	And one, whose name was Cleopas, resolving-away, said with respects to Him, "Is You alone, a resider- from- =within Jerusalem, even not came to know that, coming about from-within it, from-among these days?"
Concordant Literal Version	Now, answering, the one named Cleopas said to Him, "You are sojourning alone in Jerusalem and did not know what things are occurring in her in these days?"
exeGeses companion Bible	And one, whose name is Cleopas, answers him, saying, Have you only settled in Yeru Shalem, and know not those that became there in these days?
Orthodox Jewish Bible	And in reply one, Cleopas by name, said to him, Are you the only one visiting Yerushalayim that does not have daas of the things that have happened in it in these days?
Rotherham's Emphasized B.	But one, by name Cleopas, answering, said unto him— Art   thou   lodging   alone   in Jerusalem, and knowest not the things which have come to pass therein in these days?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	The two followers stopped, looking ·very sad [downcast]. The one named Cleopas answered, “·Are you the only visitor in Jerusalem who does not [or Are you only a visitor in Jerusalem and don’t] know what just happened there?” V. 17c is included for context.
Jonathan Mitchell NT	So, giving a considered reply, the one named Cleopas said to Him, "Are you yourself temporarily lodging alone (by yourself) in Jerusalem and so you did not come to know about (or: As for you, are you the only person presently visiting Jerusalem that does not know) the things happening (or: which have taken place) in her in these days?"
P. Kretzmann Commentary Syndein/Thieme	. Then one whose name was Cleopas, 'had an answer for'/'gave a discerning answer from the ultimate source of himself to' {apokrinomai} saying face to face with Him, "Are you the only visitor to Jerusalem who absolutely does not {ouk} 'know from study or experience' {ginosko} the things that have happened there in these days?"
Translation for Translators	One of them, whose name was Cleopas, said, “·You (sg) must be the only person who is visiting Jerusalem for the Passover festival who does not know the events that have happened there in recent days!/Are you the only person who is visiting Jerusalem for the Passover festival who does not know the events that have happened there in recent days? [RHQ]”
The Voice	They stop walking and just stand there, looking sad. One of them—Cleopas is his name—speaks up. <b>Cleopas:</b> You must be the only visitor in Jerusalem who hasn't heard about what's been going on over the last few days.

### Bible Translations with Many Footnotes:

Lexham Bible	And one of them , named [Literally “by name”] Cleopas, answered and [*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said to him, “Are you the only one living near Jerusalem and not knowing the things that have happened in it in these days?”
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NET Bible®	Then one of them, named Cleopas, answered him, <sup>49</sup> “Are you the only visitor to Jerusalem who doesn’t know <sup>50</sup> the things that have happened there <sup>51</sup> in these days?” <sup>49tn</sup> Grk “answering him, said.” This is redundant in English and has been simplified in the translation. <sup>50sn</sup> There is irony and almost a sense of mocking disbelief as the question “Are you the only visitor to Jerusalem who doesn’t know the things that have happened there in these days?” comes to Jesus; but, of course, the readers know what the travelers do not. <sup>51tn</sup> Grk “in it” (referring to the city of Jerusalem).
The Spoken English NT	One of them-named Cleopas <sup>m</sup> .- said back to him, “Are you the only person staying in Jerusalem that doesn’t know the things that have been going on there these days?” <sup>m</sup> . Prn. klee-up-us.
Wilbur Pickering’s New T.	Then the one whose name was Cleopas answered and said to Him, “Are you the only one living in Jerusalem who doesn’t know the things that have happened there in these days?”

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

A Faithful Version	Then the one named Cleopas answered and said to Him, "Are You only traveling through Jerusalem, and have not known of the things that have happened in these days?"
Analytical-Literal Translation	So one to whom [was the] name Cleopas, answering, said to Him, "Are You alone living as a stranger [in] Jerusalem that You do not know the [things] having happened in it in these days?"
An Understandable Version	Then one of them, named Cleopas, answered Jesus, “Are you the only visitor in Jerusalem who does not know what all happened there the past few days?”
Berean Literal Bible	And the one named Cleopas, answering, said to Him, “Are You alone visiting Jerusalem and have not known the things having come to pass in it in these days?”
Charles Thomson NT	Thereupon one of them, whose name was Cleopas, answering, said to him, Art thou such a stranger in Jerusalem as not to know the things which have happened there in these days?
Far Above All Translation	So one of them, whose name was Cleopas, answered and said to him, you the only one staying in Jerusalem who does not know the things that have happened in it in recent days.
Modern Literal Version 2020	But one who has the name Cleopas answered and said to him, Are you sojourning alone in Jerusalem and did not know of the things which happened in her in these days?
New American Standard	One of <i>them</i> , named Cleopas, answered and said to Him, “Are You <i>possibly</i> the only one living near Jerusalem who does not know [Lit and you do not know] about the things that happened here in these days?”
Webster’s Translation	And one of them, whose name was Cleopas, answering, said to him, Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days?
<b>The gist of this passage:</b>	One of the men asks Jesus incredulously, “Do you not know what has been taking place in Jerusalem during this past week?”

Luke 24:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
δέ (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular, numeral adjective; nominative case	Strong's #1520
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Κλεόπας (Κλεόπας) [pronounced <i>kleh-OHP-as</i> ]	<i>of a renowned father; transliterated, Cleopas</i>	masculine singular, proper noun, person; nominative case	Strong's #2810
εἶπεν (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
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:** Answering, the one with the name Cleopas, said directly to Jesus [lit., Him],...

The men are discussing the events of the past few days, and Jesus comes along beside them and says, "What are you discussing with such enthusiasm?"

One man, Cleopas, is clearly surprised at this question.

Jesus would be traveling in the same direction as Cleopas, so Cleopas knows that Jesus left Jerusalem about the same time that he did.

Luke 24:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced sue]	[of] you	2 <sup>nd</sup> person personal pronoun; nominative case	Strong's #4771
monos (μόνος) [pronounced MON-oss]	alone, only, by themselves, forsaken, destitute of help, merely; without a companion	masculine singular adjective, nominative case	Strong's #3441
paroikeō (παροικέω) [pronounced par-oy-KEH-oh]	to live nearby, to dwell near, to reside as a foreigner, to sojourn in, to be a stranger	2 <sup>nd</sup> person singular, present active indicative	Strong's #3939
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	double peace; transliterated Jerusalem	indeclinable proper noun/location	Strong's #2419

**Translation:** ...“You alone—You are living near Jerusalem—...

I think the sense of this is, “Are you the only person who does not know what is going on, despite living anywhere near Jerusalem?”

I don't think that this was meant to be an insult. I think the idea is, Cleopas was really surprised, and just blurted out his shock at someone who does not know what is happening in Jerusalem.

Luke 24:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #1097
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	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, aorist (deponent) middle participle; accusative case	Strong's #1096

Luke 24:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
tautais (ταύταις) [pronounced TAOW-face]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778

This phrase is variously translated *in these days, in those days, at this time, during that time, about that time.*

**Translation:** ...did you not know the things happening in this city [lit., *her*] in these [part few] days?"

I don't know that this is a question, although virtually every translation phrased this final sentence as a question. Possibly, this is a full statement of surprise, meaning something like, "You must be the only Person living anywhere near Jerusalem who does not know about the events of the past few days."

Luke 24:18 Answering, the one with the name Cleopas, said directly to Jesus [lit., *Him*], "You alone—You are living near Jerusalem—did you not know the things happening in this city [lit., *her*] in these [part few] days?" (Kukis mostly literal translation)

Cleopas is asking, "You just came out of Jerusalem; You have no doubt been there for a few days. How do you not know what took place there?"

The implication is, *who is not talking about this? Was this not the most important topic of our time?*

Luke 24:18 The one named Cleopas quickly answered Jesus, saying, "You must be the only Person in Jerusalem Who does not know what has been taking place here in the past few days." (Kukis paraphrase)

<b>And He said to them, “What sort [of things]?”</b>	Luke 24:19a	<b>Jesus [lit., He] then said to them, “What sorts [of things]?”</b>
<b>Jesus then said to the two men, “What sorts of things have been taking place?”</b>		

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And He said to them, “What sort [of things]?”
Complete Apostles Bible	And He said to them, "What things?"
Douay-Rheims 1899 (Amer.)	To whom he said: What things?
Holy Aramaic Scriptures	He said unto them, “What thing?”
James Murdock’s Syriac NT	He said to them: What things?
Original Aramaic NT	He said to them, "What thing?"

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	Jesus said, What things?"
Easy English	Jesus asked them, ‘What things have happened?’
Easy-to-Read Version–2008	Jesus said, "What are you talking about?"
<i>God’s Word</i> ™	"What happened?" he asked.
J. B. Phillips	.
<i>The Message</i>	He said, “What has happened?”
NIRV	.
New Life Version	Jesus said to them, “What things?”
New Simplified Bible	.

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

Casual English Bible	Jesus said, “What are you talking about?”
Contemporary English V.	"What do you mean?" Jesus asked.
The Living Bible	.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	.
UnfoldingWord Simplified T.	He said to them, "What events?"
William’s New Testament	And He said to them, "What sort of things?"

#### Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] asked: ‘What things?’
Beck’s American Translation	.
Breakthrough Version	And He said to them, "What kind of things?"
Common English Bible	.
A. Campbell’s Living Oracles	What things? said he.
New Advent (Knox) Bible	What happenings? he asked; and they said, About Jesus of Nazareth, a prophet whose words and acts had power with God, and with all the people; how the chief priests, and our rulers, handed him over to be sentenced to death, and so crucified him. Vv. 19b–20 are included for context.

20<sup>th</sup> Century New Testament "What things do you mean?" asked Jesus.

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

Berean Study Bible	"What things?" He asked.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	"What events?" He then asked them
Free Bible Version	"What things?" Jesus asked.
God's Truth (Tyndale)	To whom he said: what things?
International Standard V	He asked them, "What things?"
Lexham Bible	And he said to them, "What <i>things</i> ?
Montgomery NT	"What kind of things?" he answered.
The Spoken English NT	He said to them, "Like what?"
Urim-Thummim Version	Then he replied to them, What things?
Wikipedia Bible Project	"What's happened?" Jesus asked them.

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

Christian Community (1988)	He asked, "What is it you are talking about?"
The Heritage Bible	.
New English Bible–1970	'What do you mean?' he said
Revised English Bible–1989	"What news?" he said.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"What things?" he asked them.
Holy New Covenant Trans.	Jesus asked them, "What are you talking about?"
The Scriptures 2009	And He said to them, "What?"
Tree of Life Version	Yeshua said to them, "What kind of things?"

### Weird English, ʘɪɹ English, Anachronistic English Translations:

Accurate New Testament	...and [He] says [to] them What*?
Awful Scroll Bible	And He said to them, "What-sort-then?"
Concordant Literal Version	And He said to them, "Which?"
exeGesés companion Bible	And he says to them, What?
Orthodox Jewish Bible	And he said to them, What things?
Rotherham's Emphasized B.	And he said unto them— What things? <sup>a</sup>
	<sup>a</sup> MI: "what manner of things?"

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Jesus said to them, "What are you talking about [ <sup>l</sup> things]?"
Jonathan Mitchell NT	And then He said to them, "Which (or: What sort of) things?"
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	He said to them, "What events?"
The Voice	<b>Jesus:</b> What are you talking about?

### Bible Translations with Many Footnotes:

NET Bible®	He <sup>52</sup> said to them, "What things?"
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<sup>52th</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

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

- Analytical-Literal Translation **And He said to them, "What [things]?"**
- An Understandable Version **And He replied, "What things?"**
- Charles Thomson NT .
- Modern Literal Version 2020 .
- New American Standard **And He said to them, "What sort of things?"**

**The gist of this passage:** Jesus asks these two men, *what things are you talking about?*

<b>Luke 24:19a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπε (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
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, 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
ποῖος (ποῖος) [pronounced <i>POY-os</i> ]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; nominative case	Strong's #4169

**Translation:** **Jesus** [lit., *He*] **then said to them, "What sorts [of things]?"**

My assumption here is, Jesus is quizzing these men (1) Because He does not know their exact experiences as believers (even though He knows these two men; and (2) Jesus often taught by getting others to think and speak. People learned through interacting with Him; their minds would be more fully engaged.

Luke 24:19a **Jesus** [lit., *He*] **then said to them, "What sorts [of things]?"** (Kukis mostly literal translation)

Luke 24:19a **Jesus then said to the two men, "What sorts of things have been taking place?"** (Kukis paraphrase)

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What is quite remarkable in this incident is, it is not Jesus who does the proclaiming, but these two disciples. What Jesus does is fill in that final gap, the final thing that they are missing in their testimony: that He is indeed risen from the dead.



But the [men] said to Him, “The [things] about Jesus of the Nazareth, Who became a man, a prophet powerful in deed and word, before the God and all the people. How not only delivered Him up the chief priests and the rulers of us, to a judgment of death, and they crucified Him.

Luke  
24:19b–20

The [men] said to Him, “The [things] about Jesus of Nazareth, Who became a man, [and] a prophet, powerful in word and deed, before God and all of the people. And how our chief priests and rulers delivered Him up to a judgment of death; and [then] they crucified Him.

The men answered Jesus’ question by saying, “The great events in Jerusalem have been about Jesus of Nazareth, Who is a man and a prophet, powerful in word and deed, before God and before all of the people. Yet our own chief priests and leaders delivered Him over to a judgment of death—pushing for that verdict themselves. Then the Roman authorities crucified Him.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the [men] said to Him, “The [things] about Jesus of the Nazareth, Who became a man, a prophet powerful in deed and word, before the God and all the people. How not only delivered Him up the chief priests and the rulers of us, to a judgment of death, and they crucified Him.
Complete Apostles Bible	So they said to Him, "The things concerning Jesus the Nazarene, who proved to be a man who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers handed Him over to be condemned to death, and they crucified Him.
Douay-Rheims 1899 (Amer.)	And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered him to be condemned to death and crucified him.
Holy Aramaic Scriptures	They said unto Him, concerning Eshu {Yeshua}, the one who was from Natsrath {Nazareth}, a gabra {a man} who was a Nabiya {a Prophet}, and mighty He was in word and in deed before Alaha {God} and before all of the Ama {the People}. And the Rabay Kahne {the Priest’s Chiefs} and the Qashishe {the Elders} delivered Him unto the judgment of death, and they crucified Him.
James Murdock’s Syriac NT	They say to him: In regard to Jesus of Nazareth, a man who was a prophet, and mighty in discourse and in action, before God, and before all the people. And the chief priests and Elders delivered him up to a sentence of death, and crucified him.
Original Aramaic NT	They were saying to him, "Concerning Yeshua, who was from Nazareth, a man who was The Prophet mighty in word and in deed before God, and before the whole nation. And the Chief Priests and the Elders delivered him to the sentence of death, and they crucified him.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And they said, The things to do with Jesus of Nazareth, who was a prophet, great in his acts and his words, before God and all the people: And how the chief priests and our rulers gave him up to be put to death on the cross.
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Bible in Worldwide English	They said, All that has happened to Jesus of Nazareth. He was a prophet of God. He had power to do big works and to teach the people. He was respected by God and all the people. Our chief priests and rulers gave him over to be punished by death, and they nailed him to a cross.
Easy English	They replied, ‘The things that happened to Jesus who was from Nazareth. He was a prophet from God. He did many great things and he spoke powerful messages. God showed that his message was true. All the people believed him. Then the leaders of the priests and our rulers took hold of him. They gave him to the Roman ruler. They said that he had done bad things and that he ought to die. So they killed him by fixing him to a cross.
Easy-to-Read Version–2008	They said, "It's about Jesus, the one from Nazareth. To God and to all the people he was a great prophet. He said and did many powerful things. But our leaders and the leading priests handed him over to be judged and killed. They nailed him to a cross.
God's Word™	They said to him, "We were discussing what happened to Jesus from Nazareth. He was a powerful prophet in what he did and said in the sight of God and all the people. Our chief priests and rulers had him condemned to death and crucified..
Good News Bible (TEV)	"The things that happened to Jesus of Nazareth," they answered. "This man was a prophet and was considered by God and by all the people to be powerful in everything he said and did. Our chief priests and rulers handed him over to be sentenced to death, and he was crucified.
J. B. Phillips	“Oh, all about Jesus, from Nazareth. There was a man—a prophet strong in what he did and what he said, in God’s eyes as well as the people’s. Haven’t you heard how our chief priests and rulers handed him over for execution, and had him crucified? But we were hoping he was the one who was to come and set Israel free... A portion of v. 21 is placed with the next passage.
The Message	They said, “The things that happened to Jesus the Nazarene. He was a man of God, a prophet, dynamic in work and word, blessed by both God and all the people. Then our high priests and leaders betrayed him, got him sentenced to death, and crucified him.
NIRV	“About Jesus of Nazareth,” they replied. “He was a prophet. He was powerful in what he said and did in the sight of God and all the people. The chief priests and our rulers handed Jesus over to be sentenced to death. They nailed him to a cross.
New Life Version	They answered, “The things about Jesus of Nazareth. He was the great One Who spoke for God. He did powerful works and spoke powerful words in the sight of God and the people. And the religious leaders and the leaders of the people gave Him over to be killed and nailed Him to a cross.
New Simplified Bible	.

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

Casual English Bible	They said, “We’re talking about Jesus of Nazareth. He was a great prophet who performed incredible miracles. He was a wonderful teacher too—in the eyes of God and all the people. Our top priests and other religion leaders arrested him, condemned him to death, and crucified him.
Contemporary English V.	They answered: Those things that happened to Jesus from Nazareth. By what he did and said he showed that he was a powerful prophet, who pleased God and all the people. Then the chief priests and our leaders had him arrested and sentenced to die on a cross.
The Living Bible	“The things that happened to Jesus, the Man from Nazareth,” they said. “He was a Prophet who did incredible miracles and was a mighty Teacher, highly regarded by both God and man. But the chief priests and our religious leaders arrested him

and handed him over to the Roman government to be condemned to death, and they crucified him.

New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	.
The Passion Translation	“The things about Jesus, the Man from Nazareth,” they replied. “He was a mighty prophet of God who performed miracles and wonders. His words were powerful and he had great favor with God and the people. But three days ago the high priest and the rulers of the people sentenced him to death and had him crucified. We all hoped that he was the one who would redeem and rescue Israel. V. 21 is included for context.
Plain English Version	They said, “The things that happened to Jesus, the man from Nazareth. God gave him the power to tell his messages, and to teach people his words, and to do powerful things. All the people reckoned he was great. But our bosses, and the bosses of our ceremonies, they grabbed him and gave him to the Roman soldiers, and told them to kill him. So those soldiers nailed him to a cross, and he died. Then some men put his body in a big hole in the rock, called a cave.
Radiant New Testament	“About Jesus of Nazareth,” they replied. “He was a prophet who was powerful in what he said and did in the sight of God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they nailed him to a cross, though we had hoped that he was the one who was going to set Israel free. It’s now the third day since all that happened, and some of our women have told us an amazing story. Early this morning they went to the tomb, but they didn’t find his body there. They came back and told us that they’d seen a vision of angels, who told them Jesus was alive. Vv. 22–23 are included for context.
UnfoldingWord Simplified T.	They replied, "The things that happened to Jesus, the man from Nazareth, who was a prophet. 'God enabled him to perform great miracles and to teach wonderful messages. The people thought he was wonderful.' But our chief priests and leaders handed him over to the Roman authorities. The authorities sentenced him to die, and they killed him by nailing him to a cross.
William's New Testament	.

#### Partially literal and partially paraphrased translations:

American English Bible	Then they said: ‘The things [that happened to] Jesus the Nazarene... A Prophet that came before all the people with powerful words and deeds! ‘But our Chief Priests and rulers then handed him over to be sentenced to death and hung on a pole.
Beck’s American Translation	.
Breakthrough Version	The <i>two</i> said to Him, "The <i>things</i> about Jesus, the Nazarene, a man who became a preacher, competent in action and message directly in front of God and all the ethnic group, and how the head priests and our head people turned Him over to a sentence of death and nailed Him to a cross.
Common English Bible	.
A. Campbell's Living Oracles	They answered, Concerning Jesus, the Nazarene, who was a prophet, powerful in word and deed, before God and all the people; how our chief priests and magistrates have delivered him to be condemned to death, and have crucified him.
New Advent (Knox) Bible	.
20 <sup>th</sup> Century New Testament	"Why, about Jesus of Nazareth," they answered, "who, in the eyes of God and all the people, was a Prophet, whose power was felt in both his words and actions; And how the Chief Priests and our leading men gave him up to be sentenced to death, and afterwards crucified him.

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

Berean Study Bible	"The events involving Jesus of Nazareth," they answered. "This man was a prophet, powerful in speech and action before God and all the people. Our chief priests and rulers delivered Him up to the sentence of death, and they crucified Him.
Conservapedia Translation Revised Ferrar-Fenton Bible	. "Why, those concerning Jesus of Nazareth," was their reply; "He was a Prophet, powerful in act and word in the presence of God, and all the people; but the chief priests and nobles delivered Him to a sentence of death, and they have crucified Him.
Free Bible Version	"About Jesus of Nazareth," they replied, "He was a prophet who spoke powerfully and performed great miracles before God and all the people. But our high priests and leaders handed him over to be condemned to death, and they crucified him.
God's Truth (Tyndale) International Standard V	. They answered him, "The events involving Jesus of Nazareth, [Other mss. read the Nazorean] who was a prophet, mighty in what he said and did before God and all the people, and how our high priests and leaders handed him over to be condemned to death and had him crucified.
Lexham Bible	So they said to him, "The things concerning Jesus the Nazarene, a man who was a prophet, powerful in deed and word before God and all the people, and how our chief priests and rulers handed him over to a sentence of death, and crucified him.
Leicester A. Sawyer's NT	And they said to him, The things relating to Jesus the Nazoraean, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and rulers delivered him up to the sentence of death, and crucified him, But we hoped that he was the one who was to redeem Israel. A portion of v. 21 is included for context.
Weymouth New Testament	"The things about Jesus the Nazarene," they said, "who was a Prophet powerful in work and word before God and all the people; and how our High Priests and Rulers delivered Him up to be sentenced to death, and crucified Him.
Wikipedia Bible Project	Jesus asked them. "It's all about Jesus of Nazareth," they replied, "He was a prophet who spoke and acted for God before all the people. Our high priests and leaders betrayed him and had him condemned to death, and they crucified him.

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

Christian Community (1988)	They replied, "It is about Jesus of Nazareth. He was a prophet, you know, mighty in word and deed before God and the people. But the chief priests and our rulers sentenced him to death. They handed him over to be crucified.
The Heritage Bible	And they said to him, The things about Jesus, the Nazarene, who was a man, a powerful prophet in deed and word in the presence of God and all the people, How both the head priests and our rulers gave him over to the judgment of death, and crucified him.
New American Bible (2011)	And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, <sup>k</sup> how our chief priests and rulers both handed him over to a sentence of death and crucified him. k. [24:19] Mt 2:23; 21:11; Acts 2:22.
New English Bible–1970	'All this about Jesus of Nazareth,' they replied, 'a prophet powerful in speech and action before God and the whole people; how our chief priests and rulers handed him over to be sentenced to death, and crucified him.
NRSV (Anglicized Cath. Ed.)	They replied, 'The things about Jesus of Nazareth, [Other ancient authorities read <i>Jesus the Nazorean</i> ] who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	They said to him, "The things about Yeshua from Natzeret. He was a prophet and proved it by the things he did and said before God and all the people. Our head <i>cohanim</i> and our leaders handed him over, so that he could be sentenced to death and executed on a stake as a criminal.
Hebraic Roots Bible	And they said to Him, The things concerning Yahshua the Nazarene, who was a man, a prophet mighty in deed and word before YAHWEH and all the people; and how the chief priests and our rulers delivered Him to the judgment of death, and crucified Him.
Hebrew Names Version	They said to him, "The things concerning Yeshua, the Natzri, who was a prophet mighty in deed and word before God and all the people; and how the chief Kohanim and our rulers delivered him up to be condemned to death, and crucified him.
Holy New Covenant Trans.	The men said to him, "It is about Jesus, the one from Nazareth. He was a prophet from God to all the people. He said and did many powerful things. Our leaders and important priests gave him away to be judged and killed. They nailed Jesus to a cross, but we were hoping that Jesus was about to bring safety from danger to Israel. A portion of v. 21 is included for context.
The Scriptures 2009	And they said to Him, "Concerning עֵשׂוּי of Natsareth, who was a Prophet mighty in deed and word before Elohim and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and impaled Him.
Tree of Life Version	And they said to Him, "The things about Yeshua from Natzeret, who was a Prophet, powerful in deed and word before God and all the people—how the ruling kohanim and our leaders handed Him over to be sentenced to death, and they executed Him.

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

Accurate New Testament	The [Men] but say [to] him the [things] about jesus the nazarene Who becomes Man Forecaster Able in work and [in] word before the god and every the people so also give (over) him The Priests (Chief) and The Rulers [of] us to judgment [of] death and [They] crucify him.
Alpha & Omega Bible	AND THEY SAID TO HIM, "THE THINGS ABOUT JESUS THE NAZARENE, WHO WAS A PROPHET MIGHTY IN DEED AND WORD IN THE SIGHT OF THEOS ( <i>The Alpha &amp; Omega</i> ) AND ALL THE PEOPLE, AND HOW THE CHIEF PRIESTS AND OUR RULERS DELIVERED HIM TO THE SENTENCE OF DEATH, AND CRUCIFIED HIM.
Awful Scroll Bible	And they said to Him, "Concerning Jesus, the Nazarene, who became an exposerto-light-beforehand, Powerful from-within men's undertakings and word, from-within-opposite God, and all the people, (")how-when both, the chief-priests and our rulers, give- Him -over-before, to the condemnation of death, even crucify Him.
Concordant Literal Version	Now they say to Him, "Those concerning Jesus the Nazarean, a Man Who came to be a Prophet, powerful in work and in word, in front of God and the entire people, so that both our chief priests and chiefs give Him up to the judgment of death, and they crucify Him."
exeGesés companion Bible	And they say to him, Concerning Yah Shua the Nazarene, who, being a man - a prophet able in work and word in front of Elohim and all the people: and how the archpriests and our arch rulers delivered him to judgment of death, and staked him:...

Orthodox Jewish Bible	And they said to him, The things about Yehoshua from Natzeret, who was a man, a navi, powerful in ma'aseh and dvar before Hashem and all HaAm, And how both our Rashei Hakohanim and minhagim delivered him over to a mishpat mavet and how on HaEtz they hanged him. [DEVARIM 21:23]
Rotherham's Emphasized B.	And [they] said unto him— The things concerning Jesus the Nazarene, who became a prophet, mighty in work and word, before God and all' the people: In what way also our High-priests and Rulers delivered him up unto a sentence of death, and crucified him..

### Expanded/Embellished Bibles:

The Amplified Bible The Expanded Bible	. They said, "About Jesus of Nazareth. He was a prophet who said and did many powerful things [L powerful in deed and word] before God and all the people. Our leading [T chief] priests and leaders [rulers] handed him over to be sentenced to death, and they crucified him.
Jonathan Mitchell NT	So they said to Him, "The things about (or: concerning) Jesus – the one from Nazareth – a Man who came to be a prophet, powerful in deed as well as word (or: able in work and expressed thought), before (in front of and in the sight and presence of) God and all the people; "and how our chief (ranking) priests and rulers (or: leaders) turned Him over unto a sentence (or: judgment-effect) of death, and then crucified Him (executed Him on a stake).
P. Kretzmann Commentary Syndein/Thieme	. They replied to Him, "Concerning Jesus of Nazareth, a man who was a noble man {aner} . . . a prophet . . . mighty in deed and Doctrine/Word in the sight of {enantion} God and all the people . . . and how the chief priests and our rulers handed/betrayed {paradidomi} Him over to be condemned to death, and crucified Him.
Translation for Translators	They replied, " <i>The things that happened to Jesus, the man from Nazareth, who was a prophet. Many people saw him perform great miracles, and God enabled him to teach wonderful messages! But our chief priests and leaders handed him over to the Roman authorities. The authorities sentenced him to die, and they killed him by nailing him to a cross.</i>
The Voice	<b>Two Disciples:</b> It's all about the man named Jesus of Nazareth. He was a mighty prophet who did amazing miracles and preached powerful messages in the sight of God and everyone around. Our chief priests and authorities handed Him over to be executed—crucified, in fact.

### Bible Translations with Many Footnotes:

NET Bible®	<p>"The things concerning Jesus the Nazarene," they replied, "a man<sup>53</sup> who, with his powerful deeds and words, proved to be a prophet<sup>54</sup> before God and all the people; and how our chief priests and rulers handed him over<sup>55</sup> to be condemned to death, and crucified<sup>56</sup> him.</p> <p><sup>53tn</sup> This translates the Greek term ἀνρ (anhr).</p> <p><sup>54sn</sup> The role of Jesus as prophet is a function Luke frequently mentions: 4:25-27; 9:35; 13:31-35.</p> <p><sup>55sn</sup> Handed him over is another summary of the passion like Luke 9:22.</p> <p><sup>56sn</sup> See the note on crucify in 23:21.</p> <p><sup>sn (23:21)</sup> Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case.</p>
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The Roman historian Cicero called it “a cruel and disgusting penalty” (Against Verres 2.5.63-66 §§163-70); Josephus (J. W. 7.6.4 [7.203]) called it the worst of deaths.

- The Spoken English NT And they said to him, “The things about Jesus of Nazareth. The man was a prophet—he was powerful in what he did and what he said, both in the eyes of<sup>n</sup> God and of all the people.”<sup>o</sup> It’s about how the chief priests and our leaders gave him the death sentence and hung him on a cross.
  - <sup>n.</sup> Lit. “in front of,” “in the presence of,” or “before.”
  - <sup>o.</sup> Lit. “in deed and word.”
- Wilbur Pickering’s New T. So they said to Him: “The things concerning Jesus the Natsorean, how the man was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers handed him over to be condemned to death, and they crucified him.

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

- An Understandable Version And they said to Him, “The things concerning Jesus, from Nazareth, who was a prophet speaking powerful words and performing powerful deeds in front of God and all the people. And the leading priests and our leaders turned him over to be sentenced to death and had him crucified.
- Charles Thomson NT They answered him, Those respecting Jesus, the Nazarene, who was a great prophet, mighty in miracles and doctrine before God and all the people how our chief priests and our rulers delivered him up to be condemned to death, and they have crucified him.
- Far Above All Translation They then said to him, “The *things* concerning Jesus the Nazarene, a man who was a prophet, powerful in deed and word in the presence of God and all the people, and how the senior priests and our rulers delivered him up to a sentence of death and had him crucified, whereas we were hoping that he was the one who would liberate Israel. But as it is, with all these *things*, he has passed through this third day today since these things took place *without doing so*. V. 21 is included for context.
- Literal Standard Version And they said to Him, “The things about Jesus of Nazareth, who became a man—a prophet—powerful in deed and word, before God and all the people, how also the chief priests and our rulers delivered Him up to a judgment of death, and crucified Him; and we were hoping that it is He who is about to redeem Israel, and also with all these things, this third day is passing today since these things happened. V. 21 is included for context.
- Modern Literal Version 2020 But they said to him, The things concerning Jesus of the Nazarenes, who became a prophet, a mighty man in work and word in front of God and all the people; and how the high-priests and our rulers gave him up to the condemnation of death and crucified him.

**The gist of this passage:**

Luke 24:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Luke 24:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
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:** The [men] said to Him,...

Jesus has just asked these two men, "What is this conversation that you are holding with each other as you walk?" (Luke 24:17b, ESV)

At first, they expressed surprise that Jesus was unaware of what happened (remember, they do not recognize Jesus at this point in time, despite having been His disciples).

Now, they answer Jesus directly. One might understand them to have said, "There is only one real topic of discussion being had today..."

The plural definite article + the plural verb indicates to us that both men had things to say. We hear one extended quotation, but both men are contributing, perhaps almost talking over one another.

Jesus approach to men, after His resurrection, was much different than we might expect. If it were me, I would be running around saying, "Hey, check me out. Know who I am?"

Jesus does not do that. He does not even allow Himself to be recognized. He questions these men and He allows them to speak, to give their perspective, their understanding.

Luke 24:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
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 24:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Nazarēnos (Ναζαρηνός) [pronounced <i>nad-zar-ay-NOSS</i> ]	<i>a Nazarene, a resident [inhabitant] of Nazareth</i>	masculine singular noun/adjective, genitive/ablative case	Strong's #3479

The alternate reading here is...

Nazōraïos (Ναζωραῖος) [pronounced <i>nad-zo-RAH-yoss</i> ]	from the Hebrew <i>Nazarite</i> = <i>one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian; transliterated Nazarene, Nazoræan</i>	proper singular noun, genitive/ablative case	Strong's #3480
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The alternate reading is found in the Byzantine Greek text and the Scrivener Textus Receptus.

Since one is the adjective and the other is the noun; the words ought to be nearly identical. The word in the Westcott Hort text and Tischendorf's Greek text is Ναζαρηνοῦ; and the word from the Byzantine Greek text and the Scrivener Textus Receptus is Ναζωραίου.

I probably should have rendered this, *Jesus the Nazarene*.

**Translation:** ...“The [things] about Jesus of Nazareth,...

What everyone is talking about—what is on everyone's mind—is Jesus of Nazareth.

Despite people believing Jesus to be dead, He is the central topic of discussion.

## Luke 24:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
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/passive indicative	Strong's #1096
anēr (ἄνθρωπος) [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

**Translation:** ...Who became a man,...

This is a very odd thing to say, although it is perfectly accurate. Instead of using the verb *to be*, one of the men uses the verb, *to become*. Theologically speaking, God the Son became a man (point in time, the incarnation). I don't know that these men meant it in that way, but that is how this is recorded in Scripture.

Luke 24:19e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophētēs (προφήτης) pronounced prohf-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ergon (ἔργον) [pronounced EHR-gon]	<i>deed, act, something done; undertaking; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056

**Translation:** ...[and] a prophet, powerful in word and deed,...

Jesus was a prophet, powerful in word and deed.

The NET Bible: *The role of Jesus as prophet is a function Luke frequently mentions: 4:25-27; 9:35; 13:31-35.*<sup>20</sup>

Often in Scripture, people cite this or that action of Jesus as being indicative of His Deity; but many times, His words are a result of being a prophet (like unto Moses).

Luke 24:19f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enantion (ἐναντίον) [pronounced en-an-TEE-on]	<i>before, in the presence of; over against, opposite; metaphorically: opposed as an adversary, hostile, antagonistic; an opponent</i>	preposition/adverb	Strong's #1726
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

<sup>20</sup> From <https://bible.org/netbible/index.htm?luk24.htm> (footnote); accessed July 9, 2023.

Luke 24:19f			
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
παντος (παντός) [pronounced <i>pan-TOSS</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956
του (τουῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992

**Translation:** ...before God and all of the people.

Jesus had a presence before God and before the people of Jerusalem and Galilee. His ministry was very public. Even though He was snatched up at night privately, Jesus was very conspicuous in the daytime. Everyone knew where He was going to be in Jerusalem.

Luke 24:19b-f The [men] said to Him, "The [things] about Jesus of Nazareth, Who became a man, [and] a prophet, powerful in word and deed, before God and all of the people. (Kukis mostly literal translation)

Luke 24:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopōs (ὅπως) [pronounced <i>HOP-oce</i> ]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
Perhaps these two words together are properly translated, <i>and how...</i>			
paradídōmai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i> ]	<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>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3860

Luke 24:20a			
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
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine plural noun; nominative case	Strong's #749
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archōn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine plural noun; nominative case	Strong's #758 (present participle of Strong's #757)
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)

**Translation:** And how our chief priests and rulers delivered Him up...

But the very people who should have recognized Jesus and supported Him—the chief priests and rulers—they instead delivered Him over.

As we certainly recall, it was not as if the Roman government was saying, “This Jesus is a problem for us; deliver Him to us.” The chief priests and rulers of the Jews delivered the Lord over of their own accord, based upon dozens of people who gave false testimony.

Luke 24:20b			
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; against</i>	directional preposition	Strong's #1519
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judically decided, a lawsuit, a court case</i>	neuter singular noun; accusative case	Strong's #2917

### Luke 24:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thanatos (θάνατος) [pronounced THAH-nah-toss]	<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

**Translation:** ...to a judgment of death;...

The sentence which Jesus received was that of death.

We saw how Pontius attempt to free Jesus, but there were enough people there demanding His crucifixion. They wanted the Lord dead. They knew the charges which they were bringing up were bogus.

This does not simply reveal their mental attitude towards Jesus, but towards God.

### Luke 24:20c

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
stauróō (σταυρόω) [pronounced stow-ROE-oh]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4717
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:** ...and [then] they crucified Him.

It was not the chief priests and rulers who crucified the Lord, but the Roman authorities. However, the Romans administered the death penalty to Jesus as a result of what the religious leaders and their followers demanded.

Luke 24:20 **And how our chief priests and rulers delivered Him up to a judgment of death; and [then] they crucified Him.** (Kukis mostly literal translation)

Luke 24:19b–20 **The [men] said to Him, “The [things] about Jesus of Nazareth, Who became a man, [and] a prophet, powerful in word and deed, before God and all of the people. And how our chief priests and rulers delivered Him up to a judgment of death; and [then] they crucified Him.** (Kukis mostly literal translation)

Luke 24:19b–20 **The men answered Jesus’ question by saying, “The great events in Jerusalem have been about Jesus of Nazareth, Who is a man and a prophet, powerful in word and deed, before God and before all of the people. Yet our own chief priests and leaders delivered Him over to a judgment of death—pushing for that verdict themselves. Then the Roman authorities crucified Him.** (Kukis paraphrase)

**But we were trusting that He kept on being the [One] about to redeem the Israel; but indeed even with all these [things], a third this day keeps on bringing [us] from which these [things] came about.**

Luke  
24:21

**We were trusting that Jesus kept on being the [One Who was] about to redeem Israel; but besides all this, this brings the third day since these [things] came about.**

**We trusted that Jesus was the One Who would redeem Israel; nevertheless, this is the third day since these things happened.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But we were trusting that He kept on being the [One] about to redeem the Israel; but indeed even with all these [things], a third this day keeps on bringing [us] from which these [things] came about.
Complete Apostles Bible	But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.
Douay-Rheims 1899 (Amer.)	But we hoped that it was he that should have redeemed Israel. And now besides all this, to-day is the third day since these things were done.
Holy Aramaic Scriptures	But, we were hoping that He was destined to redeem Iysralyl {Israel}. And behold, it is three days since all these things have happened.
James Murdock's Syriac NT	But we expected that he was to deliver Israel. And lo, three days [have passed], since all these things occurred.
Original Aramaic NT	But we had been hoping that he was going to deliver Israel and behold, it is the third day now, since all these things occurred.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But we were hoping that he would be the Saviour of Israel. In addition to all this he has now let three days go by from the time when these things took place; And certain women among us gave us cause for wonder, for they went early to the place where his body had been put, And it was not there; then they came saying that they had seen a vision of angels who said that he was living. Vv. 22–23 are included for context.
Bible in Worldwide English	But we were hoping that he was the one who would free the people of Israel. But that is not all. This is the third day since they did it.
Easy English	But before that we had hoped that he would save the people of Israel. We hoped that he would make us free again.
Easy-to-Read Version–2008 <i>God's Word</i> <sup>TM</sup>	. We were hoping that he was the one who would free Israel. What's more, this is now the third day since everything happened.
Good News Bible (TEV)	And we had hoped that he would be the one who was going to set Israel free! Besides all that, this is now the third day since it happened.
J. B. Phillips	But we were hoping he was the one who was to come and set Israel free ... V. 21b will be placed with the next passage for context.
<i>The Message</i>	And we had our hopes up that he was the One, the One about to deliver Israel. And it is now the third day since it happened.
NIRV	.
New Life Version	We were hoping He was the One Who was going to make the Jewish people free. But it was three days ago when these things happened.
New Simplified Bible	.

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

Casual English Bible	We had hoped with all our heart he was the one who would save Israel. [Kukis: I don't think that the CEB placed the <i>three day</i> portion of this verse anywhere.]
Contemporary English V.	We had hoped that he would be the one to set Israel free! But it has already been three days since all this happened.
The Living Bible	We had thought he was the glorious Messiah and that he had come to rescue Israel. A portion of v. 21 will be placed with the next passage.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	We had hoped he was the Messiah who had come to rescue Israel. This all happened three days ago.
The Passion Translation	But three days ago the high priest and the rulers of the people sentenced him to death and had him crucified. We all hoped that he was the one who would redeem and rescue Israel. V. 20 is included for context.
Plain English Version	But, you know, we were hoping he will save us Israel people, but he can't do that now. And all of that happened 2 days ago, and now it is the 3rd day since he died.
UnfoldingWord Simplified T.	We were hoping that he was the one who would free us Israelites from our enemies! But this does not seem possible now, because three days have already passed since he was killed.
William's New Testament	But we kept hoping that He was the One who was coming to set Israel free. Moreover, besides all this, it is now the third day since these things occurred.

**Partially literal and partially paraphrased translations:**

American English Bible	'Yet, we were hoping that he'd be the one who'd set Israel free... It's only been three days since these things happened!
Beck's American Translation	.
Breakthrough Version	We were anticipating that He is the <i>One</i> who is going to be paying the price to release Israel. But, definitely, also together with all these <i>things</i> , this third day comes from <i>the time</i> that these <i>things</i> happened.
Common English Bible	.
New Advent (Knox) Bible	For ourselves, we had hoped that it was he who was to deliver Israel; but now, to crown it all, to-day is the third day since it befell.
20 <sup>th</sup> Century New Testament	But we were hoping that he was the Destined Deliverer of Israel; yes, and besides all this, it is now three days since these things occurred.

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

Conservapedia Translation	We had believed that He would have been the redeemer of Israel: and beside all this, today is the third day since these things occurred.
Revised Ferrar-Fenton Bible	.
Free Bible Version	We had hoped he was the one who was going to rescue Israel. It's been three days now since all this happened."
God's Truth (Tyndale)	But we trusted that it should have been he that should have delivered Israel. And as touching all these things today is even the third day, that they were done.
International Standard V	But we kept hoping that he would be the one to redeem [Or to free] Israel. What is more, this is now the third day since these things occurred.
Riverside New Testament	But we were hoping that he was the one who was to redeem Israel. But now, however, the third day is passing since these things took place.
UnfoldingWord Literal Text	But we had confidence that he was the one who was going to redeem Israel. Yes, and what is more, it is now the third day since all these things happened.
Urim-Thummim Version	But we trusted that it had been he that should have ransomed Israel: and besides all this, today is the 3rd day since these things were done.

Weymouth New Testament But we were hoping that it was He who was about to ransom Israel. Yes, and moreover it was the day before yesterday that these things happened.

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

The Heritage Bible And we were hoping that he is the one about to redeem Israel, but with all these things, this day brings the third day since these things came to be.

New American Bible (2011) 'But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place.  
I. [24:21] 1:54, 68; 2:38.

New Catholic Bible "We had been hoping that he would be the one who would redeem Israel. And what is more, this is the third day since all of this took place.

New English Bible–1970 But we had been hoping that he was the man to liberate Israel. What is more, this is the third day since it happened, and now some women of our company have astounded us: they went early to the tomb, but failed to find his body, and returned with a story that they had seen a vision of angels who told them he was alive. Vv. 22–23 are included for context.

NRSV (Anglicized Cath. Ed.) But we had hoped that he was the one to redeem Israel. [Or to set Israel free] Yes, and besides all this, it is now the third day since these things took place.

### Jewish/Hebrew Names Bibles:

Hebraic Roots Bible But we were hoping that He is the One going to redeem Israel. But then with all these things, this third day comes today since these things happened.

Holy New Covenant Trans. Our leaders and important priests gave him away to be judged and killed. They nailed Jesus to a cross, but we were hoping that Jesus was about to bring safety from danger to Israel. Besides all this, it has been three days since this happened. V. 20 is included for context.

The Scriptures 2009 "We, however, were expecting that it was He who was going to redeem Yisra'ël. But besides all this, today is the third day since these *matters* took place

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

Accurate New Testament ...We but hoped for He is The [Man] Intending to redeem the israel but yet and with all these third this day [He] leads from whom These becomes~...

Awful Scroll Bible (")Moreover, we were anticipating that, He Himself is meaning to redeem Israel. However, surely with all these, this-day brings this the third day, from which these things happened.

Concordant Literal Version Yet we expected that He is the One about to be redeeming Israel. But surely, together with all these things also, it is leading in this third day since these things occurred."

exeGeses companion Bible ...but we had hoped  
it was he who is about to redeem Yisra El:  
but yet indeed,  
today is the third day since these became:...

Orthodox Jewish Bible But we were holding the tikvah that he is the one to bring the Geulah of Yisroel. Ken, and besides all this, it is now HaYom HaShlishi vibahlt (since) these things took place.

### Expanded/Embellished Bibles:

*The Amplified Bible* .



An Understandable Version	But we had hoped that he was the one who would purchase the Israelites back [from their bondage]. Yes, and besides all this, it is now the third day since these things happened.
The Expanded Bible	But we were hoping that he would free [rescue; redeem] Israel. Besides [all] this, it is now the third day since this happened.
Jonathan Mitchell NT	"Yet we, ourselves, had been expecting that He is the One being now about to be progressively redeeming and thus liberating Israel, by payment of a ransom. But surely, to the contrary and besides all these things, this makes the third day since these things occurred.
P. Kretzmann Commentary Syndein/Thieme	. But we kept on hoping {elpizo} that He {Jesus} was the One Who was going to redeem/deliver/liberate {lutroo} Israel. Not only this, but it is now the third day since these things happened.
Translation for Translators	We (exc) were hoping that he was the one who would free us Israelites from our enemies But this does not seem possible now, because three days have already passed since that happened.
The Voice	.

### Bible Translations with Many Footnotes:

Lexham Bible	But we were hoping that he was the one who was going to redeem Israel. But in addition to all these things , this is the third day since [Literally "he spends from which"] these things took place.
NET Bible®	But we had hoped <sup>57</sup> that he was the one who was going to redeem <sup>58</sup> Israel. Not only this, but it is now the third day since these things happened. <sup>57</sup> tn The imperfect verb looks back to the view that they held during Jesus' past ministry. <sup>58</sup> sn Their messianic hope concerning Jesus is expressed by the phrase <i>who was going to redeem Israel</i> .
Rotherham's Emphasized B.	We   however, were hoping that  he  was the one destined to <sup>b</sup> redeem Israel! But indeed  even with all' these things  this brings on   the third   day, since these things happened:— <sup>b</sup> Or: "about to."
The Spoken English NT	We'd been hoping that he was the one destined to set Israel free <sup>q</sup> from bondage. But that's not all. <sup>r</sup> This is the third day since all this happened. <sup>q</sup> Or "destined to purchase Israel's freedom." I.e. they had been hoping that Jesus was the Messiah. <sup>r</sup> Lit. "But also, in addition to all these things."
Wilbur Pickering's New T.	And we were hoping that it was He who was going to redeem Israel! Further, besides all this, today is the third day since these things happened.

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

Analytical-Literal Translation	"But <u>we</u> were hoping that <u>He</u> is the One about to be redeeming Israel. <u>But</u> besides even all these [things], today brings this third day from which [time] these [things] happened.
Charles Thomson NT	Now we were hoping that he is the person who would soon deliver Israel. But indeed with all this, it is now the third day since these things happened.
Context Group Version	But we had abiding confidence that it was he who was about to ransom Israel. Yes and besides all these things, this is now the third day since these things happened.
Modern Literal Version 2020	Now we were hoping that he is the one being about to redeem Israel. But yet today, together-with all these things, is bringing* us this third day from which these things happened.

Modern KJV

But we had trusted that He was the One who was about to redeem Israel. And besides all this, today is the third day since these things were done.

New Matthew Bible

But we trusted that it was he who would deliver Israel. And regarding all these things, today is just the third day since they happened.

**The gist of this passage:**

These men said that they had hoped that Jesus would restore the freedom of Israel; however, three days have now passed.

Luke 24:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
elpizô (ἐλπίζω) [pronounced el-PID-zoh]	to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1679
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though	demonstrative or causal conjunction	Strong's #3754
autos (αὐτός) [pronounced ow-TOSS]	he; same; this	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
mellô (μέλλω) [pronounced MEHL-low]	being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would	masculine singular, present active participle; nominative case	Strong's #3195
lutroô (λυτρώω) [pronounced lloo-TROH-oh]	to redeem, to ransom, to release based upon a ransom paid	present middle infinitive	Strong's #3084
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588

### Luke 24:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i> ]	<i>he shall be a prince of God;</i> <i>transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

**Translation:** *We were trusting that Jesus kept on being the [One Who was] about to redeem Israel;...*

*Trusting* is in the imperfect tense, meaning continuous action in past time. *We kept on trusting (in the past)...*

What they trusted is that *Jesus kept on being* (present tense; linear aktionsart). *They were trusting, in the past, and Jesus continuing being...*

What did they believe Jesus kept on being? He kept on being the One who was about to redeem Israel. That is, Israel was about to become a free and independent nation under Jesus. They were sure that was just around the corner.

This helps us to understand how Jesus could tell them men, over and over again, that He was about to go to the cross and be crucified. This did not fit into their frame of reference. The people did not have any place to put a thought like this. It did not fit into any place of the way they saw the future.

What the sticking point is, is Isaiah 53. Even though this passage was well-known, they did not fit it into their eschatology.

### Luke 24:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary,</i> <i>nay (rather); yea, yes, in fact,</i> <i>moreover</i>	adversative particle	Strong's #235
ge (γέ) [pronounced <i>geh</i> ]	<i>indeed, truly, at least; even; if indeed,</i> <i>seeing that</i>	particle	Strong's #1065
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with</i>	conjunction	Strong's #2532
sun (σύν) [pronounced <i>soon</i> ]	<i>with, beside, in association with, along</i> <i>with</i>	preposition	Strong's #4862
pâsin (πασιν) [pronounced <i>PAH-sihn</i> ]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
τούτοις (τούτοις) [pronounced <i>TOO-toyce</i> ]	<i>to these, for these, in these [things],</i> <i>by these</i>	intermediate demonstrative pronoun; neuter plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)

**Translation:** *...but besides all this,...*

This is a difficult phrase to put all together. I finally went with *nevertheless* in my paraphrase.

Luke 24:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tritos (τρίτος, -η, -ον) [pronounced TREE-toss]	<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
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
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
ágō (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #71
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
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)
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/passive indicative	Strong's #1096

**Translation:** ...this brings the third day since these [things] came about.

I struggled with this translation. I want to translate this something like, *this is the third day since...* However, I am having a difficult time trying to make what I want this to be as compared to what it actually says. Many translations simply accepted the accepted translation. I have troubles with it, but I cannot seem to put together something better and then be able to explain it.

Do these disciples remember that Jesus said He would rise on the 3<sup>rd</sup> day? Even those the eleven main disciples along with the women did not seem to get this, were there others who understood and remember what Jesus said? Did they recognize that the 3<sup>rd</sup> day after the crucifixion was crucial?

Luke 24:21 We were trusting that Jesus kept on being the [One Who was] about to redeem Israel; but besides all this, this brings the third day since these [things] came about. (Kukis mostly literal translation)

Luke 24:21 We trusted that Jesus was the One Who would redeem Israel; nevertheless, this is the third day since these things happened. (Kukis paraphrase)

But even women, certain ones out from us astonished us. They came to be early (in the morning) to the tomb and they were not finding the body of Him. They came in speaking that an apparition of messengers had been seen, the (ones who) kept on saying, 'Him keeps on being alive.' And they departed, certain ones of the (ones) with us to the tomb and they found in this manner just as the women said; but Him, they did not see."

Luke  
24:22-24

Moreover, some of the women from among us astonished us [with their testimony]. They were early at the tomb, but they were not finding His body. They returned to us [lit., *they came in*], saying that a vision of angels had been seen, which (angels) kept on saying, 'He keeps on being alive!' Then certain ones from among us departed for the tomb and they found the situation to be [lit., *in this manner*] exactly as the women said. However, they did not see Jesus [lit., *Him*]."

We were astonished this morning when some of the women from our group told us what they saw. They went early to the tomb where Jesus' body was lain, but they did not find His body there. They returned to us, telling us about the angels that they saw; which angels said, 'The Lord is alive!' Several disciples left, running to the tomb, and found the circumstances to be exactly as described by the women. However, they did not see Jesus."

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) But even women, certain ones out from us astonished us. They came to be early (in the morning) to the tomb and they were not finding the body of Him. They came in speaking that an apparition of messengers had been seen, the (ones who) kept on saying, 'Him keeps on being alive.' And they departed, certain ones of the (ones) with us to the tomb and they found in this manner just as the women said; but Him, they did not see."
- Complete Apostles Bible Moreover certain women of our group astonished us, after they arrived early at the tomb.  
And not finding His body, they came saying that they had also seen a vision of angels who said He was alive.  
And certain of those who were with us went to the tomb and found it thus just as also the women had said; but Him they did not see."
- Douay-Rheims 1899 (Amer.) Yea and certain women also of our company affrighted us who, before it was light, were at the sepulchre,  
And not finding his body, came, saying that they had all seen a vision of angels, who say that he is alive.  
And some of our people went to the sepulchre and found it so as the women had said: but him they found not.
- Holy Aramaic Scriptures Moreover, some women from us also astonished us, for, they came first unto the beth qabura {the tomb house},  
and when they didn't find His body, they came unto us saying that, "We saw Malake {Heavenly Messengers} there. And they said concerning Him, 'He is alive!'

James Murdock's Syriac NT	<p>And also some from us went unto the tomb house and found it thus, as what the women had said, yet, they didn't see Him."</p> <p>And moreover, certain women of ours astonished us; for they went early to the sepulchre; and as they did not find the body, they came and said to us: We saw angels there, and they said that he is alive. And also some of us went to the sepulchre; and they found, as the women reported; but him they saw not.</p>
Original Aramaic NT	<p>But also women among us stupefied us, for they had gone first to the tomb. And when they did not find his body, they came and they were telling us, 'We saw Angels there', and they were saying of him, 'He is alive.' Also, some from us went to the tomb and they found according to what the women said, but they did not see him."</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>And certain women among us gave us cause for wonder, for they went early to the place where his body had been put, And it was not there; then they came saying that they had seen a vision of angels who said that he was living. And some of those who were with us went to the place, and saw that it was as the women had said, but him they did not see.</p>
Bible in Worldwide English	<p>Some of our women told us things that surprised us. Early this morning they were at the grave. They did not find his body there. They came back and said that they saw angels. The angels told them that Jesus was living. Some of us went to the grave. And they found everything just as the women said. But they did not see Jesus.</p>
Easy English	<p>There are other things too. Today is the third day since Jesus died. After all this happened, some women in our group surprised us. Early this morning, they went to the place where Joseph had put him. But they did not find his body there. So they returned to us and said, "Some angels appeared to us. They have told us that Jesus is alive." So some people from our group went to the place where his body had been. They found everything just the same as the women had said. But they did not see Jesus.' A portion of v. 21 is included for context.</p>
Easy-to-Read Version–2008	<p>We were hoping that he would be the one to free Israel. But then all this happened. "And now something else: It has been three days since he was killed, but today some of our women told us an amazing thing. Early this morning they went to the tomb where the body of Jesus was laid. But they did not find his body there. They came and told us they had seen some angels in a vision. The angels told them Jesus was alive! So some of our group went to the tomb too. It was just as the women said. They saw the tomb, but they did not see Jesus." V. 21 is included for context.</p>
God's Word™	<p>Some of the women from our group startled us. They went to the tomb early this morning and didn't find his body. They told us that they had seen angels who said that he's alive. Some of our men went to the tomb and found it empty, as the women had said, but they didn't see him."</p>
Good News Bible (TEV)	<p>Some of the women of our group surprised us; they went at dawn to the tomb, but could not find his body. They came back saying they had seen a vision of angels who told them that he is alive. Some of our group went to the tomb and found it exactly as the women had said, but they did not see him."</p>

J. B. Phillips	“Yes, and as if that were not enough, it’s getting on for three days since all this happened; and some of our womenfolk have disturbed us profoundly. For they went to the tomb at dawn, and then when they couldn’t find his body they said that they had a vision of angels who said that he was alive. Some of our people went straight off to the tomb and found things just as the women had described them—but they didn’t see him!” A portion of v. 21 is included for context.
<i>The Message</i>	But now some of our women have completely confused us. Early this morning they were at the tomb and couldn’t find his body. They came back with the story that they had seen a vision of angels who said he was alive. Some of our friends went off to the tomb to check and found it empty just as the women said, but they didn’t see Jesus.”
NIRV	Some of our women amazed us too. Early this morning they went to the tomb. But they didn’t find his body. So they came and told us what they had seen. They saw angels, who said Jesus was alive. Then some of our friends went to the tomb. They saw it was empty, just as the women had said. They didn’t see Jesus’ body there.”
New Life Version	“Some of the women of our group have surprised us and made us wonder. They went to the grave early this morning. They did not find His body. They came back saying they had seen angels in a special dream who said that He was alive. Some of those who were with us went to the grave and found it as the women had said. But they did not see Him.”
New Simplified Bible	»Some of the women of our company stunned us. They went to the tomb early. »They did not find his body. They said that they had also seen a vision of angels, who said that he was alive. »Others with us went to the tomb and found it just as the women said. He was not there!«

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

Casual English Bible	And that’s not all. Some women in our group shocked us with news. They went to the tomb early this morning. But they didn’t find his body. They came back telling us they had seen a vision of angels who told them Jesus was alive. So some of the people in our group went to the tomb. Sure enough, they found it empty, just as the women had said. But they couldn’t find Jesus anywhere.”
Contemporary English V.	Some women in our group surprised us. They had gone to the tomb early in the morning, but did not find the body of Jesus. They came back, saying that they had seen a vision of angels who told them that he is alive. Some men from our group went to the tomb and found it just as the women had said. But they didn’t see Jesus either.
The Living Bible	“And now, besides all this—which happened three days ago— some women from our group of his followers were at his tomb early this morning and came back with an amazing report that his body was missing, and that they had seen some angels there who told them Jesus is alive! Some of our men ran out to see, and sure enough, Jesus’ body was gone, just as the women had said.” A portion of v. 21 is included for context.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	“Then some women from our group of his followers were at his tomb early this morning, and they came back with an amazing report. They said his body was missing, and they had seen angels who told them Jesus is alive! Some of our men ran out to see, and sure enough, his body was gone, just as the women had said.”
The Passion Translation	Early this morning, some of the women informed us of something amazing. They said they went to the tomb and found it empty. They claimed two angels appeared and told them that Jesus is now alive. Some of us went to see for ourselves and found the tomb exactly like the women said. But no one has seen him.”

Plain English Version	And today, some of our women gave us a shock. They got up early this morning and went to that cave, but his body was not there. And they came back and told us that they saw some of God's angel messengers there, and those angels said that he is alive. Then some of our men went to that cave, and they saw that everything was just like the women said. His body was not in the cave."
Radiant New Testament	The chief priests and our rulers handed him over to be sentenced to death, and they nailed him to a cross, though we had hoped that he was the one who was going to set Israel free. It's now the third day since all that happened, and some of our women have told us an amazing story. Early this morning they went to the tomb, but they didn't find his body there. They came back and told us that they'd seen a vision of angels, who told them Jesus was alive. So some of our friends went to the tomb, and they found that it was empty, just as the women had said. They didn't see Jesus' body there." Vv. 20–21 are included for context.
UnfoldingWord Simplified T.	In spite of this, some women from our group amazed us. Early this morning they went to the burial chamber, but the body of Jesus was not there! They came back and said that they had seen some angels in a vision. The angels said that he was alive! Then some of those who were with us went to the burial chamber. They saw that things were exactly as the women had reported. But they did not see Jesus."
William's New Testament	Yes, indeed, some women of our number have astounded us! They went to the tomb early this morning and could not find His body, but came and told us that they had actually had a vision of angels who said He was alive. Then some of our company went to the tomb and found it just as the women had said, but they did not see Him."

#### Partially literal and partially paraphrased translations:

American English Bible	'Then some women among us really shocked us; they went to the tomb early [this morning] and said that they couldn't find his body. And when they came back, they told us that they had a vision of messengers [from God] who told them that he's still alive! 'So, some of us went to the tomb and found it just as the women had said... They didn't see him.'
Beck's American Translation Breakthrough Version	. But also some women from us astounded us who became daybreaking women on the burial vault. And when they did not find His body, they came, saying to have also made a sighting of angels that say for Him to be alive. And some of the people together with us went off up to the burial vault and found it in this way, just as also the women said, but they did not see Him."
Common English Bible A. Campbell's Living Oracles	. As for us, we trusted that it had been he who should have redeemed Israel. Besides all this, today, being the third day since these things happened, some women of our company have astonished us; for having gone early to the tomb, and not found his body, they came and told us that they had seen a vision of angels, who said that he is alive. And some of our men went to the tomb, and found matters exactly as the women had related; but him they saw not. V. 21 is included for context.
New Advent (Knox) Bible	Some women, indeed, who belonged to our company, alarmed us; they had been at the tomb early in the morning and could not find his body; whereupon they came back and told us that they had seen a vision of angels, who said that he was alive.[3] Some of those who were with us went to the tomb, and found that all was as the women had said, but of him they saw nothing. [3] That the disciples do not mention the appearance of our Lord himself to the women (Mt. 28.9) is perhaps due to their incredulity (Mk. 16.11).
20 <sup>th</sup> Century New Testament	And what is more, some of the women among us have greatly astonished us. They went to the tomb at daybreak And, not finding the body of Jesus there, came and



told us that they had seen a vision of angels who told them that he was alive. So some of our number went to the tomb and found everything just as the women had said; but they did not see Jesus."

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

Conservapedia Translation	Some of the women from our group astonished us, for they were at the sepulchre early today; When they did not find His body there, they came back, saying that they had also seen a vision of angels, who said that He was alive. Some of our group went to the sepulchre, and found it just as the women had described but they didn't see Him either."
Revised Ferrar-Fenton Bible	This discussion of angels is probably what sparked the sermon by Jesus about his relationship to angels as set forth in the first chapter of the Epistle to the Hebrews. We had hoped, however, that He was coming to deliver Israel. But in addition to all this, to-day being the third since these events occurred, some women of our company have much surprised us; for having gone at day-break to the tomb, and not finding the body, they came and told us that they had seen a vision of angels, who said that He lives. So some of those with us proceeded to the tomb, and found it just as the women had stated; but they did not see Him." V. 21 is included for context.
Free Bible Version	"But then some of the women in our group surprised us. At dawn they went to the tomb and they didn't find his body. They came back saying that they'd seen a vision of angels who told them he's alive. Some of us went to the tomb, and found it just as the women said—but they didn't see him."
God's Truth (Tyndale) International Standard V	. Even some of our women have startled us by what they told us. [The Gk. lacks by what they told us] They were at the tomb early this morning and didn't find his body there, so they came back and told us that they had seen a vision of angels, who were saying that he was alive. Then some of those who were with us went to the tomb and found it just as the women had said. However, they didn't see him."
Montgomery NT	"Moreover, some women of our company amazed us. They went to his tomb at daybreak, "and found that his body was not there; then they came and told us that besides they had seen a vision of angels, who said that he was alive. "Thereupon some of our own party to the tomb, and found it even so as the women had said, but him they did not see."
Urim-Thummim Version	Yes, and some women also from our company made us astonished, that were early at the tomb; And when they did not find his body, they came saying that they had also seen a vision of angels that said that he was alive. Then some of them that were with us went to the tomb, and found it even so as the women had said: but him they did not see.
Weymouth New Testament	And, besides, some of the women of our company have amazed us. They went to the tomb at daybreak, and, finding that His body was not there, they came and declared to us that they had also seen a vision of angels who said that He was alive. Thereupon some of our party went to the tomb and found things just as the women had said; but Jesus Himself they did not see."
Wikipedia Bible Project	"On top of that, some of the women in our group surprised us. They went at dawn to the tomb and didn't find his body there. The came back saying they'd also seen angels, who'd appeared to them and told them he's alive. Some of those with us went to the tomb, and found it just as the women said, but they didn't see him.

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

- Christian Community (1988) It is now the third day since all this took place. It is also true that some women of our group have disturbed us. When they went to the tomb at dawn, they did not find his body; and they came and told us that they had had a vision of angels, who said that Jesus was alive. Some of our people went to the tomb and found everything just as the women had said, but they did not find a body in the tomb." V. 22 is included for context.
- The Heritage Bible But also some women of us astounded us, being at the tomb in the dawn, And not finding his body, came saying they had also stared at a vision of heavenly messengers who say he is living.  
And some of those with us went to the tomb, and found this just as also the women said, and they did not see him.
- New American Bible (2011) <sup>m</sup>Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. <sup>n</sup>Then some of those with us went to the tomb and found things just as the women had described, but him they did not see."  
m. [24:22–23] 24:1–11; Mt 28:1–8; Mk 16:1–8.  
n. [24:24] Jn 20:3–10.
- New Catholic Bible Some women from our group have now given us astounding news. They went to the tomb early this morning, but they failed to find his body. When they returned, they told us that they had seen a vision of angels who reported that he was alive. Some of our companions went to the tomb and found everything exactly as the women had said, but they did not see him."
- New Jerusalem Bible Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have now gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they could not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.' V. 21 is included for context.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible And we had hoped that he would be the one to liberate Isra'el! Besides all that, today is the third day since these things happened; and this morning, some of the women astounded us. They were at the tomb early and couldn't find his body, so they came back; but they also reported that they had seen a vision of angels who say he's alive! Some of our friends went to the tomb and found it exactly as the women had said, but they didn't see him." Vv. 20–21 are included for context.
- Hebraic Roots Bible And also some of our women astounded us, having been early at the tomb, and not finding His body, they came saying to have seen a vision of cherubs also, who say Him to be alive. And some of those with us went to the tomb, and found it so, even as the women also said; but they did not see Him.
- Holy New Covenant Trans. And today some of our women told us some amazing things. Early this morning the women went to the tomb but they didn't find Jesus' body there. They came and told us that, in a vision, they had seen two angels. The angels said that Jesus was alive! Some of our group also went to the tomb. They found that it was just as the women had said, but none of us saw him."

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

- Accurate New Testament ...but and Women (Some) Ones from us marvel us Becoming Early to the tomb and not Finding the body [of] him [Women] come Saying and vision [of] messengers to

Awful Scroll Bible	<p>have seen Who* say him to live and go (Some) Ones [of] the [men] with us to the tomb and [They] find {it} so as and The Women say {it} him but not [They] see...          (")Notwithstanding, several women, even out of us, set- us -apart, coming about early in the mourning, to the sepulcher,          (")and not finding His body, they came speaking out, even to have seen a vision of angelic messengers, who confirm He is to live.          (")And certain with us, went-away to the sepulcher, and found it even the same-as-this, accordingly as to the women said, but Him they perceived not."</p>
Concordant Literal Version	<p>But some also of our women amaze us. Coming to be at the tomb early and not finding His body, they came saying that they have seen an apparition of messengers also, who say that He is living."          And some of those with us came away to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive."</p>
exeGesés companion Bible	<p>...yet some women of our company astounded us being at the tomb at dawn;          and they found not his body; and they come, wording that they also saw a vision of angels, who worded that he is alive:          and some of them with us went to the tomb and found it even as the women said: but they saw him not.</p>
Orthodox Jewish Bible	<p>Also some nashim (women) in our number astounded us. They came to the kever (tomb, Rebbe's ohel) early this morning,          And not having found geviyyato (his body, cf Bereshis 47:18; nevelah, corpse), [DEVARIM 21:23], the nashim (women) came saying also to have seen a chazon (vision, appearance) of malachim (angels) who say he lives.          And some of the ones with us departed to the kever (tomb), and they found it so, just as also the nashim (women) said, but him they did not see.</p>
Rotherham's Emphasized B.	<p>Nay!   certain women also, from amongst us   have made us beside ourselves, in that they went early unto the tomb; and  not finding his body  came, saying—that  a vision of messengers  they had seen, who were affirming him to be alive.          And certain of them who were with us departed unto the tomb,—and found so', according as  the women  had said; but   him   they saw not.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>However, certain women of our group, who went to the grave site early [<i>Sunday morning</i>], amazed us. When they did not find Jesus' body, they came and told us that they had also seen a vision of angels who said Jesus was alive. Then some of our companions [<i>i.e., Peter and John. See John 20:2-9</i>] went to the grave site and found things just as the women had said, but they did not see Jesus [<i>either</i>].'</p>
The Expanded Bible	<p>·And [·But also; Moreover] some women among us ·amazed [astonished] us. Early this morning they went to the tomb, but they did not find his body there. They came and told us that they had seen a vision of angels who said that Jesus was alive! So some of our group went to the tomb, too. They found it just as the women said, but they did not see Jesus."</p>
Jonathan Mitchell NT	<p>"Still, on the other hand, certain women from our group amazed us beyond comprehension, putting us out of place [in our thinking]! Coming to be at the memorial tomb early,          "and then not finding His body, they came, also repeatedly saying to have looked on and seen a sight: an appearance of agents (or: messengers) who kept on laying out and explaining [the situation for] Him to be or to continue living!</p>

P. Kretzmann Commentary	<p>"And so, some of those with us set off [to come] upon the memorial tomb, and then found [it] thus, just as the women also said [it to be], but yet, they did not see Him." Yea, and certain women also of our company made us astonished, which were early at the sepulcher;</p> <p>and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive.</p> <p>And certain of them which were with us went to the sepulcher, and found it even so as the women had said; but Him they saw not.</p>
Syndein/Thieme	<p>Kretzmann's <b>commentary</b> for Luke 24:17–24 has been placed in the <b>Addendum</b>. Furthermore, some women of our group amazed/astonished {existemi} us . . . having come to the tomb early this morning, and discovering/finding not His body, they came back saying they had seen a vision of angels . . . who said he was alive {zao}.</p>
Translation for Translators	<p>Then certain of those with us went off to the tomb, and found it just as the women had said, but Him they absolutely did not {ouk} see."</p> <p>On the other hand, some women from our group amazed us. Early this morning they went to the tomb, but Jesus' body was not there! They came <i>back</i> and said that they had seen some angels in a vision. The angels said that he was alive! Then some of those who were with us went to the tomb. They saw that things were exactly as the women had reported. But they did not see <i>Jesus</i>."</p>
The Voice	<p><b>Two Disciples:</b> We had been hoping that He was the One—you know, the One who would liberate all Israel <i>and bring God's promises</i>. Anyway, on top of all this, just this morning—the third day after the execution—some women in our group really shocked us. They went to the tomb early this morning, but they didn't see His body anywhere. Then they came back and told us they did see something—a vision of heavenly messengers—and these messengers said that Jesus was alive. Some people in our group went to the tomb to check it out, and just as the women had said, it was empty. But they didn't see Jesus. V. 21 is included for context.</p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>But also some women from among us astonished us, who were at the tomb early in the morning, and when they [*Here "when " is supplied as a component of the participle ("find") which is understood as temporal] did not find his body, they came back saying they had seen even a vision of angels, who said that he was alive! And some of those with us went out to the tomb and found it [*Here the direct object is supplied from context in the English translation] like this, just as the women had also said, but him they did not see."</p>
NET Bible®	<p>Furthermore, some women of our group amazed us.<sup>59</sup> They<sup>60</sup> were at the tomb early this morning, and when they did not find his body, they came back and said they had seen a vision of angels,<sup>61</sup> who said he was alive. Then<sup>62</sup> some of those who were with us went to the tomb, and found it just as the women had said, but they did not see him."<sup>63</sup></p> <p><sup>59sn</sup> The account in 24:1-12 is repeated here, and it is clear that the other disciples were not convinced by the women, but could not explain the events either.</p> <p><sup>60tn</sup> In the Greek text this is a continuation of the previous sentence, but because of the length and complexity of the construction a new sentence was started here in the translation.</p> <p><sup>61sn</sup> The men in dazzling attire mentioned in v. 4 are identified as angels here.</p> <p><sup>62tn</sup> Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.</p> <p><sup>63tn</sup> Here the pronoun αὐτόν (auton), referring to Jesus, is in an emphatic position. The one thing they lacked was solid evidence that he was alive.</p>

The Spoken English NT	And now some of the women in our group <sup>s</sup> have totally amazed us. They were at the tomb at dawn this morning, and they didn't find his body. They came and told us they'd also seen a vision of angels—who say he's alive! And some of the people with our group <sup>t</sup> went over to the tomb and found it exactly as the women had said. But they still didn't see Jesus.” <sup>s.</sup> Lit. “from us.” <sup>t.</sup> Lit. “with us.”
Wilbur Pickering's New T.	Moreover certain women of our group astonished us—arriving early at the tomb, and not finding his body, they came saying that they had even seen a vision of angels, who said he was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but him they <sup>7</sup> didn't see.” (7) ‘they’—they knew that John had gone with Peter.

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

A Faithful Version	And also, certain women from among us astonished us, after they went to the tomb early; For when they did not find His body, they came to us, declaring that they had indeed seen a vision of angels, who said, 'He is living.' And some of those with us went to the tomb and found it exactly as the women had said, but they did not see Him.”
Analytical-Literal Translation	" <u>But</u> also some women from our [group] astonished us, having come early in the morning to the tomb, and not having found His body, they came saying also to have seen a vision of angels, who say He is living. "And some of the [ones] with us went to the tomb and found [it] in the same way, just as the women said, but Him they did not see." sepulchre
Charles Thomson NT Far Above All Translation	. <i>Not only this</i> , but some of our women astonished us after they had gone to the tomb early in the morning, and when they did not find his body, they came also telling us that they had seen a vision of angels, who said that he was alive, at which some of those with us went off to the tomb, and found it just as the women had said, but they did not see him.”
Modern Literal Version 2020	But some women from among us also astonished us, having happened to be at the tomb at daybreak, and having not found his body, they came, saying also, to have seen a vision of messengers, who are saying about him to be living. And some of the ones who were together-with us, went in the tomb and also found it so, just-as the women said, but they did not see him.
New American Standard	But also some women among us left us bewildered. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. And so some of those who were with us went to the tomb, and found it just exactly as the women also had said; but Him they did not see.”
New Matthew Bible	Yea, and also certain women of our company have us mystified. They went early to the sepulchre, but did not find his body, and came saying that they had seen a vision of angels who said that he was alive. And some of those who were with us went their way to the sepulchre and found it just as the women had said, but they did not see him.
<b>The gist of this passage:</b>	These two men, disciples of Jesus, told about the women going to the tomb and they did not find the Lord's body; but angels told them that the Lord was alive.

Luke 24:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gunê (γυνή) [pronounced <i>goo-NAY</i> ]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine plural noun; nominative case	Strong's #1135
tines (τινες) [pronounced <i>tihn-ehs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine plural, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
hêmōn (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)
exístêmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i> ]	<i>literally, to stand outside [onself]; therefore, used when one stands outside his mind; when one is beside himself; and more clearly, to be astonished, to be amazed, to be astounded</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1839
hêmas (ἡμᾶς) [pronounced <i>hay-MASS</i> ]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** Moreover, some of the women from among us astonished us [with their testimony].

I think that the idea here is, the men heard the testimony of these women, and they just could not believe it. It was too fantastic.

These men actually provide several clues in this passage as to what had taken place up to this point. The women went to the grave Sunday am while it was dark, and they had a pretty amazing time of it. What they came back and told the disciples was quite astonishing.

Luke 24:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine plural, aorist (deponent) middle participle; nominative case	Strong's #1096
orthrínós ( ὀρθρινός ) [pronounced or-thrin-OSS]	<i>early in the morning, morning, relating to the dawn</i>	feminine plural adjective, nominative case	Strong's #3720
epí ( ἐπί ) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to ( τό ) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mnēmeíon ( μνημεῖον ) [pronounced mnay-MEE-ohn]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter singular noun, accusative case	Strong's #3419

**Translation:** They were early at the tomb,...

Everyone was aware that these women were going early to the tomb, with the spices and oils, to anoint the Lord's body.

A very short amount of time has passed, 24 hours of which was the Sabbath. So a massive stone had been pushed in front of the tomb, and two Roman guards posted at the site, to keep the disciples of Jesus from stealing His body (that was their worry).

The women would have been unaware of the stone being there in the first place (until, of course, they saw it).

As mentioned earlier, had the crucifixion been on Wednesday or Thursday, the women would have been out to anoint the body of the Lord *before* the Sabbath. They would not have waited 24+ hours to go. But, because of the Sabbath, they were unable to carry their spices and oils to the tomb and apply them.

So, the women went to the tomb. 3 have been named. Perhaps there were 4 or 5; perhaps a dozen. At the break of dawn, they arrived at the tomb.

Luke 24:23a			
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 24:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>finding (literally or figuratively); discovering; getting, the one obtaining; perceiving, seeing</i>	feminine plural, aorist active participle; nominative case	Strong's #2147
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...but they were not finding His body.

When the women arrived at the gravesite, they did not see the body of the Lord. They were able to see into the tomb.

These disciples left out the part about the large stone, as that would have simply confused the narrative. If they did speak of this to Jesus, it was left out of the narrative.

Luke 24:22–23a **Moreover, some of the women from among us astonished us [with their testimony]. They were early at the tomb, but they were not finding His body.** (Kukis mostly literal translation)

The first thing that happened was a large group of female disciples went to the tomb. They did not see the body of Jesus.

You will note that nothing is said about Mary Magdalene finding the Lord standing near the tomb. Given the content of this information, had this occurred, then surely these men would have told the Lord about it (it is a pretty important detail).

Luke 24:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064

**Translation:** They returned to us [lit., they came in],...



From the perspective of the disciples speaking, these women *came in* to them. From the perspective of the women, they may have said, *we returned to them*.

As is often the case, the direct object is not a part of the text, but assumed.

All of the disciples were still at some undisclosed central location. The women left from there, but they came back with some amazing news.

Luke 24:23c			
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>	feminine plural, present active participle, nominative case	Strong's #3004
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
optasia (ὄπτασία) [pronounced op-tas-EE-ah]	<i>an apparition, a vision, a sight, a vision, an appearance (presented to one whether asleep or awake); the act of exhibiting one's self to view</i>	feminine singular noun; accusative case	Strong's #3701
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
horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	perfect active infinitive; accusative case	Strong's #3708

I was unaware that an infinitive could have a case. The ATT in the codes may indicate that this is Attic Greek.

**Translation:** ...saying that a vision of angels had been seen,...

The women would have been talking, perhaps several of them at once. They spoke of the angels whom they saw. They spoke of it as a vision, suggesting that these women, in the 10 or 15 minutes walking (running) back to the disciples, were trying to digest what they saw. They really saw angels there. The angels spoke to them. They seem to tone down what happened by calling this a vision or an apparition. However, this same word could also mean *appearance*; so they are not necessarily misspeaking or intentionally misleading the disciples.

The angels fulfill several functions at the tomb. Given the circumstances and the state of mind of the women, they seemed to settle on the idea that the angels were a vision. My assumption would be that angels can appear to man at any time, as long as this is a part of the **plan of God**.

Luke 24:23d			
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
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3004
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
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	present active infinitive	Strong's #2198

**Translation:** ...which (angels) kept on saying, 'He keeps on being alive!'

The angels spoke to them. The definite article here, which seems to hang out in the middle of nowhere, can be used as a relative pronoun. I could have translated this, *who said, who kept on saying...*

What the angels said is a little bit difficult. In my natural speech, I would say, *He is alive!* Instead, they said, "**Him keeps on being alive.**" It is possible that this greatly emphasizes what is being said here, simply due to the change of the words.

The angels told the women a number of things, but what stood out is, they proclaim that Jesus is alive.

Luke 24:23b–23d **They returned to us [lit., they came in], saying that a vision of angels had been seen, which (angels) kept on saying, 'He keeps on being alive!'** (Kukis mostly literal translation)

Luke 24:24a			
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
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #565
tines (τινες) [pronounced tihn-ehs]; tina (τινα) [pronounced tihn-ah]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Luke 24:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
hêmin (ἡμῖν) [pronounced hay-MIHN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mnêmeíon (μνημεῖον) [pronounced mnay-MEE-ohn]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter singular noun, accusative case	Strong's #3419

**Translation:** Then certain ones from among us departed for the tomb...

After hearing what the women had to say, Immediately, many of the disciples left and ran to the tomb. We know of Peter and John, for certain; but others may have gone as well.

Luke 24:24b			
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
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 indicative	Strong's #2147
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
kathôs (καθώς) [pronounced kath-OCE]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531

Luke 24:24b			
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
gunê (γυνή) [pronounced <i>goo-NAY</i> ]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine plural noun; nominative case	Strong's #1135
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 plural, aorist active indicative	Strong's #2036

**Translation:** ...and they found the situation to be [lit., in this manner] exactly as the women said.

Exactly as the women had described it, that is what the disciples found. They described the stone and the missing body from the tomb. That is what the disciples found, this disciple tells Jesus (again, not knowing that he is speaking to Jesus).

There is a description given by these two disciples that the women gave; and there is a rough description given here (everything was just as the women had said). This suggests that neither of these men went to the tomb. They heard the women's description (of they heard of the women's description); but they do not give an eyewitness account to Jesus.

Luke 24:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
eidô (εἶδω) [pronounced <i>I-doh</i> ]	<i>to see, to perceive; to observe; to discern, to know</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1492

**Translation:** However, they did not see Jesus [lit., Him]."

The disciples, like the women, did not see Jesus there. They did not see His body; they did not see Him alive.

I often like to speculate, and what captures my attention here is, *why didn't Jesus remain there (or return there) and speak to His disciples?*

We know from another gospel that Jesus appears to Mary (although we have not yet placed this in the scope of this narrative).

My speculation would be, Jesus is giving His disciples time to think and consider all that He had been teaching them; compare that to some claiming that He is alive; and then allow this to seep into their thinking.

Luke 24:24 **Then certain ones from among us departed for the tomb and they found the situation to be [lit., *in this manner*] exactly as the women said. However, they did not see Jesus [lit., *Him*].**" (Kukis mostly literal translation)

Luke 24:22–24 **Moreover, some of the women from among us astonished us [with their testimony]. They were early at the tomb, but they were not finding His body. They returned to us [lit., *they came in*], saying that a vision of angels had been seen, which (angels) kept on saying, 'He keeps on being alive!' Then certain ones from among us departed for the tomb and they found the situation to be [lit., *in this manner*] exactly as the women said. However, they did not see Jesus [lit., *Him*].**" (Kukis mostly literal translation)

If you are familiar with some of the other gospel, you are aware that Mary Magdalene will first mistake Jesus for the gardener; and then, when she knows Who it is, she will hug Him tightly. Given the way that this is said, this has not yet happened. After Jesus tells Mary to stop clinging to Him, she would return to the disciples (which is the most natural response).

The men on this walk certainly would not have neglected to tell Mary being the one to see the Lord. Therefore, this has not taken place yet.

Obviously, these two disciples do not realize yet that they are speaking to Jesus.

Luke 24:22–24 **We were astonished this morning when some of the women from our group told us what they saw. They went early to the tomb where Jesus' body was lain, but they did not find His body there. They returned to us, telling us about the angels that they saw; which angels said, 'The Lord is alive!' Several disciples left, running to the tomb, and found the circumstances to be exactly as described by the women. However, they did not see Jesus.**" (Kukis paraphrase)

**And He said face to face with them, "O foolish (ones) and slow in the heart, to believe on all which spoke the prophets. No (indeed)! These (things)—it is necessary to suffer the Christ and to enter into the glory of His."**

Luke  
24:25–26

**Jesus [lit., *He*] said directly to them, "O [you who] lack understanding and [are] slow in the heart to believe on all that [which] the prophets said. Indeed [you are] not [understanding] these things. It is necessary for the Christ to [first] suffer and [then] to enter into His glory."**

**Jesus looked directly at them and said, "You fools; you do not understand what has happened. You are slow to believe in your right lobes all that the prophets wrote about. Indeed, you simply aren't understanding what has been prophesied nor do you get how you have seen it fulfilled with your very eyes. It is necessary for the Messiah first to suffer and then to enter into His glory."**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek) **And He said face to face with them, "O foolish (ones) and slow in the heart, to believe on all which spoke the prophets. No (indeed)! These (things)—it is necessary to suffer the Christ and to enter into the glory of His."**

Complete Apostles Bible **Then He said to them, "O you foolish, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?"**

Douay-Rheims 1899 (Amer.)	Then he said to them: O foolish and slow of heart to believe in all things, Which the prophets have spoken. Ought not Christ to have suffered these things and so, to enter into his glory?.
Holy Aramaic Scriptures	Then Eshu {Yeshua} said unto them, "Oh! Deficient of minds and of sluggish heart to believe in all which the Prophets have spoken! Were not these things destined that Meshikha {The Anointed One} would endure, and that He would enter into His glory?"
James Murdock's Syriac NT	Then Jesus said to them: O deficient in understanding, and slow of heart to believe all the things that the prophets uttered. Were not these things to be; that the Messiah should suffer and that he should enter into his glory?.
Original Aramaic NT	Then Yeshua said to them, "Oh deficient of mind and slow of heart to believe in all the things that The Prophets have spoken! Was it not necessary for The Messiah to endure these things and to enter into his glory?"

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he said, O foolish men! how slow you are to give belief to what the prophets have said. Was it not necessary for the Christ to go through these things, and to come into his glory?
Bible in Worldwide English	Christ had to have this trouble and go to the place where he will be great, did he not? Then he told them the meaning of all that Moses and all the prophets of God long ago had written about him.
Easy English	Jesus then said to them, 'How silly you are! You are very slow to believe everything that God's prophets said long ago. You should have known that the Messiah had to die. Only then would he return to heaven and show how great and powerful he is.'
Easy-to-Read Version–2008	Then Jesus said to the two men, "You are foolish and slow to realize what is true. You should believe everything the prophets said. The prophets said the Messiah must suffer these things before he begins his time of glory."
J. B. Phillips	Then he spoke to them, "Aren't you failing to understand, and slow to believe in all that the prophets have said? Was it not inevitable that Christ should suffer like that and so find his glory?"
<i>The Message</i>	Then he said to them, "So thick-headed! So slow-hearted! Why can't you simply believe all that the prophets said? Don't you see that these things had to happen, that the Messiah had to suffer and only then enter into his glory?"
NIRV	Jesus said to them, "How foolish you are! How long it takes you to believe all that the prophets said! Didn't the Messiah have to suffer these things and then receive his glory?"
New Life Version	Then Jesus said to them, "You foolish men. How slow you are to believe what the early preachers have said. Did not Christ have to go through these hard things to come into His shining-greatness?"
New Simplified Bible	.

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

Casual English Bible	He said to them, "This is foolish of you. You are slow learners when it comes to believing what the prophets said. Didn't they say the Messiah would have to suffer like this before he could sit at the right hand of God?"[6]
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<sup>6</sup>24:26 Literally, "enter into his glory." Bible experts debate what that means. Some say it's talking about his resurrection. Others say it's talking about his place of honor beside God the Father.

Contemporary English V.	Then Jesus asked the two disciples, "Why can't you understand? How can you be so slow to believe all that the prophets said? Didn't you know that the Messiah would have to suffer before he was given his glory?"
The Living Bible	.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	Then Jesus said to them, "You foolish people! You find it so hard to believe all that the prophets wrote in the Scriptures. Wasn't it clearly predicted that the Messiah would have to suffer all these things before entering his glory?"
The Passion Translation	Jesus said to them, "Why are you so thick-headed? Why do you find it so hard to believe every word the prophets have spoken? Wasn't it necessary for Christ, the Messiah, to experience all these sufferings and then afterward to enter into his glory?"
Plain English Version	Then Jesus said to them, "You 2 are a bit stupid. You don't properly believe the messages that God's men told us a long time ago. You see, they told us about the Christ, the special man that God promised to send to save his people. They said that he will get this sort of trouble, and he will die, but then God will show everyone that he is really great."
UnfoldingWord Simplified T.	He said to them, "You two foolish men! You are so slow to believe all that the prophets have written about the Messiah! You should certainly have known that it was necessary that the Messiah should suffer all those things and die, and then enter his glorious home in heaven!"
William's New Testament	Then He said to them, "O men sluggish in mind and slow in heart to believe all that the prophets have said! Did not the Christ have to suffer these things and thus to enter into His glory?"

#### Partially literal and partially paraphrased translations:

American English Bible	Well at that, [Jesus] said to them: 'O senseless ones, whose hearts are slow when it comes to believing all the things that the Prophets said! 'Wasn't it necessary for the Anointed One to suffer these things and then enter his glory?'
Beck's American Translation	.
Breakthrough Version	And He said to them, "O unobservant people and slow with the heart for the 'to be trusting based on all <i>the things</i> that the preachers spoke' <i>part</i> . Was it not necessary for the Anointed King to suffer these <i>things</i> and to go into His magnificence?"
Common English Bible	Then Jesus said to them, "You foolish people! Your dull minds keep you from believing all that the prophets talked about. Wasn't it necessary for the Christ to suffer these things and then enter into his glory?"
Len Gane Paraphrase	Then he said to the, "O fools and slow of heart to believe all that the prophets have spoken, shouldn't Christ have to suffer these things, and then enter into his glory?"
A. Campbell's Living Oracles	Then he said to them, O thoughtless men, and backward to believe things which have been all predicted by the prophets! Ought not the Messiah thus to suffer, and so to enter into his glory?
New Advent (Knox) Bible	Then he said to them, Too slow of wit, too dull of heart, to believe all those sayings of the prophets! Was it not to be expected that the Christ should undergo these sufferings, and enter so into his glory?

NT for Everyone	'You are so senseless!' he said to them. 'So slow in your hearts to believe all the things the prophets said to you! Don't you see? This is what had to happen: the Messiah had to suffer, and then come into his glory!'
20 <sup>th</sup> Century New Testament	Then Jesus said to them: "O foolish men, slow to accept all that the Prophets have said! Was not the Christ bound to undergo this suffering before entering upon his Glory?"

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

Conservapedia Translation	Then He said to them, "Oh foolish ones, reluctant to believe all that the prophets have spoken of: Should Christ have not suffered these things, and then entered into his glory?"
Revised Ferrar-Fenton Bible	"How senseless and slow your hearts are to believe all that the prophets have spoken," He remarked to them. "Ought not the Messiah to have suffered in this way, and taken possession of His majesty?"
Free Bible Version	Jesus told them, "You're so dull! How slow you are to trust in all that the prophets said! Didn't the Messiah have to suffer before he could enter into his glory?"
God's Truth (Tyndale)	.
International Standard V	Then Jesus [Lit. he] told them, "O, how foolish you are! How slow you are to believe everything the prophets said! The Messiah [Or Christ] had to suffer these things and then enter his glory, didn't he?"
Lexham Bible	And he said to them, "O foolish and slow in heart to believe in all that the prophets have spoken! Was it not necessary that the Christ suffer these things and enter into his glory?"
Riverside New Testament	Jesus said to them, "O men lacking insight and slow in heart to believe all that the prophets spoke! Did not the Christ have to suffer these things and enter into his glory?"
Leicester A. Sawyer's NT	And he said to them, O foolish men, and of a mind slow to believe all that the prophets have spoken. Ought not the Christ to suffer these things, and to enter into his glory?
Weymouth New Testament	"O dull-witted men," He replied, "with minds so slow to believe all that the Prophets have spoken! Was there not a necessity for the Christ thus to suffer, and then enter into His glory?"
Wikipedia Bible Project	"How dull you are, and how slow to trust in all that the prophets said!" he told them. "Wasn't it necessary for the Messiah to suffer, and only then to enter into his glory?"

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

Christian Community (1988)	He said to them, "How dull you are, how slow of understanding! Is the message of the prophets too difficult for you to understand? Is it not written that the Christ should suffer all this, and then enter his glory?" 18:31; Acts 3:24
The Heritage Bible	And he said to them, Oh mindless ones, and slow of heart to believe upon all things which the prophets spoke! Was it not absolutely binding upon the Christ to suffer these things, and to enter into his glory?
New American Bible (2011)	°And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer* these things and enter into his glory?" * [24:26] That the Messiah should suffer...: Luke is the only New Testament writer to speak explicitly of a suffering Messiah (Lk 24:26, 46; Acts 3:18; 17:3; 26:23). The idea of a suffering Messiah is not found in the Old Testament or in other Jewish literature prior to the New Testament period, although the idea is hinted at in Mk 8:31–33. See notes on Mt 26:63 and 26:67–68. [Kukis: <b>Wrong, wrong, wrong!</b> ]



The suffering Messiah is clearly presented in Psalm 22 Isaiah 53 and in several other portions of the Old Testament. I have championed Catholic Bible translations because, for the most part, they have been very good and readable. So, despite all that is wrong with the Catholic Church—and there is a lot—they are beginning to get the Word done right.<sup>21</sup> That is an important step in the right direction. Because the NAB does a regular update, I even took it upon myself to email the committee which is in charge of doing the translation over this matter.]

o. [24:25–26] 9:22; 18:31; 24:44; Acts 3:24; 17:3.

Revised English Bible–1989 “How dull you are!” he answered. “How slow to believe all that the prophets said! Was not the Messiah bound to suffer in this way before entering upon his glory?”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible He said to them, “Foolish people! So unwilling to put your trust in everything the prophets spoke! Didn’t the Messiah have to die like this before entering his glory?”

Holy New Covenant Trans. Then Jesus said to the two men, “You are foolish and slow to realize what is true. You should believe everything the prophets said: the Messiah must suffer these things before he enters his glory.”

The Scriptures 2009 And He said to them, “O thoughtless ones, and slow of heart to believe in all that the prophets have spoken!

Tree of Life Version “Was it not necessary for the Messiah to suffer these and to enter into His esteem?”

Yeshua said to them, “Oh foolish ones, so slow of heart to put your trust in all that the prophets spoke! Was it not necessary for Messiah to suffer these things and to enter into His glory?”

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

Accurate New Testament ...and He says to them Oh [Men] Uncomprehending and Slow [in] the heart the+ {you\*} to believe at all [things] which\* speak The Forecasters not? these was (necessary) to suffer the christ and to enter to the recognition [of] him...

Awful Scroll Bible And He said, with regards to them, "O, un-thinking and slow in the sensibility of heart to confide, upon all, which the exposers-to-light-beforehand speak! (")Was it not necessary that, the Anointed One is to sadly suffer these things, and to come-towards into His Splendor?" tardy

exeGesés companion Bible And he says to them,  
O mindless and slow of heart  
to trust all the prophets have spoken:  
Indeed,  
needed not the Messiah to suffer these  
and to enter his glory?

Orthodox Jewish Bible And Moshiach said to them, O foolish ones and slow in lev (heart) to have emunah in all which the Neviim spoke.  
Was it not necessary for the Rebbe, Melech HaMoshiach to suffer these things and to enter into his kavod (glory)?

Rotherham’s Emphasized B. And ||he|| said unto them—  
O thoughtless ones! and slow in heart to rest your faith upon all things which the prophets have spoken:—  
Was it not needful for the Christ ||these very things|| to suffer, and to enter into his glory?

### Expanded/Embellished Bibles:

<sup>21</sup> In fact, I have even found out that the NAB depends upon the original Greek, Hebrew and Aramaic manuscripts rather than upon their Latin translation.

*The Amplified Bible*

An Understandable Version

Then Jesus said to them, "You foolish men! How slow your minds are to believe everything the prophets have spoken [*in their writings*]! Was it not necessary for the Christ [*i.e., God's specially chosen one*] to suffer these things, and [*then*] to enter His glorious state [*with the Father*]?"

The Expanded Bible

Then Jesus said to them, "You are foolish [<sup>L</sup>O foolish ones] and slow [<sup>L</sup>in heart] to believe everything the prophets said. They said [<sup>L</sup>Was it not necessary...?] that the Christ [Messiah] must suffer these things before he enters his glory."

Jonathan Mitchell NT

Then He said to them, "O senseless (or: unintelligent; mindless) and slow at heart to be trusting and believing on all things which the prophets spoke!

"Did it not continue necessary for the Christ (the Anointed One) to experience and suffer these things – and then to enter into His glory (or: His assumed appearance)?"

P. Kretzmann Commentary

**Verses 25-31**

Jesus, the kind Instructor:

Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

Ought not Christ to have suffered these things, and to enter into His glory?

Syndein/Thieme

And He {Jesus} said to them, "O dull of perception {anoetos} and 'slow of heart' to believe {pisteuo} all that the prophets have spoken!

Was it not {ouk} absolutely necessary for the Christ/Messiah {Christos - the Anointed One} to suffer these things and enter into His glory?"

Translation for Translators

He said to them, "You two foolish men! You are so slow to believe all that the prophets have written about the Messiah! ◀You should certainly have known that it was necessary that the Messiah should suffer all those things and die, and then enter his glorious home in heaven!/Was it not necessary that the Messiah should suffer all those things and die, and then enter his glorious home in heaven?▶ [RHQ]"

The Voice

**Jesus:** Come on, men! Why are you being so foolish? Why are your hearts so sluggish when it comes to believing what the prophets have been saying all along? Didn't it have to be this way? Didn't the Anointed One have to experience these sufferings in order to come into His glory?

Luke has told his story. It ends with joy and praise. The crucified Jesus has been resurrected and has ascended to heaven to take His place at God's right hand just as the ancient prophets predicted. For the band of disciples, Easter joy has eclipsed Good Friday sorrow.

This ending point becomes the starting point for Luke's sequel, known as the Acts of the Apostles. The story isn't really over; it's just begun. The life and ministry of Jesus that Luke has just recounted is the mustard-seed stage of the kingdom of God that continues to grow and grow and grow. Now it's time for this Kingdom to fill the world. If Luke's Gospel is about what Jesus began to do and teach, then Luke's sequel is about what the risen Jesus continues to do and teach through His followers for millennia. Luke writes in hope that future believers will be taken up into this beautiful story that will never, ever end.

**Bible Translations with Many Footnotes:**

NET Bible®

So<sup>64</sup> he said to them, "You<sup>65</sup> foolish people<sup>66</sup> – how slow of heart<sup>67</sup> to believe<sup>68</sup> all that the prophets have spoken! Wasn't<sup>69</sup> it necessary<sup>70</sup> for the Christ<sup>71</sup> to suffer these things and enter into his glory?"

<sup>64</sup>tn Here καί (kai) has been translated as "so" to indicate the implied result of the disciples' inability to believe in Jesus' resurrection.

<sup>65</sup>tn Grk "O," an interjection used both in address and emotion (BDAG 1101 s.v. 1).

<sup>66tn</sup> The word “people” is not in the Greek text, but is supplied to complete the interjection.

<sup>67sn</sup> The rebuke is for failure to believe the promise of scripture, a theme that will appear in vv. 43-47 as well.

<sup>68tn</sup> On the syntax of this infinitival construction, see BDAG 364-65 s.v. ἐπί 6.b.

<sup>69tn</sup> This Greek particle (οὐχί, ouci) expects a positive reply.

<sup>70sn</sup> The statement Wasn’t it necessary is a reference to the design of God’s plan (see Luke 24:7). Suffering must precede glory (see Luke 17:25).

<sup>71tn</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.

The Spoken English NT

Jesus said to them, “You’re really not thinking! And your hearts are so slow to believe<sup>u</sup> all the things the prophets have said! Didn’t the Messiah have to go through<sup>v</sup> all these things and then come into his glory?”

<sup>u.</sup> Lit. “O mindless/oblivious ones, and slow of heart to believe.”

<sup>v.</sup> Or “suffer.”

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

Analytical-Literal Translation **And He said to them, "O foolish [ones] and slow of heart to be believing in all which the prophets spoke!**

**"It was necessary [for] the Christ to suffer these [things] and to enter into His glory, was it not?"**

Charles Thomson NT  
Context Group Version

. thoughtless

**And he said to them, O shameless men, and slow of heart to trust all that the prophets have spoken! Didn't it behoove the Anointed to suffer these things, and to enter into his public honor?**

Far Above All Translation

**Then he said to them, "O witless *men* and slow in heart to believe all the *things* the prophets have spoken. Did not Christ have to suffer these *things* and enter into his glory?"**

Literal New Testament

**AND HE SAID TO THEM, O SENSELESS AND SLOW OF HEART TO BELIEVE IN ALL WHICH SPOKE THE PROPHETS.**

**NOT THESE THINGS WAS IT NEEDFUL FOR TO SUFFER THE CHRIST, AND TO ENTER INTO HIS GLORY?**

Modern Literal Version 2020

**And he said to them, O you° foolish ones and slow in heart to believe upon all which the prophets spoke! Was it not essential for the Christ to suffer these things and to enter into his glory?**

**The gist of this passage:**

Jesus calls these two men foolish and slow of heart, and then says, “Was in not necessary for the Messiah to suffer these things and then to enter into His glory?”

25-26

Luke 24:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
αυτος (αὐτός) [pronounced <i>ow-TOSS</i> ]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong’s #846

Luke 24:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (ἐπιω) [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 plural, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτοὺς (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] said directly to them,...

Jesus is walking along two men who actually followed Him for several months and possibly years. We are told the name of one of them, so that we realize, *we don't know this guy*. He has been a part of the Lord's ministry for an undetermined period of time. I suspect 6 months to a year (there were many disciples who followed the Lord for years).

The two men know the events which have taken place, and I am assuming that they are very *down* regarding these events (although that is not as clear in the text that we read).

Jesus looks directly at them, and is about to make some very important points.

Luke 24:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ο (ὦ) [pronounced oh]	<i>oh, o!</i>	interjection; a sign of the vocative; used as a note of exclamation	Strong's #5599
ἀνόητος (ἀνόητος) [pronounced an-OH-ay-toss]	<i>unintelligent; by implication, sensual; fool(-ish), unwise; not understanding; not understood, unintelligible; illogical, inconsistent</i>	masculine plural adjective, vocative	Strong's #453

**Translation:** ...“O [you who] lack understanding...

Jesus tells them that they lack understanding. I don't believe that He is called them *foolish* or *stupid*; but that they are simply uncircumspect regarding the Scriptures and what they have observed. Jesus has certainly taught them what would happen to Him—on at least 3 occasions, by my count. No doubt, Jesus has taught more than that to these two men.

But these men have not taken the events occurring all around them and integrated them into what they should know about the plan of God. And they should know this as Jesus taught these things to them!

The ESV (capitalized) will be used throughout.

## What Jesus Taught About the Suffering Servant

Jesus called the people's attention to the prophet Isaiah and specifically to Isaiah 53.

John 12:37–41 Though He had done so many signs before them, they still did not believe in Him, so that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?" Therefore they could not believe. For again Isaiah said, "He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them." Isaiah said these things because he saw His glory and spoke of Him.

Jesus is quoting these verses:

Isaiah 53:1 Who has believed what he has heard from us? And to whom has the Arm of the LORD been revealed? The *Arm of the Lord* is Jesus Christ.

Isaiah 6:10 Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."

Matthew 20:28b ...the Son of Man came not to be served but to serve, and to give His life as a ransom for many."

Isaiah 53:10–11 Yet it was the will of the LORD to crush Him; He has put Him to grief; when His soul makes an offering for guilt, he shall see His offspring; He shall prolong His days; the will of the LORD shall prosper in His hand. Out of the anguish of His soul He shall see and be satisfied; by His knowledge shall the righteous one, My Servant, make many to be accounted righteous, and He shall bear their iniquities.

In Matthew 20:28, Jesus is speaking, and He tells His disciples that *the Son of Man came...to give His life as a ransom for many*.

The concepts of giving His life as *a ransom for the many* and *making Himself an offering for guilt* and *bearing their iniquities* are all parallel.

Luke 22:37 For I tell you that this Scripture must be fulfilled in Me: 'And He was numbered with the transgressors.' For what is written about Me has its fulfillment." (ESV, capitalized; Isaiah 53:12)

John 12:34 So the crowd answered Him, "We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?"

A portion of what Jesus taught this crowd is also recorded by John in John 12:32 And I, when I am lifted up from the earth, will draw all people to Myself."

Given what the people say, Jesus also had been teaching that *the Son of Man must be lifted up*.

This has a double meaning. Jesus would both be lifted up on the cross and He would be lifted up in glory and all men will be drawn to Him.

The reference is to Isaiah 52:13 Behold, My Servant shall act wisely; He shall be high and lifted up, and shall be exalted.

As has already been alluded to in this chapter, Jesus has spoken many times about His going to the cross.

And this is what has been recorded. Certainly Jesus taught and quoted these and similar Old Testament passages during His 3 or 4 year ministry.

Isaiah 53 is not the sole Old Testament passage about the suffering of the Messiah. See also **Psalm 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) Psalm 69 (I have begun work on this). See also Daniel 9:24-26 Zechariah 12:10 13:7.

John the baptizer also alluded to Isaiah 53:6–7, 12 when he said, “Behold the Lamb of God Who takes away the sin of the world!” (John 1:29)

My point is, the suffering Servant is clearly taught in the Old Testament. However, this is a portion of Scripture which Jewish believers did not typically hold in their brains. They had a vision as to Who and What the coming Messiah would be (a conquering hero), and because of this vision, they did not recognize Jesus.

**Application:** This is what we believers need to do. We need to take the Word of God into our souls (not by reading the Bible but by attending a church with a well-qualified pastor-teacher<sup>22</sup>), and then we need to integrate our thinking with the events of our lives. These things are related.

The plan of God is all about the things which take place in our daily lives. Regardless of the circumstances of your environment (and right now, they seem to be getting bleaker and bleaker for the United States), we can see what is happening and understand them, and see how the Word of God applies.

Luke 24:25c			
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
bradus (βραδύς) [pronounced brad-OOÇ]	<i>slow; metaphorically dull, inactive, in mind; stupid, slow to apprehend or believe</i>	masculine plural adjective; nominative case	Strong’s #1021
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
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong’s #2588

**Translation:** ...and [are] slow in the heart...

Jesus says that they are slow in the heart, but that is qualified by the rest of the phrase which follows.

Luke 24:25d			
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

<sup>22</sup> A new believer tends to hold to a few things which he or she hears or reads, and sometimes has a very unbalanced view of the Scriptures as a result.

Luke 24:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πιστεύω (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	present active infinitive	Strong's #4100
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
ῥᾶσιν (ῥᾶσιν) [pronounced <i>PAH-sihn</i> ]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
οἷς (οἷς) [pronounced <i>hoiç</i> ]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
λάλέω (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2980
οἱ (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
προφήτης (προφήτης) pronounced <i>prohf-AY-tace</i>	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396

**Translation:** ...to believe on all that [which] the prophets said.

The key here is believing all that the prophets wrote (they spoke first, then it was written down). What had happened was, many of the Jewish people simply chose the things that they liked, and set aside Psalm 22 and Isaiah 53.

Luke 24:25 Jesus [lit., He] said directly to them, "O [you who] lack understanding and [are] slow in the heart to believe on all that [which] the prophets said. (Kukis mostly literal translation)

Luke 24:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐχί (οὐχί) [pronounced <i>oo-KHEE</i> ]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780

### Luke 24:26a

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)

**Translation:** Indeed [you are] not [understanding] these things.

This is just two words, which mean, *no indeed these things*. I am taking what was in the previous phrase and moving them to here, to indicate that they do not understand these things which they have rejected.

### Luke 24:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deí (δεῖ) [pronounced <i>digh</i> ]	<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 impersonal active indicative	Strong's #1163
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
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

**Translation:** It is necessary for the Christ to [first] suffer...

Key to the Messiah is that He would suffer (*Christ means Messiah*). As mentioned before, His suffering is clearly presented in Psalm 22 and in Isaiah 53 (where He is called the *Arm of the Lord*).

### Luke 24:26c

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



Luke 24:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisrchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i> ]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	aurist active infinitive	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
doxa (δόξα) [pronounced <i>DOHX-ah</i> ]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...and to enter into His glory.”

The Messiah is both to suffer *and* enter into His glory. I don't think that these are presented as if one leads to the other (that is, *The Messiah must first suffer and then enter into His glory*); but that both of these things are being set aside in their understanding of the Messiah.

Luke 24:26 **Indeed [you are] not [understanding] these things. It is necessary for the Christ to [first] suffer and [then] to enter into His glory.”** (Kukis mostly literal translation)

Luke 24:25–26 **Jesus [lit., He] said directly to them, “O [you who] lack understanding and [are] slow in the heart to believe on all that [which] the prophets said. Indeed [you are] not [understanding] these things. It is necessary for the Christ to [first] suffer and [then] to enter into His glory.”** (Kukis mostly literal translation)

Luke 24:25–26 **Jesus looked directly at them and said, “You fools; you do not understand what has happened. You are slow to believe in your right lobes all that the prophets wrote about. Indeed, you simply aren't understanding what has been prophesied nor do you get how you have seen it fulfilled with your very eyes. It is necessary for the Messiah first to suffer and then to enter into His glory.”** (Kukis paraphrase)

As R. B. Thieme, Jr. said many times, “The cross must come before the crown.”

Jesus wants these disciples to focus upon the Word of God.

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And beginning from Moses and from all the prophets, He explained to them by means of all the writings the [things] about Himself.

Luke  
24:27

Beginning with [lit., *from*] Moses and going through [lit., *from*] all the prophets, Jesus [lit., *He*] explained, by means of all the Scriptures [all] the [things] about Himself.

Jesus began with prophecies found in the Torah of Moses and continued citing many of the prophets, explaining everything about Himself which were found in the existing Scriptures.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And beginning from Moses and from all the prophets, He explained to them by means of all the writings the [things] about Himself.
Complete Apostles Bible	And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.
Douay-Rheims 1899 (Amer.)	And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him.
Holy Aramaic Scriptures	And He had begun from Mushe {Moses, i.e. The Law/The Torah}, and from all The Nabiye {The Prophets}, and was expounding unto them concerning Himself from all The Kathabe {The Scriptures}.
James Murdock's Syriac NT	Then he began from Moses, and from all the prophets, and expounded to them concerning himself from all the scriptures.
Original Aramaic NT	And he began from Moses and from all The Prophets and he expounded to them about himself from all of the scriptures.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he made clear to them all the things in the Writings, from Moses and from all the prophets, which had to do with himself.
Bible in Worldwide English	Then he told them the meaning of all that Moses and all the prophets of God long ago had written about him.
Easy English	Jesus then began to explain to them what Moses and all God's prophets had taught. He showed them what they wrote in the Bible about himself.
Easy-to-Read Version–2008	Then he began to explain everything that had been written about himself in the Scriptures. He started with the books of Moses and then he talked about what the prophets had said about him.
God's Word™	Then he began with Moses' Teachings and the Prophets to explain to them what was said about him throughout the Scriptures.
Good News Bible (TEV)	And Jesus explained to them what was said about himself in all the Scriptures, beginning with the books of Moses and the writings of all the prophets.
J. B. Phillips	Then, beginning with Moses and all the prophets, he explained to them everything in the scriptures that referred to himself.
The Message	Then he started at the beginning, with the Books of Moses, and went on through all the Prophets, pointing out everything in the Scriptures that referred to him.
NIRV	Jesus explained to them what was said about himself in all the Scriptures. He began with Moses and all the Prophet.
New Life Version	Jesus kept on telling them what Moses and all the early preachers had said about Him in the Holy Writings.
New Simplified Bible	.

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

Casual English Bible	Then he taught them a prophecy lesson. Starting with Moses and continuing on through all the prophets, he pointed out the prophecies that were written about him in the Scripture.
Contemporary English V.	Jesus then explained everything written about himself in the Scriptures, beginning with the Law of Moses and the Books of the Prophets.
The Living Bible	Then Jesus quoted them passage after passage from the writings of the prophets, beginning with the book of Genesis and going right on through the Scriptures, explaining what the passages meant and what they said about himself.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	Then Jesus took them through the writings of Moses and all the prophets, explaining from all the Scriptures the things concerning himself.
The Passion Translation	Then he carefully unveiled to them the revelation of himself throughout the Scripture. He started from the beginning and explained the writings of Moses and all the prophets, showing how they wrote of him and revealed the truth about himself.
Plain English Version	Then Jesus told them what God said about him in his book. He made it very clear to them. He started with the words that Moses wrote, and he also talked about the words that God's other men wrote, and he told them what those words mean.
UnfoldingWord Simplified T.	Then he explained to them all the things that the prophets had written in the scriptures about himself. He started with what Moses wrote and then explained to them what all the other prophets wrote.
William's New Testament	.

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

American English Bible	So, starting from Moses and the Prophets, he explained all the scriptures that talked about him.
Beck's American Translation	.
Breakthrough Version	And beginning from Moses and from all the Preachers, He thoroughly interpreted to them the things about Himself in all the Old Testament writings.
Common English Bible	.
Len Gane Paraphrase	Then beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself..
A. Campbell's Living Oracles	Then beginning with Moses, and proceeding through all the prophets, he explained to them all the passages relating to himself.
New Advent (Knox) Bible	Then, going back to Moses and the whole line of the prophets, he began to interpret the words used of himself by all the scriptures.
NT for Everyone	So he began with Moses, and with all the prophets, and explained to them the things about himself throughout the whole Bible.
20 <sup>th</sup> Century New Testament	Then, beginning with Moses and all the Prophets, he explained to them all through the Scriptures the passages that referred to himself.

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

Conservapedia Translation	And beginning with Moses and all the prophets, He lectured them in all of the scriptures concerning himself.
Revised Ferrar-Fenton Bible	Beginning then with Moses, and going through all the prophets, he explained to them everything in the sacred writings which referred to Himself.
Free Bible Version	Then, starting with Moses and all the prophets, he explained to them all that was said in Scripture about himself.
God's Truth (Tyndale)	.
International Standard V	Then, beginning with Moses and all the Prophets, he explained to them all the passages of Scripture about himself.

Lexham Bible	And beginning from Moses and from all the prophets, he interpreted to them the things concerning himself in all the scriptures.
The Spoken English NT	And he started from Moses and all the prophets, and explained to them all the things in the scriptures about himself.
Wikipedia Bible Project	And starting with Moses and all the prophets, he carefully explained to them everything in scripture about himself.

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

Christian Community (1988)	Then starting with Moses, and going through the prophets, he explained to them every thing in the Scriptures concerning himself. 1P 1:11
The Heritage Bible	.
New American Bible (2011)	Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. <sup>p</sup> p. [24:27] 24:44; Dt 18:15; Ps 22:1–18; Is 53; 1 Pt 1:10–11.
New English Bible–1970	Then he began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the scriptures.
Revised English Bible–1989	Then, starting from Moses and all the prophets, he explained to them in the whole of scripture the things that referred to himself. [Kukis: The REB is an update of the NEB; rarely are they different enough to necessitate listing both translations.]

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then, starting with Moshe and all the prophets, he explained to them the things that can be found throughout the <i>Tanakh</i> concerning himself.
Holy New Covenant Trans.	Then Jesus began to explain everything which had been written in the Scriptures about him. Jesus started with the books of Moses and then he talked about what the prophets had written about him.
The Scriptures 2009	And beginning at Mosheh and all the Prophets, He was explaining to them in all the Scriptures the matters concerning Himself.

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

Accurate New Testament	...and Beginning from moses and from all the forecasters [He] explains [to] them in all the writings the [things] about himself...
Alpha & Omega Bible	THEN BEGINNING WITH MOSES AND WITH ALL THE PROPHETS, HE EXPLAINED TO THEM THE THINGS CONCERNING HIMSELF IN ALL THE SCRIPTURES (Old Testament).
Awful Scroll Bible	And Himself beginning from Moses, and out of all the exposers-to-light-beforehand, He was thoroughly-explaining to them, from-within all the Writings, that concerning Himself.
exeGeses companion Bible	...-and beginning at Mosheh and all the prophets, he translates to them of all the scriptures of those concerning himself.
Orthodox Jewish Bible	And having begun from Moshe Rabbenu and from all the Neviim, he explained to them in all the Kitvei Hakodesh the things concerning himself. [BERESHIS 3:15; BAMIDBAR 21:9; DEVARIM 18:15; YESHAYAH 7:14; 9:6; 40:10,11; 53; YECHEZKEL 34:23; DANIEL 9:24; TEHILLIM 22; MALACHI 3:1]
Rotherham's Emphasized B.	And <beginning from Moses, and from all' the prophets> he thoroughly explained to them, in all' the Scriptures, the things concerning himself.

### Expanded/Embellished Bibles:

The Amplified Bible	Then beginning with Moses and [throughout] all the [writings of the] prophets, He explained <i>and</i> interpreted for them the things referring to Himself [found] in all the Scriptures.
An Understandable Version	Then, beginning from [the writings of] Moses and all the prophets, Jesus explained to the two men about the things referring to Himself [contained] in all these Scripture passages.
The Expanded Bible	Then starting with what Moses and all the prophets [ <sup>c</sup> a way of referring to the whole Old Testament] had said about him, Jesus began to explain everything that had been written about himself in [ <sup>l</sup> all] the Scriptures.
Jonathan Mitchell NT	And so, beginning from Moses, and then from all the prophets, He continued to fully interpret and explain to (or: for) them the things pertaining to (or: the references about) Himself within all the Scriptures.
P. Kretzmann Commentary Syndein/Thieme	. Then beginning with Moses and all the prophets, He {Jesus} interpreted to them the things written about Himself in all the scriptures. {Note: Think about this verse. Man! What an honor for these two men!}
Translation for Translators	Then he explained to them all the things that the <i>prophets</i> had written in the Scriptures about himself. He started with what Moses [MTY] <i>wrote</i> and then explained to them what all the <i>other</i> prophets <i>wrote</i> .
The Voice	Then He begins with Moses and continues, prophet by prophet, explaining the meaning of the Hebrew Scriptures, showing how they were talking about the very things that had happened to Jesus.

### Bible Translations with Many Footnotes:

NET Bible®	Then <sup>72</sup> beginning with Moses and all the prophets, <sup>73</sup> he interpreted to them the things written about <sup>74</sup> himself in all the scriptures. <sup>72tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. <sup>73sn</sup> The reference to Moses and all the prophets is a way to say the promise of Messiah runs throughout OT scripture from first to last. <sup>74tn</sup> Or “regarding,” “concerning.” “Written” is implied by the mention of the scriptures in context; “said” could also be used here, referring to the original utterances, but by now these things had been committed to writing.
Wilbur Pickering’s New T.	And beginning from Moses, and then all the Prophets, He explained to them in all the Scriptures the things concerning Himself. <sup>8</sup> (8) He declares Himself to be the Messiah. I do wish that explanation had been recorded!

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

Charles Thomson NT	Then beginning with Moses and proceeding through all the prophets, he explained to them, by all those writings, the things concerning himself.
Far Above All Translation	Then starting from Moses and from all the prophets, he gave them an exposition of all the scriptures concerning himself.
Legacy Standard Bible	Then beginning with [Lit from] Moses and with [Lit from] all the prophets, He interpreted to them the things concerning Himself in all the Scriptures.
Literal Standard Version	And having begun from Moses, and from all the prophets, He was expounding to them in all the Writings the things about Himself.
Modern Literal Version 2020	And having begun from Moses and from all the prophets, he was clarifying for them in all the Scriptures the things concerning himself.
New King James Version	And beginning at Moses and all the Prophets, He expounded [explained] to them in all the Scriptures the things concerning Himself.

Webster's Translation

And beginning at Moses, and all the prophets, he expounded to them in all the scriptures the things concerning himself.

The gist of this passage:

Jesus then began to teach these two men about all of the Scriptures which pertain to Him.

Luke 24:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
archomai (ἀρχομαι) [pronounced AR-khom-ahēe]	<i>beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]</i>	masculine singular, aorist middle participle; nominative case	Strong's #756
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Mōseus/Môsês/Môusês (Μωσεύς/Μωσής/Μωῦσῆς) [pronounced moce-YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
παντῶν (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
προφήτης (προφήτης) pronounced proh-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396

Translation: Beginning with [lit., from] Moses and going through [lit., from] all the prophets,...

At various times in various histories, people are aware of the Scriptures. For much of the history of the United States, people could cite Scriptures and people argued about the Scriptures. When writing the Constitution, the book most cited in the discussions was the Bible.

Jesus is not carrying around a Bible, and the disciples to whom He is speaking do not have a Bible. In that era, it was a very rare thing to have any such thing (a wealthy man may have scrolls of a few books; and a synagogue might have all of the scrolls of the Old Testament). However, Jesus was very able to cite this or that Scripture, and these men had heard it before, because they had attended the synagogues (presumably) and had been under Jesus' teaching ministry for a reasonable period of time (say, 1–3 years).

So Jesus could go to this or that passage written by Moses, and quote it; and the men knew it. They did not say, "Moses wrote that? Really?" Nor did either of them say, "C'mon now, Moses didn't write that, did he?" Then Jesus moved forward in the Scriptures and quoted from this book, then that book, then 3 times from this book, etc.

Luke 24:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diermêneúô (διερμηνεύω) [pronounced <i>dee-ehr-may-NEW-oh</i> ]	<i>to translate [from one language to another], to interpret, to explain clearly and exactly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1329
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, 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
en (ἐν) [pronounced <i>en</i> ]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasais (πασαῖς) [pronounced <i>pah-saiç</i> ]	<i>to all; in all; by means of all</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #3956
tais (ταῖς) [pronounced <i>taiç</i> ]	<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
graphê (γραφή) [pronounced <i>graf-AY</i> ]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1124

**Translation:** ...Jesus [lit., He] explained, by means of all the Scriptures...

So Jesus cites passage after passage; and then He explains the passage, comparing it to what these two men know about what happened in Jerusalem.

Let me suggest that Jesus is unable to refer to every single Scripture pertaining to Himself, given that He is found throughout the Old Testament. Let me suggest that He brought up a set of Scriptures from several books within each section of the Old Testament; and that he commented on them briefly. I say this because we have a time frame on this *sermon*. At most, Jesus has two hours to do all of this. A thorough investigation of such a topic would easily take a few hours. **Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)); a **Chart of Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Let me suggest that typological illustrations of Jesus were not brought up. For instance, the **Parallels Between the Birth of Isaac and the Birth of Jesus** ([HTML](#)) ([PDF](#)) ([WPD](#)); the **Typology: Abraham's Offering of Isaac/God's offering of Jesus** ([HTML](#)) ([PDF](#)) ([WPD](#)). The topologies referring to Jesus are almost endless in the Old Testament.

Luke 24:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
heautou (ἑαυτοῦ) [pronounced <i>heh-ow-TO</i> ]	<i>his, his own; himself, of himself, from himself</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

**Translation:** ...[all] the [things] about Himself.

Jesus would apparently cite a particular passage, and then He would properly interpret that passage. If necessary, He would talk about the context of the passage, and perhaps even touch on the two possible meanings for this or that passage. For instance, if Jesus cited Psalm 22, it is clear that David was under great pressure and pain, and therefore wrote those words. However, this also describes Jesus on the cross.

Perhaps Jesus said, "Now listen to this passage again. Do you hear how the prophet David is describing the crucifixion of Jesus?"

Luke 24:27 **Beginning with [lit., from] Moses and going through [lit., from] all the prophets, Jesus [lit., He] explained, by means of all the Scriptures [all] the [things] about Himself.** (Kukis mostly literal translation)

These disciples had heard these Scriptures before, but they had not heard them and fully understood them at the same time. Understanding who Jesus is and how fundamental He is to the Old Testament is key; and this unlocks many doors, so to speak. The Old Testament saint reads about Abraham offering up his son Isaac and sees this as a great testimony to the obedience of Abraham. We read it today and see how amazing the parallels are between Abraham offering up the son whom he loves, to God the Father offering up the Son Whom He loves. See **Typology: Abraham's Offering of Isaac/God's offering of Jesus** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Look at this from another perspective. These men were probably rattled or agitated. They did not know what their next move was. They may have even been *escaping* Jerusalem, for fear of harm. But listening to Jesus, what had them down and discouraged before had changed. They could understand what happened in the light of the Word; and they were witnesses to these great events. This is the power of the Word of God. This is what happens when Bible doctrine is perceived and believed.



Although the emotions of these two men have not really been discussed, let me suggest to you that they were rudderless, they were shaken, and they might have been trying to escape persecution. And Jesus told them, "All that you have just experienced, God told you, through His prophets, that these things would take place." I can guarantee you that, whatever anxiety they felt was gone. They heard and understood the Word of God. Everything now made sense. The world and their experiences now made perfect sense.

**Luke 24:27 Jesus began with prophecies found in the Torah of Moses and continued citing many of the prophets, explaining everything about Himself which were found in the existing Scriptures. (Kukis paraphrase)**

One more thing (and I hope that I am not reading too much into this): Jesus may be establishing here the concept of the local church. Jesus is a man with great doctrinal understanding; and the two disciples are like rabbits running from a fire. Jesus explains the Word to them and they are calmed and energized and encouraged. This is the concept of a local church.

With regards to the size of a local church, let me suggest that two in the congregation is the bare, bare minimum. But let me also emphasize that, if you have the gift of pastor-teacher and God has given you a church of five congregants, then you continue teaching that group of five congregants. Do not think that your work or your study and all that goes into being a pastor-teacher is somehow being wasted. God may bless your church with more people and He may not. Always remember that Jesus found that teaching the word of God to this very small and mobile congregation was so important that this might even have been His first appearance after the resurrection (I have not put all the events in order yet, but it appears that Jesus appear to these two men—students but not the disciples—even before He has appeared to Mary Magdalene or to the other eleven disciples).

**And they drew near to the village where they were traveling, and He {even} He acted as though farther [for Him] to travel. And they had urged Him, saying, "Remain with us, for face to face with evening it is and has reclined at this time the day." And He entered in the [place] to abide with them.**

Luke  
24:28–29

**They came near to the village where they were traveling [to], and Jesus [lit., He] appeared [as if He would] proceed further. [However,] they urged Him, saying, "Stay with us, for the evening has come [lit., is] and the day had declined at this time." So He went into the [place] to stay with them.**

**As they came near to the village, which was their final destination, it appeared to the men that Jesus might continue further on in His travels. However, they urged Him to stay, saying, "Stay with us, as the evening has come and the day is gone." Therefore, Jesus went with them to the place where they were going to stay.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek) **And they drew near to the village where they were traveling, and He {even} He acted as though farther [for Him] to travel. And they had urged Him, saying, "Remain with us, for face to face with evening it is and has reclined at this time the day." And He entered in the [place] to abide with them.**

Complete Apostles Bible **Then they drew near to the village where they were going, and He made as though He was going farther.**

**But they constrained Him, saying, "Stay with us, for it is toward evening, and the day is far spent." And He went in to stay with them.**

Douay-Rheims 1899 (Amer.) **And they drew nigh to the town whither they were going: and he made as though he would go farther.**

**But they constrained him, saying: Stay with us, because it is towards evening and the day is now far spent. And he went in with them.**

Holy Aramaic Scriptures	And they were drawing near unto a village, that one which they were going unto, and He made them think that He was going unto a distant place. And they urged Him and were saying unto Him, "Remain with us because the day is now inclining unto darkness." And He entered to stay with them.
James Murdock's Syriac NT	And they drew near to the village to which they were going; and he made them feel, as if he would go to a more distant place. And they urged him, and said to him: Tarry with us, for the day inclineth towards dark. And he went in to remain with them.
Original Aramaic NT	And they arrived at that village to which they were going, and he was announcing to them how he was going to a distant place. And they constrained him and they were saying to him, "Stay with us, because the day is declining and it is becoming dark", and he entered to stay with them.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And they came near the town to which they were going, and he seemed as if he was going on; But they kept him back, saying, Do not go, for evening is near, the day is almost gone. And he went in with them.
Bible in Worldwide English	They came near the village to which they were going. It looked as if he was going on further. But they begged him not to go further. They said, Stay with us. It will soon be night. The day is almost finished. So he went in to stay with them.
Easy English	Then they came near to the village that the disciples were going to. It seemed that Jesus would continue his journey. But they wanted him to stop there. They said to him, 'Please stay in our home with us. It is getting late, and it will soon be night.'
Easy-to-Read Version–2008	They came near the town of Emmaus, and Jesus acted as if he did not plan to stop there. But they wanted him to stay. They begged him, "Stay with us. It's almost night. There's hardly any daylight left." So he went in to stay with them.
<i>God's Word</i> ™	When they came near the village where they were going, Jesus acted as if he were going farther. They urged him, "Stay with us! It's getting late, and the day is almost over." So he went to stay with them.
J. B. Phillips	They were by now approaching the village to which they were going. He gave the impression that he meant to go on further, but they stopped him with the words, "Do stay with us. It is nearly evening and soon the day will be over."
<i>The Message</i>	They came to the edge of the village where they were headed. He acted as if he were going on but they pressed him: "Stay and have supper with us. It's nearly evening; the day is done." So he went in with them.
NIRV	They approached the village where they were going. Jesus kept walking as if he were going farther. But they tried hard to keep him from leaving. They said, "Stay with us. It is nearly evening. The day is almost over." So he went in to stay with them.
New Life Version	When they came to the town where they were going, Jesus acted as if He were going farther. But they said to Him, "Stay with us. It will soon be evening. The day is about over." He went in to stay with them.
New Simplified Bible	.

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

Casual English Bible	When the men got to the village, Jesus gave the impression he was going to keep walking. But the two men strongly protested. They said, "You've got to stay with us
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	tonight. We're already into the evening and the day is too far gone." So he went inside to stay with them.
Contemporary English V.	When the two of them came near the village where they were going, Jesus seemed to be going farther. They begged him, "Stay with us! It's already late, and the sun is going down." So Jesus went into the house to stay with them.
The Living Bible	By this time they were nearing Emmaus and the end of their journey. Jesus would have gone on, but they begged him to stay the night with them, as it was getting late. So he went home with them.
New Berkeley Version	.
Goodspeed New Testament	When they reached the village to which they were going, he acted as though he were going on, but they urged him not to, and said, "Stay with us, for it is getting toward evening, and the day is nearly over." So he went in to stay with them.
New Living Translation	By this time they were nearing Emmaus and the end of their journey. Jesus acted as if he were going on, but they begged him, "Stay the night with us, since it is getting late." So he went home with them.
The Passion Translation	As they approached the village, Jesus walked on ahead, telling them he was going on to a distant place. They urged him to remain there and pleaded, "Stay with us. It will be dark soon." So Jesus went with them into the village.
Plain English Version	They kept walking along as Jesus talked to them, and they got to Emayus, the place where those 2 men were going to stay. Jesus was starting to keep going on that road, but those 2 men said, "You can't keep going to another place. It's too late. The sun is going down. Please stay here with us tonight." So he went with them to their house.
Radiant New Testament	As they approached the village where they were going, Jesus kept on walking, as if he were going farther. But they tried to convince him not to leave. They said, "Stay with us, because it's nearly evening and the day is almost over." So he went in to stay with them.
UnfoldingWord Simplified T.	They came near to the village to which the two men were going. He indicated that he would go further, but they urged him not to do that. They said, "Stay with us tonight, because it is late in the afternoon and it will soon be dark." So he went in the house to stay with them.
William's New Testament	Then they approached the village to which they were going, and He acted as though He were going on farther, but they earnestly urged Him, and said, "Stop and stay with us, for it is getting toward evening and the day is nearly spent." So He went in to stay with them.

### Partially literal and partially paraphrased translations:

American English Bible	Well when they reached the village where they were headed, he acted as though he was going to travel on. But they pressured him, saying: 'Stay with us, because it's getting late and most of the day is already gone!' So he stayed with them.
Beck's American Translation	.
Breakthrough Version	And they were near to the village where they were traveling to, and He pretended to be traveling farther. And they compelled Him, saying, "Stay with us because it is close to evening and the day has already declined down." And He went in for the purpose to stay together with them.
Common English Bible	.
New Advent (Knox) Bible	.
NT for Everyone	<b>Jesus Revealed at Emmaus</b>

They drew near to the village where they were heading. Jesus gave the impression that he was going further, but they urged him strongly not to.

'Stay with us,' they said. 'It's nearly evening; the day is almost gone.' And he went in to stay with them.

20<sup>th</sup> Century New Testament When they got near the village to which they were walking, Jesus appeared to be going further; But they pressed him not to do so. "Stay with us," they said, "for it is getting towards evening, and the sun is already low." So Jesus went in to stay with them.

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

pleaded

Conservapedia Translation As they approached the village where they were heading, He acted as if He intended to travel further. But they held Him back, saying, "Stay with us: for it is nearly evening, and the day is almost over." So He went in to linger with them.

Revised Ferrar-Fenton Bible **The Lord Jesus at Emmaus.**

Arriving then at the village to which they were going, He made as if He would go further; but they pressed Him, saying, "Stay with us; for it is near evening, and the day declines." He accordingly went in to stay with them, and as they were reclining together at the table, He took the loaf, and He blessed and broke it, distributing it to them. V. 30 is included for context.

God's Truth (Tyndale)

International Standard V

.  
As they came near the village where the two men [Lit. where they] were headed, Jesus [Lit. he] acted as though he were going farther. But they strongly urged him, "Stay with us, because it is almost evening and the daylight is nearly gone." So he went in to stay with them.

Lexham Bible

And they drew near to the village where they were going, and he acted as though he was going farther. And they urged him strongly, saying, "Stay with us, because it is getting toward evening, and by this time the day is far spent." And he went in to stay with them.

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

Christian Community (1988) As they drew near the village they were heading for, Jesus made as if to go farther. But they prevailed upon him, "Stay with us, for night comes quickly. The day is now almost over." So he went in to stay with them.

The Heritage Bible

New English Bible—1970

.  
By this time they had reached the village to which they were going, and he made as if to continue his journey, but they pressed him: 'Stay with us, for evening draws on, and the day is almost over.' So he went in to stay with them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible They approached the village where they were going. He made as if he were going on farther; but they held him back, saying, "Stay with us, for it's almost evening, and it's getting dark." So he went in to stay with them.

Holy New Covenant Trans. They came near the village of Emmaus, their destination, and Jesus acted as though he didn't plan to stop there. They begged him, "Stay with us. It is late; it is almost night." So he went in to stay with them.

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

Accurate New Testament ...and [They] approach to the village where [They] went and He pretends farther to go and [Men] compel him Saying stay! with us for to evening [She] is and has lain already The Day and [He] enters the+ {him} to stay with them...

Alpha & Omega Bible

AND THEY APPROACHED THE VILLAGE WHERE THEY WERE GOING, AND HE ACTED AS THOUGH HE WERE GOING FARTHER.

BUT THEY URGED HIM, SAYING, "STAY WITH US, FOR IT IS GETTING TOWARD SUNSET, AND THE DAYTIME IS NOW NEARLY OVER." SO HE WENT IN TO STAY WITH THEM.

Awful Scroll Bible	And they draw near to the village, where they were proceeding, and He Himself was making-with-regards-to, to proceed further. And they force-at Him, speaking out, "Be remained with us since, it is towards evening, and the day has declined." And He went-in, to abide with them
exeGesés companion Bible	And they approach the village where they go: and he preplans to go further: and they constrain him, wording, Abide with us: for it is toward evening, and the day reclines. - and he enters to abide with them.
Orthodox Jewish Bible	And they drew near to the shtetl where they were traveling and he acted as though to travel vaiter (farther). And they strongly urged him saying, Stay with us, because it is towards erev and the yom has declined already. And he entered to stay with them.
Rotherham's Emphasized B.	And they drew near unto the village, whither they were journeying; and   he   made for journeying [further]. And they constrained him, saying— Abide with us; because it is [towards evening], and the day hath already declined. And he went in to abide with them.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then they approached the village where they were going, and He acted as if He were going farther. But they urged Him [not to go on], saying, "Stay with us, because it is almost evening, and the day has just about ended." So He went inside to stay with them.
An Understandable Version	And as they got close to the village [ <i>i.e., of Emmaus</i> ], where the men were going, Jesus appeared as though He were planning to continue on. So, the men urged Him to remain with them, saying, "Stay with us [ <i>i.e., overnight</i> ], because it is getting late and the day is almost over." So, He went [ <i>to their house</i> ] to stay with them.
The Expanded Bible	They came near the town of Emmaus [ <sup>L</sup> to which they were going], and Jesus acted as if he were going farther. But they begged [urged] him, "Stay with us, because it is late; it is almost night." So he went in to stay with them.
Jonathan Mitchell NT	Later they came near to the village where they were going, and He does as though (or: acted as if) to continue journeying farther, and so with constraining force they pressured Him, the one after the other saying, "Stay (Remain; Abide) with us, because it is toward evening, and the day has already declined." With that, He went in to stay with them.
P. Kretzmann Commentary Syndein/Thieme	. So they approached the village where they kept on going and He {Jesus} acted as though He wanted to go farther, but they urged {parabiazomai} Him saying, "Stay with us {an order/strong request} . . . because it is getting towards evening and the day is almost done in the past with results that last forever." So He {Jesus} went in to stay with them as their houseguest.
Translation for Translators	They came near to the village to which the two men were going. Jesus indicated that he would go further, but they urged him to not do that. They said, "Stay with us tonight, because it is late in the afternoon and it will soon be dark." So he went in the house to stay with them.
The Voice	About this time, they are nearing their destination. Jesus keeps walking ahead as if He has no plans to stop there, but they convince Him to join them.

**Two Disciples:** Please, be our guest. It's getting late, and soon it will be too dark to walk.

So He accompanies them to their home.

### Bible Translations with Many Footnotes:

NET Bible®

So they approached the village where they were going. He acted as though he wanted to go farther,<sup>75</sup> but they urged him,<sup>76</sup> "Stay with us, because it is getting toward evening and the day is almost done." So<sup>77</sup> he went in to stay with them.

<sup>75sn</sup> He acted as though he wanted to go farther. This is written in a way that gives the impression Jesus knew they would ask him to stay.

<sup>76tn</sup> Grk "urged him, saying." The participle λέγοντες (legontes, "saying") has not been translated because it is redundant in contemporary English.

<sup>77tn</sup> Here καί (kai) has been translated as "so" to indicate the implied result of the disciples' request.

The Spoken English NT

Finally<sup>w</sup> they got close to the village they were walking to, and he acted as though he was going to go on further. But they held him back. They were saying, "Stay with us! Because it's getting on towards evening, and the daylight's already gone. And he went in to stay with them.

<sup>w</sup> Lit. "And."

Wilbur Pickering's New T.

Then they approached the village where they were going, and He made as though He would keep going.<sup>9</sup> But they constrained Him, saying, "Stay with us, because it is toward evening, and the day is far spent". So He went in to stay with them.

(9) And He would have, if they hadn't restrained Him.

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

Analytical-Literal Translation

And they drew near to the village where they were going, and He gave the impression that [He was] going farther. And they persuaded Him, saying, "Stay with us, for it is [getting] towards evening, and the day has declined." And He went in to stay with them.

Charles Thomson NT

And when they drew near to the village to which they were going, he seemed as intending to go farther. But they pressed him, saying, Stay with us; for it is towards evening. The day is far spent. So he went in to stay with them.

Context Group Version

And they drew near to the village, where they were going: and he made as though he would go further.

And they compelled him, saying, Stay with us; for it is toward evening, and the day is now far spent. And he went in to stay with them.

Literal Standard Version

And they came near to the village to where they were going, and He made an appearance of going on further, and they constrained Him, saying, "Remain with us, for it is toward evening," and the day declined, and He went in to remain with them.

Modern Literal Version 2020

And they drew near to the village, where they were traveling and he was making-like that he was to travel farther. And they constrained him, saying, Abide with us, because it is toward dusk and the day has been far-spent. And he entered in to abide together-with them.

New Matthew Bible

And they drew near the town they were headed to, and Jesus made as though he would have gone further. But they constrained him, saying, Stay with us, for it is drawing towards night and the day is far past. And he went in to stay with them.

Niobi Study Bible

#### **The Disciples' Eyes Opened**

And they drew nigh unto the village where they were going, and He made as though He would have gone further. But they constrained Him, saying, "Abide with us, for it is toward evening and the day is far spent." And He went in to tarry with them.

**The gist of this passage:** Jesus and the two men came near to the village. When Jesus appeared to continue on, the men urged Him to stay with them, as it was nearly night.

28-29

Luke 24:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eggizō (ἐγγίζω) [pronounced <i>eng-ID-zoh</i> ]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1448
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; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kômê (κώμη) [pronounced <i>KO-may</i> ]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun, accusative case	Strong's #2968
hou (οὔ) [pronounced <i>hoo</i> ]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to (make a, take a) journey, to walk, to proceed</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #4198

**Translation:** They came near to the village where they were traveling [to],...

This small group of three continued along their way, and Jesus is going through the Scriptures which speak of the Messiah, telling them what these things meant and how they were to be applied (they still do not know that this is Jesus to Whom they are speaking).

The come close to the village, which was their intended destination.

We do not know if these men lived here or they had made reservations to stay there or what. But they had a destination in Emmaus.

Luke 24:28b			
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
προσποιέομαι (προσποιέομαι) [pronounced pros-poy-EH-ohm-ah-ee]	<i>to act as though, to do forward for oneself, to pretend (as if about to do a thing), to take or claim a thing to one's self; to conform one's self to a thing, or rather to affect to one's self</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4364
πορρηότερό (πορρῶτέρω) [pronounced por-rho-TEHR-oh]	<i>far off, further, farther, a greater distance</i>	adverb	Strong's #4208
πορευομαι (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to (make a, take a) journey, to walk, to proceed</i>	present (deponent) middle/passive infinitive	Strong's #4198

**Translation:** ...and Jesus [lit., He] appeared [as if He would] proceed further.

There are several words here and in the phrases which follow that are not well-known. Some appear only in this passage.

I believe that we can reasonably assume that Jesus has not lied to them. The men believe that Jesus intends to go further; or that His destination is further along. This could be a matter of politeness.

**Illustration:** You arrive at a friend's house, and they are having an early or late dinner. They invite you to stay, but you hold up one hand and say, "I did not mean to disturb you at this time. I need to run an errand and I will be back here in an hour, if that is convenient." But then they might urge you to stay for the meal, and then you can accept. Perhaps that is the dance which is being done.

Jesus certainly has places to go to, people to see; so indicating that He has somewhere to go or to be is not necessarily dishonest. Now, if staying with them would have been an inconvenience or they had tired of His company, they could say, "You have a good and safe trip. We will catch you on the far side."

Luke 24:28 They came near to the village where they were traveling [to], and Jesus [lit., He] appeared [as if He would] proceed further. (Kukis mostly literal translation)

Luke 24:29a			
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 24:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parabiázomai (παραβιάζομαι) [pronounced <i>par-ab-ee-AD-zohm-ahee</i> ]	<i>to urge strongly, to force contrary to (nature), to compel (by entreaty), to constrain</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle/passive indicative	Strong's #3849
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:** [However,] they urged Him,...

However, these men have learned a great deal from Jesus in this short time that they have walked together. Therefore, the two men urged Him. They wanted Jesus to remain with them. They wanted to know more. Jesus has really opened up their eyes to things they had not considered before.

Obviously, these men were very open to the plan of God.

### Luke 24:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ménō (μένω) [pronounced <i>MEH-noh</i> ]	<i>remain, abide (now), dwell, live, lodge</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #3306
meta (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
hēmōn (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:** ...saying, "Stay with us,..."

They both said to Jesus, "Stay here with us."

Luke 24:29c			
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
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
hespéra (ἑσπέρα) [pronounced hes-PEHR-ah]	<i>evening, eventide, sunset</i>	feminine singular noun, accusative case	Strong's #2073
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:** ...for the evening has come [lit., is]...

They point out that it is evening at this point. Therefore, it is not a good or safe time for an individual to travel.

Luke 24:29d			
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
klinô (κλίνω) [pronounced KLEE-noh]	<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, perfect active indicative	Strong's #2827
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250

**Translation:** ...and the day had declined at this time.”

They point out that the daylight is over for the day.

What this urging indicates is positive volition towards the teaching of the Word of God.

Luke 24:29e			
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
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i> ]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1525
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
ménō (μένω) [pronounced <i>MEH-noh</i> ]	<i>to remain, to abide, to dwell, to live, to lodge</i>	aorist active infinitive	Strong's #3306
sun (σύν) [pronounced <i>soon</i> ]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** So He went into the [place] to stay with them.

Jesus goes to wherever they are going to stay. He will continue to teach them, which is what they most desire.

Luke 24:29 [However,] they urged Him, saying, “Stay with us, for the evening has come [lit., *is*] and the day had declined at this time.” So He went into the [place] to stay with them. (Kukis mostly literal translation)

Luke 24:28–29 They came near to the village where they were traveling [to], and Jesus [lit., *He*] appeared [as if He would] proceed further. [However,] they urged Him, saying, “Stay with us, for the evening has come [lit., *is*] and the day had declined at this time.” So He went into the [place] to stay with them. (Kukis mostly literal translation)

When they arrive in Emmaus, the two men urge Jesus to remain with them (they do not yet know Who He is).

Luke 24:28–29 As they came near to the village, which was their final destination, it appeared to the men that Jesus might continue further on in His travels. However, they urged Him to stay, saying, “Stay with us, as the evening has come and the day is gone.” Therefore, Jesus went with them to the place where they were going to stay. (Kukis paraphrase)

And it becomes in the reclining, he with them, taking the bread He blessed [it] and breaking [it] He was giving [it] to them. But of them were opened the eyes and they fully knew Him and He invisible became from them.

Luke  
24:30–31

And it is, when He is reclining [at a meal] with them, taking the bread, He blesses [it] and breaking [the bread] He gives [some] to them. [Suddenly] their eyes were opened and they fully recognized Him; but [then] He [suddenly] vanished from their sight [lit., *them*].

**And it came to pass that, while they were reclining at a meal with one another, that Jesus took the bread and blessed it. He then broke the bread and handed it to His two disciples. Suddenly, the men were able to recognize Him, as if their eyes had been opened. But just as quickly as they knew Him, He vanished from their sight.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And it becomes in the reclining, he with them, taking the bread He blessed [it] and breaking [it] He was giving [it] to them. But of them were opened the eyes and they fully knew Him and He invisible became from them.
Complete Apostles Bible	Now it came to pass, as He was reclining to eat with them, having taken bread, He blessed and broke it, and He gave it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight.
Douay-Rheims 1899 (Amer.)	And it came to pass, whilst he was at table with them, he took bread and blessed and brake and gave to them. And their eyes were opened: and they knew him. And he vanished out of their sight.
Holy Aramaic Scriptures	And it happened that when He reclined with them, He took the bread and blessed it, and broke it, and gave it unto them. And immediately their eyes were opened, and they recognized Him, and He was taken from them.
James Murdock's Syriac NT	And it occurred, while he reclined with them, that he took bread, and blessed, and brake, and gave to them. And instantly, their eyes were opened, and, they knew him. And he took himself from them.
Original Aramaic NT	And it happened that when he reclined with them, he took bread and he blessed, and he broke and he gave to them. At once their eyes were opened and they recognized him and he ascended from them.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And when he was seated with them at table, he took the bread, and said words of blessing and, making division of it, he gave it to them. And then their eyes were open, and they had knowledge of him, but he went from their view.
Bible in Worldwide English	He sat down at the table with them. Then he took the bread and thanked God for it. He broke it and gave it to them. Then they saw who he was. They knew him. And then suddenly they could not see him any more.
Easy English	So Jesus went into their house to stay with them. He sat down to eat with them. He took the bread and he thanked God for it. He broke it into pieces and he gave some to them. Their eyes became clear and they recognized him. But then he disappeared, and they could no longer see him. A portion of v. 29 is kept here for context.
Easy-to-Read Version–2008	Joining them at the supper table, Jesus took some bread and gave thanks. Then he broke some off and gave it to them. Just then the men were allowed to recognize him. But when they saw who he was, he disappeared.

God's Word™	While he was at the table with them, he took bread and blessed it. He broke the bread and gave it to them. Then their eyes were opened, and they recognized him. But he vanished from their sight.
J. B. Phillips	So he went indoors to stay with them. Then it happened! While he was sitting at table with them he took the loaf, gave thanks, broke it and passed it to them. Their eyes opened wide and they knew him! But he vanished from their sight.
The Message	And here is what happened: He sat down at the table with them. Taking the bread, he blessed and broke and gave it to them. At that moment, open-eyed, wide-eyed, they recognized him. And then he disappeared.
NIRV	He joined them at the table. Then he took bread and gave thanks. He broke it and began to give it to them. Their eyes were opened, and they recognized him. But then he disappeared from their sight.
New Life Version	As He sat at the table with them, He took the bread and gave thanks and broke it. Then He gave it to them. And their eyes were opened and they knew Him. Then He left them and could not be seen.
New Simplified Bible	.

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

Casual English Bible	While he rested with them at the table, he took some bread, said a prayer over it, broke it, and gave the pieces to them. In that moment, they finally recognized him. But then he vanished before their eyes.
Contemporary English V.	After Jesus sat down to eat, he took some bread. He blessed it and broke it. Then he gave it to them. At once they knew who he was, but he disappeared.
The Living Bible	As they sat down to eat, he asked God's blessing on the food and then took a small loaf of bread and broke it and was passing it over to them, when suddenly—it was as though their eyes were opened—they recognized him! And at that moment he disappeared!
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	.
The Passion Translation	Joining them at the table for supper, he took bread and blessed it and broke it, then gave it to them. All at once their eyes were opened and they realized it was Jesus! Then suddenly, in a flash, Jesus vanished from before their eyes!
Plain English Version	The 3 of them sat down to eat at the table, and Jesus picked up some bread and said <b>thank you</b> to God for it, and then he broke it into bits and gave it to them. Then suddenly, God let them see that it was Jesus talking to them. Then, as soon as they knew who he was, they couldn't see him any more. He was not there any more. He was gone.
UnfoldingWord Simplified T.	When they sat down to eat, he took some bread and thanked God for it. He broke it and gave some pieces to them. And then God enabled them to recognize him. But immediately he disappeared!
William's New Testament	And after He had taken His place at table with them, He took the loaf and blessed it and broke it in pieces and handed it to them. Then their eyes were instantly opened and they recognized Him, and at once He vanished from them.

### Partially literal and partially paraphrased translations:

American English Bible	Then, as he was reclining with them for a meal, he took a loaf, spoke a blessing over it, broke it, and started handing it to them... And that's when their eyes were fully opened and they recognized him... But then he vanished!
Beck's American Translation	.
Breakthrough Version	And it happened during the time for Him to recline with them; after taking the bread, He conferred prosperity on it, and after tearing it, He was giving it over to them.

Their eyes were completely opened, they recognized Him, and He became inconspicuous from them.

Common English Bible .  
 New Advent (Knox) Bible .  
 20<sup>th</sup> Century New Testament .

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

Berean Study Bible While He was reclining at the table with them, He took bread, spoke a blessing and broke it, and gave it to them. Then their eyes were opened and they recognized Jesus—and He disappeared from their sight.

Conservapedia Translation As He dined with them, He took the bread, blessed and broke it [as Jesus had done] [use of brackets is disfavored, but leaving in for now while awaiting an articulation that captures the original meaning best ], and handed it to them. This opened their eyes, and they recognized Him; whereupon his presence became hidden [active voice is preferred today rather than the passive voice. Most translations say "disappeared" or "vanished", but a few literal translations same "became unseen." But "his presence became hidden" is more precise and consistent with modern insights of quantum mechanics. ] [Literally, ἄφαντος (used only once in the entire Bible) means "invisible", which implies He did not leave but became hidden.].

Revised Ferrar-Fenton Bible Their eyes were then opened, and they recognized Him; but He withdrew from their presence. V. 30 is placed with the previous passage for context.

Free Bible Version When he sat down to eat with them, he took the bread and gave thanks, broke it, and gave it to them. Their eyes were opened, and they recognized him. Then he disappeared from view.

God's Truth (Tyndale) Montgomery NT .  
 So he went in to stay with them. But as he sat down with them, and took bread, and had blessed and broken it, and was handing it to them, their eyes were opened, and they recognized him, and he vanished out of their sight.

Urim-Thummim Version And it came about, as he sat at dinner with them, he took bread and blessed it, and broke and gave to them. And their eyes were opened, and they knew him but he then arose out of their sight.

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

Christian Community (1988) When they were at table, he took the bread, said a blessing, broke it, and gave each a piece.  
 Then their eyes were opened, and they recognized him; but he vanished out of their sight.

The Heritage Bible And it was, in his reclining *at the meal* with them, taking the bread, he blessed *it*, and having broken *it*, he gave to them.  
 And their eyes were completely opened, and they recognized him, and he became invisible from them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible As he was reclining with them at the table, he took the *matzah*, made the *b'rakhah*, broke it and handed it to them. Then their eyes were opened, and they recognized him. But he became invisible to them.

Holy New Covenant Trans. Jesus sat down with them and took some bread. He gave thanks for the food and broke off some of it. Then he gave it to them. At that time the men were allowed to recognize Jesus. They saw who he really was, but he disappeared.

Tree of Life Version                   And it happened that when He was reclining at the table with them, He took the matzah, offered a bracha and, breaking it, gave it to them. Then their eyes were opened and they recognized Him, and He disappeared from them.

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

Accurate New Testament           ...and [It] becomes in the+ to be reclined him with them Receiving the bread [He] blesses {him} and Breaking {him} [He] gave {him} [to] them [of] them but are opened The Eyes and [They] know him and He Invisible becomes from them...

Awful Scroll Bible                   And it came to be, from-within He is to be reclining-down with them, taking the bread, He well-considers it, and breaking it, He was giving- it -to them. And their eyes are being thoroughly-opened-up, and they became knowledgeable-upon Him, and He came to be un-exposed from them.

Concordant Literal Version       And it occurred, at His reclining at table with them, taking the bread, He blesses it, and, breaking, He handed it to them."  
Now their eyes were opened up, and they recognize Him. And He became unapparent to them."

exeGesés companion Bible       **THE INTERRUPTED EUCHARIST**  
And so be it, as he reclines with them,  
he takes bread and eulogizes  
and breaks and gives to them.  
And their eyes open and they know him  
- and he becomes invisible.

Orthodox Jewish Bible           And it came about, while he was reclining at tish with them, having taken the matzot, he made the hamotzi, and, with the betziat halechem (the breaking of the bread) he handed it to them.  
And the eynayim of them were opened, and they had daas, recognizing him. And just then he became invisible to them.

Rotherham's Emphasized B.      And it came to pass, when he reclined with them, [taking the loaf] he blessed, and, breaking it, went on to give unto them. And ||their|| eyes were opened, and they knew him; and ||he|| vanished from them.

### Expanded/Embellished Bibles:

*The Amplified Bible*               And it happened that as He reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were [suddenly] opened [by God] and they [clearly] recognized Him; and He vanished from their sight.

An Understandable Version      And it happened when Jesus had reclined at the dinner table with them [Note: See Matt. 23:6], that He took a [small] loaf of bread, asked God's blessing on it, then broke it and gave [pieces] to the two men. [Immediately] their eyes were opened [i.e., they were given insight] so they could recognize Him. And [just then] He disappeared from their view [Note: The Greek says, "became invisible," suggesting that He vanished miraculously].

The Expanded Bible               When Jesus ·was at the table [·reclined; C the posture of a formal meal] with them, he took some bread, ·gave thanks [blessed it], ·divided [broke] it, and gave it to them [·C Jesus, the guest, functions like the host in a Eucharist-like meal]. And then, ·they were allowed to recognize Jesus [·their eyes were opened]. But when they saw who he was, he disappeared.

Jonathan Mitchell NT           And then it happened – during the [situation for] Him to be reclining [at the meal] with them! After taking (or: receiving) the loaf of bread, He spoke words of well-being and blessing. Then, after breaking [it], He began giving [it] to them.

P. Kretzmann Commentary	At that their eyes were at once fully opened wide, and they experienced full recognition of Him. Then He, himself, at once became invisible (or: vanished; disappeared), away from them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Luke 24:25–31 has been placed in the <b>Addendum</b> . And, it came to pass, as He {Jesus} had reclined at the table with them, having taken the bread, he offered thanks {eulogeo} and broke it, and kept on giving it to them. Then, their eyes were opened . . . and they recognized {epiginosko} Him . . . then He {Jesus} vanished {aphantos} out of their sight.
Translation for Translators	{Note: Remember Jesus is reclining at the table on one elbow. It would be very difficult for a man to get up and get out without being seen. This tells us some of the capabilities He has in His resurrection body - He can make it disappear at will.} When they sat down to eat, he took some bread and <i>asked God to</i> bless it. He broke it and gave <i>some pieces</i> to them. And just then <i>God</i> enabled them to recognize [MTY] him. But <i>immediately</i> he disappeared!
The Voice	When they sit down at the table for dinner, He takes the bread in His hands, He gives thanks for it, and then He breaks it and hands it to them. At that instant, <i>two things happen simultaneously</i> : their eyes are suddenly opened so they recognize Him, and He instantly vanishes—just disappears before their eyes.

### Bible Translations with Many Footnotes:

Lexham Bible	And it happened that when he reclined at the table with them, he took the bread and [*Here “and” is supplied because the previous participle (“took”) has been translated as a finite verb] gave thanks, and after [*Here “after” is supplied as a component of the participle (“breaking”) which is understood as temporal] breaking it , [*Here the direct object is supplied from context in the English translation] he gave it [*Here the direct object is supplied from context in the English translation] to them. And their eyes were opened, and they recognized him, and he became invisible to them.
NET Bible®	When <sup>78</sup> he had taken his place at the table <sup>79</sup> with them, he took the bread, blessed and broke it, <sup>80</sup> and gave it to them. At this point <sup>81</sup> their eyes were opened and they recognized <sup>82</sup> him. <sup>83</sup> Then <sup>84</sup> he vanished out of their sight. <sup>78tn</sup> 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. Here καί (kai) has not been translated because of differences between Greek and English style. <sup>79tn</sup> Grk “had reclined at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away. <sup>80tn</sup> The pronoun “it” is not in the Greek text here or in the following clause, but is implied. Direct objects were frequently omitted in Greek when clear from the context. <sup>81tn</sup> Here δέ (de) has been translated as “At this point” to indicate the implied sequence of events within the narrative. “Then,” which is normally used to indicate this, would be redundant with the following clause. <sup>82sn</sup> They recognized him. Other than this cryptic remark, it is not told how the two disciples were now able to recognize Jesus. <sup>83tn</sup> This pronoun is somewhat emphatic. <sup>84tn</sup> This translates a καί (kai, “and”) that has clear sequential force.



The Spoken English NT While he was having dinner<sup>x</sup> with them, he took the loaf of bread, said the blessing over it, broke it, and gave it to them. And their eyes were opened up, and they recognized him. But he disappeared from them.  
<sup>x</sup> Lit. "lying down."  
 Wilbur Pickering's New T. And then, as He was reclining with them, He took the bread, blessed and broke it, and gave it to them. Then their eyes were opened<sup>10</sup> and they recognized Him; and He became invisible to them.  
 (10) They had been supernaturally hindered from recognizing Him, up to that point.

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

Analytical-Literal Translation And it happened, while He [was] reclining [to eat] with them, having taken the bread, He bestowed a blessing upon [it], and having broken [it], He began giving [it] to them. Then their eyes were opened, and they knew [or, recognized] Him, and He became invisible from their [sight].  
 Berean Literal Bible And it came to pass in His reclining with them, having taken the bread, He blessed it; and having broken it, He began giving it to them. And their eyes were opened, and they knew Him. And He being seen, vanished from them.  
 Charles Thomson NT And when he was at table with them, he took the loaf, and blessed, and brake, and distributed to them. Whereupon their eyes were opened, and they knew him, and he disappeared from them.  
 Context Group Version When he had sat down with them to food, he took the bread and esteemed; and breaking [it] he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.  
 Far Above All Translation Subsequently it came to pass while he was reclining at table with them that he took the bread, and gave blessing, and broke it, and handed some to them, and their eyes were opened wide, and they recognized him. Then he became invisible to them.  
 Modern Literal Version 2020 And it happened, while\* he was reclining with them at the table, and having taken the bread, he gave-thanks and broke it and he was giving it to them.  
 Now their eyes were opened and they recognized him, and he became unapparent from them {i.e. disappeared}.

**The gist of this passage:** While the Lord was breaking bread with them, these disciples recognized Him; and then He suddenly disappeared from them.

30-31

Luke 24:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 24:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kataklinô (κατακλίνω) [pronounced <i>kat-ak-LEE-no</i> ]	<i>to recline (at table to eat), to sit down to eat, to take a place at the table</i>	aorist passive infinitive	Strong's #2625
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
meta (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
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** *And it is, when He is reclining [at a meal] with them,...*

Jesus is having a meal with His two disciples, who do not know Who He is yet.

Luke 24:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i> ]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983
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
artos (ἄρτος) [pronounced <i>AR-toss</i> ]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
eulogeô (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i> ]	<i>active: to bless [man], to speak well of; to praise [God]; passive: 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

**Translation:** *...taking the bread, He blesses [it]...*

As Jesus did with the 12 disciples, He takes the bread and blesses it.

Luke 24:30c			
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
κλάω (κλάω) [pronounced <i>KLAH-oh</i> ]	<i>breaking (bread) (into pieces); tearing (separating) (into pieces)</i>	masculine singular, aorist active participle, nominative case	Strong's #2806
ἐπιδίδωμι (ἐπιδίδωμι) [pronounced <i>ep-ee-DIHD-oh-meet</i> ]	<i>to give over; to deliver [over] to, to surrender); to offer</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1929
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...and breaking [the bread] He gives [some] to them.

A literary parallel is set up between v. 30b and 30c. Because of the imperfect tense, the verb might be better translated, *was giving* or *began to give*.

Luke 24:30 And it is, when He is reclining [at a meal] with them, taking the bread, He blesses [it] and breaking [the bread] He gives [some] to them. (Kukis mostly literal translation)

Luke 24:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
δέ (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
διανοίγω (διανοίγω) [pronounced <i>dee-an-OY-go</i> ]	<i>to open [thoroughly, up]; figuratively to expound</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #1272
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ὀφθαλμοί (ὀφθαλμοί) [pronounced <i>opf-thahl-MOI</i> ]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; nominative case	Strong's #3788

**Translation:** [Suddenly] their eyes were opened...

At this point in the meal, the eyes of these men is opened up. They are able to look at Jesus and recognize Who He is.

Quite obviously, their eyes were opened all of the time; but they became able to recognize the Lord (bear in mind that these disciples had spent six months or longer with Him).

What is often more recognizable is a person’s voice. I recently went to a 40 year reunion with former students of mind and for several of them, their voices were unmistakable. I could have heard the voices and nothing else and I would have remembered who the students were.

However, these students have heard the Lord’s voice for perhaps six months or longer. He taught them every day; and He has just taught them the past afternoon. Yet neither man looked to the other to remark, “Do you know who this fellow sounds like? He sounds like the Lord!” But this remark was never made.

Luke 24:31b			
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
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg-in-OÇ-koh]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong’s #1921
We have two words in this verse also found in v. 16. This is a literary device to set up a parallel between these two verses.			
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong’s #846

**Translation:** ...and they fully recognized Him;...

There is a contrast between this verse and v. 16. In v. 16, their eyes were kept from recognizing Him. Now they could.

The men recognize Jesus.

We do not know if Jesus is still acting according to the Father’s plan, apart from exercising His Own free will; or exactly what His state was at this point. Was He able to keep His students from recognizing Him? Did God the Father choose that or cause this to happen? We can only speculate (and what difference would knowing this make to our lives at this point?).

Luke 24:31c			
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 24:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
áphantos (ἄφαντος) [pronounced AF-an-toss]	<i>(made) invisible, non-manifested, vanished (taken) out of sight</i>	masculine singular adjective, nominative case	Strong's #855
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/passive indicative	Strong's #1096
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...but [then] He [suddenly] vanished from their sight [lit., them].

The impression given by the text is, they men recognize Jesus, but then suddenly vanishes.

Almost every translation renders *vanish* as a verb; but literally, this reads, *He became vanished from them*.

Luke 24:31 [Suddenly] their eyes were opened and they fully recognized Him; but [then] He [suddenly] vanished from their sight [lit., them]. (Kukis mostly literal translation)

We do not know exactly how this occurred. Is Jesus still there but they cannot see Him? Has He suddenly moved physically away from them?

Luke 24:30–31 And it is, when He is reclining [at a meal] with them, taking the bread, He blesses [it] and breaking [the bread] He gives [some] to them. [Suddenly] their eyes were opened and they fully recognized Him; but [then] He [suddenly] vanished from their sight [lit., them]. (Kukis mostly literal translation)

Luke 24:30–31 And it came to pass that, while they were reclining at a meal with one another, that Jesus took the bread and blessed it. He then broke the bread and handed it to His two disciples. Suddenly, the men were able to recognize Him, as if their eyes had been opened. But just as quickly as they knew Him, He vanished from their sight. (Kukis paraphrase)

And they said face to face with one another, “Was not the heart of us burning when He was speaking in the way when He was opening to us the Scriptures?”

Luke  
24:32

They said to one another, “Were not our hearts burning while He spoke to us along the road when He was expounding the Scriptures to us?”

They then said to one another, “Were we not affected by His teaching, as if our hearts were burning, as He exegeted the Scriptures while we all walked along the road?”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And they said face to face with one another, “Was not the heart of us burning when He was speaking in the way when He was opening to us the Scriptures?”
Complete Apostles Bible	And they said to one another, "Was not our heart burning within us while He was speaking to us on the road, and while He was interpreting the Scriptures to us?"
Douay-Rheims 1899 (Amer.)	And they said one to the other: Was not our heart burning within us, whilst he spoke in the way and opened to us the scriptures?
Holy Aramaic Scriptures	And they were speaking one unto another, “Was not our heart heavy within us while He was speaking with us on the road, and expounded The Kathabe {The Scriptures} unto us?”
James Murdock’s Syriac NT	And they said one to another: Did not our heart burn within us, while he talked with us by the way, and explained to us the scriptures?
Original Aramaic NT	And they were saying one to another, "Was not our heart dull* within us when he was speaking with us on the road and expounding to us the scriptures?"

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And they said to one another, Were not our hearts burning in us while he was talking to us on the way, making clear to us the holy Writings?
Bible in Worldwide English	They said to each other, It was like a fire burning in our hearts when he talked to us on the road and told us the meaning of the holy writings!
Easy English	They said to each other, ‘When he talked to us, it was like a fire that was burning inside us. We felt it while we were walking along the road. We also felt it when he was explaining God’s message in the Bible.’
Easy-to-Read Version–2008	They said to each other, "When he talked to us on the road, it felt like a fire burning in us. How exciting it was when he explained to us the true meaning of the Scriptures!"
God’s Word™	They said to each other, "Weren't we excited when he talked with us on the road and opened up the meaning of the Scriptures for us?"
J. B. Phillips	Then they said to each other, “Weren’t our hearts glowing while he was with us on the road, and when he made the scriptures so plain to us?”
The Message	Back and forth they talked. “Didn’t we feel on fire as he conversed with us on the road, as he opened up the Scriptures for us?”
NIRV	They said to each other, “He explained to us what the Scriptures meant. Weren’t we excited as he talked with us on the road?”
New Life Version	They said to each other, “Were not our hearts filled with joy when He talked to us on the road about what the Holy Writings said?”
New Simplified Bible	.

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

Casual English Bible	They said to each other, "Didn't we feel a fire inside us as he talked about the Scriptures?"
Contemporary English V.	They said to each other, "When he talked with us along the road and explained the Scriptures to us, didn't it warm our hearts?"
The Living Bible	They began telling each other how their hearts had felt strangely warm as he talked with them and explained the Scriptures during the walk down the road.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	.
The Passion Translation	Stunned, they looked at each other and said, "Why didn't we recognize it was him? Didn't our hearts burn with the flames of holy passion while we walked beside him? He unveiled for us such profound revelation from the Scriptures!"
Plain English Version	They said to each other, "Wow. That's the reason why we felt really happy inside this afternoon. We felt really excited when he talked to us on the road, and he made God's book really clear for us."
UnfoldingWord Simplified T.	They said to each other, "While we were walking along the road and he talked with us and enabled us to understand the scriptures, we started thinking that something very, very good was going to happen, although we did not know what. We should not stay here; we should go tell others what happened!"
William's New Testament	Then they said to each other, "Did not our hearts keep burning in our bosoms as He was talking to us on the road, as He went on explaining the Scriptures to us?"

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

American English Bible	And they said to each other: 'Weren't our hearts burning as he talked to us along the road, completely explaining the Scriptures to us?'
Beck's American Translation	.
Breakthrough Version	And they said to each other, "Was our heart not burning in us as He was speaking to us on the road, as He was completely opening the Old Testament writings to us?"
Common English Bible	.
New Advent (Knox) Bible	And they said to one another, Were not our hearts burning within us when he spoke to us on the road, and when he made the scriptures plain to us?
NT for Everyone	Then they said to each other, 'Do you remember how our hearts were burning inside us, as he talked to us on the road, as he opened up the Bible for us?'
20 <sup>th</sup> Century New Testament	"How our hearts glowed," the disciples said to each other, "while he was talking to us on the road, and when he explained the Scriptures to us!"

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

Conservapedia Translation	They said to one another, "Did our hearts not burn within us, while he talked with us along the way, and while he revealed the scriptures to us?"
Revised Ferrar-Fenton Bible	.
Free Bible Version	The two disciples said to each other, our thoughts on fire when he spoke to us, as he explained the Scriptures to us?"
God's Truth (Tyndale)	.
International Standard V	Then they asked each other, "Our hearts kept burning within us [Other mss. lack within us] as he was talking to us on the road and explaining the Scriptures to us, didn't they?"
Weymouth New Testament	"Were not our hearts," they said to one another, "burning within us while He talked to us on the way and explained the Scriptures to us?"
Wikipedia Bible Project	"Didn't our hearts light up inside as he spoke to us, as he opened up scripture to us?" they said to each other.

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

Christian Community (1988)	And they said to one another, "Were not our hearts filled with ardent yearning when he was talking to us on the road and explaining the Scriptures?"
The Heritage Bible	And they said to one another, Was our heart absolutely not burning in us as he talked to us in the way, and as he thoroughly opened up the Scriptures to us?
NRSV (Anglicized Cath. Ed.)	They said to each other, 'Were not our hearts burning within us [Other ancient authorities lack <i>within us</i> ] while he was talking to us on the road, while he was opening the scriptures to us?'

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	They said to each other, "Didn't our hearts burn inside us as he spoke to us on the road, opening up the <i>Tanakh</i> to us?"
Holy New Covenant Trans.	They said to each other, "While Jesus was talking to us on the road, it felt like a fire burning in us when he explained the true meaning of the Scriptures."

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

Accurate New Testament	...and [They] say to one another not? The Heart [of] us Being Burned was in us as [He] spoke [to] us in the way as [He] opened [for] us the writings...
Alpha & Omega Bible	THEY SAID TO ONE ANOTHER, WERE NOT OUR HEARTS BURNING WITHIN US WHILE HE WAS SPEAKING TO US ON THE ROAD, WHILE HE WAS EXPLAINING THE SCRIPTURES (Old Testament) TO US?
Awful Scroll Bible	And they said, with regards to one another, "Was it not so, <i>the sensibility</i> of our hearts, are being burned from-within us, as He was speaking to us, from-within the road, and as He was thoroughly-opening-up to us the Writings?"
Concordant Literal Version	And they say to one another, "Was not our heart burning in us as He spoke to us on the road and as He opened up to us on the road and as He opened up to us the scriptures?"
exeGeses companion Bible	And they say one to another, Burned not indeed our heart within us, as he spoke with us by the way and as he opened the scriptures to us?
Orthodox Jewish Bible	And they said to one another, Were not our levavot burning within us as he was speaking to us on the derech, as he was opening to us the Kitvei Hakodesh?

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
An Understandable Version	Then the two men said to each other, "Were not our hearts stirred up within us [ <i>i.e., our emotions thrilled</i> ] when Jesus spoke to us along the road and opened up the Scriptures [ <i>to our understanding</i> ]?"
The Expanded Bible	They said to each other, "It felt like a fire burning in [ <sup>1</sup> Didn't our hearts burn within...?] us when Jesus talked to us on the road and explained [opened] the Scriptures to us."
Jonathan Mitchell NT	Later they said to each other, "Were not our hearts constantly burning as He continued speaking to us on the road (or: in the path; with the way) – as He continued fully opening up the Scriptures to (and: for; or: in) us?"
P. Kretzmann Commentary	<b>Verses 32-35</b> Mutual expressions of joy: And they said one to another, Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?



Syndein/Thieme	And, they said face to face with each other, "Was not our hearts continually burning within us while He was speaking with us on the road . . . while He was explaining the scriptures to us?"
Translation for Translators	The two men said to each other, " <i>While we were walking</i> along the road and he talked with us and <i>enabled us (inc)</i> to understand the Scriptures, we <i>became so excited that it was as though</i> [MET] a fire was burning within us [RHQ]! <i>We should not stay here; we should go tell the others what happened!</i> "
The Voice	<b>Two Disciples</b> (to each other): Amazing! Weren't our hearts on fire within us while He was talking to us on the road? <i>Didn't you feel it all coming clear</i> as He explained the meaning of the Hebrew Scriptures?

### Bible Translations with Many Footnotes:

NET Bible®	<p>They<sup>85</sup> said to each other, "Didn't<sup>86</sup> our hearts<sup>87</sup> burn within us<sup>88</sup> while he was speaking with us on the road, while he was explaining<sup>89</sup> the scriptures to us?"</p> <p><sup>85tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.</p> <p><sup>86tn</sup> This question uses a Greek particle (οὐχί, ouci) that expects a positive reply.</p> <p><sup>87tn</sup> This is a collective singular use of the term καρδία (kardia), so each of their hearts were burning, a reference itself to the intense emotion of their response.</p> <p><sup>88tc</sup> † Most mss have the phrase ἐν ἡμῖν (en Jhmin, "within us") after οὐχὶ ἡ καρδία ἡμῶν καιομένη (ouci Jh kardia Jhmwn kaiomenh hn, "Didn't our hearts burn"). The phrase "within us" is lacking in some early mss (A<sup>75</sup> B D c e sy<sup>s,c</sup>). These early witnesses could have overlooked the words, since there are several occurrences of ἡμῖν in the context. But it seems likely that other scribes wanted to clarify the abrupt expression "Didn't our hearts burn," even as the translation has done here. NA<sup>27</sup> includes the words in brackets, indicating doubts as to their authenticity.</p> <p><sup>89tn</sup> Even though it is most likely not original (see tc note above), the phrase within us has been included in the translation for clarity.</p> <p><sup>89tn</sup> Grk "opening" (cf. Acts 17:3).</p>
Rotherham's Emphasized B.	<p>And they said one to another—</p> <p>Was not [our heart] burning,<sup>c</sup> as he was speaking to us in the way, as he was opening to us the Scriptures?</p> <p><sup>c</sup> Or (WH) add: "within us."</p>
The Spoken English NT	<p>And they said to one another, "Weren't our hearts burning inside us<sup>y</sup> as he was talking to us along the way-as he was opening up the scriptures for us?"</p> <p><sup>y.</sup> Some mss leave out the words "inside us."</p>

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

Charles Thomson NT	.
Context Group Version	Then they said to one another, Did not our hearts burn within us while he talked with us on the road, and while he expounded the scriptures to us?
Green's Literal Translation	And they said to one another, Was not our heart burning in us as He spoke to us in the highway, and as He opened up to us the Scriptures?
Literal Standard Version	And they said to one another, our heart not burning within us as He was speaking to us in the way, and as He was opening the Writings up to us?
Modern Literal Version 2020	And they said to one another, Was our heart not being burned inside us, as he was speaking to us on the road, and as he was opening the Scriptures to us?
New American Standard	They said to one another, "Were our hearts [Lit <i>Was our heart</i> ] not burning within us when He was speaking to us on the road, while He was explaining [Lit <i>opening</i> ] the Scriptures to us?"

A Voice in the Wilderness **And they said to one another, Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?**

**The gist of this passage:** The men remarked to one another how their hearts burned when Jesus was explaining the Scriptures to us.

Luke 24:32a			
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
λέγω (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
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
ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i> ]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

**Translation:** They said to one another,...

The two men began to talk about this to one another, what they had just experienced.

As an aside, there will be times when you are with like-minded believers, and one or several of you will express enthusiasm for the message you most recent received. You may not say this each and every time, but this will happen on occasion (even if you don't mention it).

Luke 24:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐχί (οὐχί) [pronounced <i>oo-KHEE</i> ]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
ἡ (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
καρδία (καρδία) [pronounced <i>kahr-DEE-uh</i> ]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588
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)

### Luke 24:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaíō (καίω) [pronounced KAH-yoh]	<i>lighting, setting on fire, burning, kindling; consuming (with fire)</i>	feminine singular, present passive participle, nominative case	Strong's #2545
ên (ἦν) [pronounced ayh]	<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)

**Translation:** ...“Were not our hearts burning...

The conversation, no doubt, was far more extensive than what we read here. One of them said, “Were our hearts not burning...?” The idea here is, they fully realized that they were hearing the truth. They could match up the Scriptures exactly with their experience. They knew at the time what they were being taught was true. All that Jesus taught them, starting with Moses and working His way through the prophets made perfect sense and completely squared with their understanding of what they had observed the past few days.

### Luke 24:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
With the aorist, this can mean <i>when, after</i> ; with the present and imperfect, it can mean <i>while, when; as long as</i> ; with the subjunctive, it can mean <i>when, as soon as</i> .			
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 plural, imperfect active indicative	Strong's #2980
hêmin (ἡμῖν) [pronounced hay-MIHN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</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
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3598

**Translation:** ...while He spoke to us along the road...

Notice that they are not so much concerned with the apparition (if that is the right word for it) which they just saw, but they concentrated on the things which Jesus said to them.

You or I might have said, “Hey, it’s *me!*” And then disappeared. Jesus did not reveal Himself until He had gone over the Scriptures with them.

What is key to the ministry of Jesus Christ to believers is His Word.

Luke 24:32d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong’s #5613
dianoigō (διανοίγω) [pronounced <i>dee-an-OY-go</i> ]	<i>to open [thoroughly, up]; figuratively to expound</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong’s #1272
hêmin (ἡμῖν) [pronounced <i>hay-MIHN</i> ]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural reflexive pronoun; locative, dative or instrumental case	Strong’s #2254 (from Strong’s #1473)
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong’s #3588
graphai (γραφαί) [pronounced <i>graf-ĭ</i> ]	<i>writings, things written; Holy Writ, the Scriptures, used to denote either the book itself, or its contents</i>	feminine plural noun, accusative case	Strong’s #1124

**Translation:** ...when He was expounding the Scriptures to us?”

What these men noticed more than anything else was having the Scriptures explained to them as they walked along the road to Emmaus.

Luke 24:32 They said to one another, “Were not our hearts burning while He spoke to us along the road when He was expounding the Scriptures to us?” (Kukis mostly literal translation)

One of the many things that R. B. Thieme, Jr. repeated was, *It’s not the man but the message*. He knew that his personality rubbed some people the wrong way at times; but what was important was what He taught. Here, in this passage, we have an illustration of that, and with Jesus as the example. Key in these men’s memory was being taught the Scriptures and understanding them, as if their hearts were burning inside of them.

Jesus did not reveal Who He was, because it is not the Man but the message. More important than realizing that they have spent the afternoon with Jesus were the words which He taught them along the way to Emmaus.

Luke 24:32 They then said to one another, “Were we not affected by His teaching, as if our hearts were burning, as He exegeted the Scriptures while we all walked along the road?” (Kukis paraphrase)

And rising up a same in the hour, they returned to Jerusalem. And they found [those] gathering the eleven and the [ones] with them, saying that, "Indeed was awakened the Lord; and has seen [Him] Simon." And they [even] they describe the [things] on the road; and how He was known to them in the tearing of the bread.

Luke  
24:33–35

[Those disciples] rose up that same hour and returned to Jerusalem. They found the Eleven gathering together along with the [ones] with them. They were saying, "Indeed, the Lord was resurrected; even Simon has seen [Him]." [The disciples from Emmaus then] describe the [details about meeting the Lord] on the road; and [how] He was made known to them at the breaking of the bread.

The two disciples who had left Jerusalem in a hurry, got up that very hour and returned to Jerusalem. They found that the Eleven had gathered along with a number of other disciples. Someone there said, "The Lord has indeed been raised from the dead. Even Simon has seen Him!" So the disciples from Emmaus describe their experience meeting the Lord on the road to Emmaus, and how they did not know who they were speaking to until the breaking of the bread.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And rising up a same in the hour, they returned to Jerusalem. And they found [those] gathering the eleven and the [ones] with them, saying that, "Indeed was awakened the Lord; and has seen [Him] Simon." And they [even] they describe the [things] on the road; and how He was known to them in the tearing of the bread.
Complete Apostles Bible	So they rose up that very hour and returned to Jerusalem, and they found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they described the things that had happened on the road, and how He was known to them in the breaking of bread.
Douay-Rheims 1899 (Amer.)	And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, Saying: The Lord is risen indeed and hath appeared to Simon. And they told what things were done in the way: and how they knew him in the breaking of bread.
Holy Aramaic Scriptures	And they arose in that hour and returned unto Urishlim {Jerusalem} and found The Eleven who were assembled, and those who were with them, while they were saying "Maran {Our Lord} has truly arisen, and has appeared unto Shimeun {Simeon}!" And they also related that which happened on the road, and how He was made known unto them, while breaking the lakhma {the bread}.
James Murdock's Syriac NT	And they arose, the same hour, and returned: to Jerusalem. And they found the eleven assembled, and those with them, who were saying: Certainly, our Lord hath risen; and he hath appeared to Simon. And they also related what occurred by the way, and how he became known to them, when he broke bread.
Original Aramaic NT	And they arose in that hour, and they returned to Jerusalem, and they found the eleven assembled and those who were with them, As they were saying, "Truly Our Lord has risen and he has appeared to Shimeon!" They also related those things that had occurred on the road and how he was known to them when he broke the bread.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>And that very hour they got up and went back to Jerusalem, where the eleven and the others had come together.</p> <p>And they said to them, The Lord has truly come back to life again, and Simon has seen him.</p> <p>And they gave an account of the things which had taken place on the way, and how, when he gave them bread, they had knowledge of him.</p>
Bible in Worldwide English	<p>They got up right then and went back to Jerusalem. There they found the eleven disciples together. Some other people were with them.</p> <p>These people said, The Lord has really risen! He came to Simon!</p> <p>Then the men from Emmaus told them what had happened on the road. They told how they knew Jesus when he broke bread and gave it to them.</p>
Easy English	<p>Immediately they got up and they returned to Jerusalem. There they found the 11 apostles and other people who were with them. The people there told the two disciples, 'It is true! The Lord Jesus is alive again. He has appeared to Simon!'</p> <p>Then the two disciples spoke to the whole group. They told what had happened to them on the road to their village. They told how they recognized Jesus when he broke the bread into pieces in their home.</p>
Easy-to-Read Version–2008	<p>So the two men got up then and went back to Jerusalem. There they found the followers of Jesus meeting together. The eleven apostles and the people with them said, "The Lord really has risen from death! He appeared to Simon." Then the two men told what had happened on the road. They talked about how they recognized Jesus when he shared the bread with them.</p>
J. B. Phillips	<p>And they got to their feet without delay and turned back to Jerusalem. There they found the eleven and their friends all together, full of the news—"The Lord is really risen—he has appeared to Simon now!"</p> <p>Then they told the story of their walk, and how they recognised him when he broke the loaf.</p>
<i>The Message</i>	<p><b>A Ghost Doesn't Have Muscle and Bone</b></p> <p>They didn't waste a minute. They were up and on their way back to Jerusalem. They found the Eleven and their friends gathered together, talking away: "It's really happened! The Master has been raised up—Simon saw him!"</p> <p>Then the two went over everything that happened on the road and how they recognized him when he broke the bread.</p>
NIRV	<p>They got up and returned at once to Jerusalem. There they found the 11 disciples and those with them. They were all gathered together. They were saying, "It's true! The Lord has risen! He has appeared to Simon!" Then the two of them told what had happened to them on the way. They told how they had recognized Jesus when he broke the bread.</p>
New Life Version	.
New Simplified Bible	.

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

Casual English Bible	<p>They got up and on the road again that very hour, headed back to Jerusalem. There they found the 11 disciples along with others staying with them. The disciples told the two men, "The Lord has in fact come back from the dead and has appeared to Simon Peter!"<sup>[7]</sup> The two told the group what happened to them as they walked along the road, and then later, how they finally realized it was Jesus after he broke the bread and handed it to them.</p> <p><sup>7</sup>24:34There's no other record in the Gospels of Jesus appearing to Peter on the day of the Resurrection. However, Paul did say that Jesus appeared to Peter first, and then to the other disciples (1 Corinthians 15:5).</p>
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Contemporary English V.	So they got right up and returned to Jerusalem. The two disciples found the eleven apostles and the others gathered together. And they learned from the group that the Lord was really alive and had appeared to Peter. Then the disciples from Emmaus told what happened on the road and how they knew he was the Lord when he broke the bread.
The Living Bible	Within the hour they were on their way back to Jerusalem, where the eleven disciples and the other followers of Jesus greeted them with these words, "The Lord has really risen! He appeared to Peter!" Then the two from Emmaus told their story of how Jesus had appeared to them as they were walking along the road and how they had recognized him as he was breaking the bread.
New Berkeley Version Goodspeed New Testament	. And they got up immediately and went back to Jerusalem, and found the eleven and their party all together, and learned from them that the Master had really risen and had been seen by Simon. And they told what had happened on the road, and how they had known him when he broke the bread in pieces.
New Living Translation	And within the hour they were on their way back to Jerusalem. There they found the eleven disciples and the others who had gathered with them, who said, "The Lord has really risen! He appeared to Peter. [Greek <i>Simon</i> .]" <b>Jesus Appears to the Disciples</b> Then the two from Emmaus told their story of how Jesus had appeared to them as they were walking along the road, and how they had recognized him as he was breaking the bread.
The Passion Translation	They left at once and hurried back to Jerusalem to tell the other disciples. When they found the Eleven and the other disciples all together, they overheard them saying, "It's really true! The Lord has risen from the dead. He even appeared to Peter!" Then the two disciples told the others what had happened to them on the road to Emmaus and how Jesus had unveiled himself as he broke bread with them.
Plain English Version	Then they got up straight away, and they went back to Jerusalem. They went to see Jesus's 11 special workers. There were other followers of Jesus at that place, too. They were all talking together and saying, "Yes, Jesus really is alive again. He showed himself to Peter." Then the 2 men that came back from Emayus told the other followers their story. They told them what happened on the road, and that they suddenly saw that it was Jesus while he was breaking the bread.
UnfoldingWord Simplified T.	So they left immediately and returned to Jerusalem. There they found the eleven apostles and others who had gathered together with them. They told those two men, "It is true that the Lord has become alive again, and he has appeared to Simon!" Then those two men told the others what had happened as they were walking along the road. They also told them how they both recognized him as he broke some bread for them.
William's New Testament	So at once they got up and went back to Jerusalem and found the Eleven and their company all together, who told them that the Lord had really risen and had been seen by Simon. Then they themselves began to tell what had occurred on the road, and how He was recognized by them when He broke the loaf in pieces.

### Partially literal and partially paraphrased translations:

American English Bible	So they got up right away and went back to JeruSalem. ● ● And there they found the 11 gathered with the rest, who told them: 'The Lord was in fact raised, because he appeared to Simon!' Then these [two men] also told [the group] what had happened [to them] on the road and of how he became recognizable when he broke the loaf.
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Beck's American Translation Breakthrough Version	. And after standing up the same hour, they returned to Jerusalem, and they found the eleven and the <i>people</i> who had accumulated together with them, who said that the Master really got up and was seen by Simon. And they were recounting the <i>things</i> on the road and how He was known to them in the tearing of the bread.
Common English Bible New Advent (Knox) Bible	. Rising up there and then, they went back to Jerusalem, where they found the eleven apostles and their companions gathered together, now saying, The Lord has indeed risen, and has appeared to Simon.[4] And they told the story of their encounter in the road, and how they recognized him when he broke bread. [4] I Cor. 15.5.
20 <sup>th</sup> Century New Testament	Then they immediately got up and returned to Jerusalem, where they found the Eleven and their companions all together, Who told them that the Master had really risen, and had appeared to Simon. So they also related what had happened during their walk, and how they had recognized Jesus at the Breaking of the Bread.

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

Conservapedia Translation	They left at that time, and returned to Jerusalem, and found the eleven gathered together, and the others who accompanied them, saying to them, "The Lord has risen indeed, and has appeared to Simon." They told them of the things which occurred along the way, and how He was revealed to them through the breaking of bread.
Revised Ferrar-Fenton Bible	They then arose at once; and returning to Jerusalem, they there found the eleven assembled, with those who had reported that "Master had risen indeed, and had appeared to Simon." Then they themselves recounted what had occurred upon the road, and how He had been known to them in breaking the bread.
Free Bible Version	They got up right away and returned to Jerusalem. There they found the eleven disciples and those who were with them meeting together, who said, "The Lord has really risen again! He has appeared to Simon." Then those who had just arrived explained to the other disciples what had happened to them on the road, and how they had recognized Jesus when he broke bread.
God's Truth (Tyndale)	And they rose up the same hour, and returned again to Jerusalem, and found the eleven gathered to gether, and them that were with them which said: the Lord is risen in deed, and has appeared to Simon. And they told what things was done in the way, and how they knew him in breaking of bread.
Urim-Thummim Version	And they got up the same hour and returned to Jerusalem, and found the 11 gathered together, and them that were with them saying, the LORD is resurrected indeed and has appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.
Weymouth New Testament	So they rose and without an hour's delay returned to Jerusalem, and found the Eleven and the rest met together, who said to them, "Yes, it is true: the Master has come back to life. He has been seen by Simon." Then they related what had happened on the way, and how He had been recognized by them in the breaking of the bread.
Wikipedia Bible Project	They jumped up straight away and went back to Jerusalem. There they found the Eleven, and the others with them, meeting together, Who said, "The Lord is really risen again, and has appeared to Simon." Then the two told the other disciples explained what had happened on their journey, and how they recognized him when he broke bread.

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



- Christian Community (1988) They immediately set out and returned to Jerusalem. There they found the Eleven and their companions gathered together. They were greeted by these words: "Yes, it is true, the Lord is risen! He has appeared to Simon!" Then the two told what had happened on the road to Emmaus, and how Jesus had made himself known, when he broke bread with them.
- The Heritage Bible  
1Cor 15:5  
And standing up the same hour, they returned into Jerusalem, and found the eleven gathered together, and those with them,  
Saying that, The Lord was raised, really, and has appeared to Simon.  
And they considered aloud the things in the way, and how he was known to them in the breaking of bread.
- New American Bible (2011) So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!"<sup>q</sup> Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.  
q. [24:34] 1 Cor 15:4–5.
- New Catholic Bible They set out immediately and returned to Jerusalem, where they found gathered together the Eleven and their companions who were saying, "The Lord has truly been raised, and he has appeared to Simon!"<sup>[c]</sup> Then the two described what had happened on their journey and how he had made himself known to them in the breaking of the bread.  
[c] In this verse Luke has included one of the earliest testimonies to the appearance of the Risen Lord to Peter (see Lk 22:21-32; 1 Cor 15:5).
- New English Bible–1970 Without a moment's delay they set out and returned to Jerusalem. There they found that the Eleven and the rest of the company had assembled, and were saying, 'It is true: the Lord has risen; he has appeared to Simon.' Then they gave their account of the events of their journey and told how he had been recognized by them at the breaking of the bread.
- New Jerusalem Bible They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'The Lord has indeed risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible They got up at once, returned to Yerushalayim and found the Eleven gathered together with their friends, saying, "It's true! The Lord has risen! Shim'on saw him!" Then the two told what had happened on the road and how he had become known to them in the breaking of the *matzah*.
- Holy New Covenant Trans. During that same hour they got up and returned to Jerusalem. There they found the students of Jesus meeting together. The eleven delegates and those people who were with them said, "The Lord Jesus has actually come back to life! He appeared to Simon Peter." Then the two men gave a report about the things which had happened on the road. They talked about how they recognized Jesus when he broke off some of the bread.
- The Scriptures 2009 And rising up that same hour they returned to Yerushalayim, and found the eleven and those who were with them gathered together, saying, "The Master was truly raised, and has appeared to Shim'on!" And they related what took place on the way, and how He was recognised by them in the breaking of the bread.
- Tree of Life Version And they got up that very hour and returned to Jerusalem. They found the eleven and others with them gathered together, saying, "The Lord is risen indeed! He has appeared to Simon!" Then they began telling about the events on the road and how He became recognized by them in the breaking of the *matzah*.

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

Accurate New Testament	...and Standing (Up) [in] her the hour [Men] return to jerusalem and [They] find having been gathered the eleven [men] and the [men] with them saying for really is raised The Lord and [He] is seen [by] simon and They declared the [things] in the way and as [He] is known [by] them in the breaking [of] the bread...
Awful Scroll Bible	And rising-up that same hour, they turn-back-by to Jerusalem, and found the eleven, having been collected-together, and those with them, confirming that, "The Lord is being risen up genuinely, and He is being appeared to Simon!" And they were esteeming-away, from-within the road, even as to He becomes known to them, from-within the breaking of the bread.
Concordant Literal Version	And rising in the same hour, they return to Jerusalem and found the eleven convened together and those with them, who said that "Really roused was the Lord, and was seen by Simon!" And they unfolded the events on the road, and how He is known to them in the breaking of the bread."
exeGesés companion Bible	And the same hour they rise and return to Yeru Shalem; and find the eleven gathered together - and those with them, wording, Adonay is risen indeed, and appeared to Shimon. And they declare of those in the way and how he was known by them in breaking of bread.
Orthodox Jewish Bible	And getting up that very hour, they returned to Yerushalayim, and they found the Achad Asar (Eleven) gathered together and those with them, Saying that beemes (really) Rebbe, Melech HaMoshiach Adoneinu was mamash (definitely) made to stand up alive and he tahke (actually) appeared to Shimon. And they were explaining the things on the derech and how he was made known to them in the hisgalus of the betziat halechem.
Rotherham's Emphasized B.	And <arising in that very' hour> they returned unto Jerusalem,—and found [gathered together] the eleven, and them who were with them. saying— <sup>d</sup>   In truth   the Lord hath arisen, and hath appeared unto Simon! And   they   went on to relate the things [that had passed] on the journey, and how he was made known unto them in the breaking of the loaf. <sup>d</sup> le: the eleven were saying, as the Gk. shews.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	They got up that very hour and went back to Jerusalem, and found the eleven [apostles] gathered together and those who were with them, saying, "The Lord has really risen and has appeared to Simon [Peter]!" They <i>began</i> describing in detail what had happened on the road, and how Jesus was recognized by them when He broke the bread.
An Understandable Version	So, they got up at once and returned to Jerusalem and found the eleven apostles gathered together with some other disciples. The apostles [ <i>or, some think the two men</i> ] were saying, "The Lord truly has risen and has appeared to Simon [ <i>i.e., Peter</i> ]." Then the two men recounted what happened along the road and how Jesus was recognized by them when He broke the loaf of bread.
The Expanded Bible	So ·the two followers [ <sup>L</sup> they] got up ·at once [ <sup>L</sup> the same hour] and went back to Jerusalem. There they found ·the eleven apostles [ <sup>L</sup> the Eleven] and others gathered. They were saying, "The Lord really has risen from the dead! He showed himself to Simon."

Jonathan Mitchell NT	<p>Then the two followers [<sup>†</sup>they] told what had happened on the road and how they recognized Jesus when he divided [broke] the bread.</p> <p>And rising up in that same hour, they returned into Jerusalem and found the eleven, as well as those having been collected together with them as a body, [who were] then saying [to these two] that the Lord was existentially (as a being; and: actually; in fact) aroused and raised up, and then was seen by Simon."</p> <p>So then they, themselves, began leading forth with a detailed explanation about the events on the road, and how He came to be known to them (or: personally recognized by them) in the breaking of the loaf of bread. [comment: A.T. Robertson points out that the recognition did not come in His exegesis of Scripture, but at the meal and His serving them]</p>
P. Kretzmann Commentary	<p>And they rose up the same hour, and returned to Jerusalem, and found the Eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.</p> <p>And they told what things were done in the way, and how He was known of them in breaking of bread.</p>
Syndein/Thieme	<p>Kretzmann's <b>commentary</b> for Luke 24:32–35 has been placed in the <b>Addendum</b>.</p> <p>And, rising up that very hour, they returned to Jerusalem and found the eleven gathered together . . . and those with them . . . saying, "The Lord has really risen . . . and has appeared to Simon!"</p> <p>And they kept on telling what had happened on the road, and how He was made known to them by the breaking of the bread.</p>
Translation for Translators	<p>So they left immediately and returned to Jerusalem. There they found the eleven <i>apostles</i> and others who had gathered together with them who told <i>those two men</i>, "It is true that the Lord has become alive again, and he has appeared to Peter!" Then those two <i>men</i> told <i>the others</i> what had happened <i>as they were walking</i> along the road. They also <i>told them how</i> they both recognized Jesus as he broke some bread <i>for them</i>.</p>
The Voice	<p>So they get up immediately and rush back to Jerusalem—all seven miles—where they find the eleven gathered together—the eleven plus a number of others. <i>Before Cleopas and his companion can tell their story</i>, the others have their own story to tell.</p> <p><b>Other Disciples:</b> The Lord has risen indeed! It's true! He appeared to Simon! Then the two men report their own experience—their conversation along the road, their moment of realization and recognition as He broke the bread.</p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>And they got up that same hour and [<sup>*</sup>Here "and" is supplied because the previous participle ("got up") has been translated as a finite verb] returned to Jerusalem and found the eleven and those with them assembled, saying, "The Lord has really been raised, and has appeared to Simon!" And they began describing [<sup>*</sup>The imperfect tense has been translated as ingressive here ("began describing")] what happened [Literally "the things"] on the road, and how he was recognized by them in the breaking of the bread.</p>
NET Bible®	<p>So<sup>90</sup> they got up that very hour and returned to Jerusalem.<sup>91</sup> They<sup>92</sup> found the eleven and those with them gathered together and<sup>93</sup> saying, "The Lord has really risen, and has appeared to Simon!"<sup>94</sup> Then they told what had happened on the road,<sup>95</sup> and how they recognized him<sup>96</sup> when he broke the bread.</p> <p><sup>90tn</sup> Here καί (kai) has been translated as "so" to indicate the implied result of the Lord's appearance to them.</p> <p><sup>91map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.</p> <p><sup>92tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.</p>

<sup>93tn</sup> Here the word “and” has been supplied to make it clear that the disciples who had been to Emmaus found the eleven plus the others gathered and saying this.

<sup>94sn</sup> The Lord...has appeared to Simon. Jesus had made another appearance besides the one on the road. The excitement was rising. Simon refers to Simon Peter.

<sup>95sn</sup> Now with the recounting of what had happened on the road two sets of witnesses corroborate the women’s report.

<sup>96tn</sup> Grk “how he was made known to them”; or “how he was recognized by them.” Here the passive construction has been converted to an active one in the translation in keeping with contemporary English style.

The Spoken English NT

And they got up that very moment and went back to Jerusalem. They found that the eleven, and the others with them, were in a meeting. They<sup>z</sup> were saying, “The Lord<sup>aa</sup> has really risen, and has appeared to Simon!” And the two from Emmaus<sup>bb</sup> told the story of what had happened on the road, and how they recognized him<sup>c</sup> when he broke the bread.

<sup>z</sup> I.e. the people in the meeting.

<sup>aa</sup> Or “The Master.” They are in the process of realizing that their hope (24:21) has come true: their Prophet/Rabbi/Teacher/Master is indeed “The Lord,” the Messiah, the King.

<sup>bb</sup> Lit. “And they.”

<sup>cc</sup> Lit. “how he was recognized by them.”

Wilbur Pickering’s New T.

**The two report**

So they got up forthwith and returned to Jerusalem, where they found the Eleven gathered together; also those with them, who said, “The Lord is risen indeed, and has appeared to Simon!”<sup>11</sup> Then they described what happened on the road, and how He was known to them in the breaking of the bread.

(11) There were others in the room besides the Eleven, some near the door. So when the two burst in, all exited with their news, the others ‘prick their balloon’—“Oh, we already know about that”. Has human nature changed?

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

Analytical-Literal Translation And having gotten up that very hour, they returned to Jerusalem, and they found the eleven having been gathered together, and the [ones] with them, saying, "The Lord was indeed raised, and He was seen by Simon!" And they began describing their experiences on the road, and how He was made known to them in the breaking of the bread.

Charles Thomson NT Then rising up immediately, they returned to Jerusalem, and found the eleven and those with them in a throng, affirming that the Lord is indeed risen and hath appeared to Simon. And they told the occurrences on the road, and how he became known to them by his breaking the loaf.

Context Group Version And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and has appeared to Simon. And they rehearsed the things [that happened] in the way, and how he was known of them in the breaking of the bread.

Far Above All Translation Then they got up at that hour and returned to Jerusalem, and found the eleven, and those associated with them, assembled, just as they were saying, “The Lord really has risen, and has appeared to Simon.” Then they related in detail the things on the way, and how he became known to them at the time of the breaking of the bread. highway

Modern Literal Version 2020 And having stood up in that same hour, they returned to Jerusalem and found the eleven, having been accumulated together, and the ones together-with them, saying, The Lord was really raised and was seen by Simon. And they were

describing the things *which happened* on the road and how he was known by them in the breaking of the bread.

New King James Version

So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road, and how He was known [*recognized*] to them in the breaking of bread.

**The gist of this passage:**

These two disciples rose up right then and returned to Jerusalem, finding the eleven and others gathered with them. It turns out that Simon had also seen the Lord.

33-35

Luke 24:33a			
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</i>	conjunction	Strong's #2532
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i> ]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine plural, aorist active participle, nominative case	Strong's #450
autē (αὐτῇ) [pronounced <i>ow-TAY</i> ]	<i>her, it; to her, for her, by her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
tē (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hōra (ώρα) [pronounced <i>HO-rah</i> ]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
hupostrophō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>to turn back; to turn about; to return</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</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:** [Those disciples] rose up that same hour and returned to Jerusalem.

It is my estimation that these disciples were running out of Jerusalem. Not literally running, but quietly walking out, with plans to let everything die down while they figure out what they are going to do next.

It is my estimation that these two men were somewhat at a loss, because of the crucifixion of their Lord; and they believed that, soon after, there would be a great persecution of the Lord’s followers (which included them).

We do not know how long that these disciples were with Jesus—six months or two years?—but that had become an all-consuming reality to them. But at this point, they were at a loss. *What to do?* It did not make sense to stay there with the disciples to find out what was going to happen next. Some of them may have come to the conclusion that they might be rooted out and crucified as well. So they had no good reason to be among the other disciples.

However, having realized that Jesus rose from the dead (although they know precious little more than that), they suddenly return to Jerusalem, revealing more nerve than they had before. They may have still been confused, but their fear of the Romans was not a part of their calculations concerning the future.

V. 33a tells us why Jesus spent this time with these two disciples. He wants His faithful ones to remain in Jerusalem. When God gives them the Holy Spirit, they must all be together in the same place. Compare to Acts 1:4–5 and 2:1ff.

We might say that Jesus is going and tracking down His lost sheep.

Two of these lost sheep return to Jerusalem that very night. They do not even wait for morning. After all, how could they contain the excitement of what they had just experienced?

Now, interestingly enough, despite the unusual circumstances of not recognizing Jesus for several hours, they are so certain of this experience that they cannot just sit there. They must get with the other disciples again.

Luke 24:33a *[Those disciples] rose up that same hour and returned to Jerusalem.*

What does Jesus do for 40 days (Acts 1:3) on earth? Part of what He does is find these faithful disciples, who have left or are leaving Jerusalem, and get them turned around in the right direction.

Luke 24:33b			
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
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<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 indicative	Strong’s #2147
sunathroizō (συναθροίζω) [pronounced <i>soon-ath-ROID-zoh</i> ]	<i>gathering together with others; assembling, convening, calling together; being gathered together, coming together</i>	masculine plural, perfect passive participle, accusative case	Strong’s #4867
tous (τοὺς) [pronounced <i>tooz</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong’s #3588

### Luke 24:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héndeka (ἐνδέκα) [pronounced EN-deh- kah]	<i>eleven; literally, one&amp;ten</i>	indeclinable cardinal numeral	Strong's #1733

**Translation:** *They found the Eleven gathering together...*

The eleven disciples also decided to gather together with others, and share the information which they had.

Jesus had not yet, to this time, appeared to dozens or hundreds of disciples yet, to tell them what to do. It appears that He has made Himself know to a few individuals here and there.

Recognizing that this is probably true (Thomas certainly may have some doubts), the disciples gather together. Let me suggest that a large gathering of all the disciples was not yet happening (although some have clearly gathered even previous to seeing the Lord).

### Luke 24:33c

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
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
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** *...along with the [ones] with them.*

There were other disciples with them. Jesus was followed by dozens of people; possibly hundreds.

Interestingly enough, we are never given even information to judge these crowd sizes. We had one incident when Jesus came into Jerusalem, and He had some many followers that those along the way could not easily get to Him.

Luke 24:33 *[Those disciples] rose up that same hour and returned to Jerusalem. They found the Eleven gathering together along with the [ones] with them.* (Kukis mostly literal translation)

Luke 24:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, accusative case	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
óntōs (ὄντως) [pronounced ON-tohs]	<i>really, truly, certainly, clean, indeed, of a truth, verily, in reality, in point of fact</i>	adverb of reality	Strong's #3689
egeirō (ἐγείρω) [pronounced ehg-Ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1453
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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

**Translation:** They were saying, "Indeed, the Lord was resurrected;..."

Several people at this meeting were affirming that Jesus had risen from the dead.

Luke 24:34b			
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
optánomai (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to see, to perceive with the eyes, to look at; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3700



### Luke 24:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Simôn (Σίμων) [pronounced SEE- mohn]	hearing; transliterated <i>Simon, Simeon, Symeon</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4613

**Translation:** ...even Simon has seen [Him].”

At some point in time, Jesus has appeared to Simon. When I was first writing my commentary, I remarked, *I do not know if I can yet recall the circumstances for this*. Turns out that the reason for that is, these circumstances are not recorded anywhere. Where would we expect to find them? At the end of the book of Mark, of course. However, the end of the book of Mark is spurious text (this is the passage which talks about followers of Jesus drinking poison and lifting up deadly snakes without suffering any harm). What should have been there are the circumstances of the Lord revealed Himself to Peter. Maybe this will be uncovered sometime in a manuscript yet to be discovered? This meeting is mentioned by Paul in 1Corinthians 15:3–5 (**For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the twelve.**—ESV; capitalized). This meeting of Simon Peter with the Lord was apparently common knowledge at this time, but barely mentioned in Scripture.

We also know the time frame for this. This is late Sunday night, the day of the resurrection. So Jesus appeared to Simon that very day. Or that very night. Here the disciples reveal that Peter has seen Jesus (they say this late on a Sunday night); and these two disciples who went to Emmaus have spent several hours with the Lord (let's say, at least three or four). Now when these disciples left Jerusalem, they would not be aware of Jesus appearing to anyone. They are leaving Jerusalem because there is no reason to stay there (seeing Jesus gives them the reason to go back to Jerusalem).

So, basically, Jesus has appeared to Peter prior to the road to Emmaus (and Peter had not hooked up with the other disciples to tell them before these two men left Jerusalem). Then Jesus caught up with these two men. Or, on the flip side, after disappearing in Emmaus, Jesus then, at night, met up with Peter. This is would consider less likely and for three reasons: (1) How could Jesus appear to these two barely known disciples before meeting with Peter? (2) Even though Jesus certainly has time to appear to Peter and tell him, that would necessitate Peter not being with the other disciples that evening, and then, afterwards, rushing to his fellow disciples to tell them. It seems more likely that Peter would have been with the other disciples for that evening meal (because they have a lot to talk about and figure out); and had this been the case, the eleven disciples would have told the two disciples, “Peter just now saw the risen Jesus! Not but an hour ago!” (3) Paul says that Jesus appeared to Peter first and then to the *twelve* (1Corinthians 15:5).<sup>23</sup>

So, based upon this information, Jesus appeared first to Simon Peter but we have no details. And why not to John? Recall that Peter and John both ran to the tomb together. This places the location of Jesus appearing to Peter somewhat up in the air. Jesus then appeared to these disciples on the road to Emmaus. And He is about to appear to the disciples as a group in v. 36.

Has Jesus yet appeared to Mary Magdalene? If He had, why is this not mentioned along with Jesus appearing to Simon?

At the end of v. 49, I will put together a list of who the Lord appeared to and in what order.

<sup>23</sup> The *twelve* is simply a synonym for the disciples, even though there are eleven of them now.

Luke 24:34 They were saying, "Indeed, the Lord was resurrected; even Simon has seen [Him]." (Kukis mostly literal translation)

Let me make a minor comment on v. 34. Peter is called Simon here. If Jesus Himself has given you a name, why is not everyone calling him Peter? Simplest reason in the world: many of the disciples (at least three of them) knew Peter before all of this took place, so he will nearly always be called Simon by those people.

When a few people started to be known by their first names only (or by a singular name), a friend of mine took on the name Alexis. However, no one who knew her from before called her Alexis; we all called her Mary, because that was her name. New people who met her only knew her as Alexis. So they never called her Mary, even if they found out that was her name.

Luke 24:35a			
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
αυτοί (αὐτοί) [pronounced ow-TOY]	they; same; these	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
ἐξηγέομαι (ἐξηγέομαι) [pronounced ex-ayg-EH-ohm-ahee]	to describe; to tell, to declare; to consider (out) (aloud), to rehearse, to unfold	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #1834
τα (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
ἐν (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
τῆ (τῆ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ὁδός (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]	feminine singular noun, dative, locative or instrumental case	Strong's #3598

**Translation:** [The disciples from Emmaus then] describe the [details about meeting the Lord] on the road;...

The two disciples who left Jerusalem in a hurry, but now have quickly returned. They share their story. Of the people who are known to have seen the Lord, they may be #2 and #3.

I would think that many people sharing such details would have given a great many specifics.

Bear in mind that these disciples have been together for maybe a few months, a few years; and that most of them are well acquainted with one another. We do not know exactly how many have gathered here, because the Lord entered Jerusalem with hundreds of followers at least. When He taught at the Temple, it was standing room only.

Luke 24:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ὡς (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
γινῶσκῶ (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1097
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, 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
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῇ (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
κλάσις (κλάσις) [pronounced <i>KLAWS-iç</i> ]	<i>breaking (apart), tearing (apart)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2800
τοῦ (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
ἄρτος (ἄρτος) [pronounced <i>AR-toss</i> ]	<i>bread, loaf, loaves</i>	masculine singular noun; genitive/ablative case	Strong's #740

**Translation:** ...and [how] He was made known to them at the breaking of the bread.

The two disciples describe how Jesus was not known to them, until they broke bread.

New European Version Commentary: *By the breaking of bread- Perhaps this means that the body language of Jesus as He broke bread after His resurrection was identical with that which He had in His human life before that. Resurrection and receiving Divine nature won't change us unrecognizably;*

*we will recognize each other. We personally shall be saved through resurrection; what died shall revive and be immortalized.*<sup>24</sup>

Luke 24:35 [The disciples from Emmaus then] describe the [details about meeting the Lord] on the road; and [how] He was made known to them at the breaking of the bread. (Kukis mostly literal translation)

Luke 24:33–35 [Those disciples] rose up that same hour and returned to Jerusalem. They found the Eleven gathering together along with the [ones] with them. They were saying, “Indeed, the Lord was resurrected; even Simon has seen [Him].” [The disciples from Emmaus then] describe the [details about meeting the Lord] on the road; and [how] He was made known to them at the breaking of the bread. (Kukis mostly literal translation)

Based upon this narrative, Jesus has only appeared to Peter and to the two disciples from Emmaus. Maybe there were others not specified in this recollection (someone who was there would have recalled this to Luke; and had Mary seen the Lord, it would make sense that Luke include that). Certainly, Jesus may have revealed Himself to many others (as His morning is unaccounted for), but possibly outside of the disciple circle.

Luke 24:33–35 The two disciples who had left Jerusalem in a hurry, got up that very hour and returned to Jerusalem. They found that the Eleven had gathered along with a number of other disciples. Someone there said, “The Lord has indeed been raised from the dead. Even Simon has seen Him!” So the disciples from Emmaus describe their experience meeting the Lord on the road to Emmaus, and how they did not know who they were speaking to until the breaking of the bread. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

## Jesus Appears to His Gathered Disciples

**But the things of them they were speaking, [when] He [the Jesus] stood in a midst of them and said to them, “Peace to you [all].” But being terrified and afraid they became, thinking a spirit to see.**

Luke  
24:36–37

**While they were saying these things, Jesus [lit., He] stood in the midst of them, and said, “Peace to you [all].” Being terrified, they became afraid, believing [that they were] seeing a spirit.**

**While the disciples were saying these things, Jesus suddenly appeared in the midst of them, saying, “Peace be with you.” The disciples there were absolutely terrified, believing that they were seeing an apparition of some sort.**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek) But the things of them they were speaking, [when] He [the Jesus] stood in a midst of them and said to them, “Peace to you [all].” But being terrified and afraid they became, thinking a spirit to see.

Complete Apostles Bible Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you."

But being alarmed and becoming fearful, they thought they saw a spirit.

Douay-Rheims 1899 (Amer.) Now, whilst they were speaking these things, Jesus stood in the midst of them and saith to them: Peace be to you. It is I: Fear not.

But they being troubled and frightened, supposed that they saw a spirit.

<sup>24</sup> From <https://www.n-e-v.info/lk24.html> accessed July 11, 2023.

Holy Aramaic Scriptures	And while they were speaking these things, Eshu {Yeshua} stood among them, and said unto them, "Shlama {Peace} be with you. It is I, don't be afraid." And they were trembling, and were in fear, for, they were thinking that they were seeing a spirit.
James Murdock's Syriac NT	And while they were talking of these things, Jesus stood in the midst of them, and said to them: Peace be with you! It is I; be not afraid. And they were in trepidation and fear, for they supposed they saw a spirit.
Original Aramaic NT	And when they were speaking these things, Yeshua stood in their midst and he said to them, "Peace be with you; I AM THE LIVING GOD, be not afraid."* And they were alarmed and were in terror, for they thought that they were seeing a ghost.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And while they were saying these things, he himself was among them, and said to them, Peace be with you! But they were full of fear, being of the opinion that they were seeing a spirit.
Bible in Worldwide English	They were troubled and afraid. They thought they were seeing a spirit. He said to them, Why are you troubled? Why do you wonder about these things in your hearts?
Easy English	<b>Jesus appears to the group</b> While they were still speaking like that, Jesus himself stood among them. He said to them, 'Peace be with you.' But the whole group was very surprised and afraid. They thought that they were seeing a spirit.
Easy-to-Read Version–2008	While the two men were saying these things to the other followers, Jesus himself came and stood among them. He said to them, "Peace be with you." This surprised the followers. They were afraid. They thought they were seeing a ghost.
Good News Bible (TEV)	While the two were telling them this, suddenly the Lord himself stood among them and said to them, "Peace be with you." They were terrified, thinking that they were seeing a ghost.
J. B. Phillips	<b>Jesus suddenly appears to the disciples</b> And while they were still talking about these things, Jesus himself stood among them and said, "Peace be to you all!" But they shrank back in terror for they thought they were seeing a ghost.
The Message	While they were saying all this, Jesus appeared to them and said, "Peace be with you." They thought they were seeing a ghost and were scared half to death.
NIRV	<b>Jesus Appears to the Disciples</b> The disciples were still talking about this when Jesus himself suddenly stood among them. He said, "May you have peace!" They were surprised and terrified. They thought they were seeing a ghost.
New Life Version	<b>Jesus Is Seen by the Other Ten Followers</b> As they talked, Jesus Himself stood among them. He said, "May you have peace." But they were afraid and full of fear. They thought they saw a spirit.
New Simplified Bible	.

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

Casual English Bible	<b>JESUS EATS A FISH DINNER</b> While the two men were still reporting what happened to them, Jesus himself suddenly appeared right there in the middle of the group. He said, "Peace to you."
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	Well, that was a shocker. And scary too. The people thought they were looking at a ghost.
Contemporary English V.	While Jesus' disciples were talking about what had happened, Jesus appeared and greeted them. They were frightened and terrified because they thought they were seeing a ghost.
The Living Bible New Berkeley Version Goodspeed New Testament	.
New Living Translation	While they were still talking of these things, he himself stood among them. They were startled and panic-stricken, and thought they saw a ghost. And just as they were telling about it, Jesus himself was suddenly standing there among them. "Peace be with you," he said. But the whole group was startled and frightened, thinking they were seeing a ghost!
The Passion Translation	While they were still discussing all of this, Jesus suddenly manifested right in front of their eyes! Startled and terrified, the disciples were convinced they were seeing a ghost. Standing there among them he said, "Be at peace. I am the living God. Don't be afraid.
Plain English Version	<b>Jesus showed himself to his followers</b> While they were still telling their story, suddenly Jesus was standing right there in the middle of the group. He said to them, "Hello. I want you to feel happy and quiet inside yourselves." They were all shocked and frightened. They thought they were looking at a spirit.
UnfoldingWord Simplified T. William's New Testament	.
	Even while they were talking about these things, He took His stand among them Himself, [ <i>and said to them, "Peace to you!"</i> ] and they were so startled and terror-stricken that they were beginning to think that they saw a ghost.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, while they were still talking about these things, [they suddenly saw] Jesus standing there in their midst! And he said: 'May you have peace.' However, this frightened and terrified them, because they thought they were seeing a spirit.
Beck's American Translation Breakthrough Version	.
Common English Bible Len Gane Paraphrase	As they were speaking these things, He stood in the middle of them. And He says to them, "Peace to you." After being surprised and becoming afraid, they were seeming to be seeing a spirit. And as they spoke about this, Jesus himself stood in their midst and said to them, "Peace be to you." But they were very scared and terrified, and figured that they had seen a ghost.
A. Campbell's Living Oracles	While they discoursed in this manner, he stood in the midst of them, and said, Peace be to you. But they were amazed and affrighted, imagining that they saw a spirit.
New Advent (Knox) Bible	While they were speaking of this, he himself stood in the midst of them, and said, Peace be upon you; it is myself, do not be afraid.[5] They cowered down, full of terror, thinking that they were seeing an apparition. [5] Jn. 20.19.
NT for Everyone	<b>Jesus' Promise and Ascension</b> As they were saying this, Jesus himself stood in the midst of them, and said, 'Peace be with you.' They were terrified and alarmed, and thought they were seeing a ghost.

20<sup>th</sup> Century New Testament While they were still talking about these things, Jesus himself stood among them, [and said "Peace be with you."]  
In their terror and alarm they thought they saw a spirit, But Jesus said to them: "Why are you so startled? and why do doubts arise in you minds? V. 38 is included for context.

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

Christian Standard Bible **The Reality of the Risen Jesus**  
As they were saying these things, he himself stood in their midst. He said to them, "Peace to you!" But they were startled and terrified and thought they were seeing a ghost.

Conservapedia Translation And as they spoke of this, Jesus Himself stood in the midst of them, and said to them, "Peace be upon you". But they were terrified and frightened, and believed that they were seeing a ghost. Changed the tense since Jesus is still among them

Revised Ferrar-Fenton Bible **The Manifestation of the Lord Jesus to the Apostles.**  
While they were discoursing in this way, Jesus Himself stood among them, and said, "Peace to you!"  
But they were surprised and tenor-stricken, imagining that they were gazing upon a spirit.

God's Truth (Tyndale) As they thus spoke Jesus him self stood in the midst of them, and said unto them: peace be with you. And they were abashed and afraid, supposing that they had seen a spirit.

International Standard V **Jesus Appears to the Disciples**  
**(Matthew 28:16-20; Mark 16:14-18; John 20:19-23; Acts 1:6-8)**  
While they were all talking about this, Jesus [Lit. he] himself stood among them and told them, "Peace be with you." [Other mss. lack and told them, "Peace be with you."]  
They were startled and terrified, thinking they were seeing a ghost.

Riverside New Testament While they were talking of these things, Jesus himself stood in the midst of them and said to them, "Peace be with you!"  
They were terrified and much alarmed, and thought that they were seeing a spirit.

Weymouth New Testament While they were thus talking, He Himself stood in their midst and said, "Peace be to you!"  
Startled, and in the utmost alarm, they thought they were looking at a spirit; but He said to them, "Why such alarm? And why are there such questionings in your minds? V. 38 is included for context.

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

Christian Community (1988) **Jesus appears to the apostles**  
(Jn 20:19)  
• While they were still talking about this, Jesus himself stood in their midst. (He said to them, "Peace to you.") In their panic and fright they thought they were seeing a ghost, but he said to them, "Why are you upset, and how does such an idea cross your minds? V. 38 is included for context.  
The **footnote** for this verse is in the **Addendum**.

The Heritage Bible And as they were talking these things, Jesus himself stood in their midst, and says to them, Peace to you.  
And falling over themselves and being in fear, they thought that they were looking at a spirit.

New American Bible (2011) **The Appearance to the Disciples in Jerusalem.**  
\* While they were still speaking about this,<sup>r</sup> he stood in their midst and said to them, "Peace be with you."<sup>s</sup> But they were startled and terrified and thought that they were seeing a ghost.<sup>t</sup>

\* [24:36–43, 44–49] The Gospel of Luke, like each of the other gospels (Mt 28:16–20; Mk 16:14–15; Jn 20:19–23), focuses on an important appearance of Jesus to the Twelve in which they are commissioned for their future ministry. As in Lk 24:6, 12, so in Lk 24:36, 40 there are omissions in the Western text.  
 r. [24:36–53] Mk 16:14–19; Jn 20:19–20.  
 s. [24:36] 1 Cor 15:5.  
 t. [24:37] Mt 14:26.

New Catholic Bible

**Jesus Appears to the Disciples in Jerusalem.**<sup>[d]</sup> *While they were still conversing about this, Jesus himself stood in their midst and said to them, “Peace be with you.” Startled and terrified, they thought that they were seeing a ghost.*  
 [d] It is truly the Lord who is present, the one whom they have known and seen die. He therefore has truly risen! But nothing is as it was before: his presence is not explained; it merely attests, by its reality, that salvation is given, that death and sin are vanquished. Now the disciples realize that the salvation announced in a mysterious fashion by the Old Testament is accomplished in Jesus. And the Risen Lord charges them to proclaim it everywhere, to teach people about it by their testimony and by the power of the Spirit of Pentecost. This passage contains, in summary form, an entire model for Christian preaching: the fulfillment of the Scriptures and of God’s plan, the proclamation of forgiveness and conversion, the call to faith and holiness. The Book of Acts will tell how the Church carried out this mission.

New English Bible–1970

**The Appearance to the Disciples (Jerusalem)**  
*[ Lk.24.36-49 - ] - Mt.28.16-20, Mk.16.14-18, Jn.20.19-23, Ac.1.6-8*  
*As they were talking about all this, there he was, standing among them. Some witnesses insert: And he said to them, 'Peace be with you!' Startled and terrified, they thought they were seeing a ghost.*

New Jerusalem Bible

*They were still talking about all this when he himself stood among them and said to them, 'Peace be with you!'*  
*In a state of alarm and fright, they thought they were seeing a ghost.*

**Jewish/Hebrew Names Bibles:**

Hebraic Roots Bible

*And as they were telling these things, Yahshua Himself stood in their midst, and said to them, Peace to you!*  
*But being terrified, and being filled with fear, they thought they saw a ghost.*

Holy New Covenant Trans.

*While they were saying these things, Jesus himself stood among them. He said to them, "Peace to you."*  
*They began to be filled with fear. They were terrified. They thought they were seeing a ghost.*

The Scriptures 2009

*And as they were saying this, עֵשׂוּיָהּ Himself stood in the midst of them, and said to them, “Peace to you.”*

Tree of Life Version

*And being startled and frightened, they thought they had seen a spirit.*  
*While they were speaking of these things, Yeshua Himself stood in the midst of them and said, “Shalom Aleichem!”*  
*But they were startled and terrified, thinking they were seeing a ghost.*

**Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:**

Accurate New Testament

*...these but them speaking He stands in [thing] middle [of] them and [He] says [to] them Peace {become!} [to] you\* Being Frightened but and Afraid Becoming [Men] supposed spirit to see...*

Awful Scroll Bible

*Furthermore, they speaking these things, Jesus Himself stood, from-within the midst of them, and speaks out to them, "Peace to yous."*



	But being terrified and fearing-from-within, they were coming about supposing, they were to behold-the-experience of a breath.
Concordant Literal Version	Now at their speaking these things, Jesus Himself stood in their midst and is saying to them, "Peace to you!" Yet, being dismayed and becoming affrighted, they supposed they are beholding a spirit."
exeGesex companion Bible	<b><u>YAH SHUA STANDS MIDST THE DISCIPLES</u></b> And as they thus speak, Yah Shua himself stands in their midst; and words to them, Shalom to you. But being terrified and awestricken, they think they observe a spirit.
Orthodox Jewish Bible	And while they were speaking these things, he stood in the midst of them, and he says to them, Shalom Aleichem. But having been startled and having been terrified, they were thinking they saw a ruach (spirit).
Rotherham's Emphasized B.	Now <as [these very things] they were telling>   he himself   stood in their midst [[and saith unto them— Peace to you!]] But <being agitated and becoming  afraid > they began to imagine_ that  upon a spirit  they were looking.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And as the apostles were talking about these things, Jesus Himself [ <i>reappeared</i> ], standing among them, and said to them, "May there be peace in your lives." But they became frightened and [ <i>even</i> ] terrified, and assumed they were seeing a spirit.
The Expanded Bible	<b>Jesus Appears to His Followers</b> While the two followers [they] were telling this, Jesus himself stood right in the middle of them and said, "Peace be with you." They were fearful [startled] and terrified and thought they were seeing a ghost [spirit].
Jonathan Mitchell NT	Now upon their speaking these things, He [other MSS: Jesus] himself stood in their midst, and proceeds to say, "Peace [= Shalom] to (or: [is] for; by; in; with) you folks." Yet as [some] were being startled, while [other] were being terrified – then [all] were becoming ones in the grips of fear – they kept on supposing (imagining; assuming) to be presently watching (being a spectator of) a spirit or life-force.
P. Kretzmann Commentary	<b>Verses 36-40</b> <b>The Last Appearances of Christ.</b> Easter evening: And as they thus spake, Jesus Himself stood in the midst of them and saith unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit.
Syndein/Thieme	And, while they were saying these things, Jesus himself stood among them. {Note: According to Kenneth S. Wuest, the phrase "And said to them, "Peace/'Inner happiness' {eirene} . . . {be} with you." is not part of the original manuscript.} But having become terrified {ptoeco} and affrighted {emphobos}, they kept on thinking that they were seeing a spirit {pneuma}.
Translation for Translators	<b>Jesus appeared to many of his disciples and taught them more and gave them other instructions.</b>

As they were saying that, Jesus himself *suddenly* appeared among them. He said to them, “*May God give you inner peace!*” They were startled and afraid, *because* they thought that they were seeing a ghost!

The Voice At that very instant, as they’re still telling the story, Jesus is there, standing among them!

**Jesus: May you have peace!**

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**You might expect them to be overjoyed, but they aren’t.**

They’re startled and terrified; they think they’re seeing a ghost.

### Bible Translations with Many Footnotes:

Lexham Bible

#### *Jesus Appears to His Disciples*

And while [\*Here “while ” is supplied as a component of the temporal genitive absolute participle (“were saying”)] they were saying these things , he himself stood there among them. [Some manuscripts add “and said to them, ‘Peace to you!’ ”]

But they were startled and became terrified, and [\*Here “and ” is supplied because the two previous participles (“startled” and “terrified”) have been translated as finite verbs] thought they had seen a ghost.

NET Bible®

#### *Jesus Makes a Final Appearance*

While they were saying these things, Jesus<sup>97</sup> himself stood among them and said to them, “Peace be with you.”<sup>98</sup> But they were startled and terrified, thinking<sup>99</sup> they saw a ghost.<sup>100</sup>

<sup>97</sup>tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>98</sup>tc The words “and said to them, ‘Peace be with you’” are lacking in some Western mss (D it). But the clause is otherwise well attested, being found in  $\bar{A}$ <sup>75</sup> and the rest of the ms tradition, and should be considered an original part of Luke.

<sup>99</sup>sn The disciples were still not comfortable at this point thinking that this could be Jesus raised from the dead. Instead they thought they saw a spirit.

<sup>100</sup>tc This is not a reference to “a phantom” as read by the Western ms D. For πνεμα (pneuma) having the force of “ghost,” or “an independent noncorporeal being, in contrast to a being that can be perceived by the physical senses,” see BDAG 833-34 s.v. πνεμα 4.

The Spoken English NT

#### *Jesus Shows himself to his Followers (Jn 20:19-23; Acts 1:3-5; 1 Cor. 15:5)*

As they were saying these things, Jesus himself stood right there with them. He said to them, “Peace be with you!”<sup>dd</sup>

But they were startled and frightened. They were thinking they were seeing a ghost.<sup>dd</sup> Some mss leave out this sentence, and some add the words, “Don’t be afraid—it’s me.” See John 20:19.

Wilbur Pickering’s New T.

#### *Jesus appears to the Eleven*

As they were saying these things, indeed, Jesus<sup>12</sup> Himself stood in their midst, and He said to them, “Peace to you”.

But they, terrified, supposed they were seeing a ghost, and were becoming fearful. (12) A mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, omit “Jesus” (as in NIV, NASB, LB, TEV, etc.).

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

A Faithful Version

Now as they were telling these things, Jesus Himself stood in their midst and said to them, "Peace be to you."

But they were terrified and filled with fear, thinking that they beheld a spirit apparition.

Analytical-Literal Translation

Now while they [were] telling these [things], Jesus Himself stood in [the] middle of them and says to them, "Peace to you<sub>p</sub>."

But having been startled and having become terrified, they were thinking [they were] seeing a spirit.

Modern Literal Version 2020 {Mar 16:14 & Luk 24:36-43 & Joh 20:19-25 Sun. Evening.}

Now while they themselves are speaking these things, Jesus himself stood in the midst of them and says to them, Peace is to you°.

But they became terrified and fearful and were thinking to be viewing a spirit.

New American Standard

**Other Appearances**

Now while they were telling these things, Jesus Himself suddenly stood in their midst and \*said to them, "Peace be to you." But they were startled and frightened, and thought that they were looking at a spirit.

**The gist of this passage:**

Jesus then suddenly appears among His disciples. They are shook up, believing that they are seeing a spirit.

36-37

Luke 24:36a			
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; nominative 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
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2980

**Translation:** While they were saying these things,...

The disciples were telling what had happened to them. How they met Jesus on the road to Emmaus, but did not know Who He was at first.

Now remember, this is Sunday night. Jesus has been risen for perhaps 20 hours or so; but that His body was no longer in the tomb was only known about 6am the morning. At first, the assumption was that someone took off with the body.

Now, even though the disciples are gathered together at this time, Thomas is missing; and we do not know about the women. Remember, the two disciples left town that afternoon. They would likely have known about the empty grave. Given the length of the trip and that they arrived in Emmaus right before dark, they left Jerusalem in the late afternoon. So this had to be known to many disciples that the body of Jesus was missing.

Although we are not privy to the extent of this conversation, we should not think that anyone said, "Listen, maybe Jesus is risen from the dead!" Even though others thought of this (the religious leaders, who thought the disciples

would spirit the body away), the disciples do not seem to come away from the tomb believing that Jesus actually rose from the dead.

Luke 24:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
The Byzantine Greek text and the Scrivener Textus Receptus has the following two words included:			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
histêmi (ἵστημι) [pronounced HHHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2476
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3319
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...Jesus [lit., He] stood in the midst of them,...

While this was taking place, Jesus stood in the midst of them. I picture this as being very natural, in the minds of those there, rather than a sudden appearance. But the Lukian narrative really does not give us much detail here. We simply know that Jesus stands in their midst. So it sounds as if He may have been there for awhile, no one recognizing Him; and then He makes Himself known to them.

As you can see in the Greek exegesis, there is some disagreement as to whether *the Jesus* belongs here. It is very logical that such a thing would be added by someone reading this at a later date, to specify Who was there.

In John's narrative, this is clearly identified as *Jesus*, although, *who else would it be?*

### Luke 24:36c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
λέγω (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, 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
εἰρήνη (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i> ]	<i>peace, harmony, order, welfare</i>	feminine singular noun; nominative case	Strong's #1515
ὑμῖν (ὑμῖν) [pronounced <i>hoo-MEEN</i> ]	<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

It appears that the most common sets of questionable text in any of the gospels is often taken from another gospel and possibly inserted after the fact.

**Translation:** ...and said, "Peace to you [all]."

This phrase is suspect. However, the same exact phrasing is found in John 20:19. Quite frankly, we would not expect Luke's phrasing to be the same as John's, even for such a short section.

For these studies, you see that I include 40–50 translations culled from a group of 100+ translations. I try to avoid repetition and include any translation which has different words and phrasing. In many cases, you can choose a random selection of 4 or 5 consecutive words in one translation, and that exact repetition of words cannot be found in any of the others (there are some exceptions to this, of course). But when trying to select which translations to use, I look for unique words or unique phrasing of 2 or 3 words. Given the variety of English translations, this is easy to find. My point here is, we would not expect Luke and John's phrasing to be exactly the same (word order and morphology). However, here it is. To me, this is evidence which suggests someone took this phrase from John and added it to Luke. However, this is certainly not conclusive evidence.

If you read through the parallel passages which I provide at the end of certain sections, you are probably taken aback by how different the texts are. That is, narratives of the same event leave out key elements found in other gospels; and it is rare to find 4 or 5 words in the exact same order and morphology in two gospels.

Nevertheless, we need not be too concerned that we have a questionable phrase here, since it is found elsewhere. Jesus undoubtedly said this to His disciples. Whether Luke actually recorded it or not, is another matter.

<sup>25</sup> Some of the text is different, but in both instances, Jesus offers His disciples the chance to feel his hands to see that He is not a spirit.

As an aside, I realize that sometimes I take several paragraphs to discuss textual criticism, where the end result is, *no problem one way or the other*. The reason for this is, you build up certain principles and ideas about textual criticism, so that, the few times when we encounter a real problem (which is rare), we have already covered the same principles before, but with text that is not really controversial.

Also, this helps the person who hears about the *thousands* of textual problems. When you find out what these textual problems are, you tend to give little thought textual problems as really being problematic.

Luke 24:36 **While they were saying these things, Jesus [lit., He] stood in the midst of them, and said, "Peace to you [all]."** (Kukis mostly literal translation)

Luke 24:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πτοέω (πτοέω) [pronounced <i>ptoh-EH-oh</i> ]	<i>being terrified, having been scare, being frighten</i>	masculine plural, aorist passive participle, nominative case	Strong's #4422
δέ (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
έμφοβος (έμφοβος) [pronounced <i>em'-fob-os</i> ]	<i>afraid, in fear, alarmed, affrighted, trembling, terrified</i>	masculine plural adjective, nominative case	Strong's #1719
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #1096

**Translation:** **Being terrified, they became afraid,...**

I suspect that these two sets of verbs apply to various people. Those who are right there, right next to Jesus, are *terrified*. Those who are a distance away, but begin to realize that Jesus is there among them, they *become afraid*.

Luke 24:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δοκέω (δοκέω) [pronounced <i>dohk-EH-oh</i> ]	<i>to think, to imagine, to consider, to appear</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1380
πνεύμα (πνεύμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151

Luke 24:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreô (θεωπέω) [pronounced <i>teh-oh-REH-oh</i> ]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look on, to perceive</i>	present active infinitive	Strong's #2334

**Translation:** ...believing [that they were] seeing a spirit.

Most or all of the disciples there, despite the testimonies, believe that they are seeing a spirit. They do not believe that Jesus is corporal.

Luke 24:37 Being terrified, they became afraid, believing [that they were] seeing a spirit. (Kukis mostly literal translation)

Luke 24:36–37 While they were saying these things, Jesus [lit., He] stood in the midst of them, and said, “Peace to you [all].” Being terrified, they became afraid, believing [that they were] seeing a spirit. (Kukis mostly literal translation)

Luke 24:36–37 While the disciples were saying these things, Jesus suddenly appeared in the midst of them, saying, “Peace be with you.” The disciples there were absolutely terrified, believing that they were seeing an apparition of some sort.

We might assume that security is tight; and John tells us that Jesus came through locked doors (John 20:19). To have Jesus suddenly there in their midst would have been surprising and inexplicable.

And He said to them, “Why agitated are you [all]? And therefore, what doubts keep on springing up in the heart of yours? See [all of you] the hands of Me and the feet of Me, that I am He. [You all] touch Me and see that a spirit flesh and bones does not have, as Me you [all] see [I] keep on having [such].” {And this, having said to [them], showed them the hands and the feet.}

Luke  
24:38–40

[Jesus] said to them, “Why are you [all] disquieted. What doubts, therefore, keep on springing up in your hearts? See My hands and My feet, that I am Jesus [lit., He]. Touch me and observe that a spirit does not have flesh and bones as you [all] see that [I] keep on having.” {And having said this to [them], He showed them His hands and feet [lit., the hands and the feet].}

Jesus asked them, “Why are you so disquieted right now? Why do you still have doubts in your right lobes? Look closely at My hands and feet. Look right at Me and see that I am Jesus, the Man you have all known for 3 years. Touch My hands, bearing in mind that a spirit does not have flesh and bones as you see that I have.” Having said all of this to them, Jesus then presented His hands and feet.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And He said to them, “Why agitated are you [all]? And therefore, what doubts keep on springing up in the heart of yours? See [all of you] the hands of Me and the feet of Me, that I am He. [You all] touch Me and see that a spirit flesh and bones does

Complete Apostles Bible	<p>not have, as Me you [all] see [I] keep on having [such]." {And this, having said to [them], showed them the hands and the feet.}</p> <p>And He said to them, "Why are you troubled? And why do doubts arise in your hearts?</p>
Douay-Rheims 1899 (Amer.)	<p>Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."</p> <p>When He had said this, He showed them His hands and His feet.</p> <p>And he said to them: Why are you troubled, and why do thoughts arise in your hearts?</p>
Holy Aramaic Scriptures	<p>See my hands and feet, that it is I myself. Handle, and see: for a spirit hath not flesh and bones, as you see me to have.</p> <p>And when he had said this, he shewed them his hands and feet.</p> <p>Eshu {Yeshua} said unto them, "Why do you tremble, and why are thoughts arising upon your hearts?</p>
James Murdock's Syriac NT	<p>See My hands, and My feet, that it is I Myself. Touch Me, and realize that a spirit has no flesh and bones, as you see that I have!"</p> <p>And when He said these things, He showed them His hands and His feet.</p> <p>Jesus said to them: Why are ye agitated? And why do imaginations arise in your hearts?</p>
Original Aramaic NT	<p>Look at my hands and my feet, that it is myself. Handle me, and know; for a spirit hath not flesh and bones, as ye see me have.</p> <p>And as he said thus, he showed them his hands and his feet.</p> <p>And Yeshua said to them, "Why are you shaken, and why do imaginations arise in your hearts?"</p> <p>"See my hands and my feet, that it is I; touch me and know that a ghost does not have flesh and bones, as you see that I have."</p> <p>And when he had said these things, he showed them his hands and his feet.*</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>And he said to them, Why are you troubled, and why are your hearts full of doubt? See; my hands and my feet: it is I myself; put your hands on me and make certain; for a spirit has not flesh and bones as you see that I have.</p> <p>And when he had said this, he let them see his hands and his feet.</p>
Bible in Worldwide English	<p>He said to them, Why are you troubled? Why do you wonder about these things in your hearts?</p> <p>Look at my hands and my feet. You can see that it is I myself. Touch me with your hands and see. A spirit does not have a body and bones as you see I have.</p> <p>They gave him a piece of cooked fish. The BWE continues to be out-of-whack by one verse (this is vv. 37–39).</p>
Easy English	<p>Jesus said to them, 'You should not be so afraid. You seem to have trouble in your minds about what you are seeing. Now look at my hands and my feet. It is really me! Touch me. Then you will know that I am not a spirit. A spirit does not have a body with skin and bones. You can see that I have a real body.'</p> <p>When he had said this, he showed them his hands and his feet.</p>
Easy-to-Read Version–2008	<p>But Jesus said, "Why are you troubled? Why do you doubt what you see? Look at my hands and my feet. It's really me. Touch me. You can see that I have a living body; a ghost does not have a body like this." After Jesus told them this, he showed them his hands and his feet.</p>
God's Word™	<p>He asked them, "Why are you afraid? Why do you have doubts? Look at my hands and feet, and see that it's really me. Touch me, and see for yourselves. Ghosts</p>



	don't have flesh and bones, but you can see that I do." As he said this, he showed them his hands and feet.
Good News Bible (TEV)	But he said to them, "Why are you alarmed? Why are these doubts coming up in your minds? Look at my hands and my feet, and see that it is I myself. Feel me, and you will know, for a ghost doesn't have flesh and bones, as you can see I have." He said this and showed them his hands and his feet.
J. B. Phillips	"Why are you so worried?" said Jesus, "and why do doubts arise in your minds? Look at my hands and feet—it is really I myself! Feel me and see; ghosts have no flesh or bones as you can see that I have."
<i>The Message</i>	He continued with them, "Don't be upset, and don't let all these doubting questions take over. Look at my hands; look at my feet—it's really me. Touch me. Look me over from head to toe. A ghost doesn't have muscle and bone like this." As he said this, he showed them his hands and feet. They still couldn't believe what they were seeing. It was too much; it seemed too good to be true.
NIRV	Jesus said to them, "Why are you troubled? Why do you have doubts in your minds? Look at my hands and my feet. It's really me! Touch me and see. A ghost does not have a body or bones. But you can see that I do." After he said that, he showed them his hands and feet.
New Life Version	.
New Simplified Bible	.

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

Casual English Bible	He said, "Why are you so upset? And why are you doubting what your eyeballs are seeing? Look at my hands and my feet. You can see that it's me. Touch me. Go ahead. A ghost doesn't have skin and bones. But I do." As he told them this, he extended his hands and feet so they could look.
Contemporary English V.	But Jesus said, "Why are you so frightened? Why do you doubt? Look at my hands and my feet and see who I am! Touch me and find out for yourselves. Ghosts don't have flesh and bones as you see I have." After Jesus said this, he showed them his hands and his feet.
Goodspeed New Testament	But he said to them, "Why are you so disturbed, and why do doubts arise in your minds? Look at my hands and feet, for it is I myself! Feel of me and see, for a ghost has not flesh and bones, as you see I have." There is no v. 40 in the GNT.
The Living Bible	"Why are you frightened?" he asked. "Why do you doubt that it is really I? Look at my hands! Look at my feet! You can see that it is I, myself! Touch me and make sure that I am not a ghost! For ghosts don't have bodies, as you see that I do!" As he spoke, he held out his hands for them to see the marks of the nails, [ <i>the marks of the nails and the wounds in</i> , implied.] and showed them the wounds in his feet.
New Berkeley Version	.
New Living Translation	"Why are you frightened?" he asked. "Why are your hearts filled with doubt? Look at my hands. Look at my feet. You can see that it's really me. Touch me and make sure that I am not a ghost, because ghosts don't have bodies, as you see that I do." As he spoke, he showed them his hands and his feet.
The Passion Translation	Why would you be so frightened? Don't let doubt or fear enter your hearts, for I AM! Come and gaze upon my pierced hands and feet. See for yourselves, it is I, standing here alive. Touch me and know that my wounds are real. See that I have a body of flesh and bone." He showed them his pierced hands and feet and let them touch his wounds.
Plain English Version	But Jesus said to them, "Why are you frightened? Why do you think, 'This can't be Jesus'? Look, it is me. Look at my hands and my feet. See the holes made by the nails. Touch me, to make sure that I'm not a spirit. Spirits haven't got bodies with bones in them, like I have." After he said that, he showed them his hands and his feet.

Radiant New Testament	Jesus said to them, "Why are you so upset? Why do you have doubts in your minds? Look at my hands and my feet. It's me! Touch me and see. A ghost doesn't have a body or bones, but you can see that I do." After he said that, he showed them his hands and feet.
UnfoldingWord Simplified T.	He said to them, "You should not be alarmed! And you should not doubt that I am alive. Look at the wounds in my hands and my feet! You can touch me and see my body. Then you can see that it is really I myself. You can tell that I am really alive because ghosts do not have bodies, as you see that I have!" After he said that, he showed them the wounds in his hands and his feet.
William's New Testament	But He said to them, "Why are you so disturbed and why are doubts arising in your hearts? Look at my hands and my feet, for it is I, myself. Feel of me and see for yourselves, for a ghost does not have flesh and bones, as you see I have." <i>[After He had said this He showed them His hands and His feet.]</i>

### Partially literal and partially paraphrased translations:

American English Bible	So he asked them: 'Why are you so worried, and what sort of conclusions are you reaching in your hearts? 'Look... My hands and my feet... It's me! Touch me and see, because a spirit doesn't have flesh and bones as you see that I have! And as he said this, he showed them his hands and his feet.
Beck's American Translation Breakthrough Version	And He said to them, "Why have you been uneasy? And why do questions step up in your heart? Look at my hands and my feet because I am Me, Myself. Feel Me and look because a spirit does not have a physical body and bones just as you see Me having." And after He said this, He showed them His hands and feet.
Common English Bible	.
A. Campbell's Living Oracles	And he said to them, Why are you so alarmed? And wherefore do suspicious arise in your hearts? Behold my hands and my feet; it is I myself; handle me and be convinced; for a spirit has not flesh and bones as you see me have. Saying this, he showed them his hands and his feet.
New Advent (Knox) Bible	What, he said to them, are you dismayed? Whence come these surmises in your hearts? Look at my hands and my feet, to be assured that it is myself; touch me, and look; a spirit has not flesh and bones, as you see that I have. And as he spoke thus, he shewed them his hands and his fee.
20 <sup>th</sup> Century New Testament	But Jesus said to them: "Why are you so startled? and why do doubts arise in you minds? Look at my hands and my feet, and you will know that it is I. Feel me, and look at me, for a spirit has not flesh and bones, as you see that I have." [After saying this he showed them his hands and his feet.]

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

Conservapedia Translation	He said to them, "Why are you worried? And why does doubt arise in your hearts? Look upon my hands and my feet, and see that this is me, myself: touch me, and see; for a ghost would not have skin and bones, as you can see that I have." When He had said this, He showed them His hands and His feet. "hands" is the translation of χεῖρ, which means more than the anatomical hands, and includes the wrists.
Revised Ferrar-Fenton Bible	"Why are you startled?" He asked them; "and for what reason do doubts arise in your hearts? Look at My hands and My feet; it is Myself: touch Me, and see; for a spirit has not flesh and bones, such as you perceive I possess." So saying, He showed them His hands and His feet.
Free Bible Version	"Why are you frightened? Why are you doubting?" he asked them.

“Look at my hands and my feet—you can see it’s me. Touch me and you’ll be certain, for a spirit doesn’t have flesh and bones, as you see I have.”  
Having said this, he showed them his hands and feet.

God’s Truth (Tyndale)  
International Standard V

But Jesus [Lit. he] told them, “What’s frightening you? And why are you doubting? Look at my hands and my feet, because it’s really me. Touch me and look at me, because a ghost doesn’t have flesh and bones as you see that I have.” After he had said this, he showed them his hands and his feet. [Other mss. lack verse 40]

Montgomery NT

And he said to them. "Why are you disturbed? And why do questions rise in your hearts? "Look at my hands and my feet. It is I! Feel me and see; for a ghost has not flesh and blood as I have." Then he showed them his hands and feet.

Leicester A. Sawyer’s NT

And he said to them, Why are you troubled? and why do doubts arise in your minds? See my hands and my feet, that I am he; feel of me, and see; for a spirit has not flesh and bones as you see me have. (*Added verse not retained in Sawyer*)

Weymouth New Testament

Startled, and in the utmost alarm, they thought they were looking at a spirit; but He said to them, "Why such alarm? And why are there such questionings in your minds? See my hands and my feet—it is my very self. Feel me and see, for a spirit has not flesh and bones as you see I have." And then He showed them His hands and His feet. V. 37 is included for context.

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

Christian Community (1988)

In their panic and fright they thought they were seeing a ghost, but he said to them, “Why are you upset, and how does such an idea cross your minds? Look at my hands and feet, and see that it is I myself! Touch me, and see for yourselves, for a ghost has no flesh and bones as I have!” (As he said this, he showed his hands and feet.) V.37 is included for context.

The Heritage Bible

And he said to them, Why are you stirred, and why do reasonings come up in your hearts?

See my hands and my feet that I am he; handle me, and see, because a spirit does not have flesh and bones as you see me having.

And having said this, he showed them the hands and the feet.

New American Bible (2011)

Then he said to them, “Why are you troubled? And why do questions arise in your hearts? \* Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have.”<sup>u</sup> And as he said this, he showed them his hands and his feet.

\* [24:39–42] The apologetic purpose of this story is evident in the concern with the physical details and the report that Jesus ate food.

u. [24:40–41] Jn 21:5, 9–10, 13.

New English Bible–1970

But he said, 'Why are you so perturbed? Why do questionings arise in your minds? Look at my hands and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you can see that I have.'" Some manuscripts insert: After saying this he showed them his hands and feet.

New Jerusalem Bible

But he said, 'Why are you so agitated, and why are these doubts stirring in your hearts? See by my hands and my feet that it is I myself. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have.' And as he said this he showed them his hands and his feet.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But he said to them, “Why are you so upset? Why are these doubts welling up inside you? Look at my hands and my feet — it is I, myself! Touch me and see — a ghost doesn’t have flesh and bones, as you can see I do.” As he said this, he showed them his hands and feet.

Hebrew Names Version	He said to them, "Why are you troubled? Why do doubts arise in your hearts? See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have." When he had said this, he shown them his hands and his feet.
Holy New Covenant Trans.	But Jesus asked, "Why are you disturbed? Why do you doubt what you see? Look at my hands and my feet. It is really I! Touch me. You can see that I have a living body; a ghost doesn't have a body like this." After Jesus told them this, he showed them the holes in his hands and feet.

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

Accurate New Testament	...and [He] says [to] them why? Having Been Troubled [You*] are and because of what? Thoughts ascend in the heart [of] you* see! the hands [of] me and the feet [of] me for I am He touch! me and see! for Spirit flesh and bones not has as me [You*] see having and this Saying [He] shows [to] them the hands and the feet...
Awful Scroll Bible	And He said to them, "Why are yous having been distressed? And because-of-what, reckonings-throughout step-up, from-within the sensibility of you all's hearts? ("Be perceived My hands and My feet that, it is I myself. Be handling Me, and be perceived since, a breath holds not flesh and bones, accordingly-as-to yous behold-the-experience I am holding." And He saying this, He shows- His hands and His feet -before them.
Concordant Literal Version	And He said to them, "Why are you troubled? And wherefore are reasonings coming up in your hearts? Perceive My hands and My feet, that it is I Myself. Handle Me and perceive, for a spirit has not flesh and bones according as you behold Me having." And saying this, He exhibits to them His hands and feet."
exeGesés companion Bible	And he says to them, Why are you troubled? And why ascend thoughts in your hearts? See my hands and my feet, I AM! Touch me and see; for a spirit has not flesh and bones, exactly as you observe me have. And he says thus, and shows them his hands and his feet:...
Orthodox Jewish Bible	And he said to them, Why have you been troubled, and why do doubts arise in your levavot? You see my hands and my feet that I am myself. Touch me and see, because a ruach does not have basar and atzamot (bones) as you see me having. And having said this, he showed them his hands and his feet. [TEHILLIM 22:17(16) TARGUM HASHIVIM]
Rotherham's Emphasized B.	And he said unto them— Why are ye troubled? and for what cause do reasonings arise in your hearts? See my hands, and my feet,—that it is I myself : Handle me, and see! because  a spirit  hath not  flesh and bones  as ye perceive  I  have. [[And  this' saying  he pointed out to them his hands and his feet.]].

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And He said, "Why are you troubled, and why are doubts rising in your hearts? Look at [the marks in] My hands and My feet, [and see] that it is I Myself. Touch Me and see; a spirit does not have flesh and bones, as you see that I have." After saying this, He showed them His hands and His feet.
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An Understandable Version	Then Jesus said to them, “Why are you [so] upset? And why are you having doubts [about me] in your minds? Look at my hands and my feet and realize that it is I, myself. Feel me and see, for a spirit does not have flesh and bones, as you see that I have.” {Some ancient authorities omit this verse} “And when He had said this, He showed them His hands and His feet.”
The Expanded Bible	But Jesus said, “Why are you ·troubled [frightened]? Why do ·you doubt what you see [ <sup>L</sup> doubts rise in your heart]? Look at my hands and my feet. It is ·I myself [really me]! Touch me and see, because a ·ghost [spirit] does not have ·a living body [ <sup>L</sup> flesh and bones] as you see I have.” After Jesus said this, he showed them his hands and feet.
Jonathan Mitchell NT	Then He said to them, "Why are you folks shaken... troubled... disturbed? And because of what are reasonings and doubts repeatedly climbing up within the midst of your hearts? "Look at My hands, and My feet... see and perceive that I, Myself, am Him (or: that I Myself continue existing; or: because, as for Me, I continue existing [as] Myself)! Handle Me, and feel as you grope and touch, then perceive that spirit (breath-effect; wind; life-force) does not usually have flesh and bones – according as you folks continue viewing Me [as] continuously having." And while continuing in saying this, He showed (displayed) [His] hands and feet to them.
P. Kretzmann Commentary	And He said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. Kretzmann’s <a href="#">commentary</a> for Luke 24:36–40 has been placed in the <a href="#">Addendum</a> .
Syndein/Thieme	And He {Jesus} said to them, "Why are you 'mentally agitated'/troubled {tarasso} . . . and why do 'doubts'/questions against the Truth' {dialogismos} arise in your hearts/'right lobes'? Look at My hands and My feet {an order} . . . "It keeps on being . . . I . . . Myself! Keep on touching Me and seeing Me . . . because a spirit absolutely does not have flesh and bones like you 'perceive with your eyes' {theorem} that I have." Then when He had spoken this, He {Jesus} showed them His hands and His feet.
Translation for Translators	He said to them, “◀You should not be alarmed!/Why are you alarmed?▶ [RHQ] And ◀you should not be doubting <i>that I am alive/Jesus!</i> /why are you doubting <i>that I am alive/Jesus?</i> ▶ [RHQ] Look at the wounds in my hands and my feet! You can touch me and see my body. Then you can see that it is really I myself. <i>You can tell that I am really alive</i> because ghosts do not have bodies, as you see that I have!” After he said that, he showed them <i>the wounds in</i> his hands and his feet.
The Voice	<b>Jesus:</b> Why are you upset? Why are your hearts churning with questions? Look—look at My hands and My feet! See that it’s Me! Come on; touch Me; see for yourselves. A ghost doesn’t have flesh and bones, as you can see that I have! [Then He shows them His hands and His feet.] Some manuscripts omit verse 40.

### Bible Translations with Many Footnotes:

Lexham Bible	And he said to them, “Why are you frightened? And for what reason do doubts arise in your hearts? Look at my hands and my feet, that I am I myself! Touch me and see, because a ghost does not have flesh and bones, as you see that I have.” [Literally “you see me having”] And when he [ <sup>*</sup> Here “when ” is supplied as a component of the participle (“had said”) which is understood as temporal] had said this, he showed them his [ <sup>*</sup> Literally “the”; the Greek article is used here as a possessive pronoun] hands and his [ <sup>*</sup> Literally “the”; the Greek article is used here as a possessive pronoun] feet.
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NET Bible®

Then<sup>101</sup> he said to them, “Why are you frightened,<sup>102</sup> and why do doubts<sup>103</sup> arise in your hearts? Look at my hands and my feet; it’s me!<sup>104</sup> Touch me and see; a ghost<sup>105</sup> does not have flesh and bones like you see I have.” When he had said this, he showed them his hands and his feet.<sup>106</sup>

<sup>101tn</sup>Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>102tn</sup>Or “disturbed,” “troubled.”

<sup>103tn</sup>The expression here is an idiom; see BDAG 58 s.v. ἀναβαίνω 2. Here καρδία (kardia) is a collective singular; the expression has been translated as plural in English.

<sup>sn</sup>Jesus calls the disciples to faith with a gentle rebuke about doubts and a gracious invitation to see for themselves the evidence of his resurrection.

<sup>104tn</sup>Grk “that it is I myself.”

<sup>105tn</sup>See tc note on “ghost” in v. 37.

<sup>106tc</sup>Some Western mss (D it) lack 24:40. However, it is present in all other mss, including Å<sup>75</sup>, and should thus be regarded as an original part of Luke’s Gospel.

The Spoken English NT

But he said to them, “Why are you all upset, and why are doubts coming up in your hearts? Look at my hands and my feet—it’s really me!<sup>ee</sup> Touch me and see: a spirit doesn’t have flesh and bones, as you can see I do.” As he was saying this, he showed them his hands and feet.<sup>ff</sup>

<sup>ee.</sup> Lit. “...feet, that I’m myself.”

<sup>ff.</sup> Many mss leave this sentence (v. 40) out.

Wilbur Pickering’s New T.

And He said to them: “Why are you troubled?” and “Why do doubts arise in your hearts? Look at my hands and feet; it is I myself! Feel me and see; a spirit does not have flesh and bones, as you see I have.” And saying this He showed them His hands and His feet.

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

Analytical-Literal Translation

And He said to them, “Why have you<sub>p</sub> been frightened? And why do doubts arise in your<sub>p</sub> hearts?  
“See My hands and My feet, that I am I Myself. Handle Me and see, because a spirit does not have flesh and bones, just as you<sub>p</sub> see I have.”  
And having said this, He showed His hands and His feet to them.

Charles Thomson NT

At which they were affrighted, and, being in terror, thought they saw a spirit; he said to them, Why are you alarmed? And why do groundless surmises arise in your hearts?  
View my hands and my feet; that it is I myself; handle me and see, for a spirit hath not flesh and bones as you see me have.  
While saying this, he shewed them his hands and his feet. V. 37 is included for context.

Modern Literal Version 2020

And he said to them, Why are you° disturbed? And why do arguments come-up in your° hearts?  
Behold° my hands and my feet, that I am myself. Touch° me and see°, because a spirit does not have flesh and bones, like you° view me having.  
And having said this, he showed them the hands and the feet.

New American Standard

And He said to them, “Why are you frightened, and why are doubts arising in your hearts [Lit *heart*]?” See My hands and My feet, that it is I Myself [Lit *I Myself am*]; touch Me and see, because a spirit does not have flesh and bones as you *plainly* see that I have.” And when He had said this, He showed them His hands and His feet.

New King James Version

And He said to them, “Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

**Ἰ**When He had said this, He showed them His hands and His feet.

[j] Some printed New Testaments omit v. 40. It is found in nearly all Gr. mss.

**The gist of this passage:** Jesus asks them why are they thrown off their game. “I am not a spirit,” He protests, and offers them His hands and feet for inspection.

Luke 24:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, 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
τί (τί) [pronounced <i>tee</i> ]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
ταράσσω (ταράσσω) [pronounced <i>tahr-ASS-soh</i> ]	<i>agitating, troubling, stirring [up]; passive: being agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	masculine plural, perfect passive participle, nominative case	Strong's #5015
ἐστε (ἐστε) [pronounced <i>ehs-TEH</i> ]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of “to be”</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)

**Translation:** [Jesus] said to them, “Why are you [all] disquieted.

The disciples are quite shaken up that Jesus is there with them in the room, despite all that has happened. They are quite frankly frightened and confused.

Now, bear in mind that these followers already know that He has shown Himself to Peter and to the Emmaus two.

Jesus asks the, “What are you upset?” He needs for them to have a few moments of introspection. With this question, Jesus is not looking for an answer, but for them to ask themselves this question.

Luke 24:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 24:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
dialogismos (διαλογισμός) [pronounced dee-al-og-is-MOSS]	<i>a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought</i>	masculine plural noun, nominative case	Strong's #1261
anabainô (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #305
en (ἐν) [pronounced en]	<i>in, by means of, with; among</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
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** What doubts, therefore, keep on springing up in your hearts?

"You all obviously have doubts," Jesus says, "as to what you are seeing or think that you are seeing."

Primarily, Jesus asks them, "Why do you have these doubts?"

Luke 24:38 [Jesus] said to them, "Why are you [all] disquieted. What doubts, therefore, keep on springing up in your hearts? (Kukis mostly literal translation)

Jesus told all of His disciples that after three days He would be raised up from the dead.



Luke 24:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἴδετε (ἴδετε) [pronounced IHD-eh- teh]	<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 plural, aorist active imperative	The imperative of Strong's #1492
τας (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ, χειροός, ή) [pronounced khīr]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine plural noun; accusative case	Strong's #5495
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)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τους (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
πους (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
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:** See My hands and My feet,...

Jesus tells them to look carefully at His hands and feet.

This might bring some of His followers back to earth.

Luke 24:39b			
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
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
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 <sup>st</sup> person singular, present indicative	Strong's #1510
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846

**Translation:** ...that I am Jesus [lit., He].

“As you look over My hands and feet,” Jesus says, “Is it not obvious who I am?”

Several of His followers saw the crucifixion; and they know about the spikes through the wrists and the feet.

Luke 24:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psēlapháō (ψηλαφάω) [pronounced psay-laf-AH-oh]	<i>touch, feel after, handle; manipulate, verify by contact; figuratively, search for, (mentally) seek after</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #5584
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:** Touch me...

“If you have further doubts, reach out your hand and touch Me. Touch My hands; feel the nail prints for yourselves. See that I am not a spirit.”

By touching the Lord's hands or feet, they could tactually confirm that He is real and solid.

NEV commentary: *Ghosts and immortal souls don't exist in reality. But Jesus reasoned with them on the basis of their wrong understanding, to lead them to the crucial conviction that He personally was alive.*<sup>26</sup>

<sup>26</sup> From <https://www.n-e-v.info/lk24.html> accessed July 11, 2023.

Luke 24:39d			
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
ἴδετε (ἴδετε) [pronounced <i>IHD-eh-teh</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 plural, aorist active imperative	The imperative of Strong's #1492
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
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
σαρξ (σάρξ) [pronounced <i>sarx</i> ]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ὀστέα (ὀστέα) [pronounced <i>os-TEH-ah</i> ]	<i>bones</i>	neuter plural noun, accusative case	Strong's #3747
οὐκ (οὐκ) [pronounced <i>oook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐχῶ (ἐχῶ) [pronounced <i>ECHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2192

**Translation:** ...and observe that a spirit does not have flesh and bones...

Jesus further reasons with them, "You think that I am a spirit; you think that you have having a mass hallucination. But feel my hands. Spirits do not have skin or bones."

Some of these disciples clearly saw Jesus die. There were some who laid Him to rest and covered Him with spices and oils (we don't know if those disciples are here at this meeting).

But Jesus clearly points out, "I am not a spirit. I am corporal."

Luke 24:39e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i> ]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that;</i> 2) <i>since, seeing that, agreeably to the fact that;</i> 3) <i>when, how, after that</i>	adverb	Strong's #2531
eme (ἐμέ) [pronounced <i>ehm-EH</i> ]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
theôreô (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively) experience or intensively [acknowledge]; to consider, to look on, to perceive</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2334
echô (ἔχω) [pronounced <i>EHKH-oh</i> ]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; accusative case	Strong's #2192

**Translation:** ...as you [all] see that [I] keep on having.”

“You see that I have skin and bones; you see and you can feel with your own hands that I am as real and as corporal as you are.”

Luke 24:39 See My hands and My feet, that I am Jesus [lit., He]. Touch me and observe that a spirit does not have flesh and bones as you [all] see that [I] keep on having.” (Kukis mostly literal translation)

Luke 24:40			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Westcott Hort text double-brackets this verse, meaning it is probably not in the original text. Even though I have made the table darker, I believe that this is legitimately in the book of Luke.			
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
toúto (τούτο) [pronounced <i>TOO-toh</i> ]	<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)
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<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

Luke 24:40			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deiknuō (δεικνύω) [pronounced <i>dike-NOO-oh</i> ]	1) to show, expose to the eyes; 2) metaphorically; 2a) to give evidence or proof of a thing; 2b) to show by words or teach	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1166
The Byzantine Greek text and the Scrivener Textus Receptus has this verb instead of the previous one.			
epideiknumi (ἐπιδείκνυμι) [pronounced <i>ehp-ee-DIKE-noo-mee</i> ]	to exhibit, to show; to bring forth to view; to furnish; to be looked at, to produce what may looked at; to display something belonging to one's self; to prove, to demonstrate, to set forth to be known and acknowledged	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1925
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	them, 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
tas (τάς) [pronounced <i>tahss</i> ]	the, to the, towards them	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ, χειρός, ἡ) [pronounced <i>khīr</i> ]	hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone	feminine plural noun; accusative case	Strong's #5495
kaí (καί) [pronounced <i>kī</i> ]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
tous (τοὺς) [pronounced <i>toos</i> ]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced <i>poose</i> ]	foot, feet [of men or beast]	masculine plural noun; accusative case	Strong's #4228
Although this is not exactly John 20:20a, it is very close.			
This verse is found in the Byzantine Greek text and in the Scrivener Textus Receptus (with the difference of one word).			

**Translation:** {And having said this to [them], He showed them His hands and feet [lit., the hands and the feet].}

As before, even though this passage is probably not to be found in the original text, one very similar to this is found in John 20:20a.

We do not know how or why this text was added. It may have been correctly added. These manuscripts, over the years, suffered loss. I would think particularly the first and last pages might be most affected. We have seen several verses in this chapter which had lengthy additions (of 4 or more words). Maybe this was nefarious, where someone simply wanted to extend the amount of information found here. Or, it is possible that someone heard or read the original passage; came across manuscripts where there are several sets of words in question, and dutifully tried to fill it in with what he remembered. My point being is, this is not necessarily the result of nefarious actions. Furthermore, because of the text in John 20, we know that the content of this text is legitimate, whether or not it belongs in Luke's gospel.

We do know from John's account that Jesus showed His disciples His hands and His side (where the spear went in); and that He invited Thomas specifically to put his hands where the nail holes still remained. Therefore, what we read here is very likely accurate in content.

Luke 24:40 {And having said this to [them], He showed them His hands and feet [lit., *the hands and the feet*].} (Kukis mostly literal translation)

Luke 24:38–40 [Jesus] said to them, "Why are you [all] disquieted. What doubts, therefore, keep on springing up in your hearts? See My hands and My feet, that I am Jesus [lit., *He*]. Touch me and observe that a spirit does not have flesh and bones as you [all] see that [I] keep on having." {And having said this to [them], He showed them His hands and feet [lit., *the hands and the feet*].} (Kukis mostly literal translation)

Luke 24:38–40 Jesus asked them, "Why are you so disquieted right now? Why do you still have doubts in your right lobes? Look closely at My hands and feet. Look right at Me and see that I am Jesus, the Man you have all known for 3 years. Touch My hands, bearing in mind that a spirit does not have flesh and bones as you see that I have." Having said all of this to them, Jesus then presented His hands and feet. (Kukis paraphrase)

**But yet unbelieving of them, from the joy and marveling, He said to them, "Have [you all] anything edible here?" But the disciples gave Him fish cooked a portion [and from bees a honeycomb]. And taking, before them He ate.**

Luke  
24:41–43

**Yet while the [disciples] were unbelieving, from [both] rejoicing and wondering, [Jesus] said to them, "Have you anything [that is] edible here?" The disciples gave Him a portion of cooked fish [and a honeycomb]. Taking [this food], He ate in front of them.**

**The disciples felt a cacophony of emotions, from disbelief, to exhilaration to great wonderment. While they were trying to take all of this in, Jesus asked them, "What do you have to eat here?" His disciples gave Him a portion of baked fish, which He ate in front of them.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) But yet unbelieving of them, from the joy and marveling, He said to them, "Have [you all] anything edible here?" But the disciples gave Him fish cooked a portion [and from bees a honeycomb]. And taking, before them He ate.

Complete Apostles Bible But as they still disbelieved for joy, and marveled, He said to them, "Do you have any food here?"

So they gave Him a piece of a broiled fish and some honeycomb.

And taking it, He ate it in their presence.

Douay-Rheims 1899 (Amer.) But while they yet believed not and wondered for joy, he said: Have you here any thing to eat?

And they offered him a piece of a broiled fish and a honeycomb.

And when he had eaten before them, taking the remains, he gave to them.

Holy Aramaic Scriptures	And up until now they were not believing, because of their joy, and they were astonished. He said unto them, "Do you have something here to eat?" Then they gave Him a portion from a broiled fish, and from a comb of honey. And having taken it, He ate it before their eyes.
James Murdock's Syriac NT	And while they still believed not, for their joy, and were astonished; he said to them: Have ye here any thing to eat? And they gave him a piece of broiled fish, and of honeycomb. And he took, [and] ate before them.
Original Aramaic NT	Even until this moment they did not believe because of their joy, and they were awe-stricken. He said to them, "Do you have anything here to eat?" So they gave him a piece of roasted fish and some honeycomb.* And he took and he ate in their sight.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And because, for joy and wonder, they were still in doubt, he said to them, Have you any food here? And they gave him a bit of cooked fish. And before their eyes he took a meal.
Bible in Worldwide English	They gave him a piece of cooked fish. He took the fish and ate it in front of them. (Vv. 39–40 in the BWE)
Easy English	This was such good news, they were very happy. But they could still not really believe it. So he asked them, 'Do you have anything that I could eat?' They gave him a piece of fish that they had cooked. While they were watching, he took it and he ate it.
Easy-to-Read Version–2008	The followers were amazed and very, very happy to see that Jesus was alive. They still could not believe what they saw. He said to them, "Do you have any food here?" They gave him a piece of cooked fish. While the followers watched, he took the fish and ate it.
J. B. Phillips	But while they still could not believe it through sheer joy and were quite bewildered, Jesus said to them, "Have you anything here to eat?" They gave him a piece of broiled fish and part of a honeycomb which he took and ate before their eyes.
<i>The Message</i>	He asked, "Do you have any food here?" They gave him a piece of leftover fish they had cooked. He took it and ate it right before their eyes.
NIRV	.
New Life Version	They still wondered. It was hard for them to believe it and yet it made them happy. Then He said to them, "Do you have anything here to eat?" They gave Jesus a piece of fish that had been cooked and some honey. He took it and ate it in front of them.
New Simplified Bible	.

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

Casual English Bible	It seemed too good to be true. As the stunned group stood there marveling at what was happening, he said, "Do you have anything to eat here?" They gave him a piece of broiled fish. He ate it right there in front of them.
Contemporary English V.	The disciples were so glad and amazed that they could not believe it. Jesus then asked them, "Do you have something to eat?" They gave him a piece of baked fish. He took it and ate it as they watched.
The Living Bible	.
New Berkeley Version	Still they stood there undecided, filled with joy and doubt.

	Then he asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he ate it as they watched!
Goodspeed New Testament New Living Translation	. Still they stood there in disbelief, filled with joy and wonder. Then he asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he ate it as they watched.
The Passion Translation	<sup>(41)</sup> The disciples were ecstatic yet dumbfounded, unable to fully comprehend it. Knowing that they were still wondering if he was real, Jesus said, "Here, let me show you. Give me something to eat." <sup>(42-43)</sup> They handed him a piece of broiled fish and some honeycomb. And they watched him eat it.
Plain English Version	They were so surprised that they could hardly believe it really was Jesus, but they were really happy too. Then Jesus asked them, "Have you got anything here for me to eat?" So they gave him a bit of cooked fish. And he ate it there in front of them.
Radiant New Testament	But they still couldn't believe it because they were too delighted and amazed. So Jesus asked them, "Do you have anything here to eat?" They gave him a piece of cooked fish, and he took it and ate it in front of them.
UnfoldingWord Simplified T.	They were joyful and amazed, but they still could hardly believe that he was really alive. So he said to them, "Do you have anything here to eat?" So they gave him a piece of broiled fish. While they were watching, he took it and ate it.
William's New Testament	So while they were still disbelieving for sheer joy and still wondering about it, He asked them, "Have you anything here to eat?" Then they gave Him a piece of broiled fish, and He took it and ate it before their eyes.

#### Partially literal and partially paraphrased translations:

American English Bible	But because they still didn't believe (due to both joy and confusion), he asked them: 'Do you have something to eat?' So they handed him a piece of broiled fish; and he took it and ate it in front of them.
Beck's American Translation Breakthrough Version	. As they still did not trust apart from the happiness and being amazed, He said to them, "What edible <i>thing</i> do you have here?" The <i>students</i> gave a piece of cooked fish over to Him. And after taking <i>it</i> , He ate <i>it</i> in their sight.
Common English Bible A. Campbell's Living Oracles	. While yet they believed not, for joy and amazement, he said to them, Have you here anything to eat? And they gave him a piece of broiled fish, and of a honeycomb, which he took and eat in their presence.
New Advent (Knox) Bible	Then, while they were still doubtful, and bewildered with joy, he asked them, Have you anything here to eat? So they put before him a piece of roast fish, and a honeycomb; and he took these and ate in their presence and shared his meal with them.[6] [6] 'And shared his meal with them'; literally, 'took what remained and gave it to them'. These words do not occur in the Greek manuscripts.
20 <sup>th</sup> Century New Testament	While they were still unable to believe it all for very joy, and were wondering if it were true, Jesus said to them: "Have you anything here to eat?" They handed him a piece of broiled fish, And he took it and ate it before their eyes.

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



Berean Study Bible	While they were still in disbelief because of their joy and amazement, He asked them, "Do you have anything here to eat?" So they gave Him a piece of broiled fish, and He took it and ate it in front of them.
Conservapedia Translation	Before they were ready to accept this wonderful news, He asked them, "Do you have any food?" So they gave Him a piece of broiled fish, and some honeycomb. And He took them, and ate them in front of them.
Revised Ferrar-Fenton Bible	But while they still disbelieved from delight and astonishment, He asked them, "Have you anything eatable here?" They accordingly gave Him a piece of baked fish; and taking it, He ate it in their presence.
Free Bible Version	But they still couldn't believe it because they were so elated and amazed. He asked them, "Do you have anything to eat?" They gave him a piece of cooked fish, and he took it and ate it in front of them.
God's Truth (Tyndale)	And while they yet believed not for joy and wondered, he said unto them: Have you here any meat? And they gave him a piece of a broiled fish, and of an honey comb. And he took it, and ate it before them.
International Standard V	Even though they were still skeptical due to their joy and astonishment, Jesus [Lit. he] asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he took it and ate it in their presence.
Montgomery NT	But while they still did not believe it for joy, and were filled with wonder, he asked them, "Have you anything here to eat?" So they gave him a piece of broiled fish, and he took it and ate it in their presence.
Riverside New Testament	While they still were doubting for joy and wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them.
Urim-Thummim Version	And while they still believed not for joy and wondered, he said to them, <i>have you here any eatable food?</i> So they gave him a piece of a broiled fish, and of an honeycomb. Then he took it and did eat before them.
Weymouth New Testament	But, while they still could not believe it for joy and were full of astonishment, He asked them, "Have you any food here?" And they gave Him a piece of roasted fish, and He took it and ate it in their presence.
Wikipedia Bible Project	Since they still refused to believe out of joy and amazement, he asked them, "Have you got anything to eat?" They gave him a piece of cooked fish, which he took and ate in front of them.

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

Christian Community (1988)	In their joy they didn't dare believe, and were still astonished; so he said to them, "Have you anything to eat?" And they gave him a piece of broiled fish. He took it, and ate it before them. Jn 21:5 Jn 21: 10, 13
The Heritage Bible	And yet while they were not believing from joy, and marveling, he said to them, Do you have anything to eat here? And they gave over to him a roasted piece of a fish, and from a honey-comb. And taking it, he ate before their face.
New American Bible (2011)	While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" They gave him a piece of baked fish; <sup>v</sup> he took it and ate it in front of them. v. [24:42] Acts 10:41.
New English Bible—1970	They were still unconvinced, still wondering, for it seemed too good to be true. So he asked them, 'Have you anything here to eat?' They offered him a piece of fish they had cooked, which he took and ate before their eyes.

Revised English Bible—1989 They were still incredulous, still astounded, for it seemed too good to be true. So he asked them, "Have you anything here to eat?"  
They offered him a piece of fish they had cooked, which he took and ate before their eyes.

### Jewish/Hebrew Names Bibles:

Holy New Covenant Trans. They were amazed and very, very happy to see that he was alive. They still couldn't believe it, so Jesus asked them, "Do you have any food here?"  
They gave him a piece of cooked fish. While they watched, Jesus took it and ate it.

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

Accurate New Testament ...yet but (not) believing {it} them from the happiness and wondering [He] says [to] them [You\*] have something edible here The [Men] but give [to] him [of] fish cooked portion and Receiving {it} before them [He] eats {it}...

Awful Scroll Bible And they still un-confiding, from joy and wondering, He said to them, "Hold yours from-among, anything edible?"  
And they give-to Him a piece of a broiled fish, and that out of a bee's honeycomb. And taking it, He ate beheld-from-among them.

exeGesés companion Bible ...and while they yet distrust for cheer, and marvel, he says to them, Have you any food here?  
And they give him a portion of a broiled fish and of a honeycomb:  
and he takes it, and eats in their sight.

Orthodox Jewish Bible And while in their simcha they were still disbelieving and astonished, he said to them, Have you some okhel here?  
And they gave him part of a broiled dag (fish).  
And having taken it, in front of them, he ate it.

Rotherham's Emphasized B. Now <while yet' they believed not for the joy, and were marvelling> he said unto them—  
Have ye anything to eat, here?  
And they gave unto him a piece of boiled fish; and, taking it before them, he did eat.

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version .  
And while they still could not believe [*i.e., or, could hardly believe*], out of joy and wonderment, Jesus said to them, "Do you have anything here to eat?" So, they gave Him a piece of broiled fish. And He took it and ate it in front of them.

The Expanded Bible While they still could not believe it because they were happy [joyful] and amazed, Jesus said to them, "Do you have any food here?" They gave him a piece of broiled fish. ·While the followers watched [In their presence; <sup>1</sup>In front of them], Jesus took the fish and ate it.

Jonathan Mitchell NT But at their still continuing in not trusting or believing (or: disbelieving) – from the joy and continued marveling, wondering and bewilderment – He says to them, "Do you presently have something edible (or: = any food), here in this place?"  
So they handed a piece of broiled (or: baked) fish to Him.  
Then, upon taking (or: receiving) [it], He ate [it] in front of them and in their sight.

P. Kretzmann Commentary *Verses 41-49*  
Further proof of the Risen Savior's reality:  
And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

	And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it and did eat before them.
Syndein/Thieme	But they, still could not believe it . . . for joy {chara} and marveling, He said to them, "Do you have anything here to eat {brosimos}?" {Note: Another thing we learn, the resurrection body can eat (and appears it does get hungry!).} So they gave him a piece of broiled fish, 24:43` and having taken it, He ate it in front of them.
Translation for Translators	They were joyful and amazed, <i>but</i> they still did not believe <i>that he was really alive</i> (OR, <i>that Jesus was the one that they were seeing</i> ). So he said to them, "Do you have anything here to eat?" So they gave him a piece of broiled fish. While they were watching, he took it and ate it.
The Voice	Now their fear gives way to joy; but it seems too good to be true, and they're still unsure. <b>Jesus:</b> Do you have anything here to eat? They hand Him a piece of broiled fish, and He takes it and eats it in front of them.

### Bible Translations with Many Footnotes:

Lexham Bible	And while [*Here "while " is supplied as a component of the temporal genitive absolute participle ("disbelieving")] they were still disbelieving because of joy and were marveling, he said to them, "Do you have anything to eat [Literally "eatable"] here?" So they gave him a piece of broiled fish, and he took it [*Here the direct object is supplied from context in the English translation] and [*Here "and " is supplied because the previous participle ("took") has been translated as a finite verb] ate it [*Here the direct object is supplied from context in the English translation] in front of them.
NET Bible®	And while they still could not believe it <sup>107</sup> (because of their joy) and were amazed, <sup>108</sup> he said to them, "Do you have anything here to eat?" <sup>109</sup> So <sup>110</sup> they gave him a piece of broiled fish, and he took it and ate it in front of them. <sup>107sn</sup> They still could not believe it. Is this a continued statement of unbelief? Or is it a rhetorical expression of their amazement? They are being moved to faith, so a rhetorical force is more likely here. <sup>108sn</sup> Amazement is the common response to unusual activity: 1:63; 2:18; 4:22; 7:9; 8:25; 9:43; 11:14; 20:26. <sup>109sn</sup> Do you have anything here to eat? Eating would remove the idea that a phantom was present. Angelic spirits refused a meal in Jdt 13:16 and Tob 12:19, but accepted it in Gen 18:8; 19:3 and Tob 6:6. <sup>110tn</sup> Here δε (de) has been translated as "so" to indicate the implied result of Jesus' request for food.
Wilbur Pickering's New T.	But as they were still disbelieving and marveling, because of the joy, He said to them, "Do you have any food here?" So they gave Him a piece of broiled fish and some honeycomb. <sup>13</sup> And taking it He ate in their presence. <sup>14</sup> (13) Less than 1% of the Greek manuscripts, of objectively inferior quality, omit "and some honeycomb" (as in NIV, NASB, LB, TEV, etc.). (14) It is easy to criticize them for being so slow to believe, but would we have done any better? Note that Christ's glorified body, that could just pass through a wall, was palpable—it had flesh and bones (but perhaps not blood). The food that He ate presumably did not go through a normal process of digestion.

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

Analytical-Literal Translation	Then while they [were] refusing to believe from the joy, and marveling, He said to them, "Do you have anything edible here?" So they gave to Him a piece of a
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broiled fish and a honeycomb from a beehive. And having taken, He ate before them.

Charles Thomson NT And as they were still diffident on account of their joy, and in amaze, he said to them, Have you any food here? Thereupon they gave him a piece of broiled fish and part of a honey comb, which he took and ate before them.

Far Above All Translation And while they still disbelieved for joy and were amazed, he said to them, "Have you got any food here?" They then handed him a piece of grilled fish and some honeycomb, which he took in their presence and ate.

Literal Standard Version And having said this, He showed the hands and the feet to them, and while they are not believing from the joy, and wondering, He said to them, "Do you have anything here to eat?"

And they gave to Him part of a broiled fish, and of a honeycomb, and having taken, He ate before them, and He said to them, "These [are] the words that I spoke to you, being yet with you, that it is necessary to be fulfilled all the things that are written in the Law of Moses, and the Prophets, and the Psalms, about Me." Vv. 40, 44 are included for context.

Modern Literal Version 2020 But they themselves still disbelieving from the joy, and marveling {i.e. they were in shock}; he said to them, Do you<sup>o</sup> have anything edible here? Now they gave part of a broiled fish to him and part from the honeycomb. And having taken it, he ate it in their sight.

New American Standard While they still could not believe [Lit were disbelieving] it because of their joy and astonishment, He said to them, "Have you anything here to eat?" They served Him a piece of broiled fish; and He took it and ate it in front of them.

Webster And while they yet believed not for joy, and wondered, he said to them, Have ye here any thing for food? And they gave him a piece of a broiled fish, and a honeycomb. And he took it, and ate before them.

**The gist of this passage:** Catching a whiff of skepticism, Jesus asks for some food that would be there for him to eat. He eats a piece of fish and a honeycomb.

41-43

Luke 24:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong's #2089
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
apistéō (ἀπιστέω) [pronounced ap-is-TEH-oh]	being unbelieving, having no belief, being without faith, (transitively) disbelieving, (by implication) disobeying, betraying a trust, being unfaithful	masculine plural, present active participle, genitive/ablative case	Strong's #569
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
apó (ἀπό) [pronounced aw-PO]	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575

Luke 24:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
thaumázô (θαυμάζω) [pronounced thau-MAUd-zoh]	<i>wondering, marveling, being struck with admiration, amazement or astonishment; the ones being struck with wonder</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2296

**Translation:** Yet while the [disciples] were unbelieving, from [both] rejoicing and wondering,...

The disciples could hardly believe what they were seeing with their own eyes. Some were probably rejoicing; others were struck with amazement, and were still processing their thoughts. Some may have felt a variety of emotions.

We do not know the number of disciples who are here. We know that the 10 are probably here, along with some of the women (presumably) and other disciples not numbered among the 10 (like the two back from Emmaus). This gives me a minimum of 20 who are there. There could be 30–50 altogether (who knows, maybe 100?). With 20 or more, there would be a great many thoughts and emotions taking place.

They do not realize this, but these men are going to be the seeds, so to speak, of the greatest testimony to God of all time, known to us as Christianity. They will testify that we have the potential to enjoy a relationship with God through His Son.

This is a room full of people—many of whom have not yet come to terms with what is happening right before them. Yet they will participate in the greatest movement of all time.

Luke 24:41b			
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
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, 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

Luke 24:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2192
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
brôsimos (βρώσιμος) [pronounced BROH-sihm-oss]	<i>edible, eatable</i>	neuter singular adjective, accusative case	Strong's #1034
entháde (ἐνθάδε) [pronounced en-THAHD-eh]	<i>here, in (this place), at hand, within (a place)</i>	adverb	Strong's #1759

**Translation:** ...[Jesus] said to them, "Have you anything [that is] edible here?"

We do not know if there is hushed chattering, if the men are talking very loudly, or if they are completely quiet, trying to take all of this in.

Jesus asks them, "Do you have anything edible here?"

Recall that, prior to His death on the cross, Jesus was a very perceptive Person and He could read people simply in a few seconds. He knows all of these people in this room, and He can hear what they are saying and He can see the expressions on their faces. He knows some things need to be done to ease the confusion.

Luke 24:41 Yet while the [disciples] were unbelieving, from [both] rejoicing and wondering, [Jesus] said to them, "Have you anything [that is] edible here?" (Kukis mostly literal translation)

Luke 24:42			
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
epididômi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-meef]	<i>to give over; to deliver [over] to, to surrender); to offer</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1929
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

Luke 24:42			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ichthus (ἰχθύς) [pronounced <i>ikh-THOOS</i> ]	<i>fish</i>	masculine singular noun; genitive/ablative case	Strong's #2486
optos (ὀπτός) [pronounced <i>op-TOSS</i> ]	<i>cooked, broiled, roasted</i>	masculine singular adjective, genitive/ablative case	Strong's #3702
méros (μέρος) [pronounced <i>MEH-ros</i> ]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, accusative case	Strong's #3313
The Byzantine Greek text and the Scrivener Textus Receptus has the following text (which is not found in the Westcott Hort text):			
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
melíssios (μελίσιος) [pronounced <i>mel-IHS-see-oss</i> ]	<i>honey, honeycomb; constructed by bees, made by bees</i>	neuter singular adjective, genitive/ablative case	Strong's #3193
kērion (κηρίον) [pronounced <i>kay-REE-on</i> ]	<i>honeycomb, cell of a honeycomb</i>	neuter singular noun, genitive/ablative case	Strong's #2781
We do not find similar text in another gospel.			

**Translation:** The disciples gave Him a portion of cooked fish [and a honeycomb].

I placed the questionable portion of text in brackets.

It is certain that the disciples gave Jesus a piece of cooked fish. A very small number of manuscripts also have that He is given a honeycomb. Again, this is one of the many textual problems which are found in the New Testament and, hopefully it is clear, that, this is not a very big deal.

Luke 24:42 The disciples gave Him a portion of cooked fish [and a honeycomb]. (Kukis mostly literal translation)

Luke 24:43			
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
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i> ]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983

Luke 24:43			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
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>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5315

**Translation:** Taking [this food], He ate in front of them.

Jesus took this food and ate in front of them.

You will recall that, when God reveals signs and wonders to man, He does this appropriate to the audience. That is what Jesus is doing here. It is probably a large enough group that not every person can come up and touch His hands, to feel the nail prints therein.

So, for those too dumbfounded to step forward and touch the Lord's hands, Jesus eats food in front of them. This is not a miracle, of course, but it reveals to the people there that His body is corporeal. This would be in accord with a crowd between 30 and 100.

Luke 24:43 Taking [this food], He ate in front of them. (Kukis mostly literal translation)

Instead of performing a miracle, Jesus eats some food in front of His disciples.

Luke 24:41–43 Yet while the [disciples] were unbelieving, from [both] rejoicing and wondering, [Jesus] said to them, "Have you anything [that is] edible here?" The disciples gave Him a portion of cooked fish [and a honeycomb]. Taking [this food], He ate in front of them. (Kukis mostly literal translation)

Luke 24:41–43 The disciples felt a cacophony of emotions, from disbelief, to exhilaration to great wonderment. While they were trying to take all of this in, Jesus asked them, "What do you have to eat here?" His disciples gave Him a portion of baked fish, which He ate in front of them. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Jesus Teaches His Disciples from the Scriptures and Gives Them a Final Command**



But He said face to face with them, “These, the words of Mine which I spoke face to face with you [all] [while] yet being with you [all], that it is necessary to fulfill [them] all, the writings in the Law of Moses and the Prophets and Psalms about Me.”

Luke  
24:44

Jesus [lit., *He*] then said directly to His disciples [lit., *them*], “These [are] My words which I spoke directly to you [all] while I was with you [all], that it was necessary to fulfill all the writings [found] in the Law of Moses, [in] the Prophets and [in the] Psalms [those things which were specifically written] about Me.”

Jesus then spoke directly to His disciples, saying, “Remember these words which I spoke to you while I was with you? I told you that everything written about Me in the Mosaic Law, in the Prophets and in the Psalms must be fulfilled in their entirety.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But He said face to face with them, “These, the words of Mine which I spoke face to face with you [all] [while] yet being with you [all], that it is necessary to fulfill [them] all, the writings in the Law of Moses and the Prophets and Psalms about Me.”
Complete Apostles Bible	Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."
Douay-Rheims 1899 (Amer.)	And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and in the prophets and in the psalms, concerning me.
Holy Aramaic Scriptures	And He said unto them, “These are the words that I spoke with you while I was with you, that it is fitting that every thing should be fulfilled that is written in The Namusa d’Mushe {The Law of Moses, i.e. The Torah} and in The Nabiye {The Prophets}, and in The Mazmure {The Psalms, i.e. The Writings}, concerning Me.”
James Murdock’s Syriac NT	And he said to them: These are the things which I said to you while I was with you, That all things written of me, in the law of Moses and in the prophets and in the psalms, must be fulfilled.
Original Aramaic NT	And he said to them, "These are the words that I spoke with you when I was with you, that everything that is written about me in The Law of Moses and in The Prophets and in The Psalms must be fulfilled."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he said to them, These are the words which I said to you when I was still with you, how it was necessary for all the things which are in the writings of Moses and the prophets and in the Psalms about me, to be put into effect.
Easy English	Then he said to them, ‘I told you about these things while I was still with you. Everything that God’s servants wrote about me in the Bible had to happen. Moses wrote about me in his book of God’s Law. The prophets also wrote about me. The book called Psalms also tells about me. And now it has become true.’
Easy-to-Read Version–2008	Jesus said to them, "Remember when I was with you before? I said that everything written about me must happen--everything written in the Law of Moses, the books of the prophets, and the Psalms."

Good News Bible (TEV) Then he said to them, "These are the very things I told you about while I was still with you: everything written about me in the Law of Moses, the writings of the prophets, and the Psalms had to come true."

J. B. Phillips Then he said, "Here and now are fulfilled the words that I told you when I was with you: that everything written about me in the Law of Moses and in the prophets and psalms must come true."

*The Message* **You're the Witnesses**  
Then he said, "Everything I told you while I was with you comes to this: All the things written about me in the Law of Moses, in the Prophets, and in the Psalms have to be fulfilled."

NIRV  
New Life Version **Jesus Sends His Followers to Teach**  
Jesus said to them, "These are the things I told you while I was yet with you. All things written about Me in the Law of Moses and in the Books of the early preachers and in the Psalms must happen as they said they would happen."

New Simplified Bible .

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

Casual English Bible Then he said, "I told you this was going to happen. While I was still with you I told you that I had to fulfill everything written about me in the law of Moses, the Prophets, and the Psalms."

Contemporary English V. Jesus said to them, "While I was still with you, I told you that everything written about me in the Law of Moses, the Books of the Prophets, and in the Psalms had to happen."

The Living Bible .  
New Berkeley Version .  
Goodspeed New Testament .  
New Living Translation .  
The Passion Translation

Then he said to them, "Don't you remember the words that I spoke to you when I was still with you? I told you that everything written about me would be fulfilled, including all the prophecies from the law of Moses through the Psalms and the writings of the prophets—that they would all find their fulfillment."

Plain English Version Then he said to them, "Remember the words that I told you while I was still with you. I told you that everything that God says about me in his book had to happen. You can read about those things in the words that Moses wrote, and in the words that God's other men wrote, and in the songs that are in God's book."

UnfoldingWord Simplified T. Then he said to them, "I will repeat what I told you while I was with you: Everything that was written about me in the Law of Moses, the writings of the Prophets, and in the Psalms, all must be fulfilled!"

William's New Testament .

**Partially literal and partially paraphrased translations:**

American English Bible Then he said to them:  
'These are the things I talked to you about while I was still with you; for everything that was written about me in the Law of Moses, in the Prophets, and in the Psalms, had to be fulfilled.'

Beck's American Translation .  
Breakthrough Version He said to them, "These are My words that I spoke to you as I was still together with you, 'It is necessary for all the things that have been written in the Law of Moses, the Preachers, and Psalms about Me to be accomplished.'"

Common English Bible .

- A. Campbell's Living Oracles And he said to them, This is what I told you while I remained with you, that all the things which are written of me in the law of Moses, and in the prophets, and in the Psalms, must be accomplished.
- New Advent (Knox) Bible This is what I told you, he said, while I still walked in your company; how all that was written of me in the law of Moses, and in the prophets, and in the psalms, must be fulfilled.
- 20<sup>th</sup> Century New Testament .

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

- Conservapedia Translation .
- Revised Ferrar-Fenton Bible He then said to them, "Those were facts which I told you while I was with you: how all that is written concerning Me in the law of Moses, the prophets, and the psalms, must of necessity be fulfilled."
- Free Bible Version Then Jesus said to them, is what I explained to you while I was still with you. Everything written about me in the law of Moses, the prophets, and the psalms, had to be fulfilled."
- God's Truth (Tyndale) .

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

- Christian Community (1988) **Last instructions**
- Then Jesus said to them, "Remember the words I spoke to you when I was still with you: Everything written about me in the Law of Moses, in the Prophets and in the Psalms, must be fulfilled."
- The very long **footnote** for this verse is placed in the **Addendum**.
- The Heritage Bible .
- New American Bible (2011) He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled."<sup>w</sup>
- w. [24:44] 18:31; 24:27; Mt 16:21; Jn 5:39, 46.
- New Jerusalem Bible Then he told them, 'This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, was destined to be fulfilled.'
- Revised English Bible—1989 And he said to them, "This is what I meant by saying, while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms was bound to be fulfilled."

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the *Torah* of Moshe, the Prophets and the Psalms had to be fulfilled."
- Hebraic Roots Bible And He said to them, These are the Words which I spoke to you yet being with you, that all the things must be fulfilled having been written in the Torah of Moses, and the Prophets, and the Psalms, concerning Me.
- Holy New Covenant Trans. Jesus said to them, "Do you remember when I was with you before? I said that everything written about me must come true everything written in the law of Moses, the books of the prophets, and the Psalms."
- The Scriptures 2009 And He said to them, "These are the words which I spoke to you while I was still with you, that all have to be filled that were written in the Torah of Mosheh and the Prophets and the Tehillim concerning Me."

### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...[He] says but to them These {are} The Words [of] me whom* [I] speak to you* yet Being with you* for is (necessary) to be filled all the [things] having been written in the law [of] moses and [in] the forecasters and [in] songs about me...
Awful Scroll Bible	Moreover, He said to them, "These words which I speak, with regards to yous, being still with yous that, all necessitates to be fulfilled, the ones having been written, from-within the Law of Moses, and the exposers-to-light-beforehand, and the Psalms, concerning Me."
Concordant Literal Version	Now He said to them, "These are My words, which I speak to you, still being with you, for all must be fulfilled that is written in the law of Moses and the prophets and psalms concerning Me."
exeGeses companion Bible	And he says to them, These are the words I spoke to you while yet with you, that all must fulfill/shalam which are scribed in the torah of Mosheh and in the prophets and in the psalms concerning me.
Orthodox Jewish Bible	And he said to them, These are my dvarim which I spoke to you while still being with you, that it is necessary that all the things having been written in the Torah of Moshe and the Neviim and the Tehillim about me [Moshiach] to be fulfilled. [TEHILLIM 2; 16; 22; 69; 72; 89; 110; 118;]
Rotherham's Emphasized B.	<b>§ 96. The Commission.</b> <b>Cp. Mt. xxviii. 16–20; Mk. xvi. 15–18; Jn. xx. 21–23.</b> And he said unto them—   These   are my words, which I spake unto you yet being with you: That all' the things that are written in the law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then He said to them, "This is what I told you while I was still with you, everything which has been written about Me in the Law of Moses and the [writings of the] Prophets and the Psalms [i.e. the entire Old Testament.] must be fulfilled."
An Understandable Version	Then Jesus said to the apostles, "These are the words that I told you while I was still with you, [when I said] that everything written in the Law of Moses, and the prophets, and the psalms about me needed to be fulfilled."
The Expanded Bible	He said to them, "Remember [L This is what I said....] when I was with you before? I said that everything written about me must happen [be fulfilled]—everything in the law of Moses, the books of the prophets, and the Psalms [C a way of referring to the whole Old Testament; see v. 27]."
Jonathan Mitchell NT	Now He says to them, "These [were] My words (thoughts; ideas; or: This [is] My message) – which I spoke to you folks, while yet being together with you – That it continues binding and necessary for all the things having been written within the Law of Moses, and in the Prophets and Psalms, concerning Me, to be fulfilled."
P. Kretzmann Commentary Syndein/Thieme	Then He {Jesus} said to them, "These are My Words/Doctrines {logos} that I spoke face to face with you . . . while I was still with you, that everything written - in the past with the result that they will last forever - about Me . . . in the law of Moses and the prophets and the psalms must be fulfilled {pleroo}."
Translation for Translators	Then he said to them, "I will repeat what I told you while I was still with you: Everything that was written about me by Moses and the other prophets [MTY] and in the Psalms must be fulfilled!"
The Voice	<b>Jesus:</b> I've been telling you this all along, that everything written about Me in the Hebrew Scriptures must be fulfilled—everything from the law of Moses to the prophets to the psalms.

**Bible Translations with Many Footnotes:**

Lexham Bible

**Jesus Commissions His Disciples**

And he said to them, “These are my words that I spoke to you while I [\*Here “while” is supplied as a component of the participle (“was”) which is understood as temporal] was still with you, that everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled.”

NET Bible®

**Jesus’ Final Commission**

Then<sup>111</sup> he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me<sup>112</sup> in the law of Moses and the prophets and the psalms<sup>113</sup> must be fulfilled.”

<sup>111</sup>tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>112</sup>sn Everything written about me. The divine plan, events, and scripture itself are seen here as being one.

<sup>113</sup>sn For a similar threefold division of the OT scriptures, see the prologue to Sirach, lines 8-10, and from Qumran, the epilogue to 4QMMT, line 10.

The Spoken English NT

**Jesus Goes up to Heaven (Mk 16:19-20; Acts 1:9)**

Jesus said to them, “These are the things I said to you<sup>99</sup> while I was still with you: that all the scriptures about me in the Law of Moses, the Prophets, and the Psalms, had to be fulfilled.”

<sup>99</sup> Lit. “These are my words that I spoke to you.”

Wilbur Pickering’s New T.

Then He said to them, “These are the words that I spoke to you while I was still with you, that everything that is written in the Law of Moses and the Prophets and the Psalms concerning me must be fulfilled.”<sup>15</sup>

(15) The Lord recognizes the three divisions of the Old Testament.

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

Analytical-Literal Translation

Then He said to them, "These [are] the words which I spoke to you<sub>p</sub>, being still with you<sub>p</sub>, that it is necessary [for] all the things to be fulfilled, the ones having been written in the Law of Moses and [the] Prophets and [the] Psalms about Me."

Charles Thomson NT

Then he said to them, This is what I told you while I was yet with you, That all the things written concerning me in the law of Moses, and in the prophets, and in the Psalms, must needs be accomplished.

Modern Literal Version 2020

{Luk 24:44-49 & Acts 1:3-8 & 1Co 15:7 Jerusalem.}

Now he said to them, These are the words which I spoke to you<sup>o</sup>, being still together-with you<sup>o</sup>, that it is essential for all things to be fulfilled, which have been written in the Law of Moses and the prophets and the Psalms, concerning me.

Niobi Study Bible

**The Scriptures Opened**

And He said unto them, "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me."

**The gist of this passage:**

Jesus reminds His disciples that He has told them that all of these things would come to pass, according to the Old Testament.

Luke 24:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (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

Luke 24:44a			
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
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
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] then said directly to His disciples [lit., them],...

Jesus focuses upon words at this point to communicate to His disciples.

Almost immediately, Jesus focuses His disciples on the Word of God. He first made certain that they knew that He was real, corporeal, the Man Who had been crucified. But now that has been established, the focus is upon the Scriptures (obviously, at this time, it is the Old Testament Scriptures).

Jesus is standing right there in front of them. As God, He could have effected the greatest miracles that mankind has ever seen. However, what does he concentrate on? The Word of God. The Word of God which lives and abides forever.

Luke 24:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, accusative case	Strong's #3056
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)

Luke 24:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced hooç]	whom, which, what, that, whose	masculine plural relative pronoun; accusative case	Strong's #3739
laléô (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2980
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
humas (ὕμᾱς) [pronounced hoo-MAHç]	you [all]	2 <sup>nd</sup> person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong's #2089
ôn/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	being, be, is, are; coming; having	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
sun (σύν) [pronounced soon]	with, beside, in association with, along with	preposition	Strong's #4862
humin (ὕμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you	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

**Translation:** ...“These [are] My words which I spoke directly to you [all] while I was with you [all],...

Jesus wants His disciples to focus upon what He had been teaching them. Jesus taught the Old Testament Scriptures; He taught them what was going to happen to Him.

Where was the failure? Why does Jesus need to, at this point, teach His students what He has already taught them? The problem was, His disciples refused to believe some of the things which He taught them. When He first taught this to His disciples, Peter completely rejected it (and, apparently, all or most of them rejected what He was saying).

Matthew 16:21–23 From that time Jesus began to show his disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord! This shall never happen to You." But He turned and said to Peter, "Get behind Me, Satan! You are a hindrance to Me. For You are not setting Your mind on the things of God, but on the things of man." (ESV; capitalized)

Because the disciples did not believe the words of Jesus, this information did not go into their souls.

Luke 9:44–45 "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men." 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. (ESV; capitalized)

When Jesus told them yet another time what was about to happen, the disciples rejected His teaching, and therefore, it did not go down into their souls.

Luke 18:31–34 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. For He will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging Him, they will kill Him, and on the third day He will rise." But they understood none of these things. This saying was hidden from them, and they did not grasp what was said. (ESV; capitalized)

The disciples originally went to the tomb of Jesus out of respect; not to have their faith confirmed. They did not believe what Jesus taught them. It does not appear that they even remembered these words at that time.

Christian growth takes place when you ingest the truth of God. This means that you not only hear the Word of God, but that you believe it. Believing is key to Christian growth. Most believers—95–99%—should be getting their teaching at the local church. I realize that pickings are slim and that there are very few doctrinal churches which are out there. I have been to a doctrinal church where there were only 4 or 5 congregants there. This was *not* a statement about the **pastor**, who was excellent, but about the positive volition which was lacking in that area.

You can grow spiritually by electronic means today (by listening to doctrinal teachers teach to their congregation), but this is limited. Too often, this is done under conditions which lack academic discipline. Whenever it is physically possible, you want to attend church with other believers, where you take in the Word together. And, if you cannot find it where you are, then it is reasonable to move to a place where there is a doctrinal church.

Let me approach this in a different way. We can all see how insane our country has gotten, and how each and every day, the race towards insanity seems to be accelerating. Everything that is normal, logical and Biblical is being set aside for that which is perverted, sinful and evil. We have no idea what is going to happen to our nation in the next few years or decades. What is undeniable is, we are under divine discipline right now. Now, do you want to be the only doctrinal believer living in Centerville when the balloon goes up (or when divine discipline comes pouring down)? The more doctrinal believers that there are in any given location, the more likely it is that God will spare that section of the country. Remember when Abraham was talking with God about Sodom, and God agreed, if there were 10 righteous men there, God would not destroy them?

So that there is no misunderstanding, I am not suggesting that you join some cult which isolates you from the rest of the world. No local church should look to isolate you from family or friends. The local church was designed to grow you spiritually. Do some local churches fail in this regard? Yes, most of them do. But that does not nullify the general principle. God has not provided a different way for believers to grow.

You can certainly grow by reading my verse-by-verse commentaries on the Word of God. But these are designed to *supplement* growth taking place in a local church. What I write is *not* a replacement for the local church. Now, you may say, "But Paul wrote letters..." But who did he write them to? Principally to local churches, and that is where they would be read and taught. And the letters would be copied, sent to other local churches, and taught there as well. These are the same letters which are, ideally speaking, taught in local churches today.

Let's look at the analogy of taking in doctrine to eating food. Each day, I take a set of vitamins and nutrients, along with my normal meals. I get the proper amount of vitamin A and the vitamin B complex, etc. each morning. Is there ever a day when I get up and say to myself, "I had these vitamins yesterday; I don't need to take them again"? No! I never say that! Each day I attempt to eat the proper foods and take the vitamins and supplements for my body; just as, each day, I take in spiritual food (that is, I always listen to an hour of R. B. Thieme, Jr.) this is in addition to the other things that I do in my life.



Do you think that Jesus went back and reviewed things which He already taught His disciples? You bet He did! Luke tells us He did: **Then He opened their minds to understand the Scriptures,...** (Luke 24:45; ESV; capitalized)

Luke 24:44c			
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
deí (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 impersonal active indicative	Strong's #1163
plêroô (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>	aorist passive infinitive	Strong's #4137
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956

**Translation:** ...that it was necessary to fulfill all...

Most translations combine this and the next partial verse, and change the word order somewhat (which is perfectly legitimate).

All that Jesus taught, which was based upon the Old Testament Scriptures, needed to be fulfilled. These are things which Jesus taught His disciples previously; and He is teaching them again.

Luke 24:44d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
graphô (γράφω) [pronounced GRAF-oh]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter plural, perfect passive participle; accusative case	Strong's #1125
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Luke 24:44d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced moce-YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun, genitive/ablative case	Strong's #3475
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
prophêteis (προφήτεις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4396
This combination of words refers to the Old Testament Scriptures; specifically to those who were considered prophets by the Jewish people.			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
psalmoi (ψαλμοί) [pronounced psahl-MOI]	<i>psalms, songs of praise; the Psalms (as a division of the Old Testament)</i>	masculine plural noun, locative, instrumental or dative case	Strong's #5568
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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:** ...the writings [found] in the Law of Moses, [in] the Prophets and [in the] Psalms [those things which were specifically written] about Me.”

Throughout His very short ministry, Jesus taught His disciples from the Old Testament Scriptures.

The threefold division found here was commonly understood in the era which Jesus taught. We organize our Scriptures differently today (which is not wrong to do). Today, we have the Torah of Moses, the historical books,

the writings and the prophets. In the Jewish Age, the Old Testament was arranged somewhat differently (and most *Jewish*<sup>27</sup> Bibles continue in that tradition).

Luke 24:44 Jesus [lit., *He*] then said directly to His disciples [lit., *them*], “These [are] My words which I spoke directly to you [all] while I was with you [all], that it was necessary to fulfill all the writings [found] in the Law of Moses, [in] the Prophets and [in the] Psalms [those things which were specifically written] about Me.” (Kukis mostly literal translation)

Now that Jesus is with His disciples again, He does not perform some head-twisting miracles. He teaches them the words of God. He serves them up a big buffet of Bible doctrine.

Luke 24:44 Jesus then spoke directly to His disciples, saying, “Remember these words which I spoke to you while I was with you? I told you that everything written about Me in the Mosaic Law, in the Prophets and in the Psalms must be fulfilled in their entirety.” (Kukis paraphrase)

Throughout the next 5 verses, there are a number of minor differences between the Westcott Hort text and the Byzantine Greek text and the Scrivener Textus Receptus.

Then He opened of them the mind to comprehend the (sacred) writings and He said to them that, “Thus it was written (and therefore it was necessary) to suffer the Christ and to rise up from the deaths [or, *dead ones*] the third day, and to proclaim by the name of Him and change of mind and [or, *towards*] forgiveness of sins to all the nations. Beginning from Jerusalem, you [all] (will be) witnesses of these (things). And behold, I [even I] will send forth the promise of the Father of Mine upon you [all]. You [all] it was necessary you [all] stay in the city until at which place you [all] might be clothed from on high [with] power.”

Luke  
24:45–49

Then [Jesus] opened their minds to understand the Scriptures. He said to them, “Thus it stands written (and therefore it was necessary) for the Messiah to suffer and [then] to rise up from deaths on the third day; and to proclaim by His name a change of mind [leading] to forgiveness of sins to all the nations. Beginning in Jerusalem, you [all specifically] (will be) witnesses of these things [that you have seen and heard]. Now listen, I will send the promise of My Father with you [all]. It is necessary that you [all] stay in the city in that place until you [all] might be clothed with power from on high.”

Then Jesus began to explain the Scriptures and compared them to the events which the disciples observed, so that their minds were open to understand the Scriptures. He said to them, “Thus it stands written that it was necessary for the Messiah to suffer great harm, but to be raised up from deaths on the third day. As a result, you might proclaim, based upon His Person, a change of mind which results in the forgiveness of sins for all nations. You will all be My witnesses, beginning your ministry in Jerusalem. You will tell everyone about what you have seen and heard and you will tell them the words of the Sacred writings. I send you forth with the promise of My Father. But, you must remain in this city until the time that you are clothed with power from on high.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) Then He opened of them the mind to comprehend the (sacred) writings and He said to them that, “Thus it was written (and therefore it was necessary) to suffer the

<sup>27</sup> Whether is it *most* or *all* depends on how you define a *Jewish Bible*.

Complete Apostles Bible	<p>Christ and to rise up from the deaths [or, <i>dead ones</i>] the third day, and to proclaim by the name of Him and change of mind and [or, <i>towards</i>] forgiveness of sins to all the nations. Beginning from Jerusalem, you [all] (will be) witnesses of these (things). And behold, I [even I] will send forth the promise of the Father of Mine upon you [all]. You [all] it was necessary you [all] stay in the city until at which place you [all] might be clothed from on high [with] power."</p> <p>And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. And behold, I am sending the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."</p>
Douay-Rheims 1899 (Amer.)	<p>Then he opened their understanding, that they might understand the scriptures. And he said to them: Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead, the third day: And that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem. And you are witnesses of these things. And I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high.</p>
Holy Aramaic Scriptures	<p>Then He opened their mind to understand The Kathabe {The Scriptures}, and said unto them, "Thus it is written, and thus it was right that Meshikha {The Anointed One} should suffer and should rise from the place of the dead the third day. And that in His Name repentance for the forgiveness of sins should be preached among all the Amme {the Peoples/the Nations/the Gentiles}, and the beginning should be from Urishlim {Jerusalem}. And you are witnesses of these things. And I will send upon you The Mulkana d'Abi {The Promise of My Father}. But, you must remain in Urishlim {Jerusalem}, the city, until you be clothed with The Khayla {The Power} from on high {i.e. from the Heavens}."</p>
James Murdock's Syriac NT	<p>Then he opened their mind to understand the scriptures. And he said to them: Thus it is written, and thus it was right for Messiah to suffer, and rise from the dead on the third day; and that, in his name, repentance for the remission of sins should be preached among all nations, and that the commencement be at Jerusalem. And ye are the witnesses of these things. And I will send upon you the promise of my Father. But remain ye at Jerusalem until ye shall be clothed with energy from on high.</p>
Original Aramaic NT	<p>Then he opened their mind to understand the scriptures. And he said to them, "Thus it is written: and thus it was right for The Messiah to suffer and to arise from the grave the third day, And that conversion to the forgiveness of sins would be proclaimed in his name in all the nations, and the beginning would be at Jerusalem. And you are witnesses of these things. And I shall send upon you The Promise of my Father; but you stay in the city of Jerusalem until you shall be clothed in power from on high."</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>Then he made the holy Writings clear to their minds. And he said to them, So it is in the Writings that the Christ would undergo death, and come back to life again on the third day; And that teaching about a change of heart and forgiveness of sins is to be given to Jerusalem first and to all nations in his name. You are witnesses of these things.</p>
Bible in Worldwide English	<p>And now I will send to you what my father has undertaken to give you, but do not go from the town, till the power from heaven comes to you. Then he taught them so that they understood the things in the holy writings. He said, It is written that the Christ must have trouble. On the third day he will rise from death. Men will talk in his name to people in all countries. They will tell them to stop their wrong ways and ask to be forgiven. They will begin in Jerusalem. You are the men who have seen these things, and will tell people about them. I will send you what the Father has promised to give you. So wait in the city of Jerusalem until you have been given power from God. [This is vv. 42–46 in the BWE.]</p>
Easy English	<p>Then he helped them to understand God's message in the Bible. He told them, 'This is what it says there: The Messiah had to die. Then, after three days, he had to rise up and become alive again. People in every country of the world must hear God's message. They must stop doing wrong things and change how they live. When they do this, God will forgive them. He will forgive all the bad things that they have done. People need to tell this message about the Messiah in Jerusalem first, then tell people in other countries. You are the people who have seen what has happened here. You must tell other people about it. Now listen! I will send to you the gift that God my Father has promised to give to you. You must stay here in the city until this happens. Then the power of God will come from heaven and it will cover you.'</p>
Easy-to-Read Version–2008	<p>Then Jesus helped the followers understand these Scriptures about him. Jesus said to them, "It is written that the Messiah would be killed and rise from death on the third day. You saw these things happen--you are witnesses. You must go and tell people that they must change and turn to God, which will bring them his forgiveness. You must start from Jerusalem and tell this message in my name to the people of all nations. Remember that I will send you the one my Father promised. Stay in the city until you are given that power from heaven."</p>
<i>God's Word™</i>	<p>Then he opened their minds to understand the Scriptures. He said to them, "Scripture says that the Messiah would suffer and that he would come back to life on the third day. Scripture also says that by the authority of Jesus people would be told to turn to God and change the way they think and act so that their sins will be forgiven. This would be told to people from all nations, beginning in the city of Jerusalem. You are witnesses to these things. "I'm sending you what my Father promised. Wait here in the city until you receive power from heaven."</p>
Good News Bible (TEV)	<p>Then he opened their minds to understand the Scriptures, and said to them, "This is what is written: the Messiah must suffer and must rise from death three days later, and in his name the message about repentance and the forgiveness of sins must be preached to all nations, beginning in Jerusalem. You are witnesses of these things. And I myself will send upon you what my Father has promised. But you must wait in the city until the power from above comes down upon you."</p>
J. B. Phillips	<p>Then he opened their minds so that they could understand the scriptures, and added, "That is how it was written, and that is why it was inevitable that Christ should suffer, and rise from the dead on the third day. So must the change of heart which leads to the forgiveness of sins be proclaimed in his name to all nations, beginning at Jerusalem.</p>

### Jesus commissions them with the new message

#### The Message

“You are eye-witnesses of these things. Now I hand over to you the command of my Father. Stay in the city, then, until you are clothed with power from on high.”

He went on to open their understanding of the Word of God, showing them how to read their Bibles this way. He said, “You can see now how it is written that the Messiah suffers, rises from the dead on the third day, and then a total life-change through the forgiveness of sins is proclaimed in his name to all nations—starting from here, from Jerusalem! You’re the first to hear and see it. You’re the witnesses. What comes next is very important: I am sending what my Father promised to you, so stay here in the city until he arrives, until you’re equipped with power from on high.”

#### NIRV

Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written. The Messiah will suffer. He will rise from the dead on the third day. His followers will preach in his name. They will tell others to turn away from their sins and be forgiven. People from every nation will hear it, beginning at Jerusalem. You have seen these things with your own eyes. I am going to send you what my Father has promised. But for now, stay in the city. Stay there until you have received power from heaven.”

#### New Life Version

Then He opened their minds to understand the Holy Writings. He said to them, “It is written that Christ should suffer and be raised from the dead after three days. It must be preached that men must be sorry for their sins and turn from them. Then they will be forgiven. This must be preached in His name to all nations beginning in Jerusalem. You are to tell what you have seen. See! I will send you what My Father promised. But you are to stay in Jerusalem until you have received power from above.”

#### New Simplified Bible

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

#### Casual English Bible

Then he gave them a refresher course, so they could understand those Scriptures from a new point of view.

He said, “So you can see now that it was written a long time ago that the Messiah had to suffer like this and rise from the dead on the third day.

“It was written, too, that there’s a message to deliver to people all over the world, starting in Jerusalem. The message comes with the Messiah’s authority: Stop sinning, express regret for sins committed, and accept forgiveness.[8] You are the witnesses of what has happened here. Look, I’m going to send you what my Father promised.[9] But you need to stay in the city until you have been equipped with heaven’s power.”

<sup>8</sup>24:47 More literally, “repentance and forgiveness of sins.”

<sup>9</sup>24:49 “He’ll baptize you with fire and the Holy Spirit” (3:16). See also Acts 1:4-5.

#### Contemporary English V.

Then he helped them understand the Scriptures. He told them: The Scriptures say that the Messiah must suffer, then three days later he will rise from death. They also say that all people of every nation must be told in my name to turn to God, in order to be forgiven. So beginning in Jerusalem, you must tell everything that has happened. I will send you the one my Father has promised, but you must stay in the city until you are given power from heaven.

#### The Living Bible

Then he opened their minds to understand at last these many Scriptures! And he said, “Yes, it was written long ago that the Messiah must suffer and die and rise again from the dead on the third day; and that this message of salvation should be taken from Jerusalem to all the nations: There is forgiveness of sins for all who turn to me. You have seen these prophecies come true.

“And now I will send the Holy Spirit [*the Holy Spirit*, implied; literally, “the promise of my Father.” Don’t begin telling others yet—stay here in the city until, literally, “But

wait here in the city until.” The paraphrase relates this to v. 47.] upon you, just as my Father promised. Don’t begin telling others yet—stay here in the city until the Holy Spirit comes and fills you with power from heaven.”

New Berkeley Version  
New Living Translation

Then he opened their minds to understand the Scriptures. And he said, “Yes, it was written long ago that the Messiah would suffer and die and rise from the dead on the third day. It was also written that this message would be proclaimed in the authority of his name to all the nations, [Or *all peoples.*] beginning in Jerusalem: ‘There is forgiveness of sins for all who repent.’ You are witnesses of all these things.

“And now I will send the Holy Spirit, just as my Father promised. But stay here in the city until the Holy Spirit comes and fills you with power from heaven.”

The Passion Translation

He *supernaturally unlocked their understanding* to receive the revelation of the Scriptures, then said to them, “Everything that has happened fulfills what was prophesied of me. Christ, the Messiah, was destined to suffer and rise from the dead on the third day. Now you must go into all the nations and preach repentance and forgiveness of sins so that they will turn to me. Start right here in Jerusalem. For you are my witnesses and have seen for yourselves all that has transpired. And I will send the fulfillment of the Father’s promise to you. So stay here in the city until the mighty power of heaven falls upon you and wraps around you. [Kukis: There is nothing in the text to indicate that Jesus *supernaturally unlocked* anything.]

Plain English Version

Then he helped them to understand the words that are in God’s book, like he opened their brains, so they could think properly. And he said to them, “God says this in his book,

‘The Christ, the special man that God will send, will get a lot of trouble, and he will die. He will be dead for 2 nights, then on the 3rd day, he will come alive again.’

That message, in God’s book, is about me. And God says you have to tell everyone about me. Tell them that they have to turn away from the bad things they do and turn to God, so that he will say they are not guilty of the bad things they did. You have to start telling people that message here in Jerusalem, and then go on to other countries, until you tell it to the people in every country. You see, you mob saw everything that happened, and you heard what I taught people, so now you have to tell it to everybody. But listen. My father promised to give you his Holy Spirit from heaven, so wait here in this city until I send him to you. Then you will have God’s power.”

UnfoldingWord Simplified T.

Then he enabled them to understand the things that had been written about him in the scriptures. He said to them, "This is what you can read in the scriptures: That the Messiah would suffer and die, but on the third day after that he would become alive again. They also wrote that those who believe in him must preach everywhere that people should turn away from committing sin and turn to God, so that he would forgive their sins. The followers of the Messiah should preach that message because God sent them to do so. They wrote that they should start preaching it in Jerusalem and then go and preach it to all people groups. You must tell people that you know that those things that happened to me are true. And I want you to know that I will send the Holy Spirit to you, as my Father promised that he would do. But you must stay in this city until God fills you with the power of the Holy Spirit."

William's New Testament

Then He opened their minds so that they might continue to understand the Scriptures, and said to them, "The Scriptures said that the Christ should suffer as He has suffered, should rise from the dead on the third day, and that in His name repentance as the condition for the forgiveness of sins should be preached to all the nations. Beginning at Jerusalem you are to continue as witnesses to these things. And I will send down upon you what my Father has promised. But you, on your part, must stay right here in the city until you are clothed with power from on high."

**Partially literal and partially paraphrased translations:**

American English Bible	<p>Then he opened their minds to fully understand the meanings of the Scriptures. Thereafter, he said to them:</p> <p>'It was written that the Anointed One would suffer this way and then rise from the dead on the third day. Then in his name, [the message of] repentance for the forgiveness of sins is to be preached among all the ethnics, starting from JeruSalem... And you [are the ones] that are to serve as the witnesses to these things!</p> <p>'So look! I'll [soon] be sending you [something] that was promised by my Father. Therefore, you must stay in this city until after you've become clothed with the power from above.'</p>
Beck's American Translation . Breakthrough Version	<p>At that time, He completely opened their way of thinking for the "to be understanding the <i>Old Testament</i> writings" <i>part</i>. And He said to them, "This is how it has been written: for the Anointed King to suffer, to come back to life from the dead the third day, and to speak publicly based on His name about a change of ways for forgiveness of sins for all the nations after heading <i>it</i> from Jerusalem. You are witnesses of these <i>things</i>. And look, I am sending My Father's promise out on you. You must be seated in the city until <i>the time</i> that you will put on ability from a high position."</p>
Common English Bible New Advent (Knox) Bible	<p>Then he enlightened their minds, to make them understand the scriptures; So it was written, he told them, and so it was fitting that Christ should suffer, and should rise again from the dead on the third day; and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. Of this, you are the witnesses. And behold, I am sending down upon you the gift which was promised by my Father; you must wait in the city until you are clothed with power from on high.</p>
20 <sup>th</sup> Century New Testament	<p>Then he enabled them to understand the meaning of the Scriptures, saying to them: "Scripture says that the Christ should suffer, and that he should rise again from the dead on the third day, And that repentance for forgiveness of sins should be proclaimed on his authority to all the nations--beginning at Jerusalem. You yourselves are to be witnesses to all this. And now I am myself about to send upon you that which my Father has promised. But you must remain in the city until you have been invested with power from above."</p>

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

Christian Standard Bible	<p>Then he opened their minds to understand the Scriptures. He also said to them, "This is what is written: [Other mss add and thus <i>it was necessary that</i>] The Messiah will suffer and rise from the dead the third day, and repentance for [Many mss read <i>repentance and</i>] forgiveness of sins will be proclaimed in his name to all the nations, beginning at Jerusalem. You are witnesses of these things. And look, I am sending you [Lit <i>upon you</i>] what my Father promised. As for you, stay in the city [Other mss add <i>of Jerusalem</i>] until you are empowered [Lit <i>clothed with power</i>] from on high."</p>
Conservapedia Translation	<p>Then He opened their minds, that they might understand the scriptures, and said to them, "Therefore it was written, and therefore it required Christ to suffer, and to rise from the dead on the third day: and that repentance and forgiveness of sins should be preached in His name among all nations, beginning at Jerusalem. You are witnesses to these things. Watch, for I will send the promise of my Father upon you: but wait here in Jerusalem, until you are imbued with power from on high."</p>



Revised Ferrar-Fenton Bible	He then opened their minds, [John 20:22] to enable them to understand the Scriptures; saying to them, "Thus it was written, that the Messiah must suffer, and rise again from the dead the third day; and that a change of mind, with pardon of sins, be proclaimed to all the heathen, beginning at Jerusalem. You are witnesses of these events. And remember that I will send the promise of My Father; but stay in the city until you are endowed with power from on high."
God's Truth (Tyndale) Montgomery NT	. Then he opened their minds to understand the Scriptures, and he said: "Thus it is written that the Christ should suffer and rise again from the dead, the third day; "and that repentance unto remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. "You must bear testimony to this. "And I will send forth the promise of my Father upon you. But tarry in Jerusalem until you are clothed with power from on high."
Urim-Thummim Version	Then he opened their understanding, that they might understand the Scriptures, Then said to them, <i>Thus it is written, and so it was necessary for Christ to suffer, and to rise from the dead on the 3rd day. And that a change of mind and a pardoning of sins should be heralded in his Name among all nations, beginning at Jerusalem. And you are witnesses of these things. Now behold, I send the promise of my Father upon you: but stay yourselves in the city of Jerusalem, until you are endued with power from on High.</i>
Weymouth New Testament	Then He opened their minds to understand the Scriptures, and He said, "Thus it is written that the Christ would suffer and on the third day rise again from among the dead; and that proclamation would be made, in His name, of repentance and forgiveness of sins to all the nations, beginning in Jerusalem. You are witnesses as to these things. And remember that I am about to send out my Father's promised gift to rest upon you. But, as for you, wait patiently in the city until you are clothed with power from on high."
Wikipedia Bible Project	Then he opened their minds so they could understand the scriptures. He told them, "It was written that the Messiah had to suffer and to rise from the dead on the third day, and that in his name repentance for the forgiveness of sins should be preached to all nations, beginning in Jerusalem. You are witness of this. Look, I'm sending you what my Father promised you—but wait in the city until you receive power from heaven."

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

The Heritage Bible	Then he thoroughly opened their mind to put together the Scriptures, And said to them, Thus it is written, and thus it was necessary for the Christ to suffer, and to rise out of <i>the dead</i> the third day; And <i>that</i> repentance and forgiveness of sins be preached upon his name to all races, beginning from Jerusalem. And you are witnesses of these things. And behold, I set apart and send the promise of my Father upon you, but sit down in the city of Jerusalem until you are clothed in power from on high.
New American Bible (2011)	Then he opened their minds to understand the scriptures. <sup>x</sup> * And he said to them, <sup>y</sup> "Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. <sup>z</sup> You are witnesses of these things. <sup>a</sup> And [behold] I am sending the promise of my Father* upon you; but stay in the city until you are clothed with power from on high." <sup>b</sup> * [24:46] See note on Lk 24:26. * [24:49] The promise of my Father: i.e., the gift of the holy Spirit. x. [24:45] Jn 20:9.

- y. [24:46] 9:22; Is 53; Hos 6:2.
- z. [24:47] Mt 3:2; 28:19–20; Mk 16:15–16; Acts 10:41.
- a. [24:48] Acts 1:8.
- b. [24:49] Jn 14:26; Acts 1:4; 2:3–4.

New English Bible–1970

Then he opened their minds to understand the scriptures. 'This', he said, 'is what is written: that the Messiah is to suffer death and to rise from the dead on the third day, and that in his name repentance bringing the forgiveness of sins is to be proclaimed to all nations. Begin from Jerusalem: it is you who are the witnesses to all this. And mark this: I am sending upon you my Father's promised gift; so stay here in this city until you are armed with the power from above.'

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Then he opened their minds, so that they could understand the *Tanakh*, telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day; and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim. You are witnesses of these things. Now I am sending forth upon you what my Father promised, so stay here in the city until you have been equipped with power from above."

Holy New Covenant Trans.

Then Jesus explained the Scriptures. He opened their minds so they could understand the things which had been written about him. Then Jesus said to them, "It is written that the Messiah would be killed and come back to life on the third day. You saw these things happen. You must go and tell all nations that their sins can be forgiven. Tell them that they must change their hearts. You must start from Jerusalem and preach these things with my authority. Listen, I am sending my Father's promise upon you but you must stay in Jerusalem until you are clothed with that power from heaven."

The Scriptures 2009

Then He opened their minds to understand the Scriptures, and said to them, "Thus it has been written, and so it was necessary for the Messiah to suffer and to rise again from the dead the third day, and that repentance and forgiveness of sins should be proclaimed in His Name to all nations, beginning at Yerushalayim. "And you are witnesses of these matters. "And see, I am sending the Promise of My Father upon you, but you are to remain in the city of Yerushalayim until you are clothed with power from on high."<sup>c</sup>  
<sup>c</sup> Acts 1:4-8.

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

Accurate New Testament

...then [He] opens [of] them the mind the+ {them} to understand the writings and [He] says [to] them for so [It] has been written to suffer the christ and to stand (up) from [men] dead [on] the third day and to be proclaimed at the name [of] him rethinking to release [of] offenses to all the nations Leading from jerusalem You\* {are} Witnesses [of] these and look! I send the promise [of] the father [of] me to you\* You\* but sit! (down) in the city until whom [You\*] may put (on) from height power...

Alpha & Omega Bible

THEN HE OPENED THEIR MINDS TO UNDERSTAND THE SCRIPTURES (*Old Testament*), AND HE SAID TO THEM, "THUS IT IS WRITTEN, THAT THE CHRIST (*The Messias, GOD in the flesh*) WOULD SUFFER AND RISE AGAIN FROM THE DEAD THE THIRD DAY [after].

AND THAT REPENTANCE FOR FORGIVENESS OF SINS WOULD BE PROCLAIMED IN HIS NAME TO ALL THE NATIONS, BEGINNING FROM JERUSALEM.

“YOU ARE WITNESSES OF THESE THINGS.

“AND BEHOLD, I AM SENDING FORTH THE PROMISE OF MY FATHER UPON YOU; BUT YOU ARE TO STAY IN THE CITY UNTIL YOU ARE CLOTHED WITH POWER FROM ON HIGH.”

Awful Scroll Bible

And-when- He said -this, He thoroughly-opens-up their minds, to inwardly send- the Writings -together.

And He said to them that, "The same-as-this it has been written, and the same-as-this it was necessary, the Anointed One to sadly suffer, and to rise-up out of the dead, the third day,

indeed that after-thinking, and sending-away of misses-of-the-mark, are to be proclaimed in His name, to all the nations, themselves beginning from Jerusalem. (")Moreover, you are witnesses of these things.

(")And Be Looked!, I segregate-out, that heralded-beforehand, of My Father, to yous. But be yous settling-down, from-within the city of Jerusalem, until which, yous yourselves shall sink-from-within, of the Power from on High."

Concordant Literal Version

Then He opens up their mind to understand the scriptures, and said to them that "Thus it is written, and thus must the Christ be suffering and rise from among the dead the third day, and there is to be heralded in His name repentance for the pardon of sins, to all the nations, beginning from Jerusalem."

Now you shall be witnesses of these things.

And lo! I am delegating the promise of My Father on you. Now you be seated in the city of Jerusalem till you should be putting on power from on high."

exeGesés companion Bible

Then he opens their mind to comprehend the scriptures: and he says to them, Thus it is scribed, and thus it is necessary for the Messiah to suffer, and to rise from the dead the third day: and that repentance and forgiveness of sins be preached in his name among all goyim beginning at Yeru Shalem. - and you are witnesses of these.

And behold,

I apostolize the pre-evangelism of my Father upon you:

but you, sit in the city of Yeru Shalem, until you be endued with dynamis from on high.

Orthodox Jewish Bible

Then he opened their minds to have binah (understanding) of the Kitvei Hakodesh. And he said to them, Thus it has been written, that the Rebbe, Melech HaMoshiach must suffer his histalkus (passing) and come back to life again from HaMesim on HaYom HaShlishi,

And teshuva for the selicha (forgiveness) of chattaim (sins) is to be preached bShem of Rebbe, Melech HaMoshiach Yehoshua to all the Nations, beginning from Yerushalayim.

You are to be edim (witnesses) of these things.

And, hinei, I send the havtachah of Avi to you; but you sit in Halr (the City) until you may be clothed with oz (power) from on High.

**Expanded/Embellished Bibles:**

## The Amplified Bible

Then He opened their minds to [help them] understand the Scriptures, and said, "And so it is written, that the Christ (the Messiah, the Anointed) would suffer and rise from the dead on the third day, and that repentance [necessary] for forgiveness of sins would be preached in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. Listen carefully: I am sending the Promise of My Father [the Holy Spirit] upon you; but you are to remain in the city [of Jerusalem] until you are clothed (fully equipped) with power from on high."

## An Understandable Version

Then He opened their minds [miraculously (?)] so they would understand the Scriptures. And He said to them, "This is what was written: The Christ [i.e., God's specially chosen one] will suffer, and [then] rise again from the dead on the third day. And [the need for] a change of heart and life in order to receive the forgiveness of sins [from God] will be preached in Jesus' name [i.e., by His authority] to people of all nations, beginning from Jerusalem. You apostles are [to be] witnesses of these things [i.e., they were to give their testimony of these truths. See Acts 1:8]. And look, I [am going to] send upon you apostles what my Father promised [i.e., the Holy Spirit. See John 14:26]; but you should wait in the city [of Jerusalem] until you are clothed with power from above." [Note: This promise was fulfilled when the apostles were immersed in the Holy Spirit. See Acts 1:4 - 2:4].

## The Expanded Bible

Then Jesus opened their minds so they could understand the Scriptures. He said to them, "It is written that the Christ [Messiah] would suffer and rise from the dead on the third day and that a change of hearts and lives and [repentance for the] forgiveness of sins would be preached in his name to all nations, starting at Jerusalem. You are witnesses of these things. [And look/T behold] I will send you what my Father has promised, but you must stay in Jerusalem [the city] until you have received [are clothed with] that power from heaven [on high]."

## Jonathan Mitchell NT

At that time He fully opened back up again their minds to be habitually making the Scriptures flow together (or: to continue putting the Scriptures together so as to comprehend [them]),

And then He says to them, "Thus it has been written [other MSS add: and thus it continued binding] [about] the Christ (the Anointed One): He was to suffer, and then to rise (or: stand back up again) from out of the midst of dead folks – on the third day –

"and then, upon the [authority and basis of] His Name, a change of mind and thinking – [proceeding, or, leading] into a flowing away of failures (a sending away of mistakes; a forgiveness of sins; a divorcing of the situations of missing the target; an abandonment of guilt; a release from error) – is to be proclaimed by heralds unto all the ethnic multitudes and nations (or: the Gentiles; the non-Israelites), beginning (or: with folks starting) from Jerusalem.

"You folks are witnesses of these things (or: are people who can give evidence for these people).

"And so, look and take note: I Myself am now progressively sending forth the Promise from out of the midst of, and from, My Father (or: am out from within repeatedly sending forth My Father's promise, as an Emissary; [with other MSS: From where I now am, I now continuously send off the Promise, which is My Father]) upon you people. So you, yourselves, sit down (be seated) within the City – until where (or: which [situation] or: what [time]) you can (or: may) clothe yourselves with (or: enter within the midst of) power and ability from out of the midst of exaltation (or: height; elevation; perhaps: = on high)."

## P. Kretzmann Commentary

Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Syndein/Thieme	<p>And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.</p> <p>Kretzmann's <b>commentary</b> for Luke 24:41–49 has been placed in the <b>Addendum</b>. Then He opened their minds so they could understand the scriptures.</p> <p>{Note: So, this verse explains to us that the students of Jesus were supernaturally prohibited from understanding the doctrines that are written in the scriptures until after His resurrection occurred.}</p> <p>And He {Jesus} said to them, "Thus it stands written - in the past with the result that they will last forever - that the Christ/Messiah would suffer and would rise from the dead on the third day . . . and repentance {metanoia} and forgiveness of sins should be proclaimed . . . in His Name to all 'gentile nations' {ethnos} . . . beginning from Jerusalem.</p> <p>Now you keep on being witnesses of these things.</p> <p>And behold {pay attention - an order}, I am 'sending on a mission under My authority' the 'promised good' of My Father upon you. But stay in the city until you may be 'clothed with/'endued with' {enduo} power {dunamis} out from High {hupsos}."</p>
Translation for Translators	<p>Then he enabled them to understand <i>the things that had been written about him in the Scriptures</i>. He said to them, "This is what they wrote: That the Messiah would suffer <i>and die</i>, but on the third day after that he would become alive again. <i>They also wrote that the message must be preached {that his disciples must preach the message} everywhere that people must turn from their sinful ways for God to forgive their sins. They wrote that his followers should preach that message, claiming his authority [MTY]. They wrote that they should start preaching it in Jerusalem, and then go and preach it to all ethnic groups. You apostles must tell people that you know that those things that happened to me are true. And I want you to know that I will send the Holy Spirit [MTY] to you, as my Father promised that he would do. But you must stay in this city until God fills you with the power of his Spirit.</i>"</p>
The Voice	<p>Then He opens their minds so they can comprehend the meaning of the Hebrew Scriptures.</p> <p><b>Jesus:</b> This is what the Scriptures said: that the promised Anointed One should suffer and rise from the dead on the third day, that in His name a radical change of thought and life should be preached, and that in His name the forgiveness of sins should be preached, beginning in Jerusalem and extending to all nations. You have witnessed the fulfillment of these things. So I am sending My Father's promise to you. Stay in the city until you receive it—until power from heaven comes upon you.</p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>Then he opened their minds to understand the scriptures, and said to them, "Thus it is written that the Christ would suffer and would rise from the dead on the third day, and repentance and the forgiveness [Some manuscripts have "repentance for the forgiveness"] of sins would be proclaimed in his name to all the nations, [The same Greek word can be translated "nations" or "Gentiles" depending on the context] beginning from Jerusalem. You are witnesses of these things. And behold, I am sending out [Some manuscripts have "am sending"] what was promised by my Father upon you, but you stay in the city until you are clothed with power from on high."</p>
NET Bible®	<p>Then he opened their minds so they could understand the scriptures,<sup>114</sup> and said to them, "Thus it stands written that the Christ<sup>115</sup> would suffer<sup>116</sup> and would rise from the dead on the third day, and repentance<sup>117</sup> for the forgiveness of sins would be proclaimed<sup>118</sup> in his name to all nations,<sup>119</sup> beginning from Jerusalem.<sup>120</sup> You are witnesses<sup>121</sup> of these things. And look, I am sending you<sup>122</sup> what my Father</p>

promised.<sup>123</sup> But stay in the city<sup>124</sup> until you have been clothed with power<sup>125</sup> from on high.”

<sup>114sn</sup> Luke does not mention specific texts here, but it is likely that many of the scriptures he mentioned elsewhere in Luke-Acts would have been among those he had in mind.

<sup>115tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>116tn</sup> Three Greek infinitives are the key to this summary: (1) to suffer, (2) to rise, and (3) to be preached. The Christ (Messiah) would be slain, would be raised, and a message about repentance would go out into all the world as a result. All of this was recorded in the scripture. The remark shows the continuity between Jesus’ ministry, the scripture, and what disciples would be doing as they declared the Lord risen.

<sup>117sn</sup> This repentance has its roots in declarations of the Old Testament. It is the Hebrew concept of a turning of direction.

<sup>118tn</sup> Or “preached,” “announced.”

<sup>119sn</sup> To all nations. The same Greek term (τὰ ἔθνη, ta eqnh) may be translated “the Gentiles” or “the nations.” The hope of God in Christ was for all the nations from the beginning.

<sup>120sn</sup> Beginning from Jerusalem. See Acts 2, which is where it all starts.

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>121sn</sup> You are witnesses. This becomes a key concept of testimony in Acts. See Acts 1:8.

<sup>122tn</sup> Grk “sending on you.”

<sup>123tn</sup> Grk “the promise of my Father,” with το πατρός (tou patros) translated as a subjective genitive. This is a reference to the Holy Spirit and looks back to how one could see Messiah had come with the promise of old (Luke 3:15-18). The promise is rooted in Jer 31:31 and Ezek 36:26.

<sup>124sn</sup> The city refers to Jerusalem.

<sup>125sn</sup> Until you have been clothed with power refers to the coming of the Holy Spirit at Pentecost. What the Spirit supplies is enablement. See Luke 12:11-12; 21:12-15. The difference the Spirit makes can be seen in Peter (compare Luke 22:54-62 with Acts 2:14-41).

Rotherham’s Emphasized B. [Then] opened he their’ mind, to understand the Scriptures; and said unto them—  
||Thus|| it is written,

That the Christ [should suffer],

And arise from among the dead on the third’ day;

And that repentance for<sup>a</sup> remission of sins should be proclaimed upon his name unto all’ the nations,—

Beginning from Jerusalem.<sup>b</sup>

||Ye|| are witnesses of these things.

And lo! ||I|| am sending forth the promise of my Father upon you;

But tarry ||ye|| in the city, until ye be clothed, from on high, with power.

<sup>a</sup> Or: “unto.” Or (WH): “and.”

<sup>b</sup> Or (WH): “nations: beginning from Jerusalem ye are witnesses,” &c. A question of punctuation.

The Spoken English NT

Then he opened their minds to understand the scriptures. And he said to them, “This is how it’s written in the scriptures: the Messiah is to suffer and rise from among the dead on the third day. And a change of heart<sup>hh</sup> and<sup>ii</sup> forgiveness of sins is to be preached in his name to all the nations—starting from Jerusalem. You’re witnesses<sup>jj</sup> to these things. Now, look—I’m sending my Father’s promise on you! Stay in the city until you’re equipped with power from heaven.”<sup>kk</sup>

<sup>hh.</sup> Traditionally: “repentance.”

<sup>ii.</sup> Many mss have “for” in place of “and.”

- jj. Or “You are the ones who will testify.”  
 kk. Lit. “clothed with power from on high.”

Wilbur Pickering’s New T.

Then He opened their understanding so as to comprehend the Scriptures. And He said to them: “Thus it is written, and thus it was necessary<sup>16</sup> for the Christ to suffer and to rise from the dead the third day, and that repentance and forgiveness of sins should be proclaimed in His name to all the nations,<sup>17</sup> beginning from Jerusalem. You are witnesses of these things. Take note, I am sending the Promise of my Father upon you; but you must stay in the city of Jerusalem until you are clothed with power from on high.”

(16) A mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, omit “and thus it was necessary” (as in NIV, NASB, LB, TEV, etc.).

(17) The Gospel is for all nations.

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

Analytical-Literal Translation	Then He opened up their mind[s] to be understanding the Scriptures. And He said to them, "Thus it has been written, and thus it was necessary [for] the Christ to suffer and to rise from [the] dead the third day, and [for] repentance and forgiveness of sins to be proclaimed in His name to all the nations, beginning from Jerusalem. "Now <u>you</u> <sub>p</sub> are witnesses of these [things]. "And listen! I am sending the Promise of My Father upon you <sub>p</sub> . But <u>you</u> <sub>p</sub> [are to] sit [fig., wait] in the city of Jerusalem until which [time] you <sub>p</sub> are clothed with power from on high."
Charles Thomson NT	Then he opened their minds that they might understand the scriptures, and he said to them, Thus it is written, and thus it behoved the Christ to suffer and rise from the dead on the third day; and that for his name reformation and remission of sins should be proclaimed to all the nations, beginning at Jerusalem. Now you are witnesses of these things. And behold I will send upon you what my father promised. And as for you, reside ye in the city of Jerusalem until you are indued with power from on high.
Context Group Version	Then opened he their mind, that they might understand the scriptures; and he said to them, In this way it is written, that the Anointed should suffer, and rise again from the dead the third day; and that reoriented lives and remission of disgraceful acts should be proclaimed in his name to all the ethnic groups, beginning from Jerusalem. You (pl) are witnesses of these things. And look, I send the promise of my Father on you (pl): but you (pl) stay in the city, until you (pl) are clothed with power from on high.
Legacy Standard Bible	Then He opened their minds [Lit <i>mind</i> ] to understand the Scriptures, and He said to them, “Thus it is written, that the Christ [Messiah] would suffer and rise again from the dead the third day, and that repentance for forgiveness [Later mss <i>and forgiveness</i> ] of sins would be proclaimed in [Or <i>on the basis of</i> ] His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of My Father upon you, but you are to stay in the city until you are clothed with power from on high.”
Modern English Version	Then He opened their minds to understand the Scriptures. He said to them, “Thus it is written, and accordingly it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. You are witnesses of these things. And look, I am sending the promise of My Father upon you. But wait in the city of Jerusalem until you are clothed with power from on high.”
Modern Literal Version 2020	Then he opened their mind to understand the Scriptures. {Mar 16:15-18 & Mat 28:18-20 & Luk 24:46-47 Mountain in Galilee; The Great Commission.}

And he said to them, Thus it has been written, and thus it was essential for the Christ to suffer and to rise\* up from the dead in the third day; {Isa 53:5?} and repentance and forgiveness of sins is to be preached in his name to all the nations, after it has began {i.e. starts} from Jerusalem. Now you° are witnesses of these things. And behold, I am sending the promise of my Father upon you°, but you° stick-around° in the city of Jerusalem, until you° should be clothed with power from on high.

NT (Variant Readings)

Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, [and thus was it necessary for] the Christ to suffer, and to rise again from the dead the third day; and that repentance unto remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

Ye are witnesses of these things.

And behold, I send forth the promise of my Father upon you: but tarry ye in the city [of Jerusalem], until ye be clothed with power from on high.

45-49

**The gist of this passage:**

Jesus then begins to teach His disciples from the Scriptures; and He tells them to stay in Jerusalem.

Luke 24:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
dianoigô (διανοίγω) [pronounced dee-an-OY-go]	<i>to open [thoroughly, up]; figuratively to expound</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1272
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
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
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, accusative case	Strong's #3563

Thayer definitions: 1) *the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; 1a) the intellectual faculty, the understanding; 1b) reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognising goodness and of hating evil; 1c) the power of considering and judging soberly, calmly and impartially; 2) a particular mode of thinking and judging, i.e thoughts, feelings, purposes, desires.*

R. B. Thieme, Jr. assigns a technical use to this word (not always used in this way), where this is simply the intellect which takes in and understands the doctrine being taught. However, simply being a part of one's intellect is not enough to make the doctrine useable or a factor in one's **spiritual life**.

I believe that this is the first time this word is used in the book of Luke.



**Translation:** Then [Jesus] opened their minds...

Jesus has been teaching the Scriptures to these disciples for the past 3 years. Some things stuck in their minds, and some things did not. However, due to the events of the past week, Jesus could teach them portions of Scripture which they had simply rejected or forgot about. Jesus had been teaching them what would happen to Him; and they rejected it. However, now, they can see that the Scriptures line up side-by-side the reality which they observed.

At least one translation suggested that Jesus *supernaturally* opened their minds, suggesting that, in one instant, they had no knowledge; and the next, they had a lot of it. Even Jesus Himself grew through hearing and learning the Scriptures (as we studied in the second chapter of Luke). There is no reason to assume that the disciples had their minds opened or closed by some hocus pocus. Remember, Jesus taught them daily for 3 years. He did not just teach on Saturdays.

Luke 24:45b			
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>	masculine singular definite article, genitive/ablative case	Strong's #3588
suniêmi (συνίημι) [pronounced soon-EE-ay-mee]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	present active infinitive	Strong's #4920
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
graphai (γραφαί) [pronounced graf-ĭ]	<i>writings, things written; Holy Writ, the Scriptures, used to denote either the book itself, or its contents</i>	feminine plural noun, accusative case	Strong's #1124

**Translation:** ...to understand the Scriptures.

The verb here is the present active infinitive of suniêmi (συνίημι) [pronounced soon-EE-ay-mee], which means, *to [mentally] put together, to comprehend, to consider, to understand, to be wise*. Strong's #4920. They are putting together what Jesus has taught them, what they have seen and heard over the past week, along with the Lord's new teaching to them (Jesus would be tying everything together for His disciples).

Luke 24:45 Then [Jesus] opened their minds to understand the Scriptures. (Kukis mostly literal translation)

Luke 24:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kĭ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

### Luke 24:46a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, 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
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Sometimes, this is used to indicate quotation marks are appropriate.

**Translation:** He said to them,...

Jesus said a number of things to His disciples. This is one of the things which was remembered and written down.

### Luke 24:46b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὕτως) [pronounced HOO-tohç].			
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125

**Translation:** ..."Thus it stands written..."

The perfect tense of graphô (γράφω) [pronounced GRAF-oh] means, this was written down in the past with results that continue into the future. In the case of the Scriptures, they stand forever.

### Luke 24:46c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Byzantine Greek text and the Scrivener Textus Receptus have these next 3 words, which are not found in the Westcott Hort text.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὕτως) [pronounced HOO-tohç].			

Luke 24:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deí (δεῖ) [pronounced <i>digh</i> ]	<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, imperfect impersonal active indicative	Strong's #1163
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced <i>PAHS-khoh/ PATH-oh/ PEHN-thoh</i> ]	<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
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
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

**Translation:** ...*(and therefore it was necessary) for the Messiah to suffer...*

The disciples and even the pharisees saw the Messiah as a great warrior-king who would come and conquer Rome, delivering the Jews. But the Scriptures—in particular, Psalm 22 and Isaiah 53—have Him suffering. We understand through the animal sacrifices and through the teachings of Jesus and Paul and Peter that Jesus' suffering was His dying for our sins and paying the price of our redemption.

We say *Jesus Christ* as if this were the Lord's first and last name. Anyone who says that is, purposely or inadvertently, claiming that Jesus is the Christ, the Messiah, the Promised One.

Luke 24:46d			
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
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i> ]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	aorist active infinitive	Strong's #450
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, 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
Note the plural.			

Luke 24:46d			
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
tritos (τρίτος, -η, -ον) [pronounced TREE-toss]	<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
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

**Translation:** ...and [then] to rise up from deaths on the third day;...

Jesus was to rise up from *deaths* (plural) on the 3<sup>rd</sup> day. On the cross, Jesus suffered spiritual death (separation from the Father and the Holy Spirit); and when He had finished dying for our sins, He died physically on the cross. *Deaths* plural.

Luke 24:46 He said to them, "Thus it stands written (and therefore it was necessary) for the Messiah to suffer and [then] to rise up from deaths on the third day;... (Kukis mostly literal translation)

Luke 24:47a			
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
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	aorist passive infinitive	Strong's #2784
Could this be the middle voice?			
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
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
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686

### Luke 24:47a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...and to proclaim by His name...

Is Jesus proclaiming the Name of God; or are the disciples to proclaim the Name of Jesus? Logically, Jesus is preparing His disciples to proclaim these things to the people.

### Luke 24:47b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μετάνοια (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; accusative case	Strong's #3341
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
The Byzantine Greek text and the Scrivener Textus Receptus have, instead of eis, the conjunction kai.			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἀφesis (ἄπεισις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; accusative case	Strong's #859
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266

**Translation:** ...a change of mind [leading] to forgiveness of sins...

The change of mind is changing one's mind of Jesus. This change of mind leads to the forgiveness of sins (God forgives us our sins when we believe in His Son, not because we feel badly for committing those sins).

When it comes to forgiveness in eternity, we are required to believe in Jesus. We are not saved because we are emotionally upset about sins we have committed (a normal person has done some things which they are ashamed of doing).

In time, in the Christian life, believers are restored to fellowship through **rebound**, or naming our sins to God. Again, we have a variety of feelings regarding the sins that we commit post-salvation. How we feel is not the issue. We are eternally saved by believing in Jesus Christ; we are temporally returned to fellowship by naming our sins to God. We do not receive bonus points for working up the right emotions over our sins.

Luke 24:47c			
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; against</i>	directional preposition	Strong's #1519
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484

**Translation:** ...to all the nations.

This is to be proclaimed to all the nations. Although this word is generally used for gentiles and gentile nations; I think it is reasonable to include Israel in this promise.

Luke 24:47a-c ...and to proclaim by His name a change of mind [leading] to forgiveness of sins to all the nations. (Kukis mostly literal translation)

It is the disciples—the ones to whom Jesus is speaking—who will proclaim this message to all.

Luke 24:47d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archô (ἄρχω) [pronounced ahr-KHOH]	<i>being chief, leading, ruling, governing; beginning; first, firstly</i>	masculine plural, aorist middle participle, nominative case	Strong's #757
Listed in the Byzantine Greek text and the Scrivener Textus Receptus as:			
archomai (ἄρχομαι) [pronounced AR-khom-ahee]	<i>beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]</i>	neuter singular, aorist middle participle; nominative case	Strong's #756 (the middle voice of Strong's #757)
Note the morphological differences. In the Westcott Hort text: ἀρχαμενοι; in the Byzantine Greek text and Scrivener Textus Receptus: ἀρχαμενον.			
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Luke 24:47d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalêḿ (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** *Beginning in Jerusalem,...*

The disciples were to begin their ministry in Jerusalem. This is where the Holy Spirit would begin the church. However, persecution within Jerusalem is going to drive the disciples out of Jerusalem. In fact, there will be a time when all of the disciples should be out of Jerusalem.

Luke 24:48			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i> ]	<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
The Byzantine Greek text and the Scrivener Textus Receptus both have these two additional words:			
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eimi (εἶμι) [pronounced <i>eye-ME</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #1510
martures (μάρτυρές) [pronounced <i>MAHR-toor-EHS</i> ]	<i>witnesses, spectators; martyrs</i>	masculine plural noun, nominative case	Strong's #3144
toutôn (τούτων) [pronounced <i>TOO-tone</i> ]	<i>of these, from these [things], those</i>	demonstrative neuter plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

**Translation:** *...you [all specifically] (will be) witnesses of these things [that you have seen and heard].*

The disciples were to be witnesses to all that they had seen and heard; and to the teachings of Jesus.

Luke 24:47d–48 *Beginning in Jerusalem, you [all specifically] (will be) witnesses of these things [that you have seen and heard].* (Kukis mostly literal translation)

Specifically, what the disciples have seen is Jesus raised from the dead. This is a solid fact. The disciples will proclaim them, and many will be martyred for it.

Luke 24:49a			
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
ιδού (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)
εγώ (ἐγώ) [pronounced <i>ehg-OH</i> ]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
εξαποstellō (ἐξαποστέλλω) [pronounced <i>ex-ap-oss-TEHL-loh</i> ]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1821
The Byzantine Greek text and Scrivener Textus Receptus have this verb instead:			
αποstellō (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>	1 <sup>st</sup> person singular, present active indicative	Strong's #649
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
επαγγελία (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i> ]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860
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
patēr (πατήρ) [pronounced <i>pat-AYR</i> ]	<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; genitive/ablative case	Strong's #3962



Luke 24:49a			
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)
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
humas (ὕμας) [pronounced <i>hoo- MAHÇ</i> ]	<i>you [all]</i>	2 <sup>nd</sup> person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

**Translation:** Now listen, I will send the promise of My Father with you [all].

The promise of the Father is salvation through Jesus Christ, His Son. The other promise is that of the Holy Spirit, which Jesus will send. The Holy Spirit will give the disciples power and gifts with which to spread the gospel message.

Luke 24:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced <i>hoo- MICE</i> ]	<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
δεῖ (δεῖ) [pronounced <i>digh</i> ]	<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 impersonal active indicative	Strong's #1163
kathizô (καθίζω) [pronounced <i>kath- EED-zoh</i> ]	<i>stay, sit [down, down with]; abide, continue with, remain; cause to sit as a judge; appoint a judge</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2523
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (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

### Luke 24:49b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polis (πόλις, εως, ή) [pronounced <i>POH-liss</i> ]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172

**Translation:** *It is necessary that you [all] stay in the city...*

The disciples were not to fan out yet. They were supposed to remain in Jerusalem until Pentecost.

All of this is going to begin in one place, where the authority of the disciples will be established. When they go throughout the Roman Empire, they will retain their spiritual authority.

### Luke 24:49c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced <i>HEH-ocē</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
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
One source identifies this as...			
hou (οὗ) [pronounced <i>hoo</i> ]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
These are the same word; but one understanding takes on an adverbial meaning.			
endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i> ]	<i>to sink into (clothing), to put on, to clothe oneself, to array (oneself), to wear [clothing]</i>	2 <sup>nd</sup> person plural, aorist middle subjunctive	Strong's #1746
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
hupsos (ὑψος) [pronounced <i>HOOP-soss</i> ]	<i>elevation, altitude; heaven (s), height; being exalted, having dignity, on high</i>	neuter singular noun; genitive/ablative case	Strong's #5311
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

## Luke 24:49c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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The Greek Byzantine text and the Scrivener Textus Receptus have this word order: ...*clothed with power from above*.

**Translation:** ...*in that place until you [all] might be clothed with power from on high.*"

This portion of v. 49 explains what promise Jesus was referring to. The disciples will be given power from on high. In other words, they would receive the Holy Spirit. In Jerusalem, they would be clothed with the power of the Holy Spirit from on high.

**Luke 24:49** Now listen, I will send the promise of My Father with you [all]. It is necessary that you [all] stay in the city in that place until you [all] might be clothed with power from on high." (Kukis mostly literal translation)

Even though Jesus has appeared to all of His disciples here in bodily form, things are not going back to their same old used to be. Jesus is not going to lead His disciples to this city and that and begin teaching while they all look on. Jesus has been preparing His disciples for this time. They are going to go out, as lead by God the Holy Spirit, in various groups (remember, Jesus earlier sent them all out in groups of two—in fact, He did this twice). Jesus is no longer their Point Man. This disciples will, for Pentecost forward, function as a team or in smaller groups.

**Luke 24:45–49** Then [Jesus] opened their minds to understand the Scriptures. He said to them, "Thus it stands written (and therefore it was necessary) for the Messiah to suffer and [then] to rise up from deaths on the third day; and to proclaim by His name a change of mind [leading] to forgiveness of sins to all the nations. Beginning in Jerusalem, you [all specifically] (will be) witnesses of these things [that you have seen and heard]. Now listen, I will send the promise of My Father with you [all]. It is necessary that you [all] stay in the city in that place until you [all] might be clothed with power from on high." (Kukis mostly literal translation)

**Luke 24:45–49** Then Jesus began to explain the Scriptures and compared them to the events which the disciples observed, so that their minds were open to understand the Scriptures. He said to them, "Thus it stands written that is was necessary for the Messiah to suffer great harm, but to be raised up from deaths on the third day. As a result, you might proclaim, based upon His Person, a change of mind which results in the forgiveness of sins for all nations. You will all be My witnesses, beginning your ministry in Jerusalem. You will tell everyone about what you have seen and heard and you will tell them the words of the Sacred writings. I send you forth with the promise of My Father. But, you must remain in this city until the time that you are clothed with power from on high." (Kukis paraphrase)

### Who Has Jesus Revealed Himself to and in What Order?

1. Jesus appears to have appeared to Peter first on Sunday, the day of His resurrection. 1Corinthians 15:5  
Luke 24:34
  - 1) Several reasons have been suggested for this. Peter was essentially the chief one of the Apostles (perhaps along with John); and Jesus would have logically appeared to Peter (and/or John) first.
  - 2) Since Jesus appeared to the two disciples going to Emmaus and also to Peter on the same day, who came first? Paul names Peter as first (not naming the two disciples from Emmaus); and when these two meet up with the others, they do not tell the two, "Jesus just now appeared to Simon; not but 45 minutes ago."
  - 3) This, being the first day of the resurrection, it would seem most likely that all of the disciples and all associate with them would have been together for dinner than first evening. Everything they knew would be shared. If Jesus appeared to Peter after the two, then Peter would have initially been absent from this dinner. That would not make sense.

## Who Has Jesus Revealed Himself to and in What Order?

- 4) Although the reasons cited above are not conclusive, they certainly suggest that Peter was probably the first of the disciples that Jesus appeared to. For instance, we know from the book of John that Thomas was not with the disciples when Jesus appeared to them. So, even though theoretically all of the disciples ought to be together at this point, at least one of them is not.
- 5) At this point, no one else is named (apart from the two disciples walking to Emmaus).
2. The two disciples walking to Emmaus. Jesus joined them on their walk out of town. This took place before dusk. It was about a two hour trip. Jesus left them when they were eating dinner together. So, Jesus was with them between 4pm and 7 or 8 pm. Immediately, this two disciples walk back to Jerusalem. Luke 24:13–33
3. Jesus appears to all of His disciples that very evening. Thomas is apparently not among them when this takes place. Luke 24:36–49 1Corinthians 15:5 John
4. It appears in the book of Luke that Jesus appears to the disciples, teaches for a bit, and then ascends into heaven. However, there are apparently many intervening situations.
- 5.

This chart is subject to change. Once and awhile I will find a single verse which I had forgotten about, and it will change my mind about something else.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is a claim made that Jesus was just one of many Messiahs and Messiah-like figures from that general era of Jesus. There was Judas the Galilean, Simon, Athronges, Eleazar ben Deinaus and Alexander, Menahem, Simon bar Giora and Bar-Kochia. If these leaders fell out of favor, if they were arrested or if they were executed, their followers simply fell away. Unless you have studied this particular topic, you do not know who these men were. When their charismatic leader was gone, for whatever reason, their followers simply dissipated. But not with Jesus. His followers claim that He rose from the dead, that they saw it, and His name is proclaimed to this day. In fact, the very followers who deserted Him at the crucifixion are front and center fearlessly proclaiming His resurrection. After the Lord's death, resurrection and ascension, his followers did not fade away. Instead, they proclaimed the greatest event witnessed by anyone. These are men who know what they saw and most of them faced death, but without renouncing Jesus and His rising from the dead.

Will Durant, a writer of ancient history, but not a believer, wrote this: *There is no greater drama in human record than the sight of a few Christians, scorned or oppressed by a succession of emperors, bearing all trials with a fiery tenacity, multiplying quietly, building order while their enemies generated chaos, fighting the sword with the word, brutality with hope, and at last defeating the strongest state that history has ever known. Cæsar and Christ had met in the arena, and Christ had won.*<sup>28</sup>

[Chapter Outline](#)

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## Jesus Leads the Disciples to Bethany and then Departs from Them

Nearly every translation has a subheading like *The Ascension* right here. However, that is not this case. The four verses which follow describe one encounter with Jesus, all taking place on the very night after Jesus was resurrected. This will be explained further as we get into the original text.

<sup>28</sup> These two paragraphs were quoted or paraphrased from Rice Brooks, *Man, Myth, Messiah*; ©2016; p. 16

But He led them as far as facing Bethany. And lifting up the hands of His, He blessed them. And it became, in the blessing, He to them, He parted from them. [And He was taken into the heaven. (Disputed text)]

Luke  
24:50–51

Jesus led them out to Bethany. Lifting up His hands, He blessed them. And it came to pass, during the blessing—He to them—He parted from them. [He was taken into heaven. (Disputed text)]

Jesus led His disciples out to Bethany. He lifted up His hands and blessed them. While He was blessing them, Jesus suddenly went away from them.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But He led them as far as facing Bethany. And lifting up the hands of His, He blessed them. And it became, in the blessing, He to them, He parted from them. [And He was taken into the heaven.]
Complete Apostles Bible	And He led them out as far as Bethany, and lifting up His hands, He blessed them. And it happened, while He blessed them, that He was parted from them and was carried up into heaven.
Douay-Rheims 1899 (Amer.)	And he led them out as far as Bethania: and lifting up his hands, he blessed them. And it came to pass, whilst he blessed them, he departed from them and was carried up to heaven.
Holy Aramaic Scriptures	And He took them out as far as Beth-Anya {Bethany}, and raised His hands and blessed them. And it happened that while He blessed them, He was separated from them and ascended unto the Shmaya {the Heavens}.
James Murdock's Syriac NT	And he led them out as far as Bethany, and lifted his hands, and blessed them. And it occurred, while he blessed them, that he was separated from them, and ascended to heaven.
Original Aramaic NT	And he brought them unto Bethany and he lifted his hands and he blessed them. And it was that as he blessed them, he was separated from them, and he ascended to Heaven.*.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he took them out till they were near Bethany, and lifting up his hands, he gave them a blessing. And while he was doing so, he went from them and was taken up into heaven.
Easy English	<b>Jesus goes up to God in heaven</b> Then Jesus led the group of his disciples out of the city. They all went to a place near the village called Bethany. He held up his hands towards them all. He asked God to be good to them. While he was praying for them like that, he went up away from them. God lifted him up to heaven.
Easy-to-Read Version–2008	Jesus led his followers out of Jerusalem almost to Bethany. He raised his hands and blessed his followers. While he was blessing them, he was separated from them and carried into heaven.
J. B. Phillips	Then he led them outside as far as Bethany, where he blessed them with uplifted hands. V. 51 will be placed with the next passage for context.
<i>The Message</i>	He then led them out of the city over to Bethany. Raising his hands he blessed them, and while blessing them, made his exit, being carried up to heaven.
NIRV	<b>Jesus Is Taken Up Into Heaven</b>

Jesus led his disciples out to the area near Bethany. Then he lifted up his hands and blessed them. While he was blessing them, he left them. He was taken up into heaven.

New Life Version

**Jesus Goes to Be Beside His Father**

Jesus led them out as far as Bethany. Then He lifted up His hands and prayed that good would come to them. V. 51 will be placed with the next passage for context.

New Simplified Bible

.

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

Casual English Bible

**JESUS RISES INTO THE SKY**

Jesus led the group to Bethany. There he raised his hands and offered a prayer of blessing and encouragement. He was still talking when he left them, carried up into the sky.

Contemporary English V.

Jesus led his disciples out to Bethany, where he raised his hands and blessed them. As he was doing this, he left and was taken up to heaven.

The Living Bible

Then Jesus led them out along the road to Bethany,[f] and lifting his hands to heaven, he blessed them, and then began rising into the sky, and went on to heaven.

New Berkeley Version

.

Goodspeed New Testament

.

New Living Translation

**The Ascension**

Then Jesus led them to Bethany, and lifting his hands to heaven, he blessed them. While he was blessing them, he left them and was taken up to heaven.

The Passion Translation

Jesus led his disciples out to Bethany. He lifted his hands over them and blessed them in his love. While he was still speaking out words of love and blessing, he floated off the ground into the sky, ascending into heaven before their very eyes!

Plain English Version

**Jesus went up to heaven**

Then Jesus took his followers just outside the city, to the town called Bethany. When they got there, he lifted up his hands and asked God to be good to them, and to make them strong. While he was still talking, God lifted him up and took him away from them, up into heaven.

UnfoldingWord Simplified T.

Then Jesus led them outside the city until they came near the village of Bethany. There he lifted up his hands and blessed them. As he was doing that, he left them and went up to heaven.

William's New Testament

.

**Partially literal and partially paraphrased translations:**

American English Bible

And with that, he led them out along the road to BethAny... Then he raised his hands and blest them. And as he was blessing them, he was taken away from them into the sky.

Beck's American Translation

.

Breakthrough Version

He led them outside until they were close to Bethany, and when He raised up His hands, He conferred prosperity on them. And it happened during the time for Him to be conferring prosperity on them; He stood further away from them and was being carried up into the sky.

Common English Bible

.

New Advent (Knox) Bible

When he had led them out as far as Bethany, he lifted up his hands and blessed them; and even as he blessed them he parted from them, and was carried up into heaven.

20<sup>th</sup> Century New Testament

After this, Jesus led them out as far as Bethany, and there raised his hands and blessed them. As he was in the act of blessing them, he left them [and was carried up into Heaven.].

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

Conservapedia Translation	He led them out as far as Bethany, and He lifted up his hands, and blessed them. It came to pass, that while He blessed them, He parted from them, and He was carried up into Heaven. This is the Ascension of Jesus.
Revised Ferrar-Fenton Bible	<b>The Ascension.</b> He then led them out as far as Bethany; and raising His hands, He blessed them. And while He was blessing them, He was removed from them, being conveyed to heaven.
God's Truth (Tyndale) International Standard V	.  <i>Jesus is Taken up to Heaven (Mark 16:19-20; Acts 1:9-11)</i> Later, he led them out as far as Bethany, lifted up his hands, and blessed them. While he was blessing them, he left them and was taken up to heaven. [Other mss. lack and was taken up to heaven]
Montgomery NT	And he led them out until they were over against Bethany; and he lifted up his hands and blessed them. And it happened that while he was blessing them, that he parted from them and was carried into heaven.
Leicester A. Sawyer's NT	And he led them out as far as Bethany, and lifting up his hands, blessed them; and while he was blessing them he departed from them.
Urim-Thummim Version	Then he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came about, while he blessed them he was parted from them, and carried up into the skies.
Weymouth New Testament	And He brought them out to within view of Bethany, and then lifted up His hands and blessed them. And while He was blessing them, He parted from them and was carried up into Heaven.

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

Christian Community (1988)	Jesus led them almost as far as Bethany; then he lifted up his hands and blessed them. And as he blessed them, he withdrew, and was taken to heaven. Mk 16:19; Acts 1: 9, 12
The Heritage Bible	And he led them out until to Bethany, and lifting up his hands, he blessed them. And it was, in his blessing them, he stood apart from them, and was taken up into heaven.
New American Bible (2011)	<b>The Ascension.*</b> °Then he led them [out] as far as Bethany, raised his hands, and blessed them. As he blessed them he parted from them and was taken up to heaven. * [24:50–53] Luke brings his story about the time of Jesus to a close with the report of the ascension. He will also begin the story of the time of the church with a recounting of the ascension. In the gospel, Luke recounts the ascension of Jesus on Easter Sunday night, thereby closely associating it with the resurrection. In Acts 1:3, 9–11; 13:31 he historicizes the ascension by speaking of a forty-day period between the resurrection and the ascension. The Western text omits some phrases in Lk 24:51, 52 perhaps to avoid any chronological conflict with Acts 1 about the time of the ascension. c. [24:5] Acts 2:9.
New Catholic Bible	<b>Jesus Ascends to Heaven.</b> <sup>[e]</sup> Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he was blessing them, he departed from them and was taken up to heaven. [e] Recognized and worshiped as Lord by his disciples, Jesus is taken away from our world. The Gospel of Luke ends with this vision, which the Acts of the Apostles situates forty days later (Acts 1:2-3, 9-11). Regardless of the date and the unfolding,

the event surpasses history and time; after his resurrection, Jesus is established in his dignity of the Son of God. Henceforth, we live on earth in the time of praise and bearing witness.

New English Bible–1970

**The Ascension of Jesus (Bethany) - Ac.1.6-11, Mk.16.19-20**

Then he led them out as far as Bethany, and blessed them with uplifted hands; and in the act of blessing he parted from them. Some manuscripts add: and was carried up into heaven.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

He led them out toward Beit-Anyah; then, raising his hands, he said a *b'rakhah* over them; and as he was blessing them, he withdrew from them and was carried up into heaven.

Holy New Covenant Trans.

Jesus led them out of Jerusalem, almost to the town of Bethany. He raised his hands and blessed them. While Jesus was blessing them, he was separated from them and carried up into heaven.

The Scriptures 2009

And He led them out as far as Běyth Anyah, and lifting up His hands He blessed them.

And it came to be, while He was blessing them, that He was parted from them and was taken up into the heaven.

Tree of Life Version

Then Yeshua led them out as far as Bethany, and He lifted up His hands and blessed them. And while blessing them, He departed from them and was taken up into heaven.

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

Accurate New Testament

...[He] leads but them outside until to bethany and Lifting the hands [of] him [He] blesses them and [It] becomes in the+ to bless him them [He] passes from them and [He] was lifted to the heaven...

Awful Scroll Bible

And He led- them -out without, even to Bethany, and lifting-up His hands, well- considers them.

And it came about, from-within He is to consider- them -good, He thoroughly-stood from them, and was being carried-up, into the Expanse.

Concordant Literal Version

Now He led them out as far as to Bethany, and, lifting up His hands, He blesses them."

And it occurred as He is blessing them, He put an interval between Himself and them, and He was carried up into heaven."

exeGesés companion Bible

**YAH SHUA BORNE INTO THE HEAVENS**

And he leads them out as far as Beth Ania;

and he lifts his hands and eulogizes them.

And so be it, in his eulogizing them, he passes from them and is borne into the heavens:...

Orthodox Jewish Bible

And he led them outside as far as Beit-Anyah, and having lifted up his hands, he said a bracha over them.

And while he said the bracha over them, he departed from them, being taken up in an aliyah ascent to Shomayim.

Rotherham's Emphasized B.

**§ 97. The Ascension.**

**Ac. i. 9–12.**

And he led them forth as far as unto Bethany; and [uplifting his hands] he blessed them. V. 51 will be placed with the next passage for context.

**Expanded/Embellished Bibles:**

*The Amplified Bible*



An Understandable Version	Then Jesus led His apostles out [of Jerusalem] until they came near to Bethany [Note: This was a village fewer than two miles east of Jerusalem]. [There] He raised His hands and asked God's blessing on them. And it happened, as He was blessing them, that He left them and was taken up to heaven.
The Expanded Bible	<b>Jesus Goes Back to Heaven</b> Jesus led his followers as far as Bethany, and he raised his hands and blessed them. While he was blessing them, he was separated [parted] from them and carried [taken up] into heaven.
Jonathan Mitchell NT	Now He led them out [on the Mount Olives] as far as facing toward Bethany (or: to where [the road turns off] toward Bethany), and then, after lifting up His hands on [them], He spoke words of ease and well-being, and blessed them. Then – it happened during the [occasion for] Him to be blessing them – He stationed [Himself] at an interval from [His] former position, away from them, and then He was progressively carried back up into the atmosphere (or: heaven; sky) again.
P. Kretzmann Commentary	<b>Verses 50-53</b> The ascension: And He led them out as far as to Bethany. And He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.
Syndein/Thieme	Then He {Jesus} led them out as far as Bethany, and lifting up His hands, He blessed {eulogeo} them. And, it came to pass, while He {Jesus} was blessing them, He parted Himself {diistemi} from them . . . {Note: Kenneth S. Wuest indicates the phrase 'and kept on taking Himself up into heaven' is not part of the original.}
Translation for Translators	<b>Jesus left his disciples and returned to heaven.</b> <i>Luke 24:50-53</i> Then Jesus led them outside the city until they came near Bethany village. There he lifted up his hands and blessed them. 51 As he was doing that, he left them and went up to heaven.
The Voice	Then He leads them out to Bethany. He lifts up His hands and blesses them, and at that moment, with His hands raised in blessing, He leaves them and is carried up into heaven.

### Bible Translations with Many Footnotes:

Lexham Bible	<b>The Ascension</b> And he led them out as far as Bethany, and lifting up his hands, he blessed them. And it happened that while he was blessing them, he parted from them and was taken up into heaven.
NET Bible®	<b>Jesus' Departure</b> Then <sup>126</sup> Jesus <sup>127</sup> led them out as far as Bethany, <sup>128</sup> and lifting up his hands, he blessed them. Now <sup>129</sup> during the blessing <sup>130</sup> he departed <sup>131</sup> and was taken up into heaven. <sup>132</sup> <sup>126tn</sup> Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative. <sup>127tn</sup> Grk "he"; the referent (Jesus) has been specified in the translation for clarity. <sup>128sn</sup> Bethany was village on the Mount of Olives about 2 mi (3 km) from Jerusalem; see John 11:1, 18. <sup>129tn</sup> Grk "And it happened that while." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>130tn</sup> Grk “while he blessed them.”

<sup>131tn</sup> Grk “he departed from them.”

<sup>132tc</sup> The reference to the ascension (“and was taken up into heaven”) is lacking in  $\kappa^*$  D it sy<sup>s</sup>, but it is found in  $\tilde{A}^{75}$  and the rest of the ms tradition. The authenticity of the statement here seems to be presupposed in Acts 1:2, for otherwise it is difficult to account for Luke’s reference to the ascension there. For a helpful discussion, see TCGNT 162-63.

<sup>tn</sup> For the translation of ἀνεφέρετο (anefereto) as “was taken up” see BDAG 75 s.v. ἀναφέρω 1.

<sup>sn</sup> There is great debate whether this event equals Acts 1:9-11 so that Luke has telescoped something here that he describes in more detail later. The text can be read in this way because the temporal marker in v. 50 is vague.

The Spoken English NT

And Jesus led them out about as far as Bethany, and he lifted his hands and blessed them. While he was blessing them, he left them and was carried up into heaven.<sup>ll</sup>

Wilbur Pickering’s New T.

<sup>ll</sup> Some key mss lack the words, “and was carried up into heaven.”

Jesus ascends to Heaven

He led them out as far as Bethany, and lifting up His hands He blessed them. And it happened, as He was blessing them, that He left them and was carried up into heaven.

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

Analytical-Literal Translation

Then He led them outside as far as Bethany, and having lifted up His hands, He bestowed a blessing upon them. And it happened, while He [was] bestowing a blessing upon them, He parted from them and was being taken up into heaven.

Charles Thomson NT  
Context Group Version

And he led them out until [they were] across from Bethany: and he lifted up his hands, and esteemed them. While he esteemed them, he parted from them, and was carried up into the sky.

Literal Standard Version

And He led them forth outside—to Bethany, and having lifted up His hands He blessed them, and it came to pass, in His blessing them, He was parted from them, and was carried up into Heaven; and they, having worshiped Him, turned back to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen. Vv. 52–53 are included for context.

Modern Literal Version 2020

{Mar 16:19-20 & Luk 24:50-53 & Acts 1:9-12 Olivet, between Jerusalem and Bethany.}

Now he led them outside until they were in Bethany, and he lifted up his hands and spoke well of {and/or: gave-thanks for} them. And it happened, while\* he blessed them, he stood away from them and was being carried up into heaven.

**The gist of this passage:**

Jesus is teaching His disciples. He takes them to Bethany; but then departs from them.

50-51

Luke 24:50a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
exagō (ἐξάγω) [pronounced ex-AG-oh]	to lead (out, forth), to bring (forth, out), to fetch	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #1806
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

## Luke 24:50a

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
heōs (ἕως) [pronounced HEH-oce]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
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
Bēthanía (Βηθανία) [pronounced bay-than-EE-ah]	<i>date-house; house of misery; transliterated, Bethany</i>	indeclinable proper noun, location	Strong's #963

According to Thayer, Bethany is:

- 1) a village at the Mount of Olives, about two miles (3 km) from Jerusalem, on or near the normal road to Jericho
- 2) a town or village on the east bank of the Jordan, where John was baptizing

**Translation:** Jesus led them out to Bethany.

Jesus led His disciples out to Bethany. Luke does not tell us why Jesus did this; but let me suggest that where they were was overly filled; and other disciples wanted to see and hear the Lord. Jesus knows all of the areas around Jerusalem, and there is apparently an open-air venue where He is able to speak to a larger audience. This may be, in fact, when Jesus is seen by the five hundred in 1Corinthians 15:6 (although Paul seems to speak of it as a separate incident, which it may have been).

## Luke 24:50b

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
epairō (ἐπαίρω) [pronounced ep-AHEE-row]	<i>lifting up, taking up, raising [up, on high]; metaphorically: being lifted up with pride, exalting one's self</i>	masculine singular, aorist active participle; nominative case	Strong's #1869
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ, χειρός, ἡ) [pronounced khīr]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine plural noun; accusative case	Strong's #5495

Luke 24:50b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: to bless [man], to speak well of; to praise [God]; passive: 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
αυτους (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:** *Lifting up His hands, He blessed them.*

Jewish people tend to be very demonstrative, so there were various movements of the hands, arms, head which signified this or that. Doing these things or not doing them is not an indication of spirituality (or lack thereof).

Let me suggest that Jesus has taken them to a larger area; and that there are more disciples there with Him at this point. Sometimes these big gestures of the hands are more indicative of Jesus teaching in a wide open space to a thousand in attendance, rather than in Jesus doing what is necessary.

Luke 24:50 *Jesus led them out to Bethany. Lifting up His hands, He blessed them.* (Kukis mostly literal translation)

Luke 24:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive 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, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Luke 24:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised	present active infinitive	Strong's #2127
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
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
diístēmi (διίστημι) [pronounced dee-IHS-tay-mee]	to pass; to go away; to go on; to go further, to be parted, after the space of	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1339
apó (ἀπό) [pronounced aw-PO]	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; them; same	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** And it came to pass, during the blessing—He to them—He parted from them.

During the blessing, Jesus departs from the disciples. We do not know what exactly happened. Based upon other incidents, I would suspect that this was instantaneous, where Jesus decided to go from point A to point B.

I do not believe that this indicates that Jesus was taken up as the ascension (despite this being the subtitle of this section in nearly every Bible).

I believe that the complete departure, where Jesus is taken up into heaven, will occur in the book of Acts. This would be a one-time thing. There is little reason for Luke to record this incident twice. The discussion at the beginning of Acts is very different from what we have here.

Luke 24:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This text is double-bracketed in the Westcott Hort text, meaning that it is probably an addition. It is found in the Byzantine Greek text and in the Scrivener Textus Receptus. This is not in Tischendorf's Greek text.			
It is this text which makes all the difference. We remove this text, and this is no longer Jesus ascending into heaven. He is with the disciples, He teaches them; and then He leaves. There is no longer any difficulty making this agree with the beginning of Acts, because these are no longer parallel incidents.			

Luke 24:51b			
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
anapherō (ἀναφέρω) [pronounced an-af-EHR-oh]	<i>to take up (literally or figuratively), to bear, to bring (carry, lead) (up), to offer (up)</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #399
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
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
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; accusative case	Strong's #3772

Since this information is found in Acts 1:9, it makes less sense for it to be found here. These are two treatises of Luke. It would be most logical that he would have Jesus ascending only once into heaven.

If you read this text, leaving out these words, it makes much more sense.

Also, if you read this portions of v. 51 together, it becomes apparent that internally there is a problem. The ESV (capitalized) has: **While He blessed them, he parted from them and was carried up into heaven.** Jesus is parting from them (active voice), but He is being carried into the sky (passive voice). We do not necessarily need both of these things together. In fact, the passage makes less sense with both of them listed here.

**Translation:** [He was taken into heaven. (Disputed text)]

Although v. 51d will take place (that is, the ascension); I don't believe that it is taking place here.

At this point, I would recommend that you read the Greek text box above. Remove these five words, and suddenly, we have a completely different scene.

Luke 24:51 **And it came to pass, during the blessing—He to them—He parted from them. [He was taken into heaven. (Disputed text)]** (Kukis mostly literal translation)

It is fascinating that the ascension is not a part of the book of Luke. However, given that it is found in Acts, it makes perfect sense for it not to be here.

Luke 24:50–51 **Jesus led them out to Bethany. Lifting up His hands, He blessed them. And it came to pass, during the blessing—He to them—He parted from them. [He was taken into heaven. (Disputed text)]** (Kukis mostly literal translation)

Luke 24:50–51 **Jesus led His disciples out to Bethany. He lifted up His hands and blessed them. While He was blessing them, Jesus suddenly went away from them.** (Kukis paraphrase)

Why exactly does Jesus lead the disciples to Bethany and then depart from them there? The best answer I can come up with is, Jesus taught them as they walked. He possibly was simply going to a larger venue, which would

have been necessary as other disciples came to see Him. There were not a great number of places where Jesus could teach and for there to be in excess of one hundred believers.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Disciples Return to Jerusalem Rejoicing

The bracketed material is not found in the best manuscripts. *Day* and *courtyard* are added for clarity.

**And they [(even) they were praising Him] had returned to Jerusalem with joy great; and they were, with every [day], in the Temple [courtyard] praising the God. [Amen.]**

Luke  
24:52–53

**And they [the disciples] returned to Jerusalem with great joy. They were praising God every [day] in the Temple [courtyard].**

**The disciples returned to Jerusalem with great joy. They spent every day in the Temple courtyard praising God.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And they [(even) they were praising Him] had returned to Jerusalem with joy great; and they were, with every [day], in the Temple [courtyard] praising the God. [Amen.]
Complete Apostles Bible	And after they had worshipped Him, they returned to Jerusalem with great joy, and they were continually in the temple praising and blessing God. Amen.
Douay-Rheims 1899 (Amer.)	And they adoring went back into Jerusalem with great joy. And they were always in the temple, praising and blessing God. Amen.
Holy Aramaic Scriptures	Then they worshiped Him, and returned unto Urishlim {Jerusalem} with great joy. And they were constantly in The Haykla {The Temple}, while praising and giving blessing unto Alaha {God}. Amiyyn {Amen}.
James Murdock's Syriac NT	And they worshipped him, and returned to Jerusalem with great joy. And they were continually in the temple, praising and blessing God. Amen.
Original Aramaic NT	But they worshiped him* and they returned to Jerusalem in great joy. And they were in The Temple at all times, praising and blessing God. Amen. *

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And they gave him worship and went back to Jerusalem with great joy. And they were in the Temple at all times, giving praise to God..
Bible in Worldwide English	They bowed down and worshipped him. They were very happy and went back to Jerusalem. Every day they were in the temple praising God. (Vv. 49–50 in the BWE).
Easy English	The disciples praised Jesus for his great power. Then they returned to Jerusalem and they were all very happy. All the time they were in the temple and they were praising God.
Easy-to-Read Version–2008	They worshiped him and went back to Jerusalem very happy. They stayed at the Temple all the time, praising God.

<i>God's Word™</i>	The disciples worshiped him and were overjoyed as they went back to Jerusalem. They were always in the temple, where they praised God.
Good News Bible (TEV)	They worshiped him and went back into Jerusalem, filled with great joy, and spent all their time in the Temple giving thanks to God.
J. B. Phillips	While he was in the act of blessing them he was parted from them and was carried up to Heaven. They worshipped him, and turned back to Jerusalem with great joy, and spent their days in the Temple, praising and blessing God. V. 51 is included for context.
<i>The Message</i>	And they were on their knees, worshiping him. They returned to Jerusalem bursting with joy. They spent all their time in the Temple praising God. Yes.
NIRV	Then they worshiped him. With great joy, they returned to Jerusalem. Every day they went to the temple, praising God.
New Life Version	And while He was praying that good would come to them, He went from them (*and was taken up to heaven and they worshiped Him). Then they went back to Jerusalem with great joy. They spent all their time in the house of God honoring and giving thanks to God. V. 51 is included for context.
New Simplified Bible	Filled with joy, they bowed down to him in adoration. Then they returned to Jerusalem. They continued blessing God in the Temple.

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

Casual English Bible	The group worshiped him and then went back to Jerusalem, happy as all get-out. They spent much of their time at the Temple thanking God and saying wonderful things about him.
Contemporary English V.	After his disciples had worshiped him, they returned to Jerusalem and were very happy. They spent their time in the temple, praising God.
The Living Bible	And they worshiped him, and returned to Jerusalem filled with mighty joy, and were continually in the Temple, praising God.
New Berkeley Version	.
Goodspeed New Testament	.
New Living Translation	.
The Passion Translation	And all they could do was worship him. Overwhelmed and ecstatic with joy, they made their way back to Jerusalem. Every day they went to the temple, praising and worshipping God.
Plain English Version	Then his followers showed strong respect for Jesus. They were very happy, and they went back to Jerusalem. Every day, they went to God's ceremony house, and they said, "Thank you God. You are really good."
UnfoldingWord Simplified T.	After they worshiped him, they returned to Jerusalem very joyfully. Each day they went into the temple courtyard, and spent a lot of time praising God.
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	Then, after bowing to their faces before him, they all returned to JeruSalem filled with joy. And after that, they were found in the Temple praising God every day.
Beck's American Translation	.
Breakthrough Version	And they, after bowing down to Him, returned to Jerusalem with great happiness. And through everything they were on the temple grounds conferring prosperity on God.
Common English Bible	.
A. Campbell's Living Oracles	And having worshiped him, they returned to Jerusalem with great joy; and were constantly in the temple, praising and blessing God.
New Advent (Knox) Bible	So they bowed down to worship him, and went back full of joy to Jerusalem, where they spent their time continually in the temple, praising and blessing God.[7]



[7] vv. 46-53: St Luke does not here mention the interval of forty days before the Ascension, although he certainly knew of it (Ac. 1.3).

20<sup>th</sup> Century New Testament They [bowed to the ground before him and] returned to Jerusalem full of joy; And they were constantly in the Temple Courts, blessing God.

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

Conservapedia Translation	They worshiped Him, and returned to Jerusalem with great joy: and were continuously in the temple, praising and blessing God. Amen.
Revised Ferrar-Fenton Bible	Then, having paid Him homage, they returned to Jerusalem with intense delight; and were continually in the temple praising God.
God's Truth (Tyndale)	And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and lauding God: Amen.
International Standard V	They worshipped him and [Other mss. lack worshipped him and] returned to Jerusalem filled with great joy. They were continually in the Temple, blessing [Other mss. read praising; still other mss. read praising and blessing] God. [Other mss. read God. Amen.]
The Spoken English NT	They bowed down to him, and went back to Jerusalem full of joy. And they were in the Temple all the time, praising God.
Urim-Thummim Version	Then they worshipped him, and returned to Jerusalem with great joy. And were constantly in the Sacred Place, praising and blessing Elohim. Amen.
Weymouth New Testament	They worshipped Him, and returned to Jerusalem with great joy. Afterwards they were continually in attendance at the Temple, blessing God.

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

The Heritage Bible	And they having prostrated themselves to him, returned into Jerusalem with great joy, And were continually in the temple, praising and blessing God. Amen.
New American Bible (2011)	They did him homage and then returned to Jerusalem with great joy, <sup>d</sup> and they were continually in the temple praising God.* * [24:53] The Gospel of Luke ends as it began (Lk 1:9), in the Jerusalem temple. d. [24:52] Acts 1:12.
New English Bible—1970	And they <small>Some witnesses insert: worshipped him and ...</small> returned to Jerusalem with great joy, and spent all their time in the temple praising God.
NRSV (Anglicized Cath. Ed.)	And they worshipped him, and [Other ancient authorities lack <i>worshipped him, and</i> ] returned to Jerusalem with great joy; and they were continually in the temple blessing God. [Other ancient authorities add <i>Amen</i> ]

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They bowed in worship to him, then returned to Yerushalayim, overflowing with joy. And they spent all their time in the Temple courts, praising God.
Holy New Covenant Trans.	They worshipped him. Then they went back to Jerusalem. They were very happy. They were always in the temple courtyard, praising God.
The Scriptures 2009	And they, having bowed down to Him, returned to Yerushalayim with great joy, and were continually in the Set-apart Place praising and blessing Elohim. Amēn.
Tree of Life Version	After worshiping Him, they returned to Jerusalem with great joy. And they were continually in the Temple, praising God.

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

Accurate New Testament	...and They Worshiping him return to jerusalem with happiness great and [They] were through every [thing] in the temple Blessing the god.
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Alpha & Omega Bible	AND THEY, AFTER WORSHIPPING HIM, RETURNED TO JERUSALEM WITH GREAT JOY, AND WERE CONTINUALLY IN THE TEMPLE PRAISING THEOS.
Awful Scroll Bible	And they kissing-towards Him, turn-back-by to Jerusalem, with great joy, and they were throughout- it -all, from-within the temple, praising and well-considering God. Of certainty!
exeGesés companion Bible	...and they worship him, and return to Yeru Shalem with mega cheer: and are continually in the priestal precinct, halaling and eulogizing Elohim. Amen.
Orthodox Jewish Bible	And they, having revered him in worship [DANIEL 7:14; cf. DANIEL 3:18], returned to Yerushalayim with simcha gedolah. And they were continually in the Beis Hamikdash praising Hashem. [T.N. From the "we" sections of Acts (16:10-17, 20:5-21:18; 27:1-28:16), Lukas intimates he had opportunity to obtain independent corroboration of the veracity of what came to be included in the other synoptic Gospels and that Luke had opportunity also to interview living eye-witnesses in the early pre-Churban Bayis Sheni period of his travels to Jerusalem with Rav Sha'ul, making his writings, Luke-Acts, of inestimable historical value to Messianic believers today.]
Rotherham's Emphasized B.	And it came to pass <while he was blessing them> he parted from them [[and was born up into heaven.]] And   they   [[having bowed down unto <sup>c</sup> him]] returned unto Jerusalem, with great joy; and were continually in the temple, blessing God. V. 51 is included for context. <sup>c</sup> Or: "worshipped."

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And they worshiped Him and returned to Jerusalem with great joy [fully understanding that He lives and that He is the Son of God]; and they were continually in the temple blessing and praising God.
An Understandable Version	And the apostles worshiped Jesus, then returned to Jerusalem with great joy. And they were there in the Temple [area] continually praising God [i.e., for the next ten days. See Acts 2].
The Expanded Bible	They worshiped him and returned to Jerusalem ·very happy [with great joy]. They ·stayed in the Temple all the time [were continually in the Temple], praising God.
Jonathan Mitchell NT	And they themselves, after doing obeisance and paying homage to Him and bowing in worship, returned into Jerusalem, with great joy. Later, they were through all [times and conditions] within the Temple grounds and courts, constantly praising God, and habitually speaking good words of ease and well-being. It is so (Amen). [written circa A.D. 57-62 – Based on the critical analysis of John A.T. Robinson]
P. Kretzmann Commentary	And they worshiped Him, and returned to Jerusalem with great joy; and were continually in the Temple, praising and blessing God. Amen. Luke here, in concluding his gospel, summarizes, giving a brief account of the ascension which took place forty days later. Kretzmann's <b>commentary</b> for Luke 24:50–53 has been placed in the <b>Addendum</b> .
Syndein/Thieme	And, they kept on worshiping Him and returned themselves to Jerusalem . . . with great joy, and kept on being continually in the temple 'celebrating with praise' {eulogeo} . . . God. {Note: Kenneth S. Wuest indicates the ending word 'Amen' which means 'I believe it' is not part of the original. Still . . . Amen!}
Translation for Translators	They worshipped him. And then they returned to Jerusalem very joyfully. Each day [SYN] they went into the Temple <i>courtyard</i> , and spent a lot of time praising God.

The Voice

They worship Him, then they return to Jerusalem, filled with intense joy, and they return again and again to the temple to celebrate God.

### Bible Translations with Many Footnotes:

Lexham Bible

And they worshiped him and [\*Here “and ” is supplied because the previous participle (“worshiped”) has been translated as a finite verb] returned to Jerusalem with great joy. And they were continually [Literally “through everything”] in the temple courts [\*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] praising God.

NET Bible®

So<sup>133</sup> they worshiped<sup>134</sup> him and returned to Jerusalem with great joy,<sup>135</sup> and were continually in the temple courts<sup>136</sup> blessing<sup>137</sup> God.<sup>138</sup>

<sup>133tn</sup> Here καί (kai) has been translated as “so” to indicate the result of Jesus’ ascension and the concluding summary of Luke’s Gospel.

<sup>134tc</sup> The reference to worship is lacking in the Western ms D, its last major omission in this Gospel.

<sup>135sn</sup> Joy is another key theme for Luke: 1:14; 2:10; 8:13; 10:17; 15:7, 10; 24:41.

<sup>136tn</sup> Grk “in the temple.”

<sup>sn</sup> Luke’s gospel story proper ends where it began, in the temple courts (Luke 1:4-22). The conclusion is open-ended, because the story continues in Acts with what happened from Jerusalem onwards, once the promise of the Father (v. 49) came.

<sup>137tc</sup> The Western text (D it) has αἶνο ντες (ainounte”, “praising”) here, while the Alexandrian mss (Ä<sup>75</sup> κ B C\* L) have εὐλογο ντες (eulogounte”, “blessing”). Most mss, especially the later Byzantine mss, evidently combine these two readings with αἶνο ντες καὶ εὐλογο ντες (A C<sup>2</sup> W Θ Ψ Å<sup>1,13</sup> 33 œ lat). It is more difficult to decide between the two earlier readings. Internal arguments can go either way, but what seems decisive in this instance are the superior witnesses for εὐλογο ντες.

<sup>138tc</sup> The majority of Greek mss, some of which are important witnesses (A B C<sup>2</sup> Θ Ψ Å<sup>13</sup> œ lat), add “Amen” to note the Gospel’s end. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἅμ ν in every NT book except Acts, James, and 3 John (and even in these books, ἅμ ν is found in some witnesses). It is thus a predictable variant. Further, since significant witnesses lack the word (Ä<sup>75</sup> κ C\* D L W 1 33 pc it co ), it is evidently not original.

Wilbur Pickering’s New T.

Worshipping Him, they returned to Jerusalem with great joy; and they were continually in the temple, praising and<sup>18</sup> blessing God. Amen.<sup>19</sup>

(18) A mere handful (0.4%) of the Greek manuscripts, of objectively inferior quality, omit “praising and” (as in NIV, NASB, LB, TEV, etc.).

(19) Some 50% of the Greek manuscripts have a colophon that says, “published fifteen years after the ascension of Christ”. For 50% of the MSS to have this information probably means that the tradition is ancient. If this information is correct, then Luke was ‘published’ in 45/46 AD. The same sources have Matthew published seven years earlier (38/39) and Mark five years earlier (40/41), while John was ‘published’ thirty-two years after the ascension, or 61/62 AD. Not only were the authors eyewitnesses of the events, but many others were still alive when the Gospels appeared. They could attest to the veracity of the accounts, but could also be the source of textual variants, adding tidbits here and there, or ‘correcting’ something that they remembered differently.

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

- Analytical-Literal Translation And they, having prostrated themselves in worship before Him, returned to Jerusalem with great joy, and they were through all [fig. continually] in the temple, praising and blessing God. So be it!
- Charles Thomson NT After that he led them out to Bethany, and having lifted up his hands, he blessed them; and while he was blessing them, he was parted from them and carried up into heaven; and they, having worshipped him, returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen. Vv. 50–51 are included for context.
- Context Group Version And they bowed down in deference to him, and returned to Jerusalem with great joy: and were continually in the temple, esteeming God.
- Legacy Standard Bible And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising [NU omits *praising and*] and blessing God. Amen [NU omits *Amen*].
- Modern Literal Version 2020 And they, having worshiped him, returned into Jerusalem with great joy and they were always in the temple, praising and thanking God.  
Amen.
- New Matthew Bible {NOTES: You should read the 'Definitions' **Section** and other non-bible sections.}  
And they worshipped him, and returned to Jerusalem with great joy, 53 and were continually in the temple, praising and lauding God.  
Amen.
- NT (Variant Readings) Here ends the gospel of Saint Luke.<sup>29</sup>  
And they worshiped him, and returned to Jerusalem with great joy:  
and were continually in the temple, [praising and] blessing God. [Amen.]
- Updated Bible Version 2.17 The UPDV contains only the first 9 verses of this chapter (and, in fact, those are the verses listed, but they are not fully rendered). They do not give a reason for the missing text anywhere in this chapter. They probably do somewhere on their [website](#).
- A Voice in the Wilderness And they did homage to Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

**The gist of this passage:** The disciples were greatly encouraged. They went to the Temple courtyard to praise and proclaim God.

52-53

Luke 24:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kā</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced <i>ow-TOY</i> ]	<i>they; same; these</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846

What follows is double-bracketed in the Westcott Hort text, meaning they do not believe it to be here. It is found in the Byzantine Greek text and the Scrivener Textus Receptus. It is not found in Tischendorf's Greek text.

<sup>29</sup> There are some manuscripts—certainly not the most ancient ones—which make reference to the gospel or to the letter which is being read. I don't know if these words at the end of the New Matthew Bible are a reflection of that. Similar final words can be found at the end of the last chapter in Acts in the NMB as well.

## Luke 24:52a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i> ]	<i>worshiping, doing reverence to, adoring, prostrating oneself in homage; kissing</i>	masculine plural, aorist active participle, nominative case	Strong's #4352
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

This would be translated, *And they, having worshiped Him,...*

**Translation:** *And they...*

The words *were worshiping Him* are not in the best manuscripts. Remember that Jesus is gone from them at this time (I don't believe that He had ascended into heaven, but He simply went elsewhere).

## Luke 24:52b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrephō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>to turn back; to turn about; to return</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</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
meta (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
chara (χαρά) [pronounced <i>khahr-AH</i> ]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
meGas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i> ]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; genitive/ablative case	Strong's #3173

**Translation:** *...[the disciples] returned to Jerusalem with great joy.*

This is something that the religious hierarchy did not expect to happen—the disciples of Jesus return to Jerusalem. They had assumed these men to be long gone. But, not only did they return to Jerusalem, but they were filled with inner happiness.

Remember the two disciples on the road to Emmaus? They were quietly slinking out of town, probably for fear of persecution. But they were back in Jerusalem now.

Luke 24:52 **And they [the disciples] returned to Jerusalem with great joy.** (Kukis mostly literal translation)

<b>Luke 24:53</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
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 plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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
παντος (παντός) [pronounced <i>pan-TOSS</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (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
ἱερὸν (ἱερόν) [pronounced <i>hee-er-ON</i> ]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411
εὐλογεῖ (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i> ]	<i>active: blessing [of man], speaking well of; praising [of God]; passive: being blessed, being happy; being well spoken of; being praised</i>	masculine plural, present active participle; nominative case	Strong's #2127
τον (τόν) [pronounced <i>tahn</i> ]; also το (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

The Westcott Hort text does not have the following word. It is found in the Byzantine Greek text and the Scrivener Textus Receptus.

Luke 24:53			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

**Translation:** They were praising God every [day] in the Temple [courtyard].

Jesus' disciples—and the pharisees knew who they were—were now back in the Temple courtyard praising God. This must have shocked the religious hierarchy. This is exactly the opposite of what they expected Jesus' disciples to do.

Luke 24:53 They were praising God every [day] in the Temple [courtyard]. (Kukis mostly literal translation)

Luke 24:52–53 And they [the disciples] returned to Jerusalem with great joy. They were praising God every [day] in the Temple [courtyard]. (Kukis mostly literal translation)

My assumption is, they would be teaching Jesus, proclaiming Him raised from the dead.

Luke 24:52–53 The disciples returned to Jerusalem with great joy. They spent every day in the Temple courtyard praising God. (Kukis paraphrase)

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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 24 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

## What We Learn from Luke 24

1.

[Chapter Outline](#)

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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 24

[Chapter Outline](#)

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### Addendum

This note is for [Luke 24:1](#).

### Commentary on Luke 24:1 (The Christian Community Bible)

• 24.1 The Lord Jesus: with this expression, not found in the rest of the Gospel but very much in use in the early church, Luke shows us that the Risen Jesus has entered a kind of existence which is different from that of his mortal life. Let us remember the following:

- 1) None of the Gospels describe the Resurrection of Jesus: it was an event that could not be seen.
- 2) The apostles' preaching about the risen Jesus is based on two facts: the empty tomb and the appearances (see commentary on Mt 28:1).
- 3) Before the Gospels were written, Paul's first letter to the Corinthians, in the year 57, gave a list of Jesus' appearances (1 Cor 15:3).
- 4) Although the four Gospels agree on the essentials, there are, nevertheless, differences as to the order of the appearances and the place where they occurred. Luke does not mention appearances in Galilee. Matthew gives the impression that all that was important took place in Galilee, and that the Ascension took place there as well. Paul speaks first of an appearance to Peter and does not mention the appearance to Mary Magdalen. An in-depth study of the texts sheds some light on these discrepancies: they did not want to reveal everything, and at times preferred to modify details of the place or the chronology to fit the demands of their book and for the purpose of teaching.
- 5) As for Jesus' ascension, it was not a "trip" to heaven; he was already "in heaven," in the sense that he shared the glory of God from the moment of his Resurrection. The Ascension is simply the last of his appearances

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/35-Luke-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf) footnotes; accessed July 13, 2023.

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This note followed [Luke 24:5–7](#).

### Kretzmann's Commentary on Luke 24:1–7

See Matthew 28:1-10; Mark 16:1-8. On the first day of the week according to Christian reckoning, which Luke employs on account of his readers, very early in the morning, literally at deep dawn, when the dawn was just giving way to the brightness of the morning, at just about the time of sunrise, the women that were mentioned in the last chapter were on their way to the sepulcher. They brought the spices and ointments which they had prepared before and after the Jewish Sabbath, for their purpose was to anoint the body of Jesus. But in the meantime wonderful things had happened at the sepulcher. A great earthquake had shaken the garden and the surrounding country; an angel of the Lord had come down from heaven; he had rolled away the stone from the doorway tomb, where it fitted securely into a groove, and had sat down upon it. The women, therefore, who had been apprehensive about the stone, since they were unable to move it, could enter into the tomb. But as they did so, they did not find the body of the Lord Jesus. The empty grave had been a surprise, the absence of the Lord's body was a greater surprise. At the time of His burial they had noted expressly in just what way He had been laid into the tomb, and now He was not there. But while they were standing there in doubt and hesitation, all dazed by the unexpected turn of events, suddenly two men in shining, lightning-white raiment, two angels, came upon them, appeared to them. Stricken with overpowering fear in the presence of these beings from the realms of glory, they, the poor sinful human beings, could not lift up their eyes to look upon that glory, but bowed their faces to the ground. But the angels had a reassuring, a cheering message for them, destined to take away all fear out of their hearts. A wonderful Easter-message it is: Why seek ye the Living One among the dead? Jesus is the Living One; He is the source and incarnation of all life, John 1:4. And therefore this Jesus of Nazareth, who had been crucified, had arisen from the dead. He was put to death in the flesh, but quickened on the third day by the Spirit; He had entered also according to His body into a new, spiritual, divine life. Then He had gone and preached to the spirits in prison, He had shown Himself to the devil and all his angels, and also to the souls of the damned as the Conqueror of death and hell, 1 Peter 1:18-19. That was the beginning of His exaltation. Now we know with the certainty of faith grounded in the Word of eternal truth that Christ, our Champion, has destroyed the power of hell and has taken away the might of the devil. He was no longer in the tomb; He had risen. And the angels remind the women how, in what words, Jesus had spoken to the disciples, probably in the presence of these women, that it was necessary for the Son of Man, that the obligation rested upon Him, according to the purpose of His incarnation, to be delivered into the hands of sinful men and to be crucified, but that He had also given them the glorious promise that He would arise on the third day. All these express prophecies, which at the time had not entered into their consciousness and understanding, had been fulfilled before their eyes. All this was irrefutable evidence for the resurrection of the Master.

From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 7, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:12](#).

### Kretzmann's Commentary on Luke 24:8–12

As the angels delivered their message, the women recalled the saying of Jesus perfectly. And there was no longer doubt in their minds, nor any uncertainty, but joyful trust and belief in the resurrection of their Lord. Christ was risen from the dead; God had raised His Child Jesus. The Master of life had taken His life out of death. He had reared up the temple of His body, which the Jews had destroyed, in three days. And thus He has been declared to be the Son of God with power, by the resurrection from the dead, Romans 1:4. And therefore He has also been proved to be the Savior of the world. He has torn asunder the fetters of death, He has destroyed the power of death. There is no need for the believers to fear death, for they may gladly say: Grave, where is thy victory? Death, where is thy sting? 1 Corinthians 15:55-57. Death has been conquered, and the sting of death, sin, has been taken away, 1 Corinthians 15:18-20. Christ was delivered for our offenses, and raised again for our justification, Romans 4:25. All these gifts belonged to the believing women by faith on that first

## Kretzmann's Commentary on Luke 24:8–12

great Easter morning. But this same faith caused them to turn back from the grave, to return to the city, not all together, but in different groups, and to bring the message of all these wonderful things to the eleven apostles first of all, but also to the other disciples. There had been a considerable number of women at the grave, not only the three Marys, Mark 16:1, but also Joanna, Luke 8:3, and others. And they all, although at first almost stunned by the joyful news, proclaimed it to the followers of the Master. But on that morning the apostles were still too deep in the misery of their disappointment and in their grief at the death of Jesus. The words of the women seemed to them as idle tales, as nonsense and superstitious gossip, as foolish talk, which must not be taken seriously. Only Peter (and John, John 20:1-31: determined to see for himself just what the meaning of all this talk was. He arose and ran with all speed to the tomb. There he bent his body forward, without entering into the sepulcher, and saw the linen grave-clothes carefully laid away by themselves. The evidence was all against grave-robbery and the application of force. The situation was such as to set Peter thinking seriously and to wonder about what had really happened as he slowly returned to the city. The speech of the women and the evidence of the tomb spoke strongly in favor of the resurrection, but he was not quite ready yet to believe. Note: The resurrection of Jesus is the basis of the Christian's hope and faith, but it is very hard for the Christian to put his trust in this glorious truth at all times. It means simple, childlike reliance upon the Word of God under all circumstances, and that is a gift of God, for which we must daily plead in importunate prayer.

From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 8, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note is for [Luke 24:13](#).

### Commentary on Luke 24:13 (The Christian Community Bible)

• 13. We notice on this page of the Gospel how carefully Luke uses in turn the verbs: see and recognize. The evangelist, in fact, wishes to show us that after his resurrection Jesus can no longer be “seen” with the eyes of the body; he had gone from this world to the Father, and this new world evades our senses. It is only with new vision, this light of faith that we “recognize” him present and active in us and around us. If the history of the Church records a number of exceptional apparitions of the risen Jesus, the faithful are invited to “recognize” him through faith.

These two disciples were merely going home to return to their work, after their hopes had been crushed. We are accustomed to call them the pilgrims of Emmaus.

The Jewish people, the people of Israel, were pilgrim people because they never had the possibility of lingering on the way. The departure from Egypt, the conquest of the Land, the fights against invaders, the development of religious culture were many stages along the way. Each time they thought that in reaching their goal, their problems would be solved, and each time they had to realize that the road was taking them still further.

Cleophas and his companion were pilgrims since they followed Jesus, thinking that he would redeem Israel. In the end, there was only the death of Jesus. This is the moment when Jesus becomes present and teaches them that one does not enter the Kingdom without passing through death.

They recognized him (v. 31). Perhaps Jesus looked different as we see in John 20:14. This is what Mark says in 16:12. Luke also wants us to understand that the same people, whose eyes could not recognize Jesus, will see him when they come to believe.

Starting with Moses and going through the prophets (v. 27). Remember that “Moses and the prophets” is a way of designating Scripture. Jesus invites them to pass from Israel's faith or hope in a happy future for the whole nation, to faith in his very person, accepting the mystery of his rejection and of his Passion.

## Commentary on Luke 24:13 (The Christian Community Bible)

Everything in Scripture concerning himself (v. 27). In his first biblical lesson, Jesus taught them that the Messiah had to suffer. Jesus not only found all the texts which foretold his Passion and Resurrection such as Isaiah 50; Isaiah 52:13; Zechariah 12:11; Psalm 22; Psalm 69; but also those texts showing that God's plan filters human history.

Something similar happens to believers now when we often complain and show our impatience. Yet Jesus did not leave us alone. He has not risen in order to sit in heaven; he is ahead of humanity on pilgrimage and draws us toward that final day when he will come to meet us.

At the same time he walks with us, and when our hopes are dashed, it is the moment when we discover the meaning of the Resurrection.

Thus the Church does for us what Jesus did for the two disciples. First, it gives us the 'interpretation of Scripture': what matters in our efforts to understand the Bible is not to know many passages by heart, but to discover the thread connecting various events and to understand God's plan concerning people.

Then, the Church also celebrates the Eucharist. Notice how Luke says: he took bread, said a blessing, broke it and gave it; these same four words were used among believers to speak of the Eucharist. We can come close to Jesus in conversation and meditating on his word; we find him present in our fraternal meetings, but he makes himself known in a different way when we share the bread that is his body.

Cleophas (v. 18): the husband of Mary, mother of James and Joset (see Jn 19:25 and Mk 15:40).

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/35-Luke-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf) footnotes; accessed July 13, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:15–16](#).

## Kretzmann's Commentary on Luke 24:13–16

"Two of them," not of the apostles, but of the larger body of the disciples. Most commentators agree in stating that Luke himself was one of the two men, and that he here tells his own experience in such graphic detail. Emmaus was a village lying to the northwest of Jerusalem, now generally identified with Kalonieh. sixty stadia from Jerusalem, each stadium being six hundred feet in length, and the total distance being between six and seven miles. The two men were conversing together on all the things which had taken place in Jerusalem in the last few days, on all the happenings that had transpired there. The discussion at times waxed lively, being carried on almost with some heat. It may be that one was skeptical about the reported resurrection, while the other was strongly inclined to believe. And while they were thus traveling along, all oblivious to their surroundings, a third wanderer joined them, Jesus Himself having chosen to walk with them. But their eyes were restrained, were held from recognizing their Master, in order that they might not know Him for the time being. Jesus had His own reasons for dealing with them thus; He wanted to give them a lesson in believing the Word. "And behold, with what great diligence He shows His interest in these two men of weak faith and does everything to help their weakness and to strengthen their faith! Since He sees and knows that they, in their affliction and grief, have gone away from the apostles and know neither what to think or what to hope for, He does not want to leave them in such doubt and disturbance, but comes to help them out and becomes their partner on the way; He even lets the other apostles sit all alone, although they also were in deep grief and weak enough in their faith."

From <https://www.studydrive.org/commentaries/eng/kpc/luke-24.html> accessed July 8, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:22–24](#).

### Kretzmann's Commentary on Luke 24:17–24

The two disciples saw in Jesus only a companion by the way, and His entire manner tended to confirm this idea. He inquired of them, after the manner of a casual acquaintance, as to the matters concerning which they were exchanging ideas as they were walking along, about which they were so excited. What He already knows He wishes to hear from their own mouths, and His tone is one of genuine, sympathetic interest. The two men were deeply touched by the stranger's kindly interest. They stood still to face the newcomer, and their faces registered the deep grief which was filling their hearts. As they thereupon resumed their journey, with Jesus in their company, one of the two, whose name was Cleopas, took it upon himself to explain to the stranger the questions which were agitating their minds. His first words express his great surprise that here was a pilgrim, probably the only one in that class, that did not know what had happened in Jerusalem during the last days. And when Jesus, to draw them out still further, interjected a surprised "What things?" both of the men eagerly explained to Him the cause of all their anxious conversation. The entire speech is true to life, as if people speaking under the stress of great excitement. They refer to important points, but do not explain them; they mix up their own hopes and fears into the narration; and the entire presentation savored of the confusion which was then prevailing in both their hearts. The facts concerning Jesus of Nazareth were making them feel so sad. For that Man had become in their midst a Prophet mighty in both word and deed, irresistibly eloquent in His preaching and incontrovertible in His miracles. Both before God and before all the people this testimony must stand. This Man the high priests and the rulers of the people had delivered to the sentence of a shameful death on the cross. He was dead; so much was certain. And here the dam of restraint almost gave way. They, the disciples, with the apostles in the lead, had cherished the fond hope, the eager expectation, that He would be the one to bring salvation to Israel, that He would deliver His people, the children of Israel, from the bondage of the Romans, and establish a temporal kingdom in Jerusalem. But now, in addition to all their shattered hopes, there is the further hard fact that this is the third day since His death. And there was another disquieting fact. Certain women from the circle of the disciples had greatly disturbed them all, had filled them with anxiety and fear, for they had been at His tomb at the break of day, and, not finding His body, they had come to the city with the news that they had seen a vision of angels, who told them that Jesus was living. Several men out of their midst had then gone out to verify the news, if possible, and they had found things just as the women had said; but Him, their Lord, they had not found. It was a sad tale of woe which the two men, with Cleopas taking the lead in the conversation, poured out into the sympathetic ears of the Savior. It showed how pitifully weak their faith still was in many respects, that their minds were even now filled with the Jewish dreams of an earthly Messiah, and that the many intimate talks, the long discourses of Jesus, had not had the proper effect. And the experience of these two disciples is repeated over and over again in our days. We Christians indeed believe in Jesus Christ, our Lord and Savior. But this our faith and hope is often subject to vacillations and uncertainties. Hours of weakness, of trouble and tribulation will come, when all the things which we have learned from Scripture seem no more than a pious dream. Then it seems to us as though Jesus were dead, as though we had lost Him and His salvation out of our hearts.

From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 9, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:30–31](#).

### Kretzmann's Commentary on Luke 24:25–31

The two, Emmaus pilgrims had opened their hearts to the Lord, for out of the fullness of the heart the mouth speaketh. It was such a full and free confession as they would not have thought of making in ninety-nine cases out of a hundred. But the kind sympathy of this stranger invited, almost compelled, confidences, and so they had opened to Him their whole heart. The first words of the Lord in commenting upon the information He had received were a firm reproof, not unmixed with gentleness. Foolish men He calls them and slow of heart to trust and believe in all things that the prophets had spoken. They had not properly attended to the description of the

## Kretzmann's Commentary on Luke 24:25–31

Messiah as given by the prophets, and they had not looked upon His own teaching and miracles with enlightened eyes. It was a necessity for Christ, for the Master in whose company they had been all these long months; it was an obligation resting upon Him which He could not evade. First the Passion, then the glory; through cross to crown. At all times there is much sin, foolishness, lack of faith mixed with the weakness and grief of the believers. And this must be pointed out without hesitation. For that will open the way to a better understanding, in this case. The Lord deliberately began with the books of Moses and then continued through the books of the prophets; He interpreted to these two disciples the passages concerning His person and work, He compared prophecy and fulfillment; He pointed out the meaning of passages which to them had been hidden treasure-chests; He took His time to explain every word thoroughly, in order that their eyes might finally be opened. It was a long discourse, and from the mouth of the greatest Teacher of all times. Would that we had its exact contents today! But probably it has purposely not been preserved, in order that we may search the Scriptures of the Old Testament all the more diligently. Meanwhile, the two or two and one-half hours needed for a slow journey to Emmaus had brought them to the village, and Jesus purposely assumed the air of one that intended to go farther. He wanted to see whether His explanation of the Scripture and its application had made such an impression upon them that they would want to remain in His company. Happy they that have Christ with them thus! His plan succeeded beautifully, for both of the disciples urged Him with earnest pleading: Abide, remain with us, for it is toward evening, and the day is drawing to a close. Their real reason was, of course, that their hearts had been so touched and overwhelmed with the beauty and power of His explanation that they wanted to hear more of this charming and edifying conversation. Note: This is ever the effect of the doctrine of the Gospel: wherever it is felt, its Author, the ever-blessed Jesus, is earnestly entreated to dwell in the heart. And so Jesus went in to tarry, to remain, with them for the evening meal, at least. But when He reclined at the table with them, He thought the time fitting to reveal Himself to them. Accordingly, He took the bread, gave thanks over it, broke it, and gave it to them. At this act their eyes were opened, and they recognized Him. This stranger was no one else than their Friend and Master, the same who had so often, in His capacity as the Head of the little band, performed this customary work. But in the same moment when their faces lighted up in joyful recognition, Jesus became invisible before them, He vanished out of their sight; He departed from them in that invisible manner. Though He was still their Master and Friend, they could no longer enjoy His intimate company as in the days before His suffering. They should no longer be bound by His visible presence, but learn to place their trust in the word of His Gospel which He has left for all men.

### The Obligation Of The Work Of Atonement

There is no fact in Gospel history more consoling or more conducive to the strengthening of the Christian's faith than that of the readiness and willingness of Jesus in carrying out God's plan of salvation. If the Redeemer had faltered at any time, if the weakness of His human nature had at any time caused an unwillingness to carry out the work of atonement, the Gospel history would be worthless, and the comfort of a Christian in relying upon the satisfaction of Christ's vicarious suffering would be vain.

It had been prophesied concerning the Messiah: "Then said I, Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God," Psalms 40:7-8. This delight in doing the will of God, in carrying out the plan and counsel of God for the salvation of man, is a prominent and necessary feature of Christ's Ministry. He had a clear and full conception of the extent and of the obligation of the work which He had come to perform, Hebrews 10:5-10. He knew exactly wherein the will of His heavenly Father consisted. "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing. And this is the will of Him that sent Me, that everyone which seeth the Son and believeth on Him may have everlasting life." John 6:39-40.

In accordance with this situation and the full understanding of its nature and scope, Jesus at all times kept the work of redemption foremost in His mind, to seek and save that which was lost, Luke 19:10. Even at the age of twelve years He was fully conscious of the obligation resting upon Him, when He told His mother: "Wist ye not that I must be about My Father's business?" Luke 2:49. To His disciples, who asked about the man that had been born blind, He briefly and succinctly stated His conception of His ministry: "I must work the works of Him that sent Me while it is day; the night cometh when no man can work," John 9:4. To the eager Zacchaeus He

## Kretzmann's Commentary on Luke 24:25–31

calls out: "Today I must abide at thy house," Luke 19:5. That was a part of His work, of the ministry of saving souls, which He therefore could not neglect.

When the time came that He should enter into the glory of His Father through the way of suffering and death, He did not falter or waver, but set His face steadfastly to go to Jerusalem, Luke 9:51; Mark 10:32-33. He told His disciples: "The Son of Man must suffer many things," Luke 9:22; Matthew 16:22. He was perfectly aware of the fate that was awaiting Him at Jerusalem, and yet He announces: "I must walk today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem." Luke 13:33.

This being the case, namely, that the chief aim and purpose of Jesus in coming into the world was to work the redemption of mankind by the shedding of His blood as an atonement for the guilt of all, He emphasized this one point to the exclusion of everything else. He tells His disciples on the evening before His death: "This that is written must yet be accomplished in Me, And he was reckoned among the transgressors; for the things concerning Me have an end," Luke 22:37. And in the garden He rebukes the impulsive Peter: "How, then, shall the Scriptures be fulfilled that thus it must be?" Matthew 26:54. The same truth is emphasized so strongly in His discourses on the afternoon and evening of the resurrection day, as well as by the angels in their first announcement of the Easter miracle. "Ought not Christ to have suffered these things, and to enter into His glory? All things must be fulfilled which were written in the law of Moses and in the Prophets and in the Psalms concerning Me. Thus it is written, and thus it behooved Christ to suffer," Luke 24:7. and these words were echoed by Peter in the interval between Christ's ascension and the Day of Pentecost: "Men and brethren, this scripture must needs have been fulfilled," Acts 1:16.

Upon the basis of these authoritative utterances we condemn all attempts to make the work of Christ seem of a nature concerning this world only. In the face of the blasphemous efforts of the millennial dreamers we hold firmly to the teaching, preaching, and confessing of Christ's work: "Who has redeemed me, a lost and condemned sinner, purchased and won me from all sins, from death, and from the power of the devil... with His holy, precious blood and with His innocent suffering and death."

From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 11, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:33–35](#).

## Kretzmann's Commentary on Luke 24:32–35

The vanishing of Christ did not fill the hearts of these two men with new sorrow and fear. They had the blessed remembrance of the words of Jesus which He had spoken to them on the way. Full of eager happiness they exchanged confidences on their experience. It is an expressive word: their hearts had been burning within them. "Their heart began to burn while the Stranger expounded Scripture, and kept burning, and burning up into ever clearer flame, as He went on." In His discourse on the way the Lord had thoroughly opened to them the Scriptures. They now realized that the prophecies of old had been to them a sealed and hidden book. But now it had been opened to them, now they comprehended some of its wonderful treasures and beauties. This is always the effect of the words of Christ. When we are sad and weak, when we are longing for consolation and thereupon hear the Word of the Lord with all eagerness, then our heart will be warmed with the comfort of the salvation and the forgiveness of sins, and our faith, which was at the point of extinction, is once more enlivened to the brightness of a rich flame. For the risen Christ is in and with His Word. It is the living Christ who impresses the Word of the Gospel into our hearts and seals the comfort of the atonement through the blood of Christ in our hearts. The joy of these men did not permit them to rest at Emmaus. Though it must have been after six o'clock then, they arose from their meal at once; they hurried back to Jerusalem; they felt constrained to bring the good news to the others. And for the moment they found everybody happy. The apostles and disciples were all gathered together into one place, and they were met with the information that the Lord had

### Kretzmann's Commentary on Luke 24:32–35

risen indeed and had appeared to Simon. Sometime in the course of the day Jesus had met Peter, probably to reassure the deeply penitent apostle of His forgiveness. But the two disciples from Emmaus were not sorry that someone had forestalled them in bringing the happy news. For this would prove a welcome confirmation of their own experience, and the others would be only too glad to hear their story and thus to receive further assurance. It was unfortunate that the old doubts soon returned into the hearts of most of the disciples, as Mark is obliged to state. Christians must not depend too strongly upon moments of exaltation in their spiritual life. We cannot always be on the mountain peaks in our Christian experience, but must now and then descend into the valleys. But His Word is with us even in the valley of the shadow of death.

From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 11, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note is for [Luke 24:36–37](#).

### Commentary on Luke 24:36 (The Christian Community Bible)

• 36. Jesus was reborn to a glorious life from the day of his resurrection. He was already 'in the Father's glory,' but wanted to be with his disciples on various occasions in order to convince them that his new condition was not a lesser life, or something ghostly, but rather a super life.

In this chapter we put in parentheses some words or sentences that do not appear in many ancient manuscripts and which perhaps have been added later.

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/35-Luke-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf) footnotes; accessed July 13, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:38–40](#).

### Kretzmann's Commentary on Luke 24:36–40

While the Emmaus disciples were still recounting the happenings of the afternoon, Jesus Himself suddenly stood in the midst of the assembly, His appearance here being as unexpected as His departure from Emmaus had been few hours before. He greeted them with the greeting of peace, which should have reassured them at once. His resurrection, as it had been announced through a number of witnesses in the course of the day, was a fact. He was now standing before the eyes of His disciples, alive and well. True, there was a difference. His body now partook of the nature of a spirit. With it He had passed through the sealed tomb and through the locked doors. It was no longer subject to the natural laws governing time and place. And He brought them the wonderful gift of peace, peace in the highest and best sense of the term. He has made peace through the blood of His cross, Colossians 1:20. The wrath of God was satisfied through His suffering and death. And by the resurrection of Christ this peace is sealed to all believers. We have peace with God through our Lord Jesus Christ. Strange to say, this sudden appearance of Christ under such unusual circumstances filled the disciples with the greatest fear and terror. Whereas a few minutes ago they had mutually congratulated themselves that He was risen indeed, they now had the idea that they were looking upon a ghost. Jesus therefore rebukes them kindly, but earnestly for their unbelief. They should not be so utterly disturbed, nor should thoughts of such a nature arise in their hearts. He invited them to look closely at His hands and feet, with the marks of His crucifixion plainly showing. And if the evidence of one sense did not suffice, they should take their fingers and pass over His body and convince themselves that there was no ghost before them, but their old true Friend and Master. That same Jesus of Nazareth that was born of the Virgin Mary, that suffered under Pontius Pilate, that was crucified and died, He stood before them. This Christ is also in the state of exaltation true man according to body and soul, our flesh and blood, our Brother in all eternity. Only His is a glorified body. In and with this

## Kretzmann's Commentary on Luke 24:36–40

body He is our Savior and Redeemer, as the nail-wounds in His hands and feet showed. And this is incidentally our guarantee that He will change our vile body that it may be fashioned like unto His glorious body; Php\_3:21 . But with spiritism this appearance had nothing whatever to do. "Therefore we should know that all false ghosts and visions that permit themselves to be seen and heard, especially with rattling and blustering, are not the souls of men, but certainly devils, that thus have their sport, in order either to deceive people with false pretense and lies, or to terrorize and plague them in vain. This I say that we may be sensible and not let ourselves be deceived with respect to such frauds and lies, as the devil till now has deceived and fooled, under the name of spirits, even fine people"

From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 11, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note is for [Luke 24:44](#).

### Commentary on Luke 24:44 (The Christian Community Bible)

• 44. Jesus uses these encounters to clarify the meaning of his brief and intense mission for his apostles. He saves us from sin, which means nothing less than reordering history to resurrect humankind.

Everything written about me in the Law of Moses, the Prophets and the Psalms had to be fulfilled. What the prophets announced, about a savior who would be rejected by his people and take the sin of his people upon himself, had to be fulfilled. What sin? Everyone's sins, of course, but also the violence of the whole Jewish society at the time of Jesus. This was the sin that brought him to the cross.

As a matter of fact, this way of death and resurrection was not reserved only for Jesus, but for his people also. In that precise period, Israel, subject to the Roman Empire, had to accept the death of its earthly ambitions: autonomy, national pride, the religious superiority of the Jews over other people... in order to rise as the people of God scattered among nations and to become the agent of salvation. A minority took the way Jesus pointed out and this was the beginning of the Church.

*Repentance and forgiveness.* Christian conversion is not passing from one party to another, from one religious group to another: it is a recasting of the person. Persons are part of a society, a world, a history. Therefore the preaching to the nations means also the education of the nations and even international society. This is something that takes longer than ten or a hundred years.

*You shall be witnesses to this* (v. 48). Jesus calls his apostles to be the official witnesses of his Gospel and those who judge authentic faith.

*Remain in the city.* The apostles are not able to begin immediately missionary work. They will first dedicate themselves to strengthening fellowship and the fervor of the community of the disciples, as they wait for the time chosen by the Father to give them the power coming from above.

*I will send you what my Father promised.* Jesus could not affirm his divine authority and the unity of the three divine persons more powerfully.

*He withdrew:* this was the last of Jesus' appearances to the group of disciples.

And so concludes Luke's first book. His second book, The Acts of the Apostles, follows the Gospels and it begins exactly where this Gospel ends.

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/35-Luke-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf) footnotes; accessed July 13, 2023.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:45–49](#).

### Kretzmann's Commentary on Luke 24:41–49

Unbelievers from joy: lifted out of the depths of despair, doubt, suspicion, and fear to the very pinnacle of glorious assurance, the reaction proves too much for the weakness of the disciples. They stood there huddled together in wonder and amazement, not knowing whether they dared credit the evidence of their senses or not. Just as a great light which suddenly bursts upon a person in the depths of a dark dungeon blinds him for some time, makes him unable to use his eyes, so it was with the disciples at this time. And therefore Jesus makes use of all patient kindness toward them, giving them time, above all, to get their bearings, and to let the truth gradually penetrate into their understanding. He asked them whether they had anything eatable at hand, and they brought Him a piece of cooked or broiled fish and of a honeycomb. The fact of His eating before them restored the former sense of nearness to them, and they were now ready to listen to Him. Jesus now repeated the sermon of the afternoon, telling them that His suffering and death was in full accord with the words that He had told them while He was with them, while the old relation obtained between them. Not once, but repeatedly He had pointed to the nearness of His Passion, emphasizing incidentally that this was taking place in fulfillment of the Old Testament prophecies, which were to be found not only in the books of Moses, but also in those of the prophets and in the Psalms. The entire Old Testament points forward to the work of Jesus in the redemption of the world. And Jesus was not satisfied with a general statement, but proceeded to open up their mind and understanding, thus enabling them to get the meaning of Scriptures. Once more He emphasized the necessity of the Passion and of the resurrection in accordance with the Scriptures. They had had some idea of the light before, they had believed the Scriptures to be the true Word of God, and they knew that the Messiah was therein promised; but they now learned to apply the Scriptures to their Lord and Master, they understood the work of the Messiah; they made the proper application of the words of the Old Testament to the facts before them. And that was only the first part of the Messiah's office, that was His personal activity by which He procured redemption for all men. This salvation must now also be brought to men by means of the preaching of repentance and remission of sins. First must come the acknowledgment, the free and full confession of sins; then comes the full and free forgiveness of sins. And this preaching should be done, by God's will and according to His prophecy, among all nations. Beginning at Jerusalem indeed, in the midst of God's chosen people, but going out from there, the preaching of the Gospel should reach all nations, it should cover the earth. To bear witness to these facts, to testify of the things that they had seen and heard, that was the special office with which He entrusted them. The death and resurrection of Jesus Christ are the basis of all Christian preaching; without these topics as a foundation there can be no real Gospel proclamation. But this ministry, which was thus once more solemnly given into their care, cannot be carried on properly in, a man's own strength; and this was true above all in those early days of Gospel-teaching. For that reason Jesus gives the apostles the assurance that He will send the promise of the Father upon them, that He will carry out the prophecies which expressly refer to the sending of the Spirit, Isaiah 44:1; Joel 2:28. But until that time would come, until the special pouring out of the Spirit upon them would take place, they should quietly and patiently remain at Jerusalem. For they would surely be clothed, be invested, with power from on high. They would receive strength in such unusual measure that they could and should wear it like an armor in doing the Lord's will and in waging His battles. It is a consolation which should serve for the comfort also of the faithful preachers of the Gospel in our days. The Spirit is in the Word which they proclaim, and that Spirit will both give them strength and exert His power through the Word.

From <https://www.studylight.org/commentaries/eng/kpc/luke-24.html> accessed July 13, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note followed [Luke 24:52–53](#).

## Kretzmann's Commentary on Luke 24:50–53

On that day the Lord, having assembled His disciples for the last time, led them out to Mount Olivet, until they were over against, in plain view of, Bethany. The place of the ascension was probably near the summit of the mount, on the southeastern slope. Here, for the last time in visible form, the Lord lifted up His hands over His disciples to bless them. But while He was still in the act of blessing them, He was separated from them, slowly rising up into the air before their astonished gaze. Thus He ascended to heaven. But the disciples did not grieve on account of the removal of His visible presence from their midst. Having worshiped Him as their Lord and God, they returned to Jerusalem full of joy, the joy of men convinced that their Lord was truly risen from the dead and had been taken up into glory. And therefore they were continually, so long as the Temple was open for worshipers, in some part of that great building, probably in some of the halls, praising and blessing God for all the manifestations of His mercy and love which they had experienced, and knowing that great events were impending in connection with the promise of the Spirit. Thus the believers in Christ, by placing their trust in the promises of their Master, are able at all times to have hearts filled with a joy that surpasses the understanding of the children of this world. The visible presence of the Lord is removed, but He is still present with them that are His with His good gifts in the Word and with His Spirit, Matthew 18:20; Matthew 28:20.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Luke 24

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

The women are the first to go to the tomb

On the first of the week, at early daybreak, the women [lit., *they*] went to the tomb carrying the fragrant spices which they had prepared (and certain ones with them). However, they found the stone rolled away from the [front of] the sepulcher. [Upon] entering, they did not find the body [of the Lord Jesus].

On the first day of the week, at first light, the women went to the tomb carrying the spices which they had prepared for the body. They first saw a stone rolled away from the entrance to the sepulcher. Upon entering into the tomb, they found no body.

It came to pass, while [there was] confusion about this [happening] to them, that they saw [lit., *behold*] two men [who] stood [there] with them in lit clothing.

The women were momentarily confused by what they saw (a massive rock rolled away from the tomb with no body inside). Then they suddenly noticed that there were two entities standing next to them wearing clothing that appeared to be lit up.

The women [lit., *they*] were afraid because of [lit., *from, of*] them, so they were bowing their faces to the ground. But the two men [lit., *they*] kept saying to them, "Why do you [all] keep on seeking the Living One from among the dead? [He is not here; He has been awakened.] Remember what He said to you [all] while yet being in Galilee? He said, 'It is necessary that the Son of Man be given into the hands of wicked men to be crucified but to rise up on the third day.' "

The women were very afraid because of seeing these two persons, so they fell with their faces to the ground. But the men spoke to them, saying, "Why do you seek the Living One among the dead? He is no longer here; He has been awakened. Remember what He said to you when you were still in Galilee: He told you, 'It is necessary that the Son of Man be delivered over to the control of wicked men to be crucified. But the Son of Man will also rise up on the third day.' "

The women tell the other disciples

## A Complete Translation of Luke 24

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The women [lit., <i>they</i> ] then remembered His words. Returning from the tomb, they proclaimed all of these things to the eleven [disciples] and to all the remaining ones.	The women who had been following Jesus suddenly remembered what Jesus had taught them. They left the tomb and went to where the disciples were and they told them and anyone else who was there.
[The ones who saw this] were Mary Magdalene, Joanna, Mary the [mother] of James and the others with them. They were speaking these things directly to the apostles. These words appeared to the Apostles [lit., <i>them</i> ] as if [they were too] incredible. The Apostles [lit., <i>they</i> ] did not believe them.	The women who had gone to the tomb included Mary Magdalene, Joanna, Mary, the mother of James, and some others. They kept telling the Apostles what they saw, but what they were saying just seemed to be too incredible to them. The Apostles were quite skeptical of what the women were saying.
Peter, having risen up, ran to the tomb. He stooped down and he kept on seeing the linen cloth strips [lying] by themselves. Then he went away, wondering face to face with himself [about] the [thing] which has happened.	Nevertheless, Peter rose up and ran to the tomb. He stooped down and looked inside, but he only saw the linen cloth strips remaining there. He wondered to himself exactly what had taken place.
Jesus talks with the two disciples on the way to Emmaus	
Two from the followers of Jesus [lit., <i>them</i> ] were traveling to a village, [which ] was [about] 60 stadia [or, <i>about 7 miles</i> ] from Jerusalem, [the] name [of this village was] Emmaus. They were speaking directly to one another about all these happenings.	Two of Jesus's followers were traveling to the village of Emmaus, which was about 7 miles from Jerusalem. They were speaking animatedly to one another about the recent events in Jerusalem.
And it is, while they are speaking and discussing [the recent events] that Jesus Himself, coming near, begins to journey with them. But their eyes were held [so as] not to recognize Him.	And it just so happens, while these two men are conversing with one another, trying to reason out the meaning of the events of the past few days, that Jesus Himself comes near to them and He begins to walk along side them. However, their cognitive abilities were constrained so that they were unable to recognize Jesus.
Jesus said directly to them, "What are these things which you [both] are bandying about while walking?" And [their] sad appearances are firm.	Jesus said to them, "What exactly are you two talking about with such great animation?" Jesus also noticed that these men were clearly sad.
Answering, the one with the name Cleopas, said directly to Jesus [lit., <i>Him</i> ], "You alone—You are living near Jerusalem—did you not know the things happening in this city [lit., <i>her</i> ] in these [part few] days?"	The one named Cleopas quickly answered Jesus, saying, "You must be the only Person in Jerusalem Who does not know what has been taking place here in the past few days."
Jesus [lit., <i>He</i> ] then said to them, "What sorts [of things]?"	Jesus then said to the two men, "What sorts of things have been taking place?"

A Complete Translation of Luke 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>The [men] said to Him, “The [things] about Jesus of Nazareth, Who became a man, [and] a prophet, powerful in word and deed, before God and all of the people. And how our chief priests and rulers delivered Him up to a judgment of death; and [then] they crucified Him.</p>	<p>The men answered Jesus’ question by saying, “The great events in Jerusalem have been about Jesus of Nazareth, Who is a man and a prophet, powerful in word and deed, before God and before all of the people. Yet our own chief priests and leaders delivered Him over to a judgment of death—pushing for that verdict themselves. Then the Roman authorities crucified Him.</p>
<p>We were trusting that Jesus kept on being the [One Who was] about to redeem Israel; but besides all this, this brings the third day since these [things] came about.</p>	<p>We trusted that Jesus was the One Who would redeem Israel; nevertheless, this is the third day since these things happened.</p>
<p>Moreover, some of the women from among us astonished us [with their testimony]. They were early at the tomb, but they were not finding His body. They returned to us [lit., <i>they came in</i>], saying that a vision of angels had been seen, which (angels) kept on saying, ‘He keeps on being alive!’ Then certain ones from among us departed for the tomb and they found the situation to be [lit., <i>in this manner</i>] exactly as the women said. However, they did not see Jesus [lit., <i>Him</i>].”</p>	<p>We were astonished this morning when some of the women from our group told us what they saw. They went early to the tomb where Jesus’ body was lain, but they did not find His body there. They returned to us, telling us about the angels that they saw; which angels said, ‘The Lord is alive!’ Several disciples left, running to the tomb, and found the circumstances to be exactly as described by the women. However, they did not see Jesus.”</p>
<p>Jesus [lit., <i>He</i>] said directly to them, “O [you who] lack understanding and [are] slow in the heart to believe on all that [which] the prophets said. Indeed [you are] not [understanding] these things. It is necessary for the Christ to [first] suffer and [then] to enter into His glory.”</p>	<p>Jesus looked directly at them and said, “You fools; you do not understand what has happened. You are slow to believe in your right lobes all that the prophets wrote about. Indeed, you simply aren’t understanding what has been prophesied nor do you get how you have seen it fulfilled with your very eyes. It is necessary for the Messiah first to suffer and then to enter into His glory.”</p>
<p>Beginning with [lit., <i>from</i>] Moses and going through [lit., <i>from</i>] all the prophets, Jesus [lit., <i>He</i>] explained, by means of all the Scriptures [all] the [things] about Himself.</p>	<p>Jesus began with prophecies found in the Torah of Moses and continued citing many of the prophets, explaining everything about Himself which were found in the existing Scriptures.</p>
<p>They came near to the village where they were traveling [to], and Jesus [lit., <i>He</i>] appeared [as if He would] proceed further. [However,] they urged Him, saying, “Stay with us, for the evening has come [lit., <i>is</i>] and the day had declined at this time.” So He went into the [place] to stay with them.</p>	<p>As they came near to the village, which was their final destination, it appeared to the men that Jesus might continue further on in His travels. However, they urged Him to stay, saying, “Stay with us, as the evening has come and the day is gone.” Therefore, Jesus went with them to the place where they were going to stay.</p>

## A Complete Translation of Luke 24

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

And it is, when He is reclining [at a meal] with them, taking the bread, He blesses [it] and breaking [the bread] He gives [some] to them. [Suddenly] their eyes were opened and they fully recognized Him; but [then] He [suddenly] vanished from their sight [lit., *them*].

And it came to pass that, while they were reclining at a meal with one another, that Jesus took the bread and blessed it. He then broke the bread and handed it to His two disciples. Suddenly, the men were able to recognize Him, as if their eyes had been opened. But just as quickly as they knew Him, He vanished from their sight.

They said to one another, "Were not our hearts burning while He spoke to us along the road when He was expounding the Scriptures to us?"

They then said to one another, "Were we not affected by His teaching, as if our hearts were burning, as He exegeted the Scriptures while we all walked along the road?"

[Those disciples] rose up that same hour and returned to Jerusalem. They found the Eleven gathering together along with the [ones] with them. They were saying, "Indeed, the Lord was resurrected; even Simon has seen [Him]." [The disciples from Emmaus then] describe the [details about meeting the Lord] on the road; and [how] He was made known to them at the breaking of the bread.

The two disciples who had left Jerusalem in a hurry, got up that very hour and returned to Jerusalem. They found that the Eleven had gathered along with a number of other disciples. Someone there said, "The Lord has indeed been raised from the dead. Even Simon has seen Him!" So the disciples from Emmaus describe their experience meeting the Lord on the road to Emmaus, and how they did not know who they were speaking to until the breaking of the bread.

### Jesus appears to the disciples who had gathered in Jerusalem

While they were saying these things, Jesus [lit., *He*] stood in the midst of them, and said, "Peace to you [all]." Being terrified, they became afraid, believing [that they were] seeing a spirit.

While the disciples were saying these things, Jesus suddenly appeared in the midst of them, saying, "Peace be with you." The disciples there were absolutely terrified, believing that they were seeing an apparition of some sort.

[Jesus] said to them, "Why are you [all] disquieted. What doubts, therefore, keep on springing up in your hearts? See My hands and My feet, that I am Jesus [lit., *He*]. Touch me and observe that a spirit does not have flesh and bones as you [all] see that [I] keep on having." {And having said this to [them], He showed them His hands and feet [lit., *the hands and the feet*].}

Jesus asked them, "Why are you so disquieted right now? Why do you still have doubts in your right lobes? Look closely at My hands and feet. Look right at Me and see that I am Jesus, the Man you have all known for 3 years. Touch My hands, bearing in mind that a spirit does not have flesh and bones as you see that I have." Having said all of this to them, Jesus then presented His hands and feet.

Yet while the [disciples] were unbelieving, from [both] rejoicing and wondering, [Jesus] said to them, "Have you anything [that is] edible here?" The disciples gave Him a portion of cooked fish [and a honeycomb]. Taking [this food], He ate in front of them.

The disciples felt a cacophony of emotions, from disbelief, to exhilaration to great wonderment. While they were trying to take all of this in, Jesus asked them, "What do you have to eat here?" His disciples gave Him a portion of baked fish, which He ate in front of them.

### Jesus reminds His disciples regarding what the Scriptures say about Him

A Complete Translation of Luke 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Jesus [lit., He] then said directly to His disciples [lit., them], “These [are] My words which I spoke directly to you [all] while I was with you [all], that it was necessary to fulfill all the writings [found] in the Law of Moses, [in] the Prophets and [in the] Psalms [those things which were specifically written] about Me.”</p>	<p>Jesus then spoke directly to His disciples, saying, “Remember these words which I spoke to you while I was with you? I told you that everything written about Me in the Mosaic Law, in the Prophets and in the Psalms must be fulfilled in their entirety.”</p>
<p>Then [Jesus] opened their minds to understand the Scriptures. He said to them, “Thus it stands written (and therefore it was necessary) for the Messiah to suffer and [then] to rise up from deaths on the third day; and to proclaim by His name a change of mind [leading] to forgiveness of sins to all the nations. Beginning in Jerusalem, you [all specifically] (will be) witnesses of these things [that you have seen and heard]. Now listen, I will send the promise of My Father with you [all]. It is necessary that you [all] stay in the city in that place until you [all] might be clothed with power from on high.”</p>	<p>Then Jesus began to explain the Scriptures and compared them to the events which the disciples observed, so that their minds were open to understand the Scriptures. He said to them, “Thus it stands written that it was necessary for the Messiah to suffer great harm, but to be raised up from deaths on the third day. As a result, you might proclaim, based upon His Person, a change of mind which results in the forgiveness of sins for all nations. You will all be My witnesses, beginning your ministry in Jerusalem. You will tell everyone about what you have seen and heard and you will tell them the words of the Sacred writings. I send you forth with the promise of My Father. But, you must remain in this city until the time that you are clothed with power from on high.”</p>
<p>Jesus leads His followers to Bethany and then suddenly leaves</p>	
<p>Jesus led them out to Bethany. Lifting up His hands, He blessed them. And it came to pass, during the blessing—He to them—He parted from them. [He was taken into heaven. (Disputed text)]</p>	<p>Jesus led His disciples out to Bethany. He lifted up His hands and blessed them. While He was blessing them, Jesus suddenly went away from them.</p>
<p>The disciples return to Jerusalem rejoicing and teaching in the Temple courtyard</p>	
<p>And they [the disciples] returned to Jerusalem with great joy. They were praising God every [day] in the Temple [courtyard].</p>	<p>The disciples returned to Jerusalem with great joy. They spent every day in the Temple courtyard praising God.</p>
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Luke 24		
Series	Lesson (s)	Passage
<p>Surprisingly enough, I did not find any series where R. B. Thieme, Jr. taught Luke 24; and R. B. Thieme, III has only mentioned that chapter in conjunction with a communion service (or two).</p>		
<p>Grace Notes by Dr. Daniel Hill (edited by Warren Doud)</p>	<p>Book of Luke  <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a></p>	<p>Luke 24:1– 53</p>

## Doctrinal Teachers\* Who Have Taught Luke 24

	Series	Lesson (s)	Passage
Dr. Peter Pett	Book of Luke <a href="https://www.studydrive.org/commentaries/eng/pet/luke.html">https://www.studydrive.org/commentaries/eng/pet/luke.html</a>		Luke 3:1–38
Dr. Thomas Constable	Book of Luke <a href="https://planobiblechapel.org/tcon/notes/pdf/luke.pdf">https://planobiblechapel.org/tcon/notes/pdf/luke.pdf</a> <a href="https://www.studydrive.org/commentaries/eng/dcc/luke.html">https://www.studydrive.org/commentaries/eng/dcc/luke.html</a>		Luke 3:1–38

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

