

the destruction of the house caused as it crashed and was swept away.

A TN Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

B TN Grk “After he had completed all his sayings in the hearing of the people.”

C SN Capernaum was a town located on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It existed since Hasmonaean times and was a major trade and economic center in the North Galilean region. The population in the first century is estimated to be around 1,500. Capernaum became the hub of operations for Jesus’ Galilean ministry (Matt 4:13; Mark 2:1). In modern times the site was discovered in 1838 by the American explorer E. Robinson, and major excavations began in 1905 by German archaeologists H. Kohl and C. Watzinger. Not until 1968, however, were remains from the time of Jesus visible; in that year V. Corbo and S. Loffreda began a series of annual archaeological campaigns that lasted until 1985. This work uncovered what is thought to be the house of Simon Peter as well as ruins of the first century synagogue beneath the later synagogue from the fourth or fifth century A.D. Today gently rolling hills and date palms frame the first century site, a favorite tourist destination of visitors to the Galilee.

D SN A *centurion* was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions throughout the region may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like the apostle Paul did (cf. Acts 22:28).

E TN The word “there” is not in the Greek text, but is implied.

F TN Though δοῦλος (*doulos*) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for “slave” is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). One good translation is “bondservant” (sometimes found in the ASV for δοῦλος) in that it often indicates one who sells himself into slavery to

Healing the Centurion’s Slave

7 After Jesus^A had finished teaching all this to the people,^B he entered Capernaum.^{C 2} A centurion^D there^E had a slave^F who was highly regarded,^G but who was sick and at the point of death.³ When the centurion^H heard^I about Jesus, he sent some Jewish elders^J to him, asking him to come^K and heal his slave.⁴ When^L they came^M to Jesus, they urged^N him earnestly,^O “He is worthy^P to have you do this for him,⁵ because he loves our nation,^Q and even^R built our synagogue.”⁶ So^T Jesus went with them. When^U he was not far from the house, the centurion^V sent friends to say to him, “Lord, do not trouble yourself,^W for I am not worthy^X to have you come under my roof!⁷ That is why^Y I did not presume^Z to come to you. Instead, say the word, and my servant must be healed.”⁸ For I too am a man set under authority, with soldiers under me.^b I say to this one, ‘Go!’ and he goes,^c and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does it.^d ⁹ When Jesus heard this, he was amazed^e at him. He turned and said to the crowd that followed him, “I tell you, not even

another. But as this is archaic, few today understand its force. Also, many slaves in the Roman world became slaves through Rome’s subjugation of conquered nations, kidnapping, or by being born into slave households. Later in this passage (v. 7) Luke uses the Greek term *παῖς* (*pais*), to refer to the centurion’s slave. This was a term often used of a slave who was regarded with some degree of affection, possibly a personal servant.

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

H TN Grk “he”; the referent (the centurion) has been specified in the translation for clarity.

I TN The participle ἀκούσας (*akousas*) has been taken temporarily.

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

K TN The participle ἐλθὼν (*elthōn*) has been translated as an infinitive in parallel with διασώσῃ (*diasōsē*) due to requirements of contemporary English style.

L TN Here δε (*de*) has not been translated.

M TN Although the participle παραγενόμενοι (*paragenomenoi*) is preceded by the Greek article (οἱ, *hoi*) which would normally cause it to be regarded as an adjectival or substantival participle, most modern translations, probably as a result of the necessities of contemporary English style, render it as a temporal participle (“when they came”).

N TN Or “implored.”

O TN Grk “urged him earnestly, saying”; the participle λέγοντες (*legontes*) is pleonastic (redundant) and has not been translated.

P TN Grk “Worthy is he to have you do this”; the term “worthy” comes first in the direct discourse and is emphatic.

Q TN Or “people.” The use of ἔθνος (*ethnos*, “nation”) here instead of “God”

probably meant the man was not a full proselyte, but that he had simply been supportive of the Jews and their culture. He could have been a God-fearer. The Romans saw a stable religious community as politically helpful and often supported it (Josephus, *Ant.* 16.6.2 [16.162–165], 19.6.3 [19.300–311]).

R TN In the Greek text, the pronoun αὐτός (*autos*) is included, making this emphatic. Naturally the force of this statement is causative, meaning the centurion either had the synagogue

built or donated the cost of its construction.

S SN See the note on *synagogos* in 4:15.

T TN Here δε (*de*) has been translated as “so” to indicate the resultative action.

U TN The participle ἀπεχθόντος (*apechonthos*) has been taken temporarily.

V SN See the note on the word *centurion* in 7:2.

W TN Or “do not be bothered.”

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

Y TN Or “roof; therefore.”

Z TN Grk “I did not consider myself worthy to come to you.” See BDAG 94 s.v. ἀζύω 1. “Presume” assumes this and expresses the idea in terms of offense.

a TC The aorist imperative *ἰαθήτω* (*iathētō*, “must be healed”) is found in Ψ^{75} vid B L 1241 sa. Most mss (N A C D W Θ Ψ $f^{1,13}$ 33 \aleph latt bo) have instead a future indicative, *ἰαθήσεται* (*iathēsetai*, “will be healed”). This is most likely an assimilation to Matt 8:8, and thus, as a motivated reading, should be considered secondary. The meaning either way is essentially the same.

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

b TN Grk “having soldiers under me.”

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

d TN The word “it” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

e TN Or “pleased with him and amazed.” The expanded translation brings out both Jesus’ sense of wonder at the deep insight of the soldier and the pleasure he

had that he could present the man as an example of faith.

ASN There are two elements to the *faith* that Jesus commended: The man’s humility and his sense of Jesus’ authority which recognized that only Jesus’ word, not his physical presence, were required.

B TN Here καί (*kai*) has been translated as “so” to indicate the summarization at the end of the account.

C TC Most mss, especially later ones (A C [D] Θ Ψ f^{13} 33 \aleph), have “the sick slave” here instead of “the slave.” This brings out the contrast of the healing more clearly, but this reading looks secondary both internally (scribes tended toward clarification) and externally (the shorter reading is well supported by a variety of witnesses: Ψ^{75} N B L W f^1 579 700 892* 1241 2542 it co).

D TN Grk “And it happened that soon.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

E TC Several variants to ἐγένετο ἐν τῷ (*egeneto en tō*) are found before the adverb ἕξῃς (*hexēs*), all of them clarifying by the use of the feminine article that the next day is meant (τῇ [tē] in D; ἐγένετο τῇ in W; ἐγένετο ἐν τῇ in N* C K 565 892 1424 pm). But these readings are decidedly secondary, for they are more specific than Luke usually is, and involve an unparalleled construction (viz., article + ἡμέρα [hēmera] + ἕξῃς; elsewhere, when Luke uses this adverb, the noun it modifies is either implied or after the adverb [cf. Luke 9:37; Acts 21:1; 25:17; 27:18]). The reading adopted for the translation is a more general time indicator; the article τῷ modifies an implied χρόνος (*chronō*), with the general sense of “soon afterward.”

F TN Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

G TN The term πόλις (*polis*) can refer to a small town, which is what Nain was. It was about six miles southeast of Nazareth.

H TN Grk “behold.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

I TN That is, carried out for burial. This was a funeral procession.

J TN Grk “and she.” The clause introduced by καί (*kai*) has been translated as a relative clause for the sake of English style.

K SN The description of the woman as a widow would mean that she was now

in Israel have I found such faith!”^{A 10} So^B when those who had been sent returned to the house, they found the slave^C well.

Raising a Widow’s Son

11 Soon^D afterward^E Jesus^F went to a town^G called Nain, and his disciples and a large crowd went with him.¹² As he approached the town gate, a man^H who had died was being carried out,^I the only son of his mother (who^J was a widow^K), and a large crowd from the town^L was with her.¹³ When^M the Lord saw her, he had compassion^N for her and said to her, “Do not weep.”¹⁴ Then^P he came up^Q and touched^R the bier,⁵ and those who carried it stood still. He^T said, “Young man, I say to you, get up!”¹⁵ So^U the dead man^V sat up and began to speak, and Jesus^W gave him back^X to his mother.¹⁶ Fear^Y seized them all, and they began to glorify^Z God, saying, “A great prophet^a has appeared^b among us!” and “God has come to help^c his people!”¹⁷ This^d report^e about Jesus^f circulated^g throughout^h Judea and all the surrounding country.

Jesus and John the Baptist

18 John’sⁱ disciples informed him about all these things. So^j John called^k two of his disciples^l and sent them to Jesus^m to ask, “Are you the one who is to come,ⁿ or should we look for another?”²⁰ When^o the men came to Jesus,^p they said, “John

socially alone and without protection in 1st century Jewish culture.

L TN Or “city.”

M TN Grk “And seeing her, the Lord.” Here καί (*kai*) has not been translated because of differences between Greek and English style. The participle ἰδὼν (*idōn*) has been taken temporarily.

N SN He had compassion. It is unusual for Luke to note such emotion by Jesus, though the other Synoptics tend to mention it (Matt 14:14; Mark 6:34; Matt 15:32; Mark 8:2).

O TN The verb κλαίω (*klaio*) denotes the loud wailing or lamenting typical of 1st century Jewish mourning.

P TN Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

Q TN Grk “coming up, he touched.” The participle προσελθὼν (*proselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

R SN The act of having touched the bier would have rendered Jesus ceremonially unclean, but it did not matter to him, since he was expressing his personal concern (Num 19:11, 16).

S SN Although sometimes translated “coffin,” the *bier* was actually a stretcher or wooden plank on which the corpse was transported to the place of burial. See L&N 6.109.

T TN Grk “And he.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

U TN Here καί (*kai*) has been translated as “so” to indicate the result of Jesus’ command.

V TN Or “the deceased.”

W TN Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

X TN In the context, the verb δίδωμι (*didōmi*) has been translated “gave back” rather than simply “gave.”

Y TN Or “Awe.” Grk “fear,” but the context and the following remark show that it is

mixed with wonder; see L&N 53.59. This is a reaction to God’s work; see Luke 5:9.

Z TN This imperfect verb has been translated as an ingressive imperfect.

ASN That Jesus was a great prophet was a natural conclusion for the crowd to make, given the healing, but Jesus is more than this. See Luke 9:8, 19–20.

b TN Grk “arisen.”

c TN Grk “visited,” but this conveys a different impression to a modern reader. L&N 85.11 renders the verb, “to be present, with the implication of concern—to be present to help, to be on hand to aid...: God has come to help his people” Lk 7:16.” The language recalls Luke 1:68, 78.

d TN Grk “And this.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

e SN See Luke 4:14 for a similar report.

f TN Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

g TN Grk “went out.”

h TN Grk “through the whole of.”

i TN Grk “And John’s.” Here καί (*kai*) has not been translated because of differences between Greek and English style. This is a reference to John the Baptist as the following context makes clear.

j TN Here καί (*kai*) has been translated as “so” to indicate that John’s action was a result of the report he had heard.

k TN Grk “And calling two of his disciples, John sent.” The participle προσκαλεσάμενος (*proskalesamenos*) has been translated as a finite verb due to requirements of contemporary English style.

l TC Although most mss (N A W Θ Ψ f^1 \aleph it sy bo) read πρὸς τὸν Ἰησοῦν (*pros ton Iēsoun*, “to Jesus”), other significant witnesses (B L Ξ f^{13} 33 sa) read πρὸς τὸν κύριον (*pros ton kurion*, “to the Lord”). A decision is difficult in this instance, as there are good witnesses on both sides. In light of this, that “Jesus” is more widespread than “the Lord” with almost equally significant witnesses argues for its authenticity.

m TN Grk “to Jesus, saying,” but since this takes the form of a question, it is preferable to use the phrase “to ask” in English.

n SN Aspects of Jesus’ ministry may have led John to question whether Jesus was the promised stronger and greater one who is to come that he had preached about in Luke 3:15–17.

o TN Grk “And when.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

p TN Grk “him”; the referent (Jesus) has been specified in the translation for clarity.