

THE HOLY BIBLE

Logos King James Version

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Introduction

This version of the Holy Bible is translated from the Hebrew Old Testament and the Greek New Testament (Textus Receptus) with retention of the flavour of the English version of the 1611 King James Bible as its English base. It is a labour many years of comparative Bible study, prayer and word by word translation. It seeks to be as accurate to the Hebrew and Greek roots as possible. Whenever an English word or phrase is added to render a meaning clearer but which is not in the original text, the added word or phrase would appear in *italics*. Where the root meaning is important but does not flow with modern English usage, a footnote is added to allow the reader to understand the root of the original word.

This translation has been a labour of love for the inspired Word of God. It has been rendered with great fear and trembling, with utmost respect and faith, that one is handling the inspired Word of God, the Holy Bible. The original names of God in the Old Testament have been purposely transliterated rather than translated from its original form to give the reader the depth and beauty of the Hebrew names of God. The archaic use of the name 'Jehovah' is now rendered 'Yahweh' which in its original transliteration would be 'YHWH.' In order to accord respect to God, references to God have been intentionally capitalised although the archaic 'Thees' and 'Thous' have been removed. Where there was no necessity to modernize the English usage of the 1611 King James English, they have been retained because the meaning remains clear although the phrases may sound 'poetic' to the reader. For example, 'I knew not' is retained rather than changing it to 'I do not know,' or 'Here am I' is retained rather than 'Here I am,' and retention of phrases such as 'therein,' 'beseech,' 'unto,' etc. The task was to render the correct translation of the Hebrew and Greek root words while retaining the poetic flow of the 1611 King James Version. The goal was to have a translation true to the original text but readable to a modern 21st century English speaker; both adult and child.

From the translation of the Gospel of John, I realized that the understanding of the word 'Logos' and 'Rhema' has its own special merit to the New Testament believers in biblical times. Although both words are normally translated as 'word' (logos – word; rhema – spoken word), to enhance the understanding of deeper Scriptural meanings, I have retained the word 'logos' and 'rhema' in this translation, using the Greek singular formats for both singular and plural usage for the sake of English readers, helping all to absorb a new paradigm understanding of the depth of these words which has no English equivalent.

A new concordance for this translation, the Logos King James Version (LKJV) with a new Hebrew and Greek coding is being developed while this translation is being released book by book. Leather versions of the LKJV will be available when all the final proof reading is completed and a publisher appointed.

Heaven and earth will pass away but the Word of God will endure forever.

In Christ Jesus

Johann Melchizedek Peter
8th January 2019

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The Gospel of Luke

- 1.1 Inasmuch as many have taken in hand to set forth in order a declaration of those things which have been completely proven¹ among us,
1.2 Just as they delivered them to us, those who from the beginning were eyewitnesses, and ministers of the logos;
1.3 It seemed good to me also, having had accurate² and careful following³ of all things from the very first, to write to you an orderly *account*, most excellent Theophilus,⁴
1.4 That you might know the certainty⁵ of those logos, concerning which you had been instructed.⁶
1.5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the division of Abijah:⁷ and his wife was of the daughters of Aaron, and her name was Elizabeth.
1.6 And they were both righteous before God, walking in all the commandments and ordinances⁸ of the Lord blameless.⁹
1.7 And they had no child, because that Elizabeth was barren, and they both were now well advanced¹⁰ in years.
1.8 And it came to pass, that while he functioned *in* the priesthood before God in the order of his division,
1.9 According to the custom of the priesthood, his lot was to burn incense when he went into the temple of the Lord.
1.10 And the whole multitude of the people were praying outside at the hour of incense.
1.11 And there appeared to him an angel of the Lord standing on the right side of the altar of incense.
1.12 And when Zacharias saw him, he was troubled,¹¹ and fear fell upon him.
1.13 But the angel said to him, “Fear not, Zacharias: for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name, John.
1.14 And you will have joy and gladness; and many will rejoice at his birth.
1.15 For he will be great in the sight¹² of the Lord and shall drink neither wine nor strong drink;¹³ and he will be filled with the Holy Spirit, even from his mother's womb.

¹ πληροφορω – to be completely and fully convinced, assured or persuaded, borne out or proven (Luke 1:1; Romans 4:21; 14:5; 2 Timothy 4:5, 17)

² ακριβως – exact, specific, accurate

³ παρακολουθειω – to follow near, to be always present (Mark 16:11; 1 Timothy 4:6; 2 Timothy 3:10)

⁴ Theophilus means ‘Friend of God’

⁵ ασφαλεια – certainty, reliability, securely (Acts 5:23; 1 Thessalonians 5:3)

⁶ κατηχεω – to sound into the ears, to instruct, to indoctrinate (Acts 18:25; 21:21, 24; Romans 2:18; 1 Corinthians 14:19; Galatians 6:6)

⁷ Abijah means ‘My father is Yah (Yahweh), a descendant of Eleazer, son of Aaron. Chief of one of the twenty-four orders of David (1 Chronicles 24:10; Nehemiah 12:1, 17)

⁸ δικαιομα – a statute or decision of righteousness; that which has been deemed right and legalized, an ordinance or requirement to express righteousness.

⁹ αμειμπτος – faultless, unblameable, blameless

¹⁰ προβαινω – ‘well forward’ in years, advanced in years

¹¹ ταρασσω – stir or agitate (as in water), troubled (Luke 24:18; John 5:4, 7; 12:27; 13:21; 14:1, 27)

¹² ενωπιον – in the eyes of

¹³ σικερα – intoxicating drink, intensely fermented liquor, alcohol

1.16 And he will turn many of the children of Israel to the Lord their God.

1.17 And he shall go before him in the spirit and power of Elijah to turn the hearts of the fathers to the children,¹⁴ and the disobedient¹⁵ to the understanding¹⁶ of the just; to prepare¹⁷ a people *who are* being built¹⁸ by the Lord.”

1.18 And Zacharias said to the angel, “How shall I know this? For I am an old man, and my wife well advanced in years.”

1.19 And the angel answering said to him, “I am Gabriel, who stands¹⁹ in the sight²⁰ of God; and was sent to speak to you, and to show you these glad tidings.”

1.20 And, behold, you shall be silenced,²¹ and not *be* able to speak, until the day that these things have come pass, because you believe not my logos, which will be fulfilled in their time.

1.21 And the people looked²² *for* Zacharias, and marvelled that he was delayed²³ *so long* in the temple.

1.22 And when he came out, he could not speak to them; and they acknowledged²⁴ that he had seen a vision in the temple, for he beckoned unto them and remained mute.

1.23 And it came to pass, that as soon as the days of his service were completed,²⁵ he departed to²⁶ his own house.

1.24 Now after those days his wife Elizabeth conceived, and hid herself five months, saying,

1.25 Thus the Lord has dealt with me, in the days when He looked *on me*, to take away my reproach among men.

1.26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth,

1.27 To a virgin betrothed to a man²⁷ whose name was Joseph, of the house of David; and the virgin's name was Mary.

1.28 And having entered²⁸ *the house*, the angel said to her, “Rejoice,²⁹ highly favoured one,³⁰ the Lord is with you: blessed are you among women!”

1.29 And when she saw him, she was deeply troubled³¹ at his logos, and reasoned³² *in her mind* what manner of greeting this was.

1.30 And the angel said to her, “Fear not, Mary: for you have found grace with God.

¹⁴ *Malachi 4:5,6*

¹⁵ *ἀπειθης – unpersuaded, unconvinced*

¹⁶ *φρονήσει from φρονησις and φρην – mind, intellect, diaphragm (1 Corinthians 14:20; φρονεω, Romans 8:5; 12:3)*

¹⁷ *ἑτοιμαζω – to prepare, to make ready, to provide*

¹⁸ *κατασκευαζω (Perfect Passive Participle) – to be built, to be created, to be ordained and made (Hebrews 3:3, 4; 9:2, 6; 11:7; 1 Peter 3:20)*

¹⁹ *παριστανω – to stand beside, to be presented (Ephesians 5:27; Colossians 1:22, 28)*

²⁰ *ένωπιον – in the eyes of*

²¹ *σιωπαω – to be silenced, to be quieted, to be still (as quiet water)*

²² *προσδοκαω – to be in expectation, look for (Matthew 11:3; 24:50; Luke 7:19, 20; 12:46)*

²³ *χρονιζω – delayed (Matthew 25:5)*

²⁴ *ἐπιγινωσκω – to come to the knowledge, acknowledgement (Colossians 1:6)*

²⁵ *πιμπλημι – filled (Acts 2:4; 4:8, 31)*

²⁶ *εις – into*

²⁷ *άνηρ – husband, a male person, man*

²⁸ *είσερχομαι (2nd Aorist Active Participle) – to enter, entrance*

²⁹ *χαίρω – Joy, to rejoice*

³⁰ *χαριτω – one filled with grace, one blessed with honour and favour*

³¹ *διαταρασσω combination of δια (through) and ταρασσω – deeply or thoroughly troubled*

³² *διαλογιζομαι – to reason with words and arguments (Mark 2:6; Luke 3:5)*

1.31 And, Behold, you will conceive in your womb, and bring forth a Son, and shall call His name JESUS.

1.32 He shall be great, and will be called the Son of the Most High:³³ and the Lord God will give Him the throne of His father David:

1.33 And He will reign over the house of Jacob unto³⁴ *the end*; and of His kingdom there will be no end.”

1.34 Then Mary said to the angel, “How will this be,³⁵ since I do not know a man³⁶?”

1.35 And the angel answered and said to her, “The Holy Spirit shall come upon you, and the power of the Most High³⁷ will overshadow³⁸ you: therefore also that Holy One³⁹ who will be born shall be called the Son of God.

1.36 And, Behold, your relative Elizabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.

1.37 For with God no rhema⁴⁰ will be impossible.⁴¹”

1.38 And Mary said, “Behold the maidservant of the Lord! Let it be unto me according to your spoken rhema.⁴²” And the angel went from her.

1.39 Now Mary arose in those days, and went into the hill country with haste, into a city of Judah;

1.40 And entered into the house of Zacharias and greeted Elizabeth.

1.41 And it came to pass, that when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit.

1.42 And she spoke out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb.

1.43 And how is this come *upon* me? That the mother of my Lord is before⁴³ me?

1.44 For, behold, as soon as the voice of your greeting came into my ears, the babe leaped in my womb in exultation.⁴⁴

1.45 And blessed is she who had believed: for there will be a perfection⁴⁵ of those things which were told her from the Lord.”

1.46 And Mary said, “My soul magnifies the Lord,

1.47 And my spirit has exultation⁴⁶ in God my Saviour.

1.48 For He has looked upon⁴⁷ the humiliation⁴⁸ of His maidservants: for, behold, from now *onwards* all generations will call me blessed.

³³ ὑψιστος – equivalent to El Elyon, Most High God (Genesis 14:18, 19, 22; Numbers 24:16; Deuteronomy 32:8; 2 Samuel 22:14; Psalm 7:17; 9:2; 18:13; 21:7; Isaiah 14:14; Lamentations 3:35, 38)

³⁴ εἰς – into, implying into the end

³⁵ ἔμμι – I, me implying ‘how will this be to me’

³⁶ ἀνὴρ – husband, a male person, man

³⁷ ὑψιστος – equivalent to El Elyon, Most High God

³⁸ ἐπισκιαζω combination of ἐπι (upon) and σκία (shadow) – overshadow, to cast a light upon such that a shade or shadow is produced (Matthew 17:5; Mark 9:7; Luke 1:35; 9:34; Acts 5:15)

³⁹ γεννωμενον (Present Passive Participle singular neuter) from γεννω – thing which is to be born, referring to the physical body of our Lord Jesus Christ

⁴⁰ ρημα – spoken word

⁴¹ ἀδυνατω – a negation of the δυνατος, root word δυναμαι meaning ‘without power’ or impossible.

⁴² ρημα – spoken word

⁴³ προς – toward, before, in front of me

⁴⁴ ἀγαλλιασις – extreme joy and gladness, exultation (Hebrews 1:9 oil of gladness or exultation)

⁴⁵ τελειωσις – perfection (Hebrews 7:11)

⁴⁶ ἀγαλλιαω – extreme joy and gladness, exultation (Matthew 5:12; Luke 1: 47; 10:21; John 5:35; 8:56; Acts 2:26; 16:34; 1 Peter 1:6, 8; 4:13; Revelation 19:7)

⁴⁷ ἐπιβλεπω from ἐπι (upon) and βλεπω (to see) – to look upon

⁴⁸ ταπεινωσις – lowliness, humiliation (Acts 8:33; Philippians 3:21; James 1:10), root word for humility

1.49 For He who is mighty⁴⁹ had done great things to me and holy is His name.
 1.50 And His mercy is on those who fear Him from generation to generation.
 1.51 He had done forceful⁵⁰ *works* with His arm; He had scattered the proud in the imagination⁵¹ of their hearts.
 1.52 He had put down the mighty⁵² from their thrones and exalted the humble.⁵³
 1.53 He had filled the hungry with good things; and the rich He had sent empty away.
 1.54 He had supported⁵⁴ His servant Israel, in remembrance of His mercy;
 1.55 As He spoke to our fathers, to Abraham, and unto his seed forever.”
 1.56 And Mary remained with her about three months and returned to her own house.
 1.57 Now Elisabeth's full time came that she should be delivered and she brought forth a son.
 1.58 And her neighbours and her relatives heard how the Lord had magnified His mercy upon her; and they rejoiced together with her.
 1.59 And it came to pass on the eighth day, they came to circumcise the child; and they called him Zacharias, after the name of his father.
 1.60 And his mother answered and said, “No, but he shall be called John.”
 1.61 And they said to her, “There is no one of your relatives who are called by this name.”
 1.62 And they made signs to his father, what he would have him called.
 1.63 And he asked for a tablet and wrote, saying, “His name is John.” And they all marvelled.
 1.64 Immediately, his mouth was opened and his tongue *loosed*, and he spoke, blessing⁵⁵ God.
 1.65 And fear came upon all who dwelt around them and all these rhema were spoken throughout the whole hill country of Judaea.
 1.66 And all those who heard them kept them in their hearts, saying, “What kind of child will this be?” And the hand of the Lord was with him.
 1.67 And his father Zacharias was filled with the Holy Ghost and prophesied, saying,
 1.68 “Blessed be the Lord God of Israel; for He had visited and redeemed His people,
 1.69 And had raised up a horn of salvation for us in the house of His servant David,
 1.70 As He spoke by the mouth of His holy prophets from the *beginning* of the age,
 1.71 That we should be saved from our enemies and from the hand of all who hate us,
 1.72 To perform mercy⁵⁶ amongst our fathers and to remember His holy covenant,
 1.73 The oath which He swore to our father Abraham to give to us;
 1.74 That we being delivered out of the hand of our enemies might serve Him fearlessly,⁵⁷
 1.75 In holiness and righteousness before Him, all the days of our life.
 1.76 And you, child, will be called the prophet of the Most High,⁵⁸ for you will go before the face of the Lord to prepare His ways;
 1.77 To give knowledge of salvation to His people by⁵⁹ the remission of their sins,

⁴⁹ δυνατος – able, powerful, mighty

⁵⁰ κρατος – force of strength and power

⁵¹ διανοια – the visual mind, imagination

⁵² δυναστης – the mighty, the powerful

⁵³ ταπεινος – humble, lowly

⁵⁴ ἀντιλαμβανω – taken hold of, supported

⁵⁵ ἐυλογεω – bless with words

⁵⁶ ποιησαι ἐλεος – to do mercy, to make mercy, to perform

⁵⁷ ἀφοβος – without fear, fearlessly

⁵⁸ ὑψιστος – equivalent to El Elyon, Most High God

⁵⁹ ἐν - in

1.78 Through the tender mercies of our God, in which the East⁶⁰ from *Most* High had visited us,

1.79 To shine upon⁶¹ those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

1.80 And the child grew and was strengthened with force⁶² in spirit and was in the wilderness until the day of his public appointment⁶³ before Israel.

2.1 And it came to pass in those days, that a decree went out from Caesar Augustus that all the world should be registered.

2.2 And this registration was first made when Quirinius was governor of Syria.)

2.3 And all went to be registered, every one into his own city.

2.4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem because he was of the house and lineage of David;

2.5 To be registered with Mary his betrothed wife, she was pregnant.

2.6 And it came to pass, that while they were there, the days were completed that she should be delivered.

2.7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloth, and laid Him in a manger because there was no room for them in the inn.

2.8 And there were in the same country shepherds living⁶⁴ in the field, keeping watch over their flock by night.

2.9 And behold, the angel of the Lord stood before them, and the glory of the Lord shone round about them and they were afraid,⁶⁵ *with* great fear.⁶⁶

2.10 And the angel said unto them, “Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.

2.11 For unto you is born this day in the city of David a Saviour, who is Christ the Lord.

2.12 And this shall be a sign to you, you will find a Babe wrapped in swaddling cloth, lying in a manger.”

2.13 And suddenly there was together with⁶⁷ the angel an innumerable⁶⁸ *multitude* of the heavenly host⁶⁹ praising God and saying,

2.14 “Glory in God Most High,⁷⁰ and on earth peace, good will in men.”

2.15 And it came to pass, as the angels had gone away from them into heaven, that the shepherds said one to another, “Let us now go to Bethlehem, and see this rhema which has come to pass, which the Lord has made known to us.

2.16 And they came with haste and found Mary and Joseph, and the Babe lying in a manger.

⁶⁰ ἀνατολή – East (Matthew 2:1, 2, 9; 8:11; 24:27; Luke 1:78; 13:29; Revelation 7:2; 16:12; 21:13). Part fulfilment of salvation rising from the East (Isaiah 41:1-6; 46:9-11; Ezekiel 43:1-5; 44:1-3; 45:7-8; 46:1-8; Daniel 8:9; 11:44; Zechariah 8:7-10)

⁶¹ ἐπιφαίνω from combination of ἐπι (upon) and φαίνω (to shine, to appear) – to shine upon, to appear (Acts 27:20; Titus 2:11; 3:4). Tied to the prophecy of light shining in darkness (Isaiah 60:1)

⁶² κραταιώω – to be energized with force (Luke 1:80; 2:40; 1 Corinthians 16:13; Ephesians 3:16)

⁶³ ἀναδείξει from ἀνά (again, at, up) and δεικνύω (to public show, appoint, install) – public showing, public appointment

⁶⁴ ἀγρᾶν λεῶ – to live in the fields under the open sky

⁶⁵ φοβεομαι – to be afraid, to be fearful (Matthew 10:28, 31; 25:25; Mark 5:33; 6:20; Luke 12:5, 32)

⁶⁶ φόβος – fear (Matthew 14:26; 28:4; Mark 4:41; Luke 1:12, 65; 2:9; 5:26; 21:26; John 7:13; 19:38; Acts 2:43; 5:5, 11; 19:17)

⁶⁷ συν – together with

⁶⁸ πληθος – fullness, too many to count, innumerable multitudes

⁶⁹ στρατία – army (Acts 7:42)

⁷⁰ δόξα ἐν ὑψιστοῖς θεῶ – glory in Highest God, glory in God Most High

2.17 And when they had seen it, they made known abroad the rhema⁷¹ what was told them concerning this Child.

2.18 And all those who heard it marvelled at those things which were told them by the shepherds.

2.19 But Mary kept all these rhema and pondered them in her heart.

2.20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto⁷² them.

2.21 And when eight days were completed for the circumcising of the Child, His name was called JESUS, the name *given* by the angel before He was conceived in the womb.

2.22 And when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem, to present⁷³ Him to the Lord,

2.23 As it is written in the law of the Lord, ‘Every male that opens the womb shall be called holy to the Lord.’⁷⁴

2.24 And to offer a sacrifice according to that which is said in the law of the Lord, ‘A pair of turtledoves, or two young pigeons.’⁷⁵

2.25 And behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, waiting⁷⁶ for the Helper⁷⁷ of Israel and the Holy Spirit was upon him.

2.26 And it had been revealed to him by the Holy Ghost that he would not see death before he had seen the Lord's Christ.

2.27 And he came by the Spirit into the temple and when the parents brought in the Child Jesus, to do for Him according to the custom of the law,

2.28 He took Him up in his arms and blessed God and said,

2.29 “Lord, now You are releasing⁷⁸ Your servant in peace according to Your rhema,⁷⁹

2.30 For my eyes have seen Your salvation,

2.31 Which You have prepared before the face of all peoples.

2.32 A light unto revelation of the nations and the glory of Your people Israel.”

2.33 And Joseph and His mother marvelled at those things which were spoken of Him.

2.34 And Simeon blessed them and said to Mary His mother, “Behold, this Child is set for the downfall and resurrection⁸⁰ of many in Israel and for a sign which will be spoken against.

2.35 (Yea, a sword shall pierce through your own soul also,) that the thoughts⁸¹ of many hearts may be revealed.”

2.36 And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Asher. She was of a great age and had lived with a husband seven years from her virginity;

2.37 And she was a widow of about eighty-four years, who did not depart from the temple but served God with fastings and prayers night and day.

2.38 And she coming in that instant gave thanks to the Lord and spoke of Him to all those who were waiting⁸² for redemption in Jerusalem.

⁷¹ ρημα – spoken word

⁷² προς – toward, before

⁷³ παριστανω – to stand beside, to be presented (Ephesians 5:27; Colossians 1:22, 28)

⁷⁴ Exodus 13:2, 12

⁷⁵ Leviticus 12:8

⁷⁶ προσδεχομαι – to await expectantly, to look, to receive

⁷⁷ παρακλησις – Help, Comfort

⁷⁸ απολυω – to release, to set free, to let go, to let loose

⁷⁹ ρημα – spoken word

⁸⁰ αναστασις – resurrection (Luke 14:14; 20:27, 33, 35-36; John 11:24-25; 1 Corinthians 15:12-13, 21, 42)

⁸¹ διαλογισμος – thoughts, reasoning

⁸² προσδεχομαι – to await expectantly, to look, to receive

2.39 And when they had finished⁸³ all things according to the law of the Lord, they returned to Galilee, unto their own city Nazareth.

2.40 And the Child grew, and was strengthened with force⁸⁴ in spirit, filled with wisdom and the grace of God was upon Him.

2.41 Now His parents went to Jerusalem every year at the Feast of the Passover.

2.42 And when He was twelve years old, they went up to Jerusalem according to the custom of the Feast.

2.43 And when they had completed⁸⁵ the days, as they returned, the Boy Jesus remained⁸⁶ behind in Jerusalem and Joseph and His mother knew not of it.

2.44 But supposing Him to have been in the company, they went a day's journey and sought him among their relatives and acquaintances.

2.45 And when they found Him not, they turned back again to Jerusalem, seeking Him.

2.46 And it came to pass that after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions.

2.47 And all that heard Him were amazed⁸⁷ at His understanding and answers.

2.48 And when they saw Him, they were amazed: and his mother said to Him, "Son, why have You done this to us? Behold, Your father and I have sought You in anguish."⁸⁸

2.49 And He said to them, "Why did you seek Me? Did you not see that I must be about My Father's business?"

2.50 And they understood not the rhema⁸⁹ which He spoke to them.

2.51 And He went down with them and came to Nazareth and was subject to them but His mother kept all these rhema⁹⁰ in her heart.

2.52 And Jesus advanced⁹¹ in wisdom and stature, and in grace with God and man.

3.1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch⁹² of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

3.2 Annas and Caiaphas being the high priests, the rhema⁹³ of God came unto John the son of Zacharias in the wilderness.

3.3 And he came into all the region around Jordan, preaching a baptism of repentance unto⁹⁴ the remission of sins,

3.4 As it is written in the book of the logos of Isaiah the prophet, saying, "*The voice of one crying in the wilderness: 'Prepare the way of the Lord, make His paths straight*

3.5 *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth,*

3.6 *And all flesh shall see the salvation of God.'*"⁹⁵

⁸³ τελειω – to end, to finish (Matthew 19:1; 26:1; John 19:28, 30)

⁸⁴ κραταιω – to be energized with force (Luke 1:80; 2:40; 1 Corinthians 16:13; Ephesians 3:16)

⁸⁵ τελειω- made perfect, completed

⁸⁶ υπομενω – to remain, to persevere, to endure

⁸⁷ εξιστημι – to be amazed (Matthew 12:23; Mark 2:12)

⁸⁸ οδυναω – sorrow, anguish, torment

⁸⁹ ρημα – spoken word

⁹⁰ ρημα – spoken word

⁹¹ προκοπτω – to advance, to increase (Romans 13:12; Galatians 1:14; 2 Timothy 3:9)

⁹² τετραρχεω – from the Greek word fourth, governor of fourth part of country

⁹³ ρημα – spoken word

⁹⁴ εις - into

⁹⁵ Isaiah 40:3-5

3.7 Then said he to the multitudes that came forth to be baptized of him, “O generation of vipers, who had warned you to flee from the wrath to come?
3.8 Bring forth⁹⁶ therefore fruits worthy of repentance, and begin not to say within yourselves, ‘We have Abraham to our father’ for I say to you that God is able to raise up children to Abraham from these stones.
3.9 And even now the axe is laid unto⁹⁷ the root of the trees; every tree therefore which does not bring forth good fruit is cut down and cast into the fire.”
3.10 And the multitudes asked him, saying, “What shall we do then?”
3.11 He answered and said to them, “He who has two coats, let him give to him who has none and he who has food, let him do likewise.”
3.12 Then the tax collectors also came to be baptized and said to him, “Master, what shall we do?”
3.13 And he said to them, “Collect no more than that which is appointed for you.”
3.14 And the soldiers likewise demanded of him, saying, “And what shall we do?” And he said to them, “Do violence to no man, neither accuse any falsely and be content with your wages.”
3.15 And as the people were looking in expectation,⁹⁸ and all men reasoned⁹⁹ in their hearts about John, whether he was the Christ or not.
3.16 John answered, saying to them all, “I indeed baptize you with water but One mightier¹⁰⁰ than I comes; whose sandal straps I am not worthy to unloose, He will baptize you with the Holy Spirit and with fire.
3.17 Whose fan¹⁰¹ is in His hand and He will thoroughly purge¹⁰² His floor¹⁰³ and will gather the grain¹⁰⁴ into His barn but the chaff He will burn with unquenchable fire.¹⁰⁵
3.18 And with many other exhortations¹⁰⁶ he preached to the people.
3.19 But Herod the tetrarch, being convicted¹⁰⁷ by him concerning Herodias his brother Philip's wife and for all the evils which Herod had done,
3.20 this was added above all, that he shut John up in prison.
3.21 Now when all the people were being baptized, it came to pass that Jesus was also being baptized, and while praying, the heaven was opened,
3.22 And the Holy Spirit descended¹⁰⁸ in a bodily appearance¹⁰⁹ like a dove upon Him, and a voice came from heaven, which said, “You are My Beloved Son, in you I am well pleased.”
3.23 And Jesus Himself began *His ministry at* about thirty years of age, being (as was supposed) the son of Joseph, *who was* of Heli,
3.24 *who was* of Matthat, *who was* of Levi, *who was* of Melchi, *who was* of Janna, *who was* of Joseph,

⁹⁶ ποιεω – do or make

⁹⁷ προς - towards

⁹⁸ προσδοκαω – to be in expectation, look for (Matthew 11:3; 24:50; Luke 7:19, 20; 12:46)

⁹⁹ διαλογιζομαι – to reason with words and arguments (Mark 2:6; Luke 3:5)

¹⁰⁰ ισχυρος - Stronger

¹⁰¹ πτυον – winnowing fan that scatters

¹⁰² διακαθαριζω – to cleanse purely and perfectly

¹⁰³ αλων – threshing floor where the grain is threshed out and the chaff is separate from the grain

¹⁰⁴ σιτος – grain, could be wheat, barley or oats or any of the grains grown in Israel

¹⁰⁵ άσβεστος – not extinguishable, unquenchable

¹⁰⁶ παρακαλεω – calling to one's side, to beseech, to exhort, to plea

¹⁰⁷ ελεγχω – rebuke, admonish, expose, fault, convict (Matthew 18:18; John 3:20; 8:9, 46; 16:8; 1 Corinthians 14:24; Ephesians 5:11, 13)

¹⁰⁸ καταβαινω – to come down, descend

¹⁰⁹ ειδος – from the word ‘see’, appearance (Luke 9:29; John 5:37)

- 3.25 *who was of Mattathiah, who was of Amos, who was of Nahum, who was of Esli, who was of Naggai,*
- 3.26 *who was of Maath, who was of Mattathiah, who was of Semei, who was of Joseph, who was of Judah,*
- 3.27 *who was of Joannas, who was of Rhesa, who was of Zerubbabel, who was of Shealtiel, who was of Neri,*
- 3.28 *who was of Melchi, who was of Addi, who was of Cosam, who was of Elmodam, who was of Er,*
- 3.29 *who was of Jose, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi,*
- 3.30 *who was of Simeon, who was of Judah, who was of Joseph, who was of Jonan, who was of Eliakim,*
- 3.31 *who was of Melea, who was of Menan, who was of Mattathah, who was of Nathan, who was of David,*
- 3.32 *who was of Jesse, who was of Obed, who was of Boaz, who was of Salmon, who was of Nahshon,*
- 3.33 *who was of Amminadab, who was of Ram, who was of Hezron, who was of Perez, who was of Judah,*
- 3.34 *who was of Jacob, who was of Isaac, who was of Abraham, who was of Terah, who was of Nahor,*
- 3.35 *who was of Serug, who was of Reu, who was of Peleg, who was of Eber, who was of Shelah,¹¹⁰*
- 3.36 *who was of Arphaxad, who was of Shem, who was of Noah, who was son of Lamech,*
- 3.37 *who was of Methuselah, who was of Enoch, who was of Jared, who was of Mahalalel, who was of Cainan,*
- 3.38 *who was of Enosh, who was of Seth, who was of Adam, who was of God.*

- 4.1 And Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness,
- 4.2 Being tested *for* forty days by the devil. And in those days He ate nothing, and afterward, when they were ended, He was hungry.
- 4.3 And the devil said to Him, “If you are the Son of God, command this stone to become bread.”
- 4.4 And Jesus answered him, saying, “It is written that man shall not live by bread alone but by every rhema of God.”¹¹¹
- 4.5 And the devil, taking Him up into a high mountain, showed Him all the kingdoms of the world in a moment of time.”
- 4.6 And the devil said to him, “All this authority¹¹² I will give You and their glory; because *it* has been delivered to me and I give it to whomever I want.
- 4.7 If You therefore will worship¹¹³ me, all shall be Yours.”

¹¹⁰ *some manuscripts add Shelah as the son of Cainan, who was of Arphaxad, who was of Shem but records in Genesis 11:12-14 omits Cainan. The only Cainan is the son of Enosh who lived before the flood (Genesis 5:9-14)*

¹¹¹ *Deuteronomy 8:3*

¹¹² *ἐξουσία - authority*

¹¹³ *προσκυνεω from προς (before the face of, toward) and κυων (dog) – to kiss like a dog licking the master’s hand, to prostrate oneself, to reverence, to worship*

4.8 And Jesus answered and said to him, “Get¹¹⁴ back¹¹⁵ under My *authority*,¹¹⁶ Satan! For it is written, ‘You shall worship the Lord your God and Him only shall you serve.’”¹¹⁷

4.9 And he brought Him to Jerusalem, and set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here;

4.10 For it is written, ‘He shall give His angels charge over you, to keep you.

4.11 And in their hands, they shall bear you up, lest you dash your foot against a stone.’”¹¹⁸

4.12 And Jesus answering said to him, “It has been said, ‘You shall not test out¹¹⁹ the Lord your God.’”¹²⁰

4.13 And when the devil had ended all the tests, he departed from Him for a season.

4.14 And Jesus returned in the power¹²¹ of the Spirit into Galilee and fame went out throughout all the surrounding region concerning Him.

4.15 And He taught in their synagogues, being glorified of all.

4.16 And He came to Nazareth, where He had been brought up and as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

4.17 And He was given the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written,

4.18 ‘The Spirit of the Lord is upon Me because He has anointed Me to preach the gospel to the poor; He has sent Me to completely heal¹²² the brokenhearted, to proclaim forgiveness¹²³ to the captives,¹²⁴ and recovery of sight to the blind, to sent forth¹²⁵ in forgiveness those who are oppressed,¹²⁶

4.19 To proclaim the acceptable year of the Lord.’¹²⁷

4.20 And He closed the book, and He gave it back to the officer, and sat down. And the eyes of all those who were in the synagogue were fixed on Him.

4.21 And He began to say to them, Today this Scripture is fulfilled in your ears.

4.22 And all bore witness to Him and marvelled at the gracious logos which proceeded out of His mouth. And they said, “Is this not Joseph's son?”

4.23 And He said to them, “You will surely say to Me this proverb, ‘Physician, heal thyself!’ Whatever we have heard done in Capernaum, do also here in Your country.”

4.24 And He said, “Amen,¹²⁸ I say to you, ‘No prophet is accepted in His own country.’

4.25 But I tell you truthfully, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

4.26 But unto none of them was Elijah sent, except unto Zarephath of Sidon, unto a woman who was a widow.

¹¹⁴ ὑπαγω from ὑπο (under) and ἄγω (go) – go under, get under

¹¹⁵ ὀπισω – follow, back, behind (Matthew 24:18; Mark 1:17; Luke 9:62; Revelation 1:19; 13:3)

¹¹⁶ ὑπαγε ὀπισω μου – Get back under me, thus Get back under my authority

¹¹⁷ Deuteronomy 6:13

¹¹⁸ Psalm 91:11, 12

¹¹⁹ ἐκπειραζω from ἐκ (out) and πειραζω (test, tempt) – to test out God's character and power

¹²⁰ Deuteronomy 6:16

¹²¹ δυναμις - power

¹²² ἰάομαι – to completely be whole or healed

¹²³ ἄφεσις – forgiveness (Luke 1:77; 3:3; 24:47; Acts 3:38; 5:31; 10:43; 13:38; 26:18; Ephesians 1:7; Colossians 1:14)

¹²⁴ ἀιχμαλωτος – prisoners (of war)

¹²⁵ ἀποστελλω – to sent forth (Matthew 10:5, 16, 40; 11:10; Luke 1:19, 26; 7:20, 27; 9:2, 48, 52; 10:1, 3, 16; 11:49)

¹²⁶ θραυω – bruised or oppressed

¹²⁷ Isaiah 61:1-2

¹²⁸ ἄμην – Amen, a root from the Hebrew word ‘Aman’ which means ‘so be it’ ‘truly’

4.27 And many lepers were in Israel in the time of Elisha the prophet and none of them was cleansed, except Naaman the Syrian.”

4.28 And all those in the synagogue, when they heard these things, were filled with wrath,

4.29 And rose up and thrust Him out of the city, and led Him unto the brow of the hill on which their city was built that they might throw Him down.

4.30 But He passing through the midst of them went His way,

4.31 And came down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.

4.32 And they were amazed at His teaching for His logos was with authority.

4.33 And in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice,

4.34 Saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did you come to destroy us? I know who You are - the Holy One of God!”

4.35 And Jesus rebuked¹²⁹ him, saying, “Silence!¹³⁰ And come out of him!” And when the demon had thrown him in the midst, he came out of him, and hurt him not.

4.36 And they were all amazed, and spoke among themselves, saying, “What a logos this is! For with authority¹³¹ and power¹³² He commands the unclean spirits, and they come out.”

4.37 And the fame¹³³ of Him went out into every place in the surrounding region.

4.38 And He arose out from the synagogue and entered into Simon's house. And Simon's wife's mother was taken¹³⁴ with a high¹³⁵ fever and they pleaded¹³⁶ with Him for her.

4.39 And He stood over her and rebuked¹³⁷ the fever and it left her and immediately she arose and ministered to them.

4.40 Now when the sun was setting, all those who had sicknesses with various diseases brought them before¹³⁸ Him and He laid His hands on every one of them and healed them.

4.41 And demons also came out of many, crying out, and saying, “You are Christ the Son of God!” And He rebuking them, did not permit them to speak for they knew that He was Christ.

4.42 And when it was day, He departed and went into a place in the wilderness¹³⁹ and the multitudes sought Him, and came unto Him, even to keep Him from departing from them;

4.43 but He said to them, “I must preach the kingdom of God to other cities also for unto this I am sent.”

4.44 And He preached in the synagogues of Galilee.

5.1 And it came to pass that as the multitude pressed¹⁴⁰ upon Him to hear the logos of God, He stood by the Lake of Gennesaret,

¹²⁹ ἐπιτιμαω – rebuked, censure, admonish (Matthew 8:26; 17:18; Mark 1:25; 4:39; 8:33; 9:25; 4:35, 39; 8:24)

¹³⁰ φιμωω – Muzzled, to close the mouth with a muzzle, silenced

¹³¹ ἐξουσια – authority

¹³² δυναμις – power

¹³³ ἦχος – sound (Acts 2:2; Hebrews 12:19)

¹³⁴ συνεχω – held together by, taken, constrained

¹³⁵ μεγας – great

¹³⁶ ἐρωταω – urged, ask, pleaded (Matthew 15:23; 16:13; 21:24; Luke 7:3, 36; Philippians 4:3; 1 Thessalonians 4:1; 5:12; 2 John 1:5)

¹³⁷ ἐπιτιμαω – rebuked, censure, admonish (Matthew 8:26; 17:18; Mark 1:25; 4:39; 8:33; 9:25; 4:35, 39; 8:24)

¹³⁸ προς – towards, before

¹³⁹ ἐρημος – wilderness (Luke 1:80; 3:2, 4; 4:1, 42; 5:16; 15:4)

¹⁴⁰ ἐπικειμαι from ἐπι (upon) and κειμαι (to lie or stretch upon) – press upon

5.2 And saw two ships standing by the lake but the fishermen had gone out of them and were washing their nets.

5.3 And He entered into one of the boats, which was Simon's, and asked him that he would go out a little from the land. And He sat down and taught the multitudes out of the boat.

5.4 Now when He had ceased speaking, He said unto Simon, "Launch out into the deep and let down your nets for a catch."

5.5 And Simon answering said to Him, "Master, we have toiled all the night and caught¹⁴¹ nothing; nevertheless, at Your rhema¹⁴² I will let down the net."

5.6 And when they had this done, they caught¹⁴³ a great number¹⁴⁴ of fishes and their net was breaking.¹⁴⁵

5.7 And they beckoned to their partners,¹⁴⁶ who were in the other boat to come and help them. And they came and filled both the boats so that they began to sink.

5.8 When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord."

5.9 For he was amazed,¹⁴⁷ and all who were with him, at the catch of fishes which they had taken together.¹⁴⁸

5.10 And James and John, the sons of Zebedee, who were partners¹⁴⁹ with Simon were likewise *amazed*. And Jesus said unto Simon, "Fear not, from now on you will catch men."

5.11 And when they had brought their boats to land, they forsook all, and followed Him.

5.12 And it came to pass, when He was in a certain city, behold a man full of leprosy, who seeing Jesus fell on his face, and implored¹⁵⁰ Him saying, "Lord, if you will, you can make me clean."

5.13 And He put forth His hand and touched him, saying, "I will, be cleansed." And immediately the leprosy departed from him.

5.14 And He charged¹⁵¹ him to tell no one, "But go and show yourself to the priest and offer for your cleansing, according as Moses commanded, for a testimony unto them."

5.15 However, the logos concerning Him went around all the more and great multitudes came together to hear and to be healed by Him of their infirmities.¹⁵²

5.16 But He withdrew Himself into the wilderness and prayed.

5.17 And it came to pass on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee and Judea and Jerusalem, and the power¹⁵³ of the Lord was¹⁵⁴ *present* to completely heal¹⁵⁵ them.

5.18 And behold, men brought on a bed a man who was paralysed and they sought to bring *him* in, and to lay *him* before Him.

¹⁴¹ λαμβανω - taken

¹⁴² ρημα - spoken word

¹⁴³ συγκλειν from συν (together) and κλειν (shut) - to enclosed together

¹⁴⁴ πληθος - a large number

¹⁴⁵ διαρρησσω from δια (through) and ρησσω (burst or tear) - to break or tear through

¹⁴⁶ μετοχος - one who shares, partner, partaker, associate

¹⁴⁷ περιεχω from περι (around, concerning) and έχω (have) - to be held by amazement, astonishment, shock

¹⁴⁸ συλλαμβανω from συν (together) and λαμβανω (taken) - taken together

¹⁴⁹ κοινωνος - partner, companion, partaker, fellowship

¹⁵⁰ δεομαι - prayed, request, ask

¹⁵¹ παραγγελλω - to charge with a message

¹⁵² ασθενεια - want of strength, weaknesses, infirmities

¹⁵³ δυναμις - power

¹⁵⁴ ήν εις - was into, was present into/upon Him to heal them

¹⁵⁵ ιάομαι - to completely be whole or healed

5.19 And when they could not find by what way they might bring him in because of the multitude, they went up on the housetop and let him down through the tiling with *his* bed into the midst before Jesus.

5.20 And when He saw their faith, He said unto him, “Man, your sins are forgiven you.”

5.21 And the scribes and the Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who can forgive sins, but God alone?”

5.22 But when Jesus perceived¹⁵⁶ their thoughts,¹⁵⁷ He answering said unto them, “Why reason in your hearts?”

5.23 Which is easier to say, ‘Your sins are forgiven you’ or to say, ‘Rise up and walk?’

5.24 But that you may know that the Son of Man has authority¹⁵⁸ upon earth to forgive sins” - He said to the paralysed *man*, “I say to you, Arise, and take up your bed, and go into your house.”

5.25 And immediately he rose up before them and took up what he laid on, and departed to his own house, glorifying God.

5.26 And they were all entranced,¹⁵⁹ and they glorified God and were filled with fear, saying, “We have seen incredible¹⁶⁰ *things* today!”

5.27 And after these things He went forth, and saw a tax collector, named Levi, sitting at the tax office and He said to him, “Follow me.”

5.28 And he left all, rose up, and followed Him.

5.29 And Levi made Him a great feast in his own house and there was a great company¹⁶¹ of tax collectors and of others who sat down with them.

5.30 But the Pharisees and their scribes murmured¹⁶² against His disciples, saying, “Why do you eat and drink with tax collectors and sinners?”

5.31 And Jesus answering said unto them, “Those who are whole need not a physician but those who are sick.

5.32 I came not to call the righteous but sinners unto repentance.”

5.33 And they said unto Him, “Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees but yours eat and drink?”

5.34 And He said unto them, “Can you make the sons of the bridegroom fast, while the bridegroom is with them?”

5.35 But the days will come, when the bridegroom will be taken away from them, then they will fast in those days.”

5.36 And He spoke also a parable unto them, “No one puts a piece of new garment on an old one, otherwise the new makes a tear and the piece that was taken out from the new agree¹⁶³ not with the old.

5.37 And no one puts new wine into old wineskins, else the new wine will burst the wineskins and be spilled, and the wineskins will perish.

5.38 But new wine must be put into new wineskins and both are preserved.

5.39 And no one having drunk old *wine* immediately desires *the* new for he says, ‘The old is better.’”

¹⁵⁶ ἐπιγινωσκω – to know thoroughly, acknowledge

¹⁵⁷ διαλογισμος – reasoning

¹⁵⁸ ἐξουσια – authority

¹⁵⁹ ἐκστασις – to be out of the mind, in a trance (Acts 10:10; 11:5; 22:17)

¹⁶⁰ παραδοξος – extraordinary, incredible, things beyond glory

¹⁶¹ ὄχλος – crowd, multitude

¹⁶² γογγυζω – murmured, grumble (John 6:41, 43, 61; 7:32; 1 Corinthians 10:10)

¹⁶³ συμφωνεω – agree together, symphony (Matthew 18:19; 20:2, 13; Acts 5:9; 15:15)

6.1 And it came to pass on the second Sabbath after the first, that He went through the grain fields and His disciples plucked the ears of grain and ate *them*, rubbing them in *their* hands.

6.2 And some of the Pharisees said to them, “Why are you doing that which is not lawful to do on the Sabbath?”

6.3 And Jesus answering them said, “Have you not read this, what David did when he was hungry, and they who were with him;

6.4 How he went into the house of God, and took and ate the showbread and gave also to those who were with him, which it is not lawful to eat but for the priests alone?”

6.5 And He said to them, “The Son of Man is Lord also of the Sabbath.”

6.6 And it came to pass also on another Sabbath, that He entered into the synagogue and taught and there was a man whose right hand was withered.

6.7 And the scribes and Pharisees watched¹⁶⁴ Him, whether He would heal on the Sabbath day that they might find an accusation against Him.

6.8 But He knew their thoughts and said to the man who had the withered hand, “Rise up, and stand forth in the midst.” And he arose and stood forth.

6.9 Then said Jesus unto them, “I will ask you one thing, ‘Is it lawful on the Sabbath to do good or to do evil? To save life¹⁶⁵ or to destroy?’”

6.10 And looking around on them all, He said to him, “Stretch forth your hand!” And he did so and his hand was restored whole as the other.

6.11 And they were filled with mindlessness¹⁶⁶ and communicated¹⁶⁷ with one another what they might do to Jesus.

6.12 And it came to pass in those days, that He went out into a mountain to pray, and continued all night¹⁶⁸ in prayer to God.

6.13 And when it was day, He called¹⁶⁹ His disciples unto Him and from them He chose twelve, whom He also named apostles:

6.14 Simon (whom He also named Peter), and Andrew his brother, James and John, Philip and Bartholomew,

6.15 Matthew and Thomas, James the son of Alphaeus, and Simon called *the Zealot*,

6.16 And Judas the brother of James, and Judas Iscariot, who also was the traitor.

6.17 And He came down with them and stood in the plain with a multitude¹⁷⁰ of His disciples, and a great innumerable¹⁷¹ *multitude* of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be completely healed¹⁷² of their diseases.

6.18 And those who were mobbed¹⁷³ by¹⁷⁴ unclean spirits and they were healed.

6.19 And the whole multitude sought to touch Him for power¹⁷⁵ went out from Him and completely healed¹⁷⁶ them all.

¹⁶⁴ παρατηρῶ – to attend with the eyes, to watch carefully

¹⁶⁵ ψυχή - soul

¹⁶⁶ ἀνοία from a negation of the word ‘νοία’ (mind) – mindlessness, without function of mind, madness

¹⁶⁷ διαλαλῶ – speak thoroughly, communicated,

¹⁶⁸ διανυκτερεύω from δια (through) and νύξ (night) – through the night

¹⁶⁹ προσφωνῶ from προς (to, before) and φωνῶ (sound) – to call, to summon

¹⁷⁰ ὄχλος – crowd, multitude

¹⁷¹ πλῆθος – fullness, too many to count, innumerable multitudes

¹⁷² ἰάομαι – to completely be whole or healed

¹⁷³ ὄχλω – crowded, mobbed by a multitude

¹⁷⁴ ὑπο – ὑρον, by

¹⁷⁵ δύναμις -power

¹⁷⁶ ἰάομαι – to completely be whole or healed

- 2.20 And He lifted up His eyes on His disciples and said, “Blessed are the poor for yours is the kingdom of God.
- 6.21 Blessed are those who hunger now for you shall be filled. Blessed are those who weep now for you shall laugh.
- 6.22 Blessed are you when men hate you and when they separate you, and revile¹⁷⁷ you, and cast out your name as evil because of the Son of Man.
- 6.23 Rejoice in that day and leap for joy! For behold, your reward is great in heaven for so did their fathers to the prophets.
- 6.24 But woe to you who are rich, for you have received your consolation.
- 6.25 Woe to you who are full, for you shall hunger. Woe to you that laugh now, for you shall mourn and weep.
- 6.26 Woe to you when all men speak well of you, for so did their fathers to the false prophets.
- 6.27 But I say to you who hear, ‘Love your enemies, do good to those who hate you,
- 6.28 Bless those who curse you, and pray for them who falsely accuse¹⁷⁸ you.
- 6.29 And to him who strikes you on the cheek offer also the other, and from him who takes away your clothes¹⁷⁹ do not even withhold your coat.¹⁸⁰
- 6.30 Give to every man who asks of you, and from him who takes away your things do not ask *them* back.
- 6.31 And as you would that men should do to you, do likewise also to them.
- 6.32 For if you love those who love you, what grace¹⁸¹ is there? For sinners also love those who love them.
- 6.33 And if you do good to those who do good to you, what grace is there? For even sinners also do the same.
- 6.34 And if you lend to *those* whom you hope to receive, what grace is there? For sinners also lend to sinners, to receive as much back.
- 6.35 But love your enemies and do good and lend hoping for nothing *back*; and your reward will be great, and you will be Sons of the Most High¹⁸² for He is kind to the ungrateful¹⁸³ and to the evil.
- 6.36 Be you therefore merciful, as your Father also is merciful.
- 6.37 Judge not, and you will not be judged, condemn not and you will not be condemned, set free,¹⁸⁴ and you will be freed.¹⁸⁵
- 6.38 Give, and it will be given to you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you use, it will be measured back to you.”
- 6.39 And He spoke a parable to them, “Can the blind lead the blind? Will they not both fall into the ditch?
- 6.40 The disciple is not above his teacher but everyone who has been perfected¹⁸⁶ is like his teacher.

¹⁷⁷ ὀνειδίζω – to defame, to revile, to reproach

¹⁷⁸ ἐπηρεάζω – to insult, slander, falsely accuse

¹⁷⁹ ἱματίον – garments, clothes

¹⁸⁰ χιτῶν – coat, covering

¹⁸¹ χάρις – grace

¹⁸² ὑψιστος – equivalent to El Elyon, Most High God (Genesis 14:18, 19, 22; Numbers 24:16; Deuteronomy 32:8; 2 Samuel 22:14; Psalm 7:17; 9:2; 18:13; 21:7; Isaiah 14:14; Lamentations 3:35, 38)

¹⁸³ ἀχαριστος – ungraceful, ungrateful, unthankful

¹⁸⁴ ἀπολυω – release, set free, put away, set at liberty, to be loosed

¹⁸⁵ ἀπολυω – release, set free, put away, set at liberty, to be loosed

¹⁸⁶ καταρτιζω – perfect, complete

6.41 And why look at the speck that is in your brother's eye but consider not the plank that is in your own eye?

6.42 Or how can you say to your brother, 'Brother, let me pull out the speck that is in your eye' when you yourself see not the plank that *is* in your own eye? Hypocrite! Cast out first the plank out of your own eye, and then you will see clearly to pull out the speck that is in your brother's eye.

6.43 For a good tree brings not forth corrupt¹⁸⁷ fruit; neither does a corrupt tree bring forth good fruit.

6.44 For every tree is known by its own fruit. For men do not gather figs from thorns, nor gather grapes from a bramble bush.

6.45 A good man out of the good treasure of his heart brings forth that which is good and an evil man out of the evil treasure of his heart brings forth that which is evil, for out of the abundance of the heart his mouth speaks.

6.46 And why call Me, 'Lord, Lord' and you do not the things which I say?

6.47 Whoever comes to Me, and hears My logos, and does them, I will show you to whom he is like:

6.48 He is like a man building house, and dug deep, and laid the foundation on a rock and when the flood arose, the stream beat vehemently upon that house, and could not shake it for it was founded upon a rock.

6.49 But he who hears and does not is like a man who built a house without a foundation upon the earth, against which the stream did beat vehemently, and immediately it fell and the ruin of that house was great."

7.1 Now when He had ended all His rhema¹⁸⁸ in the hearing of the people, He entered into Capernaum.

7.2 And a certain centurion's servant, who was dear to him, was sick and ready to die.

7.3 And when he heard about Jesus, he sent unto Him the elders of the Jews, asking Him to come and heal his servant.

7.4 And when they came to Jesus, they beseeched¹⁸⁹ Him instantly, saying, "That he was worthy *for whom* He should do this.

7.5 For he loves our nation and he had built us a synagogue."

7.6 Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying to Him, "Lord, trouble not yourself, for I am not worthy that You should enter under my roof

7.7 neither, therefore, am I worthy to come unto You but say in *the* logos and my servant will be healed.

7.8 For I also am a man appointed¹⁹⁰ under authority, having soldiers under me, and I say to one, 'Go' and he goes and to another, 'Come' and he comes and to my servant, 'Do this' and he does it."

7.9 When Jesus heard these things, He marvelled at him and turned around and said to the multitude who followed Him, "I say to you, I have not found such great¹⁹¹ faith, No, not in Israel."

¹⁸⁷ σαπρος - corrupt

¹⁸⁸ ρημα

¹⁸⁹ παρακαλεω - called alongside, beseech

¹⁹⁰ τασσω - to be appointed or ordained

¹⁹¹ τοσσοτος - a vast and great quantity

7.10 And they who were sent, returning to the house, found the servant who had been sick whole¹⁹².

7.11 And it came to pass the day after, that He went into a city called Nain and many of His disciples went with Him and a great multitude.

7.12 Now when He came near to the gate of the city, behold, there was a dead man being carried out, the only son of his mother, and she was a widow. And a large multitude from the city was with her.

7.13 And when the Lord saw her, He was moved deeply with compassion¹⁹³ upon her and said to her, “Weep not.”

7.14 And He came and touched the open coffin and those who carried *him* stood still. And He said, “Young man, I say to you, Arise!”

7.15 And he who was dead sat up and began to speak. And He presented him to his mother.

7.16 Then fear came upon all and they glorified God, saying how, “A great prophet has risen up among us” and how “God has visited His people.”

7.17 And this logos of Him went forth throughout all Judaea, and throughout all the region round about.

7.18 And the disciples of John told him about all these things.

7.19 And John calling to him two of his disciples sent them to Jesus, saying, “Are You the One who is coming? Or do we look for another?”

7.20 When the men had come to Him, they said, “John the Baptist had sent us to You, saying, ‘Are you the One who is coming? Or do we look for another?’”

7.21 And in that same hour He healed many of their diseases and afflictions, and of evil spirits and to many who were blind He gave sight.

7.22 Then Jesus answering said to them, “Go and tell John the things you have seen and heard that *the* blind see, *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised, to *the* poor the gospel is preached.

7.23 And blessed is he who is not offended in Me.”

7.24 And when the messengers of John had departed, He began to speak to the people concerning John, “What did you go out into the wilderness to see? A reed shaken with the wind?

7.25 But what did you go out to see? A man clothed in soft raiment? Behold, they who are gorgeously apparelled and live delicately are in kings' courts.

7.26 But what did you go out to see? A prophet? Yea, I say to you even much more than a prophet.

7.27 This is he, of whom it is written, ‘Behold, I send My messenger before Your face, who shall prepare Your way before You.’

7.28 For I say to you, ‘Amongst those who are born of women there is not a greater prophet than John the Baptist’ but he who is least in the kingdom of God is greater than he.”

7.29 And all the people who heard Him and the tax collectors justified God, being baptized with the baptism of John.

7.30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized by him.

7.31 And the Lord said, “With what then shall I liken the men of this generation? and what are they like?”

¹⁹² ὑγιαίνω – whole, in good health, sound

¹⁹³ σπλαγχνίζομαι from inward parts (σπλαγχνον); Hebrew ‘qereb’ Leviticus 1:9, 13; Psalm 51:10; Hebrew ‘tuha’ Psalm 51:6; 139:13; deep affection from within (Philippians 1:8) – to be moved deeply with compassion (Matthew 9:36; 14:14; 15:32:20:34; Mark 1:41; 6:34; 8:2; Luke 7:13; 10:33; 15:20)

7.32 They are like children sitting in the marketplace, and calling to one another and saying, “We have played the flute for you and you have not danced; we have mourned to you, and you have not wept.

7.33 For John the Baptist came neither eating bread nor drinking wine and you say, ‘He has a demon.’

7.34 The Son of Man has come eating and drinking and you say, ‘Behold a gluttonous man, and a winebibber, a friend of tax collectors and sinners!’

7.35 But wisdom is justified by all her children.”

7.36 And one of the Pharisees asked Him to eat with him. And He went into the Pharisee's house, and sat down to eat.

7.37 And, behold, a woman in the city who was a sinner, when she knew that Jesus sat *at the table* in the Pharisee's house, brought an alabaster flask of perfume,¹⁹⁴

7.38 And stood at His feet behind *Him* weeping and began to wash His feet with tears and wiped them with the hairs of her head and kissed His feet and anointed them with the perfume.

7.39 Now when the Pharisee who had called Him saw it, he spoke within himself, saying, “This man, if he were a prophet, would have known who and what manner of woman this is who touched him, for she is a sinner.”

7.40 And Jesus answering said to him, “Simon, I have something to say to you.” And he said, “Teacher, say it.”

7.41 “There was a certain creditor who had two debtors: one owed five hundred denarii, and the other fifty.

7.42 And when they had nothing to pay, he graciously¹⁹⁵ forgave them both. Tell me therefore, which of them will love Him more?”

7.43 Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have rightly judged.”

7.44 And He turned to the woman, and said to Simon, “You see this woman? I entered into your house, you gave Me no water for My feet but she has washed My feet with tears and wiped them with the hairs of her head.

7.45 You gave Me no kiss but this woman since the time I came in has not ceased to kiss My feet.

7.46 You did not anoint My head with oil¹⁹⁶ but this woman has anointed My feet with perfume.¹⁹⁷

7.47 Therefore I say to you, her sins, which are many, are forgiven; for she loved much but to whom little is forgiven, the same loves little.”

7.48 And he said to her, Your sins are forgiven.”

7.49 And those who sat at the table with Him began to say within themselves, “Who is this who forgives sins also?”

7.50 And He said to the woman, “Your faith has saved you. Go in peace.”

8.1 And it came to pass afterward, that He went throughout every city and village, preaching and announcing the gospel¹⁹⁸ of the kingdom of God and the twelve were with Him,

8.2 And certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom seven demons had gone out,

¹⁹⁴ *μυρον* – perfumed oil (Matthew 26:7-12; Mark 14:3-4; Luke 7:37-46; John 11:2; 12:3-5)

¹⁹⁵ *χαριζομαι* – to show grace, to grant forgiveness

¹⁹⁶ *έλαιον* – olive oil, used for anointing the head and body

¹⁹⁷ *μυρον* – perfumed oil (Matthew 26:7-12; Mark 14:3-4; Luke 7:37-46; John 11:2; 12:3-5)

¹⁹⁸ *εὐαγγελιζω* – announce good news, gospel (Luke 4:17)

8.3 And Joanna the wife of Chuza Herod's steward, and Susanna and many others, who ministered to Him of their substance.

8.4 And when a great multitude were gathered together and were come to Him out of every city, He spoke by a parable:

8.5 “A sower went out to sow his seed and as he sowed, some fell by the way side and it was trampled down and the birds of the air devoured it.

8.6 And some fell upon rock and as soon as it was sprang up, it withered away because it lacked moisture.

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

8.8 And others fell into good ground and sprang up and brought forth¹⁹⁹ fruit a hundredfold.” And when He had said these things, He cried, “He who has ears to hear, let him hear!”

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

8.10 And He said, “To you it is given to know the mysteries of the kingdom of God but to others in parables that ‘seeing they might not see and hearing they might not understand.’

8.11 Now the parable is this: The seed is the logos of God.

8.12 Those by the way side are those who hear, then comes the devil and takes away the logos out of their hearts, lest they should believe and be saved.

8.13 Those on the rock are those who when they hear, receive the logos with joy; and these have no root, who for a while believe and in time of trials²⁰⁰ fall away.

8.14 And those who fell among thorns are those who when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection.²⁰¹

8.15 But those in the good ground are those who in a beautifully good²⁰² and godly good²⁰³ heart, having heard the logos, hold fast²⁰⁴ to it and bring forth fruit with patience.²⁰⁵

8.16 No man, when he has lighted a lamp, covers it with a vessel, or puts it under a bed but sets it on a lampstand that those who enter in may see the light.

8.17 For nothing is secret that shall not be made manifest²⁰⁶ nor anything hidden that shall not be made known and become manifest.²⁰⁷

8.18 Therefore see how you hear for whoever has²⁰⁸ *received*, to him *more* will be given; and whosoever has not²⁰⁹ *received*, from him will be taken even that which he thinks²¹⁰ he has.²¹¹”

8.19 Then His mother and His brothers came to Him and could not meet with Him because of the multitude.

8.20 And it was told to Him *by some* who said, “Your mother and your brothers are standing outside, desiring to see You.”

8.21 And He answered and said unto them, “My mother and My brothers are these who hear the logos of God and do²¹² it.”

¹⁹⁹ ποιεω – do, make, bring forth

²⁰⁰ πειρασμος – trials or temptations (Galatians 4:14; Hebrews 3:8; James 1:2; Revelation 3:10)

²⁰¹ τελεσφορευω – completion, maturity, perfection

²⁰² καλος – good, with a meaning of beautifully good

²⁰³ αγαθος – good, with a meaning of being good like God, godly goodness

²⁰⁴ κατκχω – to hold fast to it, to lay hold of it

²⁰⁵ υπομονη – patience

²⁰⁶ φανερος – to become visible and tangible, to manifest

²⁰⁷ φανερος – to become visible and tangible, to manifest

²⁰⁸ έχω – to have, to have received

²⁰⁹ μη έχω – to have not, to have not received

²¹⁰ δοκεω – thinks, seems (Luke 1:3; 10:36; John 5:39, 45)

²¹¹ έχω – to have, to have received

²¹² ποιεω – do, make, bring forth

8.22 Now it came to pass on a certain day, that He went into a boat with His disciples and He said unto them, “Let us go over unto the other side of the lake.” And they launched forth.

8.23 But as they sailed He fell asleep. And a storm of wind came down upon²¹³ the lake and they were filling *with water* and were in danger.

8.24 And they came to Him and awoke Him, saying, “Master, master, we are perishing!” Then He arose and rebuked the wind and the raging of the water and they ceased, and there was a calm.

8.25 And He said to them, “Where is your faith?” And they being afraid marvelled, saying to one another, “Who therefore is this! For He commands even the winds and water and they obey Him.”

8.26 And they sailed into the country of the Gadarenes, which is on the opposite side of Galilee.

8.27 And when He went forth upon land, there met Him out of the city a certain man, who had demons for a long time, and neither wore clothes nor abide in a house but *live* in the tombs.

8.28 When he saw Jesus, he cried out and prostrate²¹⁴ before Him, and with a loud voice said, “What have I to do with You, Jesus, You Son of God Most High? I beseech You, torment me not.”

8.29 For He had commanded²¹⁵ the unclean spirit to come out of the man. For oftentimes it had seized him and he was kept bound with chains and in shackles; and he broke the bonds and was driven by the demon into the wilderness.

8.30 And Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered into him.

8.31 And they beseeched²¹⁶ Him that he would not command them to go out into the bottomless pit.²¹⁷

8.32 And there was there a herd of many swine feeding on the mountain and they beseeched²¹⁸ him that he would permit them to enter into them. And He permitted them.

8.33 Then the demons went out of the man and entered into the swine and the herd ran violently down a steep place into the lake and were drowned.²¹⁹

8.34 When those who fed them saw what was done, they fled and went and told it in the city and in the country.

8.35 Then they went out to see what had come to pass and came to Jesus and found the man from whom the devils had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

8.36 Those who saw it told them how he who was demonized was healed.

8.37 Then the whole multitude of the country of the Gadarenes round about asked Him to depart from them for they were held²²⁰ by great fear. And He embarked²²¹ into the boat and returned.

²¹³ εἰς - into

²¹⁴ προσπιπτω – to fall down before a person, to prostrate

²¹⁵ παραγγελλω – to charge or sent with a message (Luke 5:14; 8:29, 56)

²¹⁶ παρακαλεω – beseeched, call alongside, call upon

²¹⁷ ἀβυσσος – abyss, bottomless pit (Romans 10:7; Revelation 9:1-2, 11; 11:7; 17:8; 20:1)

²¹⁸ παρακαλεω – beseeched, call alongside, call upon

²¹⁹ ἀποπνιγω – choked

²²⁰ συνεχω – held together

²²¹ ἐμβαινω – to enter into (usually in reference to a boat)

8.38 Now the man from whom the demons had departed beseeched Him that he might be together²²² with Him but Jesus set him free,²²³ saying,
 8.39 “Return into your own house and tell what great things God had done to you.” And he went his way and preached²²⁴ throughout the whole city everything²²⁵ Jesus had done to him.
 8.40 So it came to pass that when Jesus returned, the people fully received²²⁶ Him for they were all expectantly looking²²⁷ for Him.
 8.41 And, behold, there came a man named Jairus and he was a ruler of the synagogue and he fell down²²⁸ at Jesus' feet, and beseeched²²⁹ him that He would come into his house.
 8.42 For he had one only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged²³⁰ Him.
 8.43 And a woman having an issue of blood twelve years, who having spent all her livelihood²³¹ on physicians, was unable²³² to be healed²³³ by anyone,²³⁴
 8.44 Came behind Him and touched the border of His garment and immediately her issue of blood stopped.²³⁵
 8.45 And Jesus said, “Who touched Me?” When all denied, Peter and those who were with him said, “Master, the multitudes hold²³⁶ You and press²³⁷ You, and You say, ‘Who touched Me?’”
 8.46 And Jesus said, “Someone had touched Me for I know²³⁸ that power²³⁹ had been going out from Me.”
 8.47 And when the woman saw that she was not hidden, she came trembling and prostrating²⁴⁰ before Him, she told Him in the sight of²⁴¹ all the people the reason why she had touched Him, and how she was completely healed²⁴² immediately.
 8.48 But He said to her, “Daughter, be encouraged,²⁴³ your faith has made you whole.²⁴⁴ Go in peace.”
 8.49 While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, “Your daughter is dead, trouble not the Master.”

²²² συν – together with

²²³ ἀπολυω – release, set free, put away, set at liberty, to be loosed

²²⁴ κηρυσσω – preach, proclaim

²²⁵ ὅσος – whatever

²²⁶ ἀποδεχομαι – to receive fully and thoroughly

²²⁷ προσδοκω – to be in expectation, look for (Matthew 11:3; 24:50; Luke 7:19, 20; 12:46)

²²⁸ πιπτω – to fall down (at one's feet)

²²⁹ παρακαλεω – beseeched, call alongside, call upon

²³⁰ συμπινω – choke, squeezed, thronged

²³¹ βιος – biological life, livelihood

²³² οὐκ ἰσχυω – no force (was able to heal her)

²³³ θεραπευω – heal

²³⁴ οὐδεις – nothing, no one, not even one

²³⁵ ἵστημι – stood

²³⁶ συνεχω – held together

²³⁷ ἀποθλιβω from ἀπο (from every side) and θλιβω (press hard upon, like grapes being crushed) – press from every side

²³⁸ γινωσκω – know

²³⁹ δυναμις – power

²⁴⁰ προσπιπτω – to fall down before a person, to prostrate

²⁴¹ ἐνοπιον – before, in the sight of, in the presence of

²⁴² ἰάομαι – to completely be whole or healed (Luke 4:18; 5:17; 6:17, 19)

²⁴³ θαρσεω from θαρσος (courage, boldness) – to be encouraged, to be bold

²⁴⁴ σωζω – save (in spirit, soul and body), whole, healthy and sound

8.50 But when Jesus heard it, He answered him, saying, “Fear not, believe only, and she shall be made whole.”²⁴⁵

8.51 And when He came into the house, He sent²⁴⁶ no one in, except Peter and James and John, and the father and the mother of the girl.

8.52 And all wept and mourned *for* her but He said, “Weep not, she is not dead but sleeps.”

8.53 And they mocked²⁴⁷ Him, seeing that she was dead.

8.54 And He put them all outside, and having taken *her* by her hand, called saying, “Girl, arise.”

8.55 And her spirit returned and she arose immediately and He commanded that she be given something to eat.

8.56 And her parents were amazed but He charged them that they should tell no one what had come to pass.

9.1 Then He called His twelve disciples together and gave them power and authority over all demons and to heal diseases.

9.2 And He sent them to preach the kingdom of God and to heal the sick.

9.3 And He said unto them, “Take nothing for your journey, neither staffs nor bag, neither bread nor money nor to have two sets of clothing.

9.4 And whichever house you enter into, there abide and then depart.

9.5 And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.”

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

9.7 Now Herod the tetrarch heard of all that was done by Him and he was perplexed, because that it was said by some that John was risen from the dead.

9.8 And by some that Elijah had appeared and of others, that one of the old prophets was risen again.

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

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

9.11 And the people, when they knew it, followed Him and He received them, and spoke to them concerning the kingdom of God and completely healed those who had needed healing.

9.12 And when the day began to wear away, the twelve came and said to Him, “Send the multitude away that they may go into the towns and country round about, and lodge and get provisions for we are here in a wilderness place.

9.13 But He said unto them, “You give them *something* to eat.” And they said, “We have no more than five loaves and two fishes unless we go and buy food for all these people.”

9.14 For they were about five thousand men. And He said to His disciples, “Make them sit down in groups of fifty.”

9.15 And they did so and made them all sit down.

9.16 Then He took the five loaves and the two fishes and looking up to heaven, He blessed them and broke *them* and gave to the disciples to set before the multitude.

²⁴⁵ σωζω – save (in spirit, soul and body), whole, healthy and sound

²⁴⁶ ἀφίημι from ἀπο (from) and ἵημι (sent, release, an intensive form of εἶμι – to go) – to sent, to forgive, to release

²⁴⁷ καταγεαω – to laugh scornfully

9.17 And they all ate and were filled and the remaining fragments taken up *were* twelve baskets.

9.18 And it came to pass as He was alone praying, His disciples were with Him and He asked them, saying, “Who do the multitudes say that I am?”

9.19 They answering said, “John the Baptist but some say, Elijah and others say, that one of the old prophets has risen again.”

9.20 He said to them, “But who do you say that I am?” Peter answering said, “The Christ of God.”

9.21 And He admonished²⁴⁸ them and charged²⁴⁹ them to tell this to no one,

9.22 Saying, “The Son of Man must suffer many things and be rejected of the elders and chief priests and scribes and be killed and be raised the third day.”

9.23 And He said to them all, “If any man will come after Me, let him deny himself and take up his cross daily and follow Me.

9.24 For whoever will save his life will lose it but whoever will lose his life for My sake will save it.

9.25 For what profit is it to a man if he gains the whole world but is himself lost or destroyed?

9.26 For whoever is ashamed of Me and of My logos, of him the Son of Man will be ashamed when He comes in His own glory and in His Father's and of the holy angels.

9.27 But I tell you in truth, there are some standing here who will not taste of death till they see²⁵⁰ the kingdom of God.

9.28 And it came to pass about eight days after these logos, He took Peter and John and James and went up into a mountain to pray.

9.29 And He became *like another person* as He prayed, the form²⁵¹ of His face was *like another*²⁵² *different person* and His clothing *became* white and shining.²⁵³

9.30 And behold, two men talked with Him, who were Moses and Elijah,

9.31 Who appeared in glory and spoke of His departure²⁵⁴ which He was to fulfil²⁵⁵ at Jerusalem.

9.32 But Peter and those who were with Him were heavy with sleep and when they were awake they saw His glory and the two men who stood with Him.

9.33 And it came to pass, as they departed from Him, Peter said unto Jesus, “Master, it is good²⁵⁶ for us to be here so let us make three tabernacles: one for You, and one for Moses, and one for Elias; not knowing what he said

9.34 While he thus spoke, there came a cloud and overshadowed²⁵⁷ them and they feared as they entered into the cloud.

9.35 And there came a voice out of the cloud, saying, “This is My beloved Son. Hear Him!”

9.36 And when the voice had *spoken*,²⁵⁸ Jesus was found alone. And they kept silent and told no one in those days any of those things which they had seen.

²⁴⁸ ἐπιτιμαω – to rebuke, to admonish, to charge (Luke 4:35, 39, 4; 8:24)

²⁴⁹ παραγγελλω – to charge or sent with a message (Luke 5:14; 8:29, 56)

²⁵⁰ ὁραω – to behold or perceive with certainty and clarity through the eyes or mind

²⁵¹ ἔδος – form or appearance (Luke 3:22; 9:29; John 5:37)

²⁵² ἕτερος – another (of a different kind)

²⁵³ ἐξαστραπτω – to send forth lightning, to shine like lightning

²⁵⁴ ἐξοδος – exodus, departure (Hebrews 11:22; 2 Peter 1:15)

²⁵⁵ πληρωω – fulfil (Luke 4:21; Mark 1:15; 14:49; 15:28)

²⁵⁶ καλος – beautifully good

²⁵⁷ ἐπισκιαζω combination of ἐπι (upon) and σκια (shadow) – overshadow, to cast a light upon such that a shade or shadow is produced (Matthew 17:5; Mark 9:7; Luke 1:35; 9:34; Acts 5:15)

²⁵⁸ γινομαι – had become, had done

9.37 And it came to pass, that on the next day when they had come down from the hill a great multitude met Him.

9.38 And behold, a man from the multitude cried out, saying, “Teacher, I beseech You, look upon my son for he is my only child.”

9.39 And behold, a spirit seizes him, and he suddenly cries out and it convulsed him that he foams again; and breaking²⁵⁹ him departs with difficulty from him.

9.40 And I beseeched your disciples to cast him out and they could not.”

9.41 And Jesus answering said, “O faithless and perverse generation, how long shall I be with you, and bear you? Bring your son here.”

9.42 And as he was still coming, the demon threw him down and convulsed *him*. And Jesus rebuked the unclean spirit and completely healed the child and delivered him again to his father.

9.43 And they were all amazed at the greatness²⁶⁰ of God. But while everyone marvelled at all the things which Jesus did, He said unto His disciples,

9.44 “Let these logos sink down into your ears, for the Son of Man shall be delivered into the hands of men.”

9.45 But they understood not this rhema²⁶¹ for it was hidden from them that they perceived it not; and they feared to ask Him concerning the spoken word.²⁶²

9.46 Then there arose a reasoning²⁶³ among them, which of them would be greatest.

9.47 And Jesus, seeing²⁶⁴ the reasoning²⁶⁵ of their heart, took a child, and set him by Him,

9.48 And said to them, “Whoever receives this child in My name receives Me and whoever receives Me receives Him who sent Me; for he who is least among you all, it is he who will be great.”

9.49 And John answered and said, “Master, we saw someone casting out demons in Your name and we forbade him because he did not follow with us.”

9.50 And Jesus said unto him, “Forbid him not, for he who is not against us is with²⁶⁶ us.”

9.51 And it came to pass, when the time had come for Him to be taken up,²⁶⁷ He steadfastly set²⁶⁸ His face to go to Jerusalem,

9.52 And sent messengers²⁶⁹ before His face and they went, and entered into a village of the Samaritans, to provide²⁷⁰ for Him.

9.53 And they did not receive Him because His face was *set* on going to Jerusalem.

9.54 And when His disciples James and John saw this, they said, “Lord, will You that we call²⁷¹ fire to come down from heaven and consume²⁷² them, even as Elijah did?”

9.55 But He turned, and rebuked them, and said, “You know not what manner of spirit you are of.

9.56 For the Son of Man has not come to destroy men's lives but to save them.” And they went to another village.

²⁵⁹ συντριβω – to break, to shatter to pieces (Luke 4:18; 9:39; John 19:36)

²⁶⁰ μεγαλειότης – magnificence, greatness, superbness (Luke 9:43; Acts 19:27; 2 Peter 1:16)

²⁶¹ ρημα – spoken word

²⁶² ρημα – spoken word

²⁶³ διαλογισμος – reasoning, thoughts

²⁶⁴ οίδα from perfect tense of είδω (see) – to have seen, to know

²⁶⁵ διαλογισμος – reasoning, thoughts

²⁶⁶ υπερ – over, for us, on our behalf

²⁶⁷ ανάληψις from ανάλαμβάνω (to take up) – to be taken up

²⁶⁸ στηριζω – to fixed or be established (Luke 16:26; 22:32; Romans 1:11; 16:25; 1 Peter 5:10; 2 Peter 1:12)

²⁶⁹ άγγελος – angel, messenger

²⁷⁰ έτοιμαζω – to prepare, to provide, to make ready

²⁷¹ λεγω – speak

²⁷² άναλίσκω – to use up, to consume or destroy

9.57 And it came to pass that as they went in the way, a someone said unto Him, “Lord, I will follow You wherever You go.”

9.58 And Jesus said unto him, “Foxes have holes and birds of the air *have* nests but the Son of Man has nowhere to lay *His* head.”

9.59 And He said unto another, “Follow Me.” But he said, “Lord, permit me first to go and bury my father.”

9.60 Jesus said unto him, “Let the dead bury their dead but you go and preach the kingdom of God.”

9.61 And another also said, “Lord, I will follow You but let me first go bid those who are in my house farewell.”

9.62 And Jesus said unto him, “No one, having put his hand to the plough and looking back, is fit for the kingdom of God.”

10.1 After these things the Lord also appointed another²⁷³ seventy and sent them two by two before His face into every city and place where He himself intended to go.

10.2 Therefore He said unto them, “The harvest is indeed great but the labourers are few; pray therefore that the Lord of the harvest send out labourers into His harvest.

10.3 Go your way, behold, I send you forth as lambs among wolves.

10.4 Carry neither wallet nor bag nor shoes; and greet no one by the way.

10.5 And into whatever house you enter, first say, ‘Peace be to this house.’

10.6 And if the son of peace be there, your peace will rest upon it, if not, it shall return to you.

10.7 And abide in the same house, eating and drinking such things as they give for the labourer is worthy of his wages. Go not from house to house.

10.8 And into whatever city you enter and they receive you, eat such things as are set before you.

10.9 And heal the sick who are there and say to them, ‘The kingdom of God has come near upon you.’

10.10 But into whatever city you enter and they receive you not, go out into the same streets and say,

10.11 Even the very dust of your city which clings to us, we wipe off against you.

Nevertheless, know this, that the kingdom of God has come near upon you.’

10.12 But I say to you that it shall be more tolerable in that Day for Sodom than for that city.

10.13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works²⁷⁴ which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

10.14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

10.15 And you, Capernaum, who are exalted to heaven, will be cast down to Hades.

10.16 He who hears you hears Me and he who rejects²⁷⁵ you rejects Me; and he who rejects Me rejects Him who sent Me.”

10.17 And the seventy returned again with joy, saying, “Lord, even the demons are subject to us in Your name.”

10.18 And He said to them, “I saw Satan fall as lightning from heaven.

²⁷³ ἕτερος – another of a different kind

²⁷⁴ αἱ δυνάμεις nominative plural from δύναμις – the powers, works of powers

²⁷⁵ ἀθετεῶ – to reject, to despise

10.19 Behold, I give you the authority²⁷⁶ to trample²⁷⁷ on serpents and scorpions, and over all the power²⁷⁸ of the enemy, and absolutely nothing²⁷⁹ shall hurt²⁸⁰ you.

10.20 Nevertheless in this rejoice not that the spirits are subject to you but rather rejoice because your names are written in the heavens.”

10.21 In that hour Jesus had exultation²⁸¹ in spirit and said, “I thank You, O Father, Lord of heaven and earth that You have hidden these things from the wise and prudent and have revealed them unto babes. Yea, Father, for this is done²⁸² according to Your good pleasure²⁸³ in Your sight.

10.22 All things had been delivered to Me by My Father and no one knows who the Son is except the Father, and who the Father is except the Son and to whomever the Son is willing to reveal.”

10.23 And He turned unto His disciples and said privately, “Blessed are the eyes which see the things that you see;

10.24 For I tell you that many prophets and kings have desired to see those things which you see and have not seen them, and to hear those things which you hear and have not heard them.”

10.25 And behold, a certain lawyer stood up and testing Him, saying, “Teacher, what shall I do to inherit eternal life?”

10.26 He said unto him, “What is written in the law? How do you read *it*?”

10.27 And he answering said, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself.”

10.28 And He said to him, “You have answered right, this do, and you shall live.”

10.29 But he, desiring to justify himself, said unto Jesus, “And who is my neighbour?”

10.30 And Jesus answering said, “A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his clothing, and wounded *him*, and departed, leaving *him* half dead.

10.31 Now by chance a certain priest came down that way and when he saw him, he passed by on the other side.

10.32 And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side.

10.33 But a certain Samaritan, as he journeyed, came where he was and when he saw him, he was deeply moved with compassion,²⁸⁴

10.34 And went to him and bound up his wounds, pouring in oil and wine, and set him on his own animal and brought him to an inn and took care of him.

²⁷⁶ ἐξουσία - authority

²⁷⁷ πατεω – to trample, to crush with the feet

²⁷⁸ δυναμις - power

²⁷⁹ και ουδεν ου μη (triple negative phrase – even nothing no not) – completely and absolutely nothing

²⁸⁰ ἀδικω – hurt, harm, do wrong (morally, socially or physically), unjust; implies Satan and his cohorts can absolutely do nothing which can hurt or harm us physically, socially, morally, spiritually or in any shape or form in any dimension when we exercise the delegated authority given to us by Christ Jesus our Lord.

²⁸¹ ἀγαλλιαω – extreme joy and gladness, exultation (Matthew 5:12; Luke 1: 47; 10:21; John 5:35; 8:56; Acts 2:26; 16:34; 1 Peter 1:6, 8; 4:13; Revelation 19:7)

²⁸² γινομαι – becomes, is to, is done to

²⁸³ εὐδοκία – good pleasure (Ephesians 1:5, 9; Philippians 2:13; 2 Thessalonians 1:11)

²⁸⁴ σπλαγχνιζομαι from inward parts (σπλαγχνον); Hebrew ‘qereb’ Leviticus 1:9, 13; Psalm 51:10; Hebrew ‘tuha’ Psalm 51:6; 139:13; deep affection from within (Philippians 1:8) – to be moved deeply with compassion (Matthew 9:36; 14:14; 15:32:20:34; Mark 1:41; 6:34; 8:2; Luke 7:13; 10:33; 15:20)

10.35 And on the next day when he departed, he took out two denarii and gave them to the innkeeper and said to him, 'Take care of him and whatever more you spend, when I come again, I will repay you.'

10.36 Which then of these three, do you think became a neighbour to him who fell among the thieves?"

10.37 And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

10.38 Now it came to pass, as they went, that He entered into a certain village and a certain woman named Martha received Him into her house.

10.39 And she had a sister called Mary, who also sat at Jesus' feet and heard His logoi.

10.40 But Martha was over-occupied²⁸⁵ with much serving and came to Him and said, "Lord, do You not care that my sister has left me to serve alone? Tell her therefore to help me."

10.41 And Jesus answered and said to her, "Martha, Martha, you are worried and turbulent²⁸⁶ about many things,

10.42 But one thing is needful and Mary has chosen that good part, which shall not be taken away from her."

11 1.1 And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples."

11.2 And He said unto them, "When you pray, say, 'Our Father who is in heaven, Hallowed be Your name. Your kingdom come. Your will be done, as in heaven, also upon the earth.

11.3 Give us according²⁸⁷ to each day the bread for tomorrow.²⁸⁸

11.4 And forgive us our sins, for we also forgive everyone who is indebted to us. And do not carry²⁸⁹ us into tests but deliver us from evil."

11.5 And He said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, 'Friend, lend me three loaves;

11.6 For a friend of mine on his journey has come to me, and I have nothing to set before him?'

11.7 And he from within shall answer and say, 'Weary²⁹⁰ me not, the door is now shut, and my children are with me in bed. I cannot rise and give you.'"

11.8 I say unto you, "Though he will not rise and give him because he is his friend, yet because of his importunity²⁹¹ he will rise and give him as many as he needs."

11.9 And I say to you, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened unto you.

11.10 For every one who asks receives; and he who seeks finds; and to him that knocks it will be opened.

11.11 But which of you who is a father, if a son asks for bread, will give him a stone? Or if *he asks* for a fish, will he give him a serpent for a fish?

11.12 Or if he asks for an egg, will he give him a scorpion?

11.13 If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"

²⁸⁵ περισπαω – to drag all around, over-occupied

²⁸⁶ τυρβαζω (from Latin word turba, meaning turbid) – to be deeply disturbed, turbulent

²⁸⁷ κατα – according to

²⁸⁸ έπιουσιος – tomorrow; this word is only used in Matthew 6:11 and Luke 11:3 and in context means 'bread for tomorrow.'

²⁸⁹ έισφρω from έις (into) and φρω (carry) – to carry into

²⁹⁰ κοπος – to labour, to cause work, to weary; a beating of the breast with grief

²⁹¹ άναδεια – shamelessness, impudence

11.14 And He was casting out a demon, and it was dumb. And it came to pass, when the devil had gone out, the dumb spoke and the people wondered.

11.15 But some of them said, He casts out demons through Beelzebub the chief of the demons.

11.16 And others, testing Him, sought from Him a sign from heaven.

11.17 But He, seeing²⁹² their thoughts, said to them, “Every kingdom divided against itself is brought to desolation, and a house *divided* against a house falls.

11.18 If Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out demons through Beelzebub.

11.19 And if I by Beelzebub cast out demons, by whom do your sons cast them out? Through²⁹³ this, they will be your judges.

11.20 But if I with the finger of God cast out demons, then the kingdom of God has arrived²⁹⁴ upon you.

11.21 When a fully armed strong man guards his palace, his goods are in peace.

11.22 But when a stronger than he comes upon him and overcomes him, he takes from him all his armour in which he trusted and divides his spoils.

11.23 He who is not with Me is against Me and he who gathers not with Me scatters.

11.24 When the unclean spirit has gone out of a man, he passes²⁹⁵ through dry²⁹⁶ places, seeking rest and finding none, he says, ‘I will return unto my house from which I came.’

11.25 And when he comes, he finds it swept and garnished.

11.26 Then he goes and takes seven other²⁹⁷ spirits more evil than himself and they enter and dwell permanently²⁹⁸ there and the last *state* of that man is worse than the first.”

11.27 And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice and said to Him, “Blessed is the womb that bore You, and the breasts which nursed You!”

11.28 But He said, “Yea rather, blessed are they that hear the logos of God, and keep it!”

11.29 And when the people were gathered thickly together, He began to say, “This is an evil generation. They seek a sign and there shall no sign be given it except the sign of Jonah the prophet.

11.30 For as Jonah became a sign to the Ninevites, so shall also the Son of man be to this generation.

11.31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them, for she came from the utmost parts of the earth to hear the wisdom of Solomon and, behold, a greater than Solomon is here.

11.32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it, for they repented at the preaching of Jonah and behold, a greater than Jonah is here.

11.33 No one, when he has lighted a lamp, put it in a secret place or under a basket but on a lampstand, that they who come in may see the light.

²⁹² *ὀίδα* – to see

²⁹³ *δια* – through

²⁹⁴ *φθάνω* – to have arrived, to already attained, to come before or precede

²⁹⁵ *διερχομαι* – to pass through, traverse or go through. With the double ‘δια’ (through), it points to a different dimension, the spiritual dimension, which is dry and parched in the spiritual world.

²⁹⁶ *ἀνυδροσ* – waterless, dry, parched

²⁹⁷ *ἑτερος* – others of a different kind

²⁹⁸ *κατοικεω* – dwell permanently, house permanently

11.34 The lamp of the body is the eye, therefore when your eye is lucid,²⁹⁹ your whole body is also full of light but when *your eye* is evil, your body also is full of darkness.

11.35 Take heed therefore that the light which is in you be not darkness.

11.36 If your whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining³⁰⁰ of a lamp gives you light.

11.37 And as He spoke, a certain Pharisee asked Him to dine with him and He went in and sat down to eat.

11.38 And when the Pharisee saw it, he marvelled that He had not first washed before dinner.

11.39 And the Lord said unto him, “Now you Pharisees make clean the outside of the cup and the plate but your inward part is full of extortion and evil.

11.40 Foolish ones! Did not He who made the outside make the inside also?

11.41 But rather give alms of such things as you have and behold, all things are clean to you.

11.42 But woe to you, Pharisees! For you tithe mint and rue and all manner of herbs, and pass over justice and the love of God. These you should³⁰¹ have done and not leave the other undone.

11.43 Woe to you, Pharisees! For you love the uppermost seats in the synagogues, and greetings in the markets.

11.44 Woe to you, scribes and Pharisees, hypocrites! For you are as graves which are hidden and the men who walk over them are unaware.”

11.45 Then one of the lawyers answered and said to Him, “Teacher, saying these things, You reproach us also.”

11.46 And He said, “Woe also to you lawyers! For you load men with burdens oppressive to bear and you yourselves touch not the burdens with one of your fingers.

11.47 Woe to you! For you build the tombs of the prophets and your fathers killed them.

11.48 Truly you bear witness that you were pleased together³⁰² with the deeds of your fathers. For they indeed killed them and you build their tombs.

11.49 Through this the wisdom of God also said, “I will send them prophets and apostles, and some of them they shall slay and persecute,

11.50 That the blood of all the prophets which was shed from the foundation of the world may be required of this generation;

11.51 From the blood of Abel to the blood of Zachariah who perished between the altar and the temple. Yes, I say to you, ‘It shall be required of this generation.’

11.52 Woe to you, lawyers! For you have taken away the key of knowledge, you did not enter in yourselves, and those were entering in you forbid.³⁰³”

11.53 And as He said these things unto them, the scribes and the Pharisees began to hold it against Him vehemently and to cross-examine Him about many things:

11.54 Lying in wait for Him and seeking to catch something out of His mouth that they might accuse Him.

²⁹⁹ ἁπλοος – *functioning in simplicity or clarity or lucidity; related to ἁπλους (bountifully) and ἁπλοτης (simplicity)*

³⁰⁰ ἀστραπη - *lightning*

³⁰¹ δεῖ – *must, should have*

³⁰² συνευδοκεω – *to be pleased together with, to think well together, to be gratified or have pleasure together, to be willing together*

³⁰³ κωλυω – *to prevent, to forbid*

12.1 In the meantime, when an innumerable³⁰⁴ multitude of people were gathered together, so that they trampled on one another, He began to say unto His disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy.

12.2 For there is nothing covered, that will not be revealed, nor hidden that will not be known.

12.3 Therefore whatever you have spoken in darkness shall be heard in the light and that which you have spoken in the ear in the inner chamber³⁰⁵ shall be proclaimed upon the housetops.

12.4 And I say unto you My friends, “Be not afraid of those who kill the body and after that have no more that they can do.

12.5 But I will warn³⁰⁶ you whom you should fear: “Fear Him, who after He has killed has authority³⁰⁷ to cast into hell³⁰⁸; yes, I say to you, Fear Him.”

12.6 Are not five sparrows sold for two copper coins, and not one of them is forgotten before God?

12.7 But even the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows.”

12.8 Also I say unto you, “Whoever confesses Me before men, him shall the Son of Man also confess before the angels of God:

12.9 But he who denies Me before men shall be denied before the angels of God.

12.10 And whoever shall speak a logos against the Son of Man, it shall be forgiven him but to him who blasphemes³⁰⁹ against the Holy Spirit it shall not be forgiven.

12.11 And when they bring you to the synagogues and to chief rulers³¹⁰ and authorities,³¹¹ take no thought³¹² how or what you shall answer or what you shall say:

12.12 For the Holy Spirit will teach you in the same hour what you must say.”

12.13 And one out from the crowd said to Him, “Teacher, speak to my brother that he divide the inheritance with me.”

12.14 And He said to him, “Man, who made Me a judge or a divider over you?”

12.15 And He said unto them, “See³¹³ and guard³¹⁴ yourselves from covetousness for one's life consists not in the abundance of the things which he possesses.

12.16 And He spoke a parable unto them saying, “The ground of a certain rich man brought forth plentifully.

12.17 And he thought within himself, saying, ‘What shall I do, because I have no room where to store my fruits?’

12.18 And he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my produce³¹⁵ and my good things.’³¹⁶

³⁰⁴ μυριας – a myriad, tens of thousands, an indefinite number

³⁰⁵ ταμειον – inner chamber, secret chamber

³⁰⁶ ὑποδεικνυμι – to warn or admonish (Matthew 3:7; Luke 3:7)

³⁰⁷ ἐξουσια – authority

³⁰⁸ γεεννα – Gehenna, a place of eternal damnation of fire. Derived from the Hebrew origin of the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned.

³⁰⁹ βλασφημεω – to vilify, revile and speak evil of

³¹⁰ ἀρχη – beginning, principality, first, chief

³¹¹ ἐξουσια – authority

³¹² μεριμναω – to take thought, to be anxious or troubled with cares, to worry

³¹³ ὄρω – to see

³¹⁴ φυλασσω – to keep or guard

³¹⁵ γεννημα – produce or products or offspring, that which has been begotten

³¹⁶ ἀγαθα (Adjective, accusative, plural, neuter) from ἀγαθος – good things

12.19 And I will say to my soul, “Soul, you have many good things laid up for many years; rest, eat, drink and be merry.””

12.20 But God said to him, ‘You fool, this night your soul shall be required of you; then whose shall those things be which you have prepared?’

12.21 So is he who lays up treasure for himself and is not rich unto God.”

12.22 Then He said unto His disciples, “Therefore I say unto you, ‘Take no thought for your life,³¹⁷ what you will eat; neither for the body, what you will put on.

12.23 Life³¹⁸ is more than food and the body *is more* than clothes

12.24 Consider the raven, for they neither sow nor reap, which have neither inner chambers nor barns; and God feeds them. How much more are you better than the birds?

12.25 And which of you by taking thought can add one cubit to his stature?

12.26 If you then are not able to do the smallest thing,³¹⁹ why take thought for the rest?

12.27 Consider the lilies how they grow; they toil not, they spin not and yet I say to you, that Solomon in all his glory was not arrayed like one of these.

12.28 If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O you of little faith?

12.29 And seek not what you shall eat or what you shall drink, neither be of a doubtful mind.³²⁰

12.30 For all these things the nations of the world seek after, and your Father knows that you have need these things.

12.31 But rather seek the kingdom of God and all these things shall be added to you.

12.32 Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

12.33 Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that is inexhaustible,³²¹ where no thief approaches neither moth corrupts.

12.34 For where your treasure³²² is, there also will your heart be.

12.35 Let your loins be girded about and *your* lamps be burning;

12.36 And you yourselves be like men who wait³²³ for their lord, when he will return from the wedding, that when he comes and knocks they may open to him immediately.

12.37 Blessed are those servants, whom the lord when he comes shall find watching.³²⁴ Amen I say to you, that he will gird himself and make them sit down to eat and come near³²⁵ and minister³²⁶ to them.

12.38 And if he shall come in the second watch or come in the third watch and find *them* so, blessed are those servants.

12.39 And this know, that if the master of the house had known what hour the thief would come, he would have watched, and not permit his house to be broken through.

³¹⁷ ψυχη - soul

³¹⁸ ψυχη - soul

³¹⁹ ἔλαχιστος (Adjective, Accusative, Singular, neuter) – the very little, the smallest, the least

³²⁰ μετεωρίζω – to be tossed up and down like ships in deep waters, to be of a doubtful mind

³²¹ ἀνεκλείπτως – unfailing, inexhaustible

³²² θησαυρος – treasure, a place where good and precious things are collected and laid up, a repository of precious things

³²³ προσδεχομαι – to wait expectantly ready to welcome and receive (Mark 15:43; Luke 2:25, 38; 15:2; 23:51; Acts 24:15; Romans 16:2; Philippians 2:29; Titus 2:13; Hebrews 10:34; 11:35; Jude 1:21)

³²⁴ γρηγορεω – to keep awake, to be vigilant and watchful

³²⁵ παρερχομαι – to pass nearby, to come by, to come near, to bring to an end or conclusion

³²⁶ διακονεω – to minister, to serve (Matthew 4:11; Luke 8:15; 20:28; 25:44; 27:55; Mark 1:13, 31; 10:45; 15:41; Luke 4:39; 8:3; 10:40; 17:8; 22:26, 27; Acts 6:2)

12.40 Be you therefore ready also, for the Son of Man comes at an hour you do not expect.³²⁷”

12.41 Then Peter said to Him, “Lord, do you speak this parable unto us, or unto everyone?”

12.42 And the Lord said, “Who then is that faithful and wise³²⁸ steward, whom his lord shall make ruler over his household, to give them their portion of grain³²⁹ in due season³³⁰?”

12.43 Blessed is that servant, whom his lord when he comes shall find so doing.

12.44 Of a truth I say to you that he will make him ruler over all that he has.

12.45 But if that servant says in his heart, ‘My lord delays his coming and shall begin to beat the menservants and maidservants, and to eat and drink and to be drunk,

12.46 the lord of that servant will come in a day when he is not looking for him and at an hour when he is not aware, and will cut him in two, and will appoint him his portion with the unbelievers.

12.47 And that servant who knew his lord's will and prepared not himself, neither did according to his will shall be beaten with many *stripes*.

12.48 But he who knew not and did commit things worthy of stripes, shall be beaten with few stripes. For to whomever much is given, of him much is required; and to whom much has been committed, of him they will ask much more.

12.49 I came to send fire on the earth and how I want it be already kindled?

12.50 But I have a baptism to be baptized with and how am I hard-pressed³³¹ until it be finished³³²!

12.51 Do you think that I came to give peace on earth? I tell you, No, but rather division.

12.52 For from now on five in one house will be divided: three against two, and two against three.

12.53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.”

12.54 And He said also to the multitude, “When you see a cloud rising out of the west, immediately you say, ‘A shower is coming’ and so it is.

12.55 And when you see the south wind blow, you say, ‘There will be hot weather’ and there is.’

12.56 You hypocrites, you can discern the face of the sky and of the earth but how is it that you do not discern this time?

12.57 Yes, and why, even of yourselves, do you judge that which is not is right?

12.58 When you go with your adversary to the chief ruler, along the way make *diligent* work³³³ that you may be delivered from him; lest he drag you to the judge, and the judge deliver you to the officer, and the officer cast you into prison.

12.59 I tell you, you will not go out from there until you have paid the very last mite.”

13.1

There were present at that time some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.

³²⁷ δοκεω – think, believe

³²⁸ φρονιμος from φρηνη (diaphragm, breath, inner mind and wisdom of the human spirit) – wisdom from the inner man, breath of inner man from the Spirit of God, practical and spiritual wisdom

³²⁹ σιτομετριον from σιτος (grain) and μετρον (measure) – a measure of grain

³³⁰ καιρος - a measurement of time, a fixed and definite time

³³¹ συνεχω – to be taken or seized strongly with, to be compelled, to be hard-pressed (Acts 18:5; 2 Corinthians 5:14; Philippians 1:23)

³³² τελω – to be complete, to be fulfilled, to finish, to be perfected

³³³ εργασια – work or labour

13.2 And Jesus answering said to them, “Do you think that these Galileans were sinners above all the Galileans because they suffered such things?
 13.3 I tell you, No, but except you repent, you shall all likewise perish.
 13.4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, do you think that they were sinners above all men that dwelt in Jerusalem?
 13.5 I tell you, No, but except you repent, you shall all likewise perish.”
 13.6 He spoke also this parable, “A certain man had a fig tree planted in his vineyard and he came and sought fruit on³³⁴ it and found none.
 13.7 Then he said to the keeper of his vineyard, ‘Behold, these three years I come seeking fruit on this fig tree and find none. Cut it down, why use up³³⁵ the ground?’
 13.8 And he answering said to him, ‘Lord, let it alone this year also, till I shall dig about it, and cast dung *on it*.
 13.9 And if it bears fruit, *well* and if not, then after that you can cut it down.’”
 13.10 And He was teaching in one of the synagogues on the Sabbath.
 13.11 And, behold, there was a woman who had a spirit of infirmity³³⁶ eighteen years and was bent over, and could in no way raise herself up.
 13.12 And when Jesus saw her, He called her to Him, and said to her, “Woman, you are released³³⁷ from your infirmity.”
 13.13 And He laid his hands on her and immediately she was made straight, and glorified God.
 13.14 And the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath day, and said to the people, “There are six days in which men ought to work, in them therefore come and be healed, and not on the Sabbath day.”
 13.15 The Lord then answered him and said, “Hypocrite! Do not each one of you on the Sabbath loose his ox or his donkey from the stall, and lead him away to water?
 13.16 And should not this woman, being a daughter of Abraham, whom Satan has bound, behold, these eighteen years, be loosed from this bond on the Sabbath day?”
 13.17 And when He had said these things, all His adversaries were ashamed and all the people rejoiced for all the glorious things that were done by Him.
 13.18 Then He said, “What is the kingdom of God like? And to what shall I compare it?
 13.19 It is like a grain of mustard seed which a man took and cast into his garden, and it grew, and became a great tree; and the birds of the air nested in its branches.”
 13.20 And again He said, “To what shall I compare the kingdom of God?
 13.21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.”
 13.22 And He went through the cities and villages, teaching, and journeying toward³³⁸ Jerusalem.
 13.23 Then one said one to Him, “Lord, are there few who are saved? And He said to them,
 13.24 “Fight³³⁹ to enter in at the narrow gate, for many, I say to you, will seek to enter in, and will not be able.

³³⁴ ἐν - in

³³⁵ καταργεω – to render inactive, to destroy, to make completely inoperative

³³⁶ ἀσθενεια – weakness which may be caused by native weaknesses of the body or of diseases or damage or imperfections, general lack of strength

³³⁷ ἀπολυω from ἀπο (away) and λυω (loose or free) – to be released or freed, to set free

³³⁸ εἰς – into, unto

³³⁹ ἀγωνιζομαι – fight, labour fervently (in prayers), contend (John 18:36; 1 Corinthians 9:25; Colossians 1:29; 4:12; 1 Timothy 6:12; 2 Timothy 4:7)

13.25 When once the master of the house is risen up, and has shut to the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, Lord, open to us; and he shall answer and say to you, ‘I do not know you, where you are from.’

13.26 Then you will begin to say, ‘We have eaten and drunk in your presence, and you have taught in our streets.’

13.27 But he will say, ‘I tell you, I do not know you, where you are from. Depart from me, all you workers of unrighteousness.’³⁴⁰

13.28 There shall be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out.

13.29 And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.

13.30 And, behold, there are last who shall be first, and there are first who shall be last.”

13.31 The same day there came some of the Pharisees, saying to Him, “Get out and depart from here, for Herod wants to kill You.”

13.32 And He said to them, “Go and tell that fox, ‘Behold, I cast out devils, and I perfect³⁴¹ healings³⁴² today and tomorrow, and the third day I am perfected.’³⁴³

13.33 Nevertheless I must walk today and tomorrow, and the day following: for it cannot be that a prophet should perish outside of Jerusalem.

13.34 O Jerusalem, Jerusalem, the one who kills the prophets and stones them those who are sent to her! How often I wanted to gathered your children together, as a hen gathers her brood under her wings, and you were not willing!

13.35 Behold, your house is left to you desolate and amen I say to you, ‘You will not see Me’, until the time come when you shall say, ‘Blessed is he who comes in the name of the Lord.’”

14.1 And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath, that they watched Him.

14.2 And, behold, there was a certain man before him who had the dropsy.

14.3 And Jesus answering spoke unto the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

14.4 But they held their silence. And He took him and healed him, and let him go;

14.5 And He answered them, saying, “Which of you having a donkey or an ox fallen into a pit, will not immediately pull him out on the Sabbath day?”

14.6 And they could not answer Him against these things.

14.7 And He put forth a parable to those who were called,³⁴⁴ when He noted³⁴⁵ how they chose out the uppermost seats,³⁴⁶ saying unto them,

14.8 “When you are invited³⁴⁷ by anyone to a wedding, do not sit down in the uppermost seat lest a more honourable man than you are invited by him;

14.9 And he who invited you and him come and say to you, ‘Give place to this man and you begin with shame to take the lowest seat.’

³⁴⁰ ἀδικία - unrighteousness

³⁴¹ ἐπιτελεω from ἐπι (upon) and τελεω (perfect) – to perfect upon, to complete

³⁴² ἰασις – cures, healings, wholeness

³⁴³ τελειω – made perfect, made complete

³⁴⁴ καλεω - call

³⁴⁵ ἐπεχω – give attention, pay heed to

³⁴⁶ πρωτοκλισια – first and best places of honour, uppermost places or seats

³⁴⁷ καλεω - call

14.10 But when you are invited, go and sit down in the lowest seat that when he who invited you comes, he may say to you, 'Friend, go up higher.' Then you will have honour³⁴⁸ in the presence of those who sit at the table with you.

14.11 For whoever exalts himself shall be humbled³⁴⁹ and he who humbles himself shall be exalted."

14.12 Then He said also to him who invited him, "When you make a dinner or a supper, do not call your friends nor your brethren, neither your relatives nor your rich neighbours lest they also invite you back, and you are repaid.

14.13 But when you make a feast, invite the poor, *the* maimed, *the* lame, *the* blind.

14.14 And you will be blessed for they cannot repay you; for you will be repaid at the resurrection of the righteous."

14.15 And when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!"

14.16 Then He said to him, "A certain man made a great supper, and invited many,

14.17 And sent his servant at supper time to say to them who were invited, 'Come, for all things are now ready.'

14.18 And they all *together* as one began to make excuse. The first said to him, 'I have bought a piece of ground, and I need to go and see it, I ask you to have me excused.'

14.19 And another said, 'I have bought five yoke of oxen, and I am going to test them, I ask you to have me excused.'

14.20 And another said, 'I have married a wife, and therefore I cannot come.'

14.21 So that servant came and told his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and *the* maimed, and *the* lame, and *the* blind.'

14.22 And the servant said, 'Lord, it is done as you have commanded, and yet there is room.'

14.23 And the lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.

14.24 For I say to you that none of those men who were invited shall taste of my supper.'"

14.25 And there went great multitudes with Him and He turned, and said unto them,

14.26 If anyone comes to Me, and hates not his father and mother, and wife and children, and brethren, and sisters, yes, and his own life also, he cannot be My disciple.

14.27 And whoever does not bear his cross and come after Me, cannot be My disciple.

14.28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish *it*?

14.29 Lest, after he has laid the foundation and is not able to finish it, all who see it begin to mock him,

14.30 Saying, 'This man began to build, and was not able to finish.'

14.31 Or what king, going to make war against another king, does not sit down first, and consider whether he, with ten thousand, is able to meet him who comes against him with twenty thousand?

14.32 Or else, while the other is yet a great way off, he sends a delegation, and asks conditions of peace.

14.33 So likewise, whoever of you who forsakes not all that he has, he cannot be My disciple.

14.34 Salt is good but if the salt has lost its flavour, how shall it be seasoned?

14.35 It is neither fit for the land nor for the dunghill but men cast it out. He who has ears to hear, let him hear."

³⁴⁸ δόξα - glory

³⁴⁹ ταπεινῶω - to bring or make low, to humble

15.1 Then all the tax collectors and sinners drew near to Him to hear Him.

15.2 And the Pharisees and scribes murmured, saying, “This man receives sinners, and eats with them.”

15.3 And He spoke this parable unto them, saying,

15.4 “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it?

15.5 And when he has found *it*, he lays *it* on his shoulders, rejoicing.

15.6 And when he comes home, he calls together his friends and neighbours, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’

15.7 I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

15.8 Or what woman having ten pieces of silver, if she loses one piece, does not light a candle and sweep the house, and seek diligently till she find it?

15.9 And when she has found it, she calls her friends and her neighbours together, saying, ‘Rejoice with me, for I have found the piece which I had lost!’

15.10 Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

15.11 And He said, “A certain man had two sons.

15.12 And the younger of them said to his father, ‘Father, give me the portion of goods that falls *to me*.’ And he divided unto them *his* livelihood.³⁵⁰

15.13 And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with prodigal³⁵¹ living.³⁵²

15.14 And when he had spent all, there arose a mighty famine in that land and he began to be in want.

15.15 And he went and joined himself to a citizen of that country and he sent him into his fields to feed swine.

15.16 And he desired³⁵³ to fill his belly with the husks that the swine ate, and no one gave him *anything*.

15.17 But when he came to³⁵⁴ himself, he said, ‘How many of my father's hired servants have bread enough and to spare, and I perish with hunger!

15.18 I will arise and go to my father, and will say to him, “Father, I have sinned against heaven, and before you,

15.19 And am no longer worthy to be called your son. Make me as one of thy hired servants.”’

15.20 And he arose and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck and kissed him.

15.21 And the son said to him, ‘Father, I have sinned against heaven, and in your sight, and am no longer worthy to be called your son.’

15.22 But the father said to his servants, ‘Bring forth the best robe and put it on him, and put a ring on his hand and sandals on his feet.

15.23 And bring the fatted calf here and kill it, and let us eat and be merry;

15.24 For this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

³⁵⁰ βίος – *biological life, natural living, livelihood*

³⁵¹ ἀσωτως – *to live in excess, to live improperly in waste, to live in abandonment profligately*

³⁵² ζῶω – *to be alive, to live, to enjoy real life*

³⁵³ ἐπιθυμῶ – *to set the heart upon, to desire, covet, lust*

³⁵⁴ εἰς – *into*

15.25 Now his elder son was in the field and as he came and drew near to the house, he heard music and dancing.

15.26 And he called one of the servants and asked what these things meant.

15.27 And he said to him, 'Your brother has come and your father has killed the fatted calf, because he has received him safe and sound.'

15.28 And he was angry and would not go in. Therefore his father came out and pleaded³⁵⁵ with him.

15.29 And he answering said to his father, Behold, these many years I have been serving you, I never transgressed your commandment at any time and yet you never gave me a young goat that I might make merry with my friends:

15.30 But as soon as this son of yours came, who has devoured your livelihood with harlots, you have killed for him the fatted calf.'

15.31 And he said to him, 'Son, you are always with me, and all that I have is yours.

15.32 It was right that we should make merry and be glad, for this brother of yours was dead and is alive again, and he was lost and is found.'"

16.1 And He said also unto His disciples, "There was a certain rich man who had a steward, and an accusation³⁵⁶ was brought to him that he was wasting his goods.

16.2 And he called him and said to him, 'How is it that I hear this of you? Give an account³⁵⁷ of your stewardship for you may no longer be steward.'

16.3 Then the steward said within himself, 'What shall I do? For my lord takes away from me the stewardship. I cannot dig; I am ashamed to beg.

16.4 I know what to do, so that when I am put out of the stewardship, they may receive me into their houses.'

16.5 So he called every one of his lord's debtors to him and said to the first, 'How much do you owe my lord?'

16.6 And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill and sit down quickly, and write fifty.'

16.7 Then said he to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill and write eighty.'

16.8 And the lord praised³⁵⁸ the unrighteous steward because he had done wisely.³⁵⁹ For the sons of this world are in their generation wiser³⁶⁰ than the sons of light.

16.9 And I say to you, 'Make yourselves friends out of unrighteous mammon, so that when you fail, they may receive you into everlasting tabernacles.

16.10 He who is faithful in that which is least is faithful also in much; and he who is unrighteous in the least is unrighteous also in much.

16.11 If you therefore have not been faithful in unrighteous mammon, who will commit to your trust³⁶¹ the true riches?

16.12 And if you have not been faithful in that which is another man's, who shall give you that which is your own?

³⁵⁵ παρακαλεω – called alongside, beseech, implored, intreat, pleaded

³⁵⁶ διαβαλλω – slander or accusation

³⁵⁷ λογος – word

³⁵⁸ επαινω – praise, commended, laud

³⁵⁹ φρονιμωσ – related to φρονιμος from φρηνη (diaphragm, breath, inner mind and wisdom of the human spirit) – wisdom from the inner man, breath of inner man from the Spirit of God, practical and spiritual wisdom

³⁶⁰ φρονιμος from φρηνη (diaphragm, breath, inner mind and wisdom of the human spirit) – wisdom from the inner man, breath of inner man from the Spirit of God, practical and spiritual wisdom

³⁶¹ πιστευω – faith, believe, trust

16.13 No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon.”

16.14 And the Pharisees also, who were lovers of money, heard all these things and they derided³⁶² Him.

16.15 And He said to them, “You are those who justify yourselves before men but God knows your hearts. For that which is highly esteemed among men is an abomination in the sight of God.

16.16 The law and the prophets were until John. Since that time the kingdom of God is preached and everyone is pressing³⁶³ into it.

16.17 And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

16.18 Whoever divorces³⁶⁴ his wife for *the sole purpose* of marrying another, commits adultery and whosoever marries her who *for reason of remarriage purposefully* divorces from her husband, commits adultery.”

16.19 There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day.

16.20 And there was a certain beggar named Lazarus, who was laid at his gate, full of sores,

16.21 And desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

16.22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried.

16.23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

16.24 And he cried and said, ‘Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.’

16.25 But Abraham said, ‘Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things but now he is comforted and you are tormented.

16.26 And beside all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

16.27 Then he said, ‘I ask you therefore, father, that you would send him to my father's house,

16.28 For I have five brothers, that he may testify to them, lest they also come into this place of torment.

16.29 Abraham said to him, ‘They have Moses and the prophets, let them hear them.’

16.30 And he said, ‘No, father Abraham but if one went to them from the dead, they will repent.’

16.31 And he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded, though one rise from the dead.’”

³⁶² ἐκμυκτηριζω – to sneer at, to mock and turn up the nose, to deride

³⁶³ βιαζω from βιος (biological or natural life) – to apply strength or natural force, to crowd oneself into, to squeeze or to be seized by, to press in with all one's life

³⁶⁴ ἀπολυω – divorce, to be released, to set free. The word ‘ἀπολυω’ has been interpreted as ‘forgive, forgiven’ (Luke 6:37), loosed or freed (Luke 13:12), released (Luke 23:16, 17, 18, 20), let go or sent away (Acts 4:23; 13:3), set free (Acts 26:32; Hebrews 13:23). A divorced person is ‘free’ in the eyes of God and in the eyes of the law, and treated as a single person, thus they can remarry without condemnation. Paul interprets this in the same manner where it applies to marriages that are between believers and unbelievers (1 Corinthians 7:12-16). However, the institution of marriage must be protected and not taken lightly and divorce is to take place where the marriage cannot be reconciled (1 Corinthians 7:11) and not for the purpose of remarriage. However, if one party leaves, the other is not under bondage (1 Corinthians 7:15). The Lord Jesus is rebuking those who have nothing wrong in their marriage and simply divorce for the sake of remarriage, thus watering down the sanctity of the marriage union.

17.1 Then He said unto the disciples, “It is impossible but that offences³⁶⁵ will come but woe *to him* through whom they come!

17.2 It would be better for him that a millstone were hung around his neck, and he be thrown into the sea, than that he should offend³⁶⁶ one of these little³⁶⁷ ones.

17.3 Take heed to yourselves. If your brother sins against you, rebuke him and if he repents, forgive him.

17.4 And if he sins against you seven times in a day, and seven times in a day turn again to you, saying, ‘I repent’ you shall forgive him.”

17.5 And the apostles said unto the Lord, “Increase our faith.”

17.6 And the Lord said, “If you have faith as a grain of mustard seed, you can say to this sycamore *fig* tree, ‘Be plucked up by the root, and be planted in the sea’ and it would obey you.

17.7 But which of you, having a servant ploughing or feeding, will say to him when he has come from the field, ‘Go and sit down to eat?’

17.8 And will not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink?’

17.9 Does he thank that servant because he did the things that were commanded him? I think not.

17.10 So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done that which was our duty to do.’”

17.11 And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

17.12 And as He entered into a certain village, there met Him ten men who were lepers, who stood afar off.

17.13 And they lifted up their voices and said, “Jesus, Master, have mercy on us!”

17.14 And when He saw them, He said to them, “Go show yourselves to the priests.” And it came to pass that, as they went, they were cleansed.

17.15 And one of them, when he saw that he was made whole,³⁶⁸ returned, and with a loud voice glorified God,

17.16 And fell down on his face at His feet, giving Him thanks. And he was a Samaritan.

17.17 And Jesus answering said, “Were there not ten cleansed? But where *are* the nine?

17.18 Were there not any found who returned to give glory to God, except this foreigner?”

17.19 And He said to him, “Arise, go your way. Your faith has saved you.³⁶⁹”

17.20 And when He was questioned by the Pharisees *as to* when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with external observation.³⁷⁰”

17.21 Neither shall they say, “Behold here!” or “Behold there!” For, behold, the kingdom of God is within you!”

17.22 But He said to the disciples, “The days will come, when you will desire to see one of the days of the Son of Man, and you shall not see *it*.

17.23 And they shall say to you, ‘Behold here!’ or ‘Behold there!’ Do not go after *them* or follow *them*.

³⁶⁵ σκανδαλον – a snare, trap or stumbling block which causes a person to fall

³⁶⁶ σκανδαλιζω – to cause to stumble or cause to sin

³⁶⁷ μικρος – smallest or least one

³⁶⁸ ιαομαι – cured or made whole

³⁶⁹ σεσωκεν (Perfect Active Indicative) from σωζω - save

³⁷⁰ παρατηρησις – empirical or external physical observation

17.24 For as the lightning that flashes out of one *part* under heaven shines unto the other part under heaven, so will the Son of Man be in His day.
 17.25 But first He must suffer many things and be rejected by³⁷¹ this generation.
 17.26 And as it was in the days of Noah, so shall it be also in the days of the Son of Man.
 17.27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
 17.28 Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded,
 17.29 But the same day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
 17.30 Even thus shall it be in the day when the Son of Man is revealed.³⁷²
 17.31 In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take it away. And he that is in the field, let him likewise not return back.
 17.32 Remember Lot's wife.
 17.33 Whoever seeks to save his life will lose it and whoever loses his life will preserve it.
 17.34 I tell you, in that night there shall be two men in one bed: one will be taken and the other will be left.
 17.35 Two women shall be grinding together: one will be taken and the other left.
 17.36 Two men shall be in the field: one will be taken and the other left.
 17.37 And they answered and said to Him, "Where, Lord?" And He said to them, "Wherever the body³⁷³ is, there will the eagles be gathered together."³⁷⁴

18.1 Then He spoke a parable unto them, that men ought always to pray, and not to fail,³⁷⁵
 18.2 Saying, "There was in a city a judge, who feared not God neither regarded man.
 18.3 And there was a widow in that city and she came unto him, saying, 'Get justice³⁷⁶ for me from my adversary.'
 18.4 And he would not for a while but afterward he said within himself, 'Though I fear not God, nor regard man,
 18.5 Yet because this widow holds³⁷⁷ me, I will get justice for her, lest by her continual coming she weary³⁷⁸ me.'"
 18.6 And the Lord said, "Hear what the unjust judge says."
 18.7 And shall not God do justice³⁷⁹ for His own elect, who cry day and night unto Him, though He bear long³⁸⁰ with them?
 18.8 I tell you that He do justice for them speedily.³⁸¹ Nevertheless when the Son of Man comes, will He find faith on the earth?

³⁷¹ ἀπο – away from

³⁷² ἀποκαλυπτω – revealed (Romans 8:18-19 revelation of the Sons of God; Galatians 1:16 Christ revealed in Paul; 1 Peter 1:5 revealed in the last day; 1 Peter 5:1 partaker of the glory to be revealed). Conversely, the antichrist will also be revealed in the end times (2 Thessalonians 2:3, 6, 8).

³⁷³ σωμα - body

³⁷⁴ contrasts with Matthew 24:28 where the carcass (πτωμα) there the eagles will be gathered

³⁷⁵ ἐκκακω from ἐκ (out of) and κακος (bad) – out of bad, to be bad or weak, to faint, to fail

³⁷⁶ ἐκδικω – to get justice

³⁷⁷ παρεχω from παρα (alongside) and έχω (to have, to hold) – to hold alongside (Luke 6:29; 7:4; Acts 16:16; 17:31; 22:2)

³⁷⁸ ὑπωπιαξω – to be hit under the eye, to be beaten blue and black

³⁷⁹ ἐκδικησις – mete out justice

³⁸⁰ μακροθυμω – suffers long, endures long, bears long

³⁸¹ ταχος – speedily, in a brief space of time

18.9 And He spoke this parable unto some who trusted in themselves that they were righteous, and despised others:

18.10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

18.11 The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not as other men are; extortioners, unjust, adulterers, or even as this tax collector.

18.12 I fast twice a week, I give tithes of all that I possess.’

18.13 And the publican, standing afar off, would not lift so much as lift his eyes unto heaven, but beat upon his chest,³⁸² saying, ‘God be merciful to me a sinner!’

18.14 I tell you, this man went down to his house justified *rather* than the other; for every one who exalts himself will be humbled, and he who humbles himself will be exalted.”

18.15 Then they also brought to Him infants that He might touch them but when His disciples saw it, they rebuked them.

18.16 But Jesus called them unto Him and said, ‘Let the little children to come unto Me and forbid them not; for of such is the kingdom of God.

18.17 Amen I say to you, whoever does not receive the kingdom of God as a little child will never ever³⁸³ enter into it.”

18.18 And a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit eternal life?”

18.19 Then Jesus said to him, “Why do you call Me good? No one is good but One, *that is* God!

18.20 You know the commandments, ‘Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour your father and your mother.’”

18.21 And he said, “All these I have kept from my youth.”

18.22 Now when Jesus heard these things, He said to him, “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven. And come, follow Me!”

18.23 And when he heard this, he became very sorrowful, for he was very rich.

18.24 And when Jesus saw that he became very sorrowful, He said, “How hard it is for those who have riches to enter into the kingdom of God!

18.25 For it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.”

18.26 And they who heard it said, “Who then can be saved?”

18.27 But He said, “The things which are impossible with men are possible with God!”

18.28 Then Peter said, “Behold, we have left all and followed You!”

18.29 But He said unto them, “Amen I say to you. There is no one who has left house or parents or brethren or wife or children because of the kingdom of God,

18.30 Who will never not³⁸⁴ receive multiple times more³⁸⁵ in this present time and in the world to come life everlasting.

18.31 Then He took³⁸⁶ unto Him the twelve, and said unto them, “Behold, we going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be fulfilled.³⁸⁷

18.32 For He will be delivered to the Gentiles and will be mocked and abused³⁸⁸ and spit upon.

³⁸² στήθος – *bosom, breast*

³⁸³ ὄυ μη – *double negative, not no, never never, not ever, never ever*

³⁸⁴ ὄυ μη – *double negative, never not, implying will definitely always receive*

³⁸⁵ πολλαπλασιων from πολυς (*many*) and πλεκω (*multiple, manifold, plaited or twine*) – *multiple times more*

³⁸⁶ παραλαμβανω – *to receive, to take to oneself*

³⁸⁷ τελεω – *finished, fulfilled, completed*

³⁸⁸ υβριζω – *to exercise violence upon, to abuse and reproach*

18.33 And they will scourge Him and put Him to death. And the third day He will rise again.
 18.34 And they understood none of these things; and this rhema³⁸⁹ was hidden from them, and they did not know the things which were spoken.
 18.35 And it came to pass, that as He was coming near unto Jericho, a certain blind man sat by the wayside begging.
 18.36 And hearing a multitude passing by, he asked what it was.
 18.37 And they told him that Jesus of Nazareth was passing by.
 18.38 And he cried, saying, “Jesus, Son of David, have mercy on me!”
 18.39 And they who went before rebuked him that he should be silent but he cried even much more,³⁹⁰ “Son of David, have mercy on me!”
 18.40 Then Jesus stood and commanded him to be brought unto Him and when he had come near, He asked him,
 18.41 Saying, “What do you want me to do for you?” And he said,” Lord, that I may see again.³⁹¹”
 18.42 Then Jesus said unto him, “See again³⁹²! Your faith has saved³⁹³ you!”
 18.43 And immediately he saw again,³⁹⁴ and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

19.1 And Jesus entered and passed through Jericho.

19.2 And, behold, there was a man named Zacchaeus who was the chief tax collector, and he was rich.
 19.3 And he sought to see who Jesus was and could not because of the multitude for he was short in stature.
 19.4 And he ran to *the* front and climbed up into a sycamore tree to see Him, for he was going to pass that way.
 19.5 And when Jesus came to the place, He looked up, and saw him, and said unto him, “Zacchaeus, make haste, and come down, for today I must abide at your house.”
 19.6 And he made haste and came down, and received Him joyfully.
 19.7 And when they saw it, they all murmured, saying, “He has gone to be guest with a man who is a sinner.”
 19.8 And Zacchaeus stood and said unto the Lord, “Behold, Lord, half of my goods I give to the poor and if I have taken anything from anyone by false accusation, I restore him fourfold.”
 19.9 And Jesus said unto him, “Today salvation has come to this house, because he also is a son of Abraham.
 19.10 For the Son of Man has come to seek and to save that which was lost.”
 19.11 And as they heard these things, He spoke and added a parable because He was near to Jerusalem, and because they thought that the kingdom of God would immediately appear.³⁹⁵
 19.12 He said therefore, “A certain nobleman went into a far country to receive for himself a kingdom, and to return.

³⁸⁹ ρημα – spoken word

³⁹⁰ πολυς μαλλον – ever much more, many times more, even much more, all the more

³⁹¹ αναβλεπω – to see again

³⁹² αναβλεπω – to see again

³⁹³ σωζω – to be saved, to be whole again

³⁹⁴ αναβλεπω – to see again

³⁹⁵ αναφαινω – to appear, to manifest

19.13 And he called his ten servants and delivered them ten minas,³⁹⁶ and said unto them, ‘Occupy³⁹⁷ till I come.’

19.14 But his citizens hated him and sent a delegation after him, saying, ‘We will not have this *king* to reign over us.’

19.15 And it came to pass, that when he returned, having received the kingdom, then he commanded these servants, to whom he had given the money, to be called to him that he might know how much every man had gained by their occupation.³⁹⁸

19.16 Then came the first, saying, ‘Lord, your mina has gained ten minas.’

19.17 And he said unto him, ‘Well *done*, good servant, because you have been faithful in a very little, have authority over ten cities.’

19.18 And the second came, saying, ‘Lord, your mina has gained five minas.’

19.19 And he said likewise to him, ‘Your also be over five cities.’

19.20 And another came, saying, ‘Lord, behold, here is your mina, which I have kept laid up in a napkin.

19.21 For I feared you because you are an austere³⁹⁹ man. You take up what you did not lay down and reap what you did not sow.

19.22 And he said to him, ‘Out of your own mouth I will judge you, *you* wicked servant. You knew that I was an austere man, taking up what I did not lay down and reaping what I did not sow.

19.23 Therefore then, why did you not put my money into the bank, that at my coming I might have collected⁴⁰⁰ it with interest?’

19.24 And he said unto them that stood by, ‘Take the mina from him, and give it to him that has ten minas.’

19.25 And they said to him, ‘Lord, he has ten minas.’

19.26 For I say to you, that to everyone who has *more* will be given and from him who has not, even what he has will be taken away from him.

19.27 But those enemies of mine, who did not want me to reign over them, bring *them* here and slay *them* before me.’”

19.28 And when He had said this, He went on ahead, going up to Jerusalem.

19.29 And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called *Mount of Olives*, He sent two of His disciples,

19.30 Saying, “Go into the village opposite you, in which as you enter you will find a colt tied, upon which no man had sat. Loose him and bring *him* here.

19.31 And if anyone asks you, ‘Why are you loosing him?’ thus shall you say to him, ‘Because the Lord has need of him.’

19.32 And they who were sent went their way and found it just as He had said to them.

19.33 And as they were loosing the colt, his owners said to them, “Why are you loosing the colt?”

19.34 And they said, “The Lord has need of him.”

³⁹⁶ μνα – mina, a weight or sum of money equal to about 100 drachmae. A talent was equal to about 6000 drachmae, thus a talent is about 60 minas. One mina is worth about three months salary. The price of a slave was about 20 minas.

³⁹⁷ πραγματευομαι – to occupy, to attend to state matters, to do business, to be occupied with activities as commanded or delegated. In this context, it is more to attend to state matters as verse 14 refers to ‘his’ citizens.

³⁹⁸ διαπραγματευομαι – occupation, investment, trading, business, activities of political, social or economic realm

³⁹⁹ αυστηρος – strict, stern, harsh, austere, rough, rigid

⁴⁰⁰ πρᾶσω – to do, to commit, to exact or collect

19.35 And they brought him to Jesus and they cast their garments upon the colt, and they set Jesus *on him*.

19.36 And as He went, they spread their clothes in the way.

19.37 And when He was drawing near the descent of the Mount of Olives, the whole multitude⁴⁰¹ of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen.

19.38 Saying, “Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!”

19.39 And some of the Pharisees from among the multitude⁴⁰² said unto Him, “Teacher, rebuke Your disciples.”

19.40 And He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

19.41 And when He drew near, He saw the city and wept over it,

19.42 Saying, “If you had known, even you, indeed even in this day of yours, the things *pertaining* unto your peace! But now they are hidden from your eyes.

19.43 For the days will come upon you that your enemies will build an embankment around you, and encompass you, and hold you in on every side,

19.44 And shall raze you even to the ground, and your children within you; and they shall not leave in you one stone upon another, because you did not know the time of your visitation.⁴⁰³

19.45 And He went into the temple and began to cast out those who bought and sold in it.

19.46 Saying to them, “It is written, My house is a house of prayer but you have made it a den of thieves.”

19.47 And He taught daily in the temple. But the chief priests and the scribes and the leaders of the people sought to destroy Him,

19.48 And were unable to find what they might do *to Him* for all the people were very attentive to hear Him.

20.1 And it came to pass, that on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon Him with the elders,

20.2 And spoke unto Him, saying, “Tell us, by what authority are you doing these things? Or who is he that gave you this authority?”

20.3 And He answered and said unto them, “I will also ask you one logos, and answer me:

20.4 The baptism of John, was it from heaven, or of men?”

20.5 And they reasoned among⁴⁰⁴ themselves, saying, “If we say, ‘From heaven, He will say, ‘Why then did you not believe him?’

20.6 But if we say, ‘Of men,’ all the people will stone us, for they are persuaded that John was a prophet.”

20.7 And they answered that they did not know where *it was* from.

20.8 And Jesus said to them, “Neither will I tell you by what authority I do these things.”

20.9 Then He began to speak to the people this parable, “A certain man planted a vineyard, and leased it to vinedressers, and went into a far country for a long time.

20.10 And at the *harvest* time he sent a servant to the vinedressers, that they should give him of the fruit of the vineyard but the vinedressers beat him, and sent him away empty.

20.11 And again he sent another servant and they beat him also, and treated him shamefully, and sent him away empty.

⁴⁰¹ πληθος – the whole multitude, the fullness of many people

⁴⁰² όχλος – a crowd, a multitude

⁴⁰³ έπισκοπη – visitation, inspection

⁴⁰⁴ προς - unto

20.12 And again he sent a third and they wounded him also, and cast him out.
20.13 Then the lord of the vineyard said, 'What shall I do? I will send my beloved son. It may be *that* they will reverence him when they see him.'
20.14 But when the vinedressers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, that the inheritance may be ours.'
20.15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?
20.16 He shall come and destroy these vinedressers, and shall give the vineyard to others.'" And when they heard it, they said, "Let it not be⁴⁰⁵!"
20.17 And He beheld them, and said, "What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner?'
20.18 Whoever falls upon that stone will be broken but on whomever it falls, it will grind him to powder."
20.19 And the chief priests and the scribes sought to lay hands on Him that same hour but they feared the people; for they knew that He had spoken this parable against them.
20.20 And they watched Him, and sent spies, who pretended to be righteous, that they might take hold of His logos, in order to deliver Him to the principality and authority of the governor.
20.21 And they asked Him, saying, "Teacher, we know that you speak and teach correctly, and You do not show favouritism⁴⁰⁶ but teach the way of God in truth.
20.22 Is it lawful for us to pay taxes to Caesar or not?"
20.23 But He perceived⁴⁰⁷ their craftiness and said unto them, "Why do you test Me?
20.24 Shew Me a denarius. Whose image and inscription does it have?" They answered and said, "Caesar's."
20.25 And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
20.26 And they could not catch⁴⁰⁸ Him in His rhema in the presence⁴⁰⁹ of the people. And they marvelled at His answer, and kept silent.
20.27 Then some of the Sadducees, who deny that there is a resurrection, came to Him and they asked Him,
20.28 Saying, "Teacher, Moses wrote to us *that* if any man's brother dies, having a wife, and he dies without children, that his brother should take his wife, and raise up seed for his brother.
20.29 There were therefore seven brothers and the first took a wife, and died without children.
20.30 And the second took her as wife, and he died childless.
20.31 And the third took her and in like manner the seven also; and they left no children, and died.
20.32 Last of all the woman died also.
20.33 Therefore in the resurrection whose wife does she become? For all seven had her as wife."
20.34 And Jesus answering said to them, "The sons of this world marry and are given in marriage.
20.35 But those who are counted worthy to obtain that age and the resurrection from the dead, neither marry, nor are given in marriage;

⁴⁰⁵ μη γενοιτο from γινομαι (to become) – literally, Not Be! thus, Let it not be!

⁴⁰⁶ προσωπον – to show face

⁴⁰⁷ κατανοω – to perceive, to observe, to consider, to fix eyes or mind upon

⁴⁰⁸ επιλαμβανω – to take hold

⁴⁰⁹ εναντιον – in the sight of

20.36 Neither can they die any more for they are exactly like⁴¹⁰ the angels and are sons of God, being⁴¹¹ sons of the resurrection.
20.37 But even Moses showed in the *burning bush passage* that the dead are raised, when he called the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’
20.38 For He is not a God of the dead but of the living, for all live in Him.”
20.39 Then some of the scribes answering said, “Teacher, You have spoken beautifully well.⁴¹²”
20.40 And after that they dared not ask Him any question at all.
20.41 And He said unto them, “How can they say that Christ is David's son?
20.42 And David himself said in the book of Psalms, ‘The Lord said to my Lord, “Sit at My right hand,
20.43 Till I make your enemies your footstool.”’
20.44 David therefore calls Him ‘Lord,’ ‘how is He then his Son?’”
20.45 Then in the hearing of all the people He said to His disciples,
20.46 “Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the uppermost seats at feasts;
20.47 Who devour widows' houses, and for a pretence make long prayers. These will receive greater judgment.⁴¹³”

21.1 And He looked up, and saw the rich casting⁴¹⁴ their gifts into the treasury.
21.2 And He saw also a certain poor widow casting in two mites.
21.3 And He said, “In truth I say to you, that this poor widow has cast in more than they all.
21.4 For all these have cast in offerings for God out of their abundance but she out of her poverty has cast in all the livelihood that she had.”
21.5 And as some spoke of the temple, how it was adorned with beautiful⁴¹⁵ stones and gifts,⁴¹⁶ He said,
21.6 “As for these things which you behold, the days will come, in which not *one* stone shall be left upon another that shall not be thrown down.”
21.7 And they asked Him, saying, “Teacher, but when will these things be? And what sign will there be when these things will come to pass?”
21.8 And He said, “Take heed that you not be deceived. For many will come in My name, saying, ‘I am *He*’ and ‘The time draws near.’ Do not therefore go after them.
21.9 But when you hear of wars and commotions, do not be terrified; for these things must first come to pass but *it is* not the end immediately.”
21.10 Then He said to them, “Nation will rise against nation, and kingdom against kingdom.
21.11 And great earthquakes will be in various places, and famines, and pestilences; and there will be fearful sights and great signs from heaven.
21.12 But before all these, they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for My name's sake.

⁴¹⁰ ἰσαγγελος – materially equal or exactly like the angels

⁴¹¹ εἶμι – to be, to exist

⁴¹² καλως – beautifully well or beautifully good, finely, excellently well

⁴¹³ κρίμα – judgment, judgment with condemned punishment

⁴¹⁴ βαλλω – casting, throwing in, putting in

⁴¹⁵ καλος – beautifully good

⁴¹⁶ ἀναθημα – positively, can mean consecrated or separated gifts; negatively, can mean excommunicated or cursed

21.13 But for you it will turn *as a time for bearing witness*⁴¹⁷ *unto Me*.
 21.14 Settle it therefore in your hearts, not to meditate before what you will answer;
 21.15 For I will give you a mouth and wisdom which all your adversaries will neither be able to contradict nor resist.
 21.16 And you will be betrayed both by parents and brethren, and relatives and friends; and they will put to death some of you.
 21.17 And you will be hated by all men for My name's sake.
 21.18 But not n hair of your head will perish.
 21.19 In your patience possess⁴¹⁸ your souls.
 21.20 And when you see Jerusalem encompassed by armies, then know that its desolation is near.
 21.21 Then let them those in Judaea flee to the mountains and let those in the midst of her depart out and let not those who are in the country enter into her.
 21.22 For these are the days of retribution,⁴¹⁹ that all things which are written may be fulfilled.
 21.23 But woe to those who are pregnant, and to those who are nursing babies, in those days! For there will be great distress in the land and wrath upon this people.
 21.24 And they will fall by the edge of the sword, and will be led away captive into all nations; and Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are fulfilled.
 21.25 And there will be signs in the sun and in the moon and in the stars; and upon the earth anguish⁴²⁰ of nations, with perplexity,⁴²¹ the sea and the waves roaring.
 21.26 Men's hearts failing them for fear, and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken.
 21.27 And then will they see the Son of Man coming in a cloud with power and great glory.
 21.28 And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draws near.”
 21.29 And He spoke to them a parable, “Behold the fig tree, and all the trees.
 21.30 When they are already budding,⁴²² you see and know for yourselves that summer is now near.
 21.31 So likewise you, when you see these things come to pass, know that the kingdom of God is near.
 21.32 Amen I say to you, this generation will definitely not⁴²³ pass away, till *all this* has come to pass.
 21.33 Heaven and earth will pass away but My logos will absolutely not⁴²⁴ pass away.
 21.34 And take heed to yourselves, lest at any time your hearts be weighed down⁴²⁵ by being overtaken with drunkenness, and cares of this life, and that Day come upon you suddenly.⁴²⁶

⁴¹⁷ μαρτυριον – martyrdom, testimony, bearing witness

⁴¹⁸ κταομαι – to possess, obtain, procure or acquire

⁴¹⁹ ἐκδικησις – punishment, retribution, meting out of justice and vindication

⁴²⁰ συνοχη – a holding or pressing together, oppression or imprisonment, despair, anxiety, anguish, affliction (used twice in the New Testament in Luke 22:25 and 2 Corinthians 2:4, where Paul speaks about the tribulations and afflictions he suffered through hostility in Corinth).

⁴²¹ ἀπορια from compound of ‘ἀ’ (negative article) and πορευομαι (walk, way) – no way out, to be in a state of quandary, to be at a total loss without resources or solution

⁴²² προβαλλω – shooting forth, budding

⁴²³ ου μη – double negative, will never ever, will absolutely not

⁴²⁴ ου μη – double negative, will never ever, will absolutely not

⁴²⁵ βαρυνω – to be heavy in weight, to be weighty, to be burdensome (when used negatively), to be weighed down

⁴²⁶ ἀιφνιδιος – suddenly (Luke 21:34; 1 Thessalonians 5:3)

21.35 For it will come as a snare⁴²⁷ on all those who dwell on the face of the whole earth.
21.36 Watch therefore and pray always, that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.
21.37 And in the daytime, He was teaching in the temple and at night He went out, and abode in the mount that is called the Mount of Olives.
21.38 And in the early morning, all the people came to Him in the temple to hear Him.

22.1 Now the Feast of Unleavened Bread drew near, which is called Passover.

22.2 And the chief priests and scribes sought how they might kill Him, for they feared the people.

22.3 Then Satan entered into Judas surnamed Iscariot, who was numbered among the twelve.

22.4 And he went his way and conferred with the chief priests and captains, how he might betray Him to them.

22.5 And they were glad⁴²⁸ and agreed to give him money.

22.6 And he promised and sought opportunity to betray Him to them in the absence of the multitude.

22.7 Then came the Day of Unleavened Bread, when the Passover must be killed.

22.8 And He sent Peter and John, saying, “Go and prepare the Passover for us that we may eat.”

22.9 And they said to Him, “Where do You want us to prepare?”

22.10 And He said to them, “Behold, when you have entered into the city, a man carrying a pitcher of water will meet you; follow him into the house which he enters.

22.11 And you will say to the master of the house, “The Teacher said to you, ‘Where is the guest room where I may eat the Passover with My disciples?’

22.12 And he will show you a large furnished upper room; there make ready.”

22.13 And they went and found it just as He had said to them, and they prepared the Passover.

22.14 And when the hour was come, He sat down, and the twelve apostles with Him.

22.15 And He said unto them, “With burning desire⁴²⁹ I have desired⁴³⁰ to eat this Passover with you before I suffer.

22.16 For I say to you, I will not *and I will* no longer eat⁴³¹ of it until it is fulfilled in the kingdom of God.”

22.17 And He took the cup and gave thanks and said, “Take this, and divide⁴³² it among yourselves.

22.18 For I say to you, ‘I will not drink of the fruit of the vine, until the kingdom of God comes.’”

22.19 And He took bread, gave thanks and broke it, and gave to them, saying, “This is My body which is given for you. Do this in remembrance of Me.”

22.20 Likewise He also *took* the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you.

22.21 But behold, the hand of him who betrays Me is with Me on the table.

⁴²⁷ παγίς – to be fastened as a noose or notch to trap or ensnare, to be tricked, deceived or snared

⁴²⁸ χαίρω - rejoice

⁴²⁹ ἐπιθυμία from two words ἐπι (upon) and θυμία (heat, fire, fury) – burning desire, passionate desire

⁴³⁰ ἐπιθυμῶ from two words ἐπι (upon) and θυμῶ (to yearn, desire fervently, passionately) – fervently desired

⁴³¹ οὐκετι οὐ μη – a triple negative, emphasizing never ever again, will absolutely not, never and no longer

⁴³² διαμερίζω – to partition evenly and proportionately

22.22 And indeed the Son of Man goes as it has been ordained⁴³³ but woe to that man by whom he is betrayed!”

22.23 And they began to dispute⁴³⁴ among themselves, which of them it was that would do this thing.

22.24 And there was also a strife⁴³⁵ among them, which of them should be accounted the greatest.

22.25 And He said unto them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called benefactors.

22.26 But you are not like *them*; on the contrary,⁴³⁶ he who is greatest among you, let him be as the younger and he who is a ruler, as he who serves.

22.27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? But I am among you as He who serves.

22.28 You are the ones who have continued with Me in My trials.⁴³⁷

22.29 And I covenant⁴³⁸ to you a kingdom, as My Father has covenant⁴³⁹ to Me,

22:30 That you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”

22.31 And the Lord said, “Simon, Simon, behold, Satan has demanded⁴⁴⁰ for you that he may sift you as wheat.

22.32 But I have prayed for you, that your faith does not fail, and when you have returned to Me, strengthen⁴⁴¹ your brethren.”

22.33 And he said unto Him, “Lord, I am ready to go with You, both into prison and to death.”

22.34 And He said, “I tell you, Peter, the cock shall not crow this day, before you will deny that you know Me three times.”

22.35 And He said to them, “When I sent you without bag and wallet and shoes, did you lack anything?” And they said, “Nothing.”

22.36 Then said He to them, “But now, he who has a bag, let him take it, and likewise his wallet; and he who has no sword, let him sell his garment, and buy one.

22.37 For I say to you, that this which is written must still be accomplished in Me, ‘And He was counted among the transgressors.’ For the things concerning Me have an end.”

22.38 And they said, “Lord, behold, here are two swords.” And He said to them, “It is enough.”

22.39 And He came out and went, as He was accustomed, to the Mount of Olives; and His disciples also followed Him.

22.40 And when He was at the place, He said to them, “Pray that you do not enter into temptation.”

22.41 And He was withdrawn from them about a stone's throw, and He knelt down and prayed,

⁴³³ ὀρίζω – to mark out a boundary, to decree the limits and boundary of an event (via predestination and foreknowledge of God)

⁴³⁴ συζητῶ – to dispute together with, to examine and enquire together

⁴³⁵ φιλονεικία – love of strife, quarrelsomeness, contention

⁴³⁶ ἄλλα – strong contrast, but or on the contrary

⁴³⁷ πειρασμός – tests, trials, temptations

⁴³⁸ διατιθεμαι – to make a covenant, to enter into a covenant (Acts 3:25; Hebrews 8:10; 9:16, 17; 10:16)

⁴³⁹ διατιθεμαι – to make a covenant, to enter into a covenant (Acts 3:25; Hebrews 8:10; 9:16, 17; 10:16)

⁴⁴⁰ ἐξαιτῶ – to demand

⁴⁴¹ στηρίζω – to establish, to make strong and firm (Romans 1:11; 16:25; 1 Thessalonians 2:17; 3:3; Revelation 3:2)

22.42 Saying, “Father, if You will,⁴⁴² remove this cup from Me; nevertheless, not My will,⁴⁴³ but Yours be done.”

22.43 Then an angel appeared to Him from heaven, strengthening⁴⁴⁴ Him.

22.44 And being in an agony⁴⁴⁵ He prayed intensely without ceasing.⁴⁴⁶ and His sweat was like great drops of blood falling down to the ground.

22.45 And when He rose up from prayer, and had come to His disciples, He found them sleeping for sorrow,

22.46 And said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”

22.47 And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him.

22.48 But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

22.49 When they who were around Him saw what would follow, they said to Him, “Lord, shall we strike with the sword?”

22.50 And one of them struck the servant of the high priest, and cut off his right ear.

22.51 And Jesus answered and said, “Permit even this.” And He touched his ear, and healed him.

22.52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, who had come to Him, “Have you come out, as against a thief, with swords and staves?

22.53 When I was daily with you in the temple, you did not stretch forth your hands against Me. But this is your hour, and the power of darkness.”

22.54 Then they took Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off.

22.55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

22.56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, “This man was also with Him.”

22.57 And he denied Him, saying, “Woman, I know him not.”

22.58 And after a little while another saw him, and said, “You also are of them.” And Peter said, “Man, I am not!”

22.59 And about the space of one hour after another confidently affirmed, saying, “Surely and truthfully, this one was also with Him, for he is a Galilean.”

22.60 And Peter said, “Man, I know not what you are saying!” And immediately, while he was still speaking, the cock crew.

22.61 And the Lord turned, and looked upon Peter. And Peter remembered the logos⁴⁴⁷ of the Lord, how He had said to him, “Before the cock crow, you will deny Me three times.”

22.62 And Peter went out, and wept⁴⁴⁸ bitterly.⁴⁴⁹

22.63 And the men that held Jesus mocked Him, and beat⁴⁵⁰ Him.

22.64 And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, “Prophecy, who is the one who struck You?”

22.65 And many other things blasphemously they spoke against Him.

⁴⁴² βουλομαι – to will, to want, to intend, to desire

⁴⁴³ θελημα – will, pleasure, desire

⁴⁴⁴ ενισχυω from εν (in) and ισχυω (prevailing strength) – to grow strong from within

⁴⁴⁵ αγωνια – being in a state of conflict

⁴⁴⁶ εκτενεστερον – fervently and intensely as one breath without ceasing

⁴⁴⁷ λογος – word, living word

⁴⁴⁸ κλαιω – to wail or cry out loud, to lament and weep as a sign of pain

⁴⁴⁹ πικρως – bitterly, experiencing something piercing or sharp, violently

⁴⁵⁰ δερω – to beat or flay, skin

22.66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,
22.67 “If You are the Christ, tell us.” And He said to them, “If I tell you, you will completely not⁴⁵¹ believe.
22.68 And if I also ask you, you will completely not⁴⁵² answer Me, or let Me go.”
22.69 Hereafter the Son of Man will sit on the right hand of the power of God.
22.70 Then they all said, “Are You then the Son of God?” And He said unto them, “You say that I am.”
22.71 And they said, “What further witness do we need? For we ourselves have heard from His own mouth.”

23.1 And the whole multitude of them arose and led Him unto Pilate.

23.2 And they began to accuse Him, saying, “We found this fellow perverting⁴⁵³ the nation, and forbidding to give tribute to Caesar, saying that He himself is Christ a King.”

23.3 And Pilate asked Him, saying, “Are You the King of the Jews?” And He answered him and said, “You said it.”

23.4 Then Pilate said to the chief priests and to the people, “I find no fault in this Man.”

23.5 And they were the more fierce, saying, “He stirred up the people, teaching throughout all Judea, beginning from Galilee to this place.”

23.6 When Pilate heard of Galilee, he asked if the Man were a Galilean.

23.7 And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

23.8 And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to see some miracle done by Him.

23.9 Then he questioned with Him in many logos but He answered him nothing.

23.10 And the chief priests and scribes stood and vehemently accused Him.

23.11 And Herod with his men of war despised⁴⁵⁴ Him and mocked Him, and arrayed Him in a bright⁴⁵⁵ robe, and sent Him again to Pilate.

23.12 And on the same day Pilate and Herod become friends with each other, for before that, they were at enmity with each other.

23.13 And Pilate, when he had called together the chief priests and the rulers and the people,

23.14 Said unto them, “You have brought this Man to me, as one who perverts⁴⁵⁶ the people. And behold, I, having examined Him before you, have found no fault in this Man concerning those things which you accuse Him.

23.15 No, not even Herod, for I sent you to Him; and behold, nothing worthy of death has been done by Him.

23.16 I will therefore chastise Him, and release Him.”

23.17 (For it was necessary for him to release one to them at the feast.)

23.18 But they cried out all at once, saying, “Away with this Man, and release unto us Barabbas.”

23.19 (Who for a certain rebellion made in the city and for murder, was cast into prison).

23.20 Pilate therefore, willing to release Jesus, spoke again to them.

⁴⁵¹ *ὄυ μη* – double negative, will completely not, will never ever, absolutely not

⁴⁵² *ὄυ μη* – double negative, will completely not, will never ever, absolutely not

⁴⁵³ *διαστρεφω* from *δια* (through) and *στρεφω* (twist) – to turn around, to convert, to pervert

⁴⁵⁴ *ἐξουθενεω* – to despise and treat with contempt

⁴⁵⁵ *λαμπρος* – bright, shining

⁴⁵⁶ *ἀποστρεφω* from *ἀπο* (from) and *στρεφω* (twist) – to turn away from, to pervert

23.21 But they cried, saying, “Crucify Him, crucify Him.”

23.22 And he said unto them the third time, “Why, what evil has He done? I have found no cause of death in Him. I will therefore chastise Him and let Him go.”

23.23 But they were insistent⁴⁵⁷ with loud voices, demanding that He be crucified. And the voices of these and of the chief priests prevailed.

23.24 And Pilate gave sentence that it should be as they required.

23.25 And he released to them the one who was cast into prison for rebellion and murder, whom they had desired; but he delivered Jesus to their will.

23.26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

23.27 And there followed Him a great multitude of people, and women, who also mourned and lamented Him.

23.28 But Jesus turning unto them said, “Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

23.29 For, behold, the days are coming, in which they will say, ‘Blessed are the barren, and the wombs that never bare, and the breasts which have never nursed.’

23.30 Then shall they begin to say to the mountains, ‘Fall on us’ and to the hills, ‘Cover us.’

23.31 For if they do these things in a green tree, what shall be done in the dry?”

23.32 And there were also two other criminals, led with Him to be put to death.

23.33 And when they were come to the place, which is called Calvary, there they crucified Him, and the criminals, one on the right hand, and the other on the left.

23.34 Then Jesus said, “Father, forgive them, for they know not what they do.” And they divided His garment, and cast lots.

23.35 And the people stood looking on.⁴⁵⁸ And the rulers also with them mocking⁴⁵⁹ Him, saying, “He saved others; let Him save Himself, if He is the Christ, the chosen of God.”

23.36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

23.37 And saying, “If You are the King of the Jews, save Yourself.”

23.38 And an inscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

23.39 And one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.”

23.40 But the other answering rebuked him, saying, “Do you not fear God, seeing you are in the same condemnation?”

23.41 For we indeed justly receive the due reward of our deeds but this Man has done nothing wrong.”

23.42 And he said to Jesus, “Lord, remember me when You come into Your kingdom.”

23.43 And Jesus said to him, “Amen I say to you, today you will be with Me in paradise.”

23.44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

23.45 And the sun was darkened, and the veil of the temple was torn in the middle.

23.46 And when Jesus had cried with a loud voice, He said, “Father, into Your hands I commit My spirit.” And having said this, He breathe out.⁴⁶⁰

23.47 Now when the centurion saw what was done, he glorified God, saying, “Certainly this was a righteous Man!”

23.48 And all the people who came together to that sight, beholding the things which were done, beat their bosom, and returned.

⁴⁵⁷ ἐπικειμαι – to press upon, to be insistent

⁴⁵⁸ θεωρω – to see, to behold as a spectator

⁴⁵⁹ ἐκμυκτηριζω – to turn the nose up, to sneer, to mock

⁴⁶⁰ ἐκπνεω – to breathe out

23.49 And all His acquaintance, and the women who followed Him from Galilee, stood afar off, beholding these things.
23.50 And, behold, there was a man named Joseph, a council member; and he was a good and just man.
23.51 (He had not consented to the counsel and to their decision) he was of Arimathea, a city of the Jews: who also himself was waiting⁴⁶¹ for the kingdom of God.
23.52 This man went to Pilate, and asked for the body of Jesus.
23.53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, which no one had ever laid before.
23.54 And that day was the Preparation, and the Sabbath drew near.
23.55 And the women also, who came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.
23.56 And they returned, and prepared spices and ointments; and rested in the Sabbath day according to the commandment.

24.1 Now on the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain other *women* with them.
24.2 And they found the stone rolled away from the sepulchre.
24.3 And they entered in, and did not find the body of the Lord Jesus.
24.4 And it came to pass, as they were much perplexed⁴⁶² about this, behold, two men stood by them in shining garments.
24.5 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?
24.6 He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,
24.7 Saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’”
24.8 And they remembered His rhema.⁴⁶³
24.9 And they returned from the sepulchre, and told all these things to the eleven, and to all the rest.
24.10 It was Mary Magdalene and Joanna, and Mary the mother of James, and other women who were with them, who told these things unto the apostles.
24.11 And their rhema⁴⁶⁴ seemed to them as idle tales, and they did not believe them.
24.12 Then Peter arose and ran to the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass.
24.13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about sixty stadia.⁴⁶⁵
24.14 And they talked together of all these things which had happened.
24.15 And it came to pass, that, while they conversed together and reasoned, Jesus Himself drew near, and went with them.
24.16 But their eyes were restrained so that they did not know Him.
24.17 And He said unto them, “What kind of logos are these that you have with one another, as you walk and are sad?”

⁴⁶¹ προσδεχομαι from προς (unto, before) and δεχομαι (to receive) – waiting to receive, ready to receive

⁴⁶² διαπορευω – to be entirely at a loss, to be in perplexity

⁴⁶³ ρημα – spoken word

⁴⁶⁴ ρημα – spoken word

⁴⁶⁵ ἑξήκοντα σταδιον – sixty stadia, about seven miles or about 11.2 kilometres

24.18 And the one whose name was Cleopas, answering said unto Him, “Are You the only stranger in Jerusalem, and have you not known the things which have come to pass there in these days?”

24.19 And he said to them, “What things?” And they said to Him, “The things concerning Jesus of Nazareth, who was a prophet mighty in deed and logos⁴⁶⁶ before God and all the people.

24.20 And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

24.21 But we were hoping that it was He who was going to redeem Israel. And beside all this, today is the third day since these things were done.

24.22 Yes, and certain women also of our company made us astonished, who were early at the sepulchre;

24.23 And when they did not find His body, they came, saying, that they had also seen a vision of angels, who said that He was alive.

24.24 And some of them who were with us went to the sepulchre, and found it just as the women had said; but Him they did not see.”

24.25 Then He said unto them, “O foolish ones, and slow of heart to believe all that the prophets have spoken!

24.26 Ought not Christ to have suffered these things, and to enter into His glory?”

24.27 And beginning at Moses and all the prophets, He expounded to them in all the scriptures, the things concerning Himself.

24.28 And they drew near unto the village where they were going, and He made as though He would have gone further.

24.29 But they constrained⁴⁶⁷ Him, saying, “Abide with us for it is toward evening, and the day is far spent.” And He went in to stay with them.

24.30 And it came to pass, as He sat at the table with them, He took bread, and blessed it, and brake, and gave to them.

24.31 And their eyes were opened, and they knew Him; and He vanished out of their sight.

24.32 And they said to one another, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?”

24.33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them,

24.34 Saying, “The Lord is risen indeed, and has appeared to Simon!”

24.35 And they told about the things done on the way, and how He was known to them in the breaking of bread.

24.36 And as they thus spoke, Jesus Himself stood in the midst of them, and said to them, “Peace to you.”

24.37 But they were terrified⁴⁶⁸ and afraid,⁴⁶⁹ and supposed that they had seen a spirit.

24.38 And He said to them, “Why are you troubled?⁴⁷⁰ And why do thoughts⁴⁷¹ arise in your hearts?

24.39 Behold My hands and My feet, that it is I Myself. Feel⁴⁷² Me and see, for a spirit does not have flesh and bones, as You see Me have.”

24.40 And when He had thus spoken, He showed them His hands and His feet.

⁴⁶⁶ λογος – living word

⁴⁶⁷ παραβιαζομαι – to constrain by force or entreaties

⁴⁶⁸ πτοεω – frightened, terrified

⁴⁶⁹ εϋφοβος – thrown into fear, afraid

⁴⁷⁰ ταρασσω – agitated, troubled

⁴⁷¹ διαλογισμος – reasonings, thoughts

⁴⁷² ψηλαφαω – Touch, feel, handle

24.41 And while they still did not believe for joy, and marvelled, He said to them, “Have you any food here?”
24.42 And they gave Him a piece of a broiled fish, and of some honeycomb.
24.43 And He took it, and ate in their presence.
24.44 And He said to them, “These are the logos⁴⁷³ 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.”
24.45 Then He opened⁴⁷⁴ their understanding,⁴⁷⁵ that they might understand⁴⁷⁶ the Scriptures,
24.46 And He said to them, “Thus it is written, and thus must Christ suffer, even to rise from the dead the third day.
24.47 And that repentance and forgiveness of sins should be preached in His name among all nations, beginning at Jerusalem.
24.48 And you are witnesses of these things.
24.49 And, behold, I send the Promise of My Father upon you, but you *must* tarry⁴⁷⁷ in the city of Jerusalem, until you be endued⁴⁷⁸ with power⁴⁷⁹ from on high.
24.50 And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.
24.51 And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.
24.52 And they worshipped Him, and returned to Jerusalem with great joy:
24.53 And were continually in the temple, praising and blessing God. Amen.

⁴⁷³ λογος – living word

⁴⁷⁴ διανοιγω – open asunder as a male opening the womb, to open thoroughly

⁴⁷⁵ νους - understanding

⁴⁷⁶ συνημι – to be able to put together or bring together, to understand comprehensively

⁴⁷⁷ καθιζω – to seat down, to make to sit down, to set or appoint, to confer a kingdom

⁴⁷⁸ ένδυω – to be arrayed, to be clothed, to be endued, to be covered

⁴⁷⁹ δυναμις – power of the Holy Spirit