

Matthew¹

According to Matthew²

1[1] The book³ of the history⁴ of Joshua⁵ Christ,⁶ son of David, son of Abraham. [2] Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah⁷ and his brothers. [3] And Judah⁸ begot Perez and Zerah by Tamar.⁹ And Perez begot Hezron,¹⁰ and Hezron begot Ram.¹¹ [4] And Ram begot Amminadab, and Amminadab begot Nahshon;¹² and Nahshon begot Salmon. [5] And Salmon begot Boaz¹³ by Rahab,¹⁴ and Boaz begot Obed by Ruth. And Obed begot Jesse. [6] And Jesse begot

1 This is the common English title for this book.

2 KATA MATΘAION (kata matthaion) - "According to Matthew" - This is the title given in the Greek text.

3 βιβλος (biblos)

4 γενεσεως (geneseōs) - "history" - may also be translated "genealogy," or "origin." This word is used in Matthew 1:18 (Critical Text [CT], γενεσις, genesis, "birth" NAS); Luke 1:14 (CT, γενεσει, genesei, "birth" NAS); James 1:23 (γενεσεως, geneseōs, "natural" NKJV & NAS, NAS footnotes, "Lit., the face of his birth"); 3:6 (CT, γενεσεως, "life" NAS with footnote "Or existance, origin"). This same exact wording in Matthew 1:1 (βιβλος γενεσεως) can be found in Genesis 2:4 in the LXX. There the context is clearly historical, not solely geneological.

5 Ἰησοῦ (iêsou) – genitive form - "Joshua" - typically translated "Jesus" - The nominative form is Ἰησοῦς (iêsous, e.g. 1 Corinthians 3:11). This is the name Joshua in the Greek. This is evident in Acts 7:45 in the Greek text where it is clearly speaking of Joshua, the son of Nun, and the same exact name, Ἰησοῦ (iêsou), is used. See also Hebrews 4:8, Ἰησοῦς (iêsous). The LXX likewise testifies to Ἰησοῦς (iêsous) = Joshua. See e.g. Exodus 33:11 in LXX, Ἰησοῦς υἱοῦ Ναυη (iêsous uios Nauê), which is "Joshua son of Nun." See also e.g. in LXX Numbers 11:28; 14:6, 30, 38; 26:65; 27:18; 32:12, 28; 34:17; Deuteronomy 1:38; 31:23; 32:44; 34:9; Joshua 1:1; etc.. Joshua's name in Hebrew is יְהוֹשֻׁעַ (Yehoshu'a). See more on Joshua's name in the footnote for Exodus 17:9.

It appears "Jesus" is an old transliteration of the Greek name Ἰησοῦς (iêsous) and "Joshua" is an old transliteration of the Hebrew name יְהוֹשֻׁעַ (Yehoshu'a). In the John Wyclif (1320-1384) Bible Ἰησοῦς was transliterated "Jhesu." In the William Tyndale (1490-1536), Geneva Bible (1557-1560), and 1611 KJV it was transliterated "Iesus." Evidently, this morphed into "Jesus."

6 χριστου (christou) - "Christ" = "anointed" or "anointed one" - see footnote for Matthew 24:5.

7 Ἰούδαν (ioudan) - "Judah" - see next verse Ἰούδας (ioudas) "Judah" - This is the same exact name as what is translated "Judas," the one who betrayed Christ (e.g. Matthew 26:25, ἰουδας [ioudas]), the other disciple of Christ named "Judas" the son of James (e.g. Luke 6:16; John 14:22; Acts 1:13, ἰουδας), "Judas" Jesus' brother (Matthew 13:55, ἰουδας), "Judas" of Galilee (Acts 5:37, ἰουδας), "Judas" in Acts 9:11 (ἰουδα), "Judas" who was also called Barsabas (Acts 15:22, ἰουδαν), and "Jude" (Jude 1, ἰουδας). "Judas" is the Greek to English form. "Judah" is the Hebrew (יהודה [yehudâh]) to English form. LXX has Ἰουδας (ioudas) "Judah" e.g. Genesis 35:23; 37:26; 38:1-2, 6-8, 11-12 (2x, Ἰουδα [iouda] gentive form, Ἰουδας [ioudas] nominative form), etc..

8 Ἰούδας (ioudas) - "Judah"

9 See Genesis 38

10 εσρώμ (esrôm) - "Hezron" is mentioned as the son of Perez in Genesis 46:12.

11 αραμ (aram) - "Ram" is mentioned as the son of Hezron in Ruth 4:19. See also 1 Chronicles 2:5, 9.

12 ναασσων (naassôn) - "Nahshon" was the leader of the sons of Judah (Numbers 2:3-4; 10:14). His offering for the dedication of the altar is mentioned in Numbers 7:12-17.

13 βοοζ (booz, M; CT βοεζ) - "Boaz" - See the book of Ruth.

14 ραχαβ (hrachab) - "Rachab" - This could be Rachab the harlot, but in the Greek (LXX & NT) Rachab the harlot is always elsewhere spelled Ῥααβ [hraab]. See Joshua 2:1, 3; 6:17, 23, 25; Hebrews 11:31; James 2:25. But, in the LXX χ

(ch) is sometimes used for π (ch) e.g. 1 Chronicles 1:26 "Nahor" נַחֹר (nâchor)/Ναχωρ (nachôr). Salmon (Boaz' father) was Nahshon's son, and Nahshon was alive during Moses' time. So, Salmon could have been contemporaneous with Rachab the harlot. See footnote for Joshua 2:1.

David the king. And David the king¹⁵ begot Solomon by her of Uriah.

[7] And Solomon begot Rehoboam, and Rehoboam begot Abijah;¹⁶ and Abijah begot Asa.¹⁷ [8] And Asa begot Jehoshaphat, and Jehoshaphat begot Joram; and Joram begot Uzziah. [9] Uzziah begot Jotham, and Jotham begot Ahaz; and Ahaz begot Hezekiah. [10] And Hezekiah begot Manasseh, and Manasseh begot Amon;¹⁸ and Amon begot Josiah. [11] And Josiah begot Jeconiah¹⁹ and his brothers about the time of the Babylonian deportation.

[12] And after the Babylonian deportation Jeconiah begot Shealtiel,²⁰ and Shealtiel begot Zerubbabel.²¹ [13] And Zerubbabel begot Abiud, and Abiud begot Eliakim;²² and Eliakim begot Azor. [14] And Azor begot Zadok, and Zadok begot Achim; and Achim begot Eliud. [15] And Eliud begot Eleazar, and Eleazar begot Matthan; and Matthan begot Jacob.²³ [16] Jacob begot Joseph the husband of Mary²⁴ of whom was born Joshua²⁵ who is called Christ.

[17] So, all the generations from Abraham until David are fourteen generations, and from David until the Babylonian deportation, fourteen generations, and from the Babylonian deportation until the Christ, fourteen generations.

[18] Now the birth of Joshua Christ was as follows: After his mother Mary was engaged to Joseph, before they came together, she was found to be pregnant²⁶ by the Holy Spirit. [19] But Joseph, her husband, being righteous, and not wanting her to be openly shamed,²⁷ desired to secretly put her away.²⁸ [20] But as he thought about these things, behold, a messenger²⁹ of the Lord appeared to him in a dream saying, “Joseph, son of David, do not be afraid to take Mariam your wife, for the one in her is begotten³⁰ out of the Holy Spirit. [21] And she will bear a son and you shall call

15 Critical Text leaves out “the king” (ο βασιλευς, ho basileus).

16 αβια (abia) - “Abijah” (2 Chronicles 13:1) is also called “Abijam” (1 Kings 15:1).

17 ασα (asa) - “Asa” - Critical Text has ασαφ (Asaph).

18 αμων (amôn) - “Amon” - Critical Text has “αμως” (Amôs).

19 ιεχονιαν (iechonian) - “Jeconiah” - The “Jeconiah” mentioned in the OT is that of the son of Jehoiakim, the son of Josiah (1 Chronicles 3:16-17; Esther 2:6; Jeremiah 24:1; 27:20; 28:4; 29:2). It is evident this is another Jeconiah not mentioned in the OT, since this one was begot by Josiah. This also shows that the lineage does not go through Jehoiakim, since his offspring was cursed (see Jeremiah 22:18-30).

20 The wording in 1 Chronicles 3:17 makes it sound like the Shealtiel mentioned there is the grandson of Jeconiah.

21 Ezra 3:2, 8; 5:2; Nehemiah 12:1; Haggai 1:1, 12, 14; 2:2, 23 mention a Shealtiel who had a son by the name of Zerubbabel, but Shealtiel’s father is not mentioned in these; therefore it is not certain which Shealtiel this is.

22 This is not the Eliakim of Nehemiah 12:40 since that Eliakim was a priest and would therefore have been of the tribe of Levi. This Eliakim is of the tribe of Judah.

23 These men, Abiud, Eliakim, Azor, Zadok, Achim, Eliud, Eleazar, Matthan, and Jacob are all found only here.

24 Μαρίας (Marias) - “Mary” - This same name is also spelled μαριαμ (mariam) “Mariam” (e.g. Matthew 1:20; 13:55). In Hebrew this name is “Miriam” (מִרְיָם, miryâm, see LXX, “μαριαμ” in Exodus 15:20). There is this Mary (Matthew 1:18, 20; 2:11; 13:55; etc.) and also Mary Magdalene (Mark 16:9; Luke 8:2), Mary the mother of James the Less and of Joses (Mark 15:40), Mary the sister of Martha (Luke 10:39; John 11:1-2; 12:3); Mary the wife of Clopas (John 19:25); Mary the mother of John (Acts 12:12); and Mary who labored (Romans 16:6).

25 Ἰησοῦς (iêsous) - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1.

26 εν γαστρι εχουσα (en gastri echousa) - “to be pregnant” - more literally, “having in the womb.”

27 παραδειγματισαι (paradeigmatisai) - “to be openly shamed” - This word is found one other place in the NT, Hebrews 6:6 (NKJV “put *Him* to an open shame”). See also Deuteronomy 22:23-27.

28 απολυσαι (apolusai) - “to put . . . away” - Although this is a more literal rendering, the idea is divorce. This word is used for divorce in Matthew 5:31-32; 19:3, (vs. 7 “put . . . away”), 8-9; Mark 10:2, (vs. 4 “dismiss”), 11-12; Luke 16:18. Also, see Deuteronomy 22:23-27.

29 See footnote for Luke 1:11.

30 γεννηθεν (gennêthen) - “begotten”

his name Joshua,³¹ for he will save his people from their sins.”

[22] And this all happened that it might be fulfilled what was spoken by the Lord through the prophet, saying: [23] “Behold, the virgin³² will be pregnant³³ and shall bear a son, and his name shall be called Immanuel,”³⁴ which is translated, “The God is with us.”³⁵

[24] So Joseph was aroused from sleep and did as the messenger of the Lord commanded him, and took his wife; [25] and he did not know her until³⁶ she bore her firstborn³⁷ son. And he called his name Joshua.³⁸

2[1] Now after Joshua was born in Bethlehem of Judea in the days of Herod³⁹ the king, behold, magicians⁴⁰ from the East came to Jerusalem [2] saying, “Where is he who was born king of the Jews? For we have seen his star⁴¹ in the East and have come to worship⁴² him.”⁴³

[3] When Herod the king heard this, he was troubled, and all Jerusalem with him. [4] And when he had gathered together all the chief priests and scribes of the people, he asked them where the Christ was to be born. [5] So they said to him, “In Bethlehem of Judea. For thus it is written by the prophet,

[6] ‘And you, Bethlehem, in the land of Judah, are by no means the least among the

31 ἰησοῦν (iêsoun) - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1 - “Joshua” יהוֹשֻׁעַ (yehoshu`a) = “Yah is salvation”? Or “Yah saves”?

32 παρθενος (parthenos) - “virgin” - found also only in Matthew 25:1, 7, 11; Luke 1:27 (2x); Acts 21:9; 1 Corinthians 7:25, 28, 34, 36-38; 2 Corinthians 11:2; Revelation 14:4.

33 ἐν γαστρὶ ἐξει (en gastri exei) - “shall be pregnant” - more literally, “shall have in the womb.”

34 ἐμμανουὴλ (emmanouêl) - “Immanuel” = אִמָּנוּאֵל (‘immânu’êl) Isaiah 7:14; 8:8, 10

35 μεθ ἡμῶν ὁ θεός (meth êmôn ho theos) - “The God is with us”

36 In other words, they did, after the birth of Christ, has sex (see Matthew 13:55-56).

37 See also Romans 8:29; Colossians 1:15, 18; Hebrews 1:6; and Revelation 1:5.

38 Ἰησοῦν (iêsoun) - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1

39 According to history, Herod ruled from 37 to 4 BC.

40 μάγοι (magoi) - “magicians” - KJV, NKJV “wise men;” NAS, NIV “magi” - This Greek word is found also in verses 7 and 16. It is also in Daniel 1:20; 2:2 (LXX, apparently for the Hebrew word אֲשַׁפְּיִים [‘ashâphiym], NKJV “astrologers”); Daniel 2:10, 27; 4:7 (Aramaic 4:4); 5:7, 11, 15 (LXX, apparently for the Aramaic word אֲשַׁפְּיָא [‘âshphiyā] [singular - אֲשַׁפְּיָא (‘âshaph)] NKJV “astrologers”); and in Acts 13:6 and 8 for “sorcerer” (KJV, NKJV, NIV; NAS “magician”). Also noteworthy, Acts 8:9 has the related verb μαγεύων (mageuôn, KJV, NKJV, NIV “sorcery;” NAS “magic”) and Acts 8:11 has the related noun μαγείαις (mageiais, KJV, NKJV “sorceries;” NAS “magic arts;” NIV “magic”). Furthermore, Acts 19:19 “magic” (NKJV, NAS; KJV “curious arts”) is a totally different Greek word (περιεργα, perierga). Context weighs heavily on this word. It is a compound word combining the preposition περί (peri, “about,” “concerning”) with ἐργα (erga, “work,” or “deed”). It is only used one other place in the NT (1 Timothy 5:13, KJV, NKJV, NAS “busybodies”). The Greek word for “sorcery” (NKJV, NAS, φαρμακεία, pharmakeia - Galatians 5:20 [KJV, NIV “witchcraft;” Revelation 18:23 [NIV “magic spell”]), “sorceries” (KJV, NKJV, NAS, φαρμακείων, pharmakeiôn - Revelation 9:21 [NIV “magic arts”]), and “sorcerers” (KJV, NKJV, NAS; NIV “magic arts”) are different as well. The context of Matthew 2 fits well for a possible translation of “astrologers” or “astronomers.”

41 a morning star? 2 Peter 1:19; Revelation 2:28; 22:16; see also Genesis 1:14; Numbers 24:17; Judges 5:20 (?). For constellations mentioned in Scripture, see 2 Kings 23:5 (NKJV “constellations” מַזְלֹת, mazzâlôt); Job 9:7-9; 38:31-32 (NKJV “Mazzaroth” מַזְזָרוֹת, mazzârôth); Amos 5:8.

42 προσκυνῆσαι (proskunêsai) - “to worship” - found also only in Matthew 2:8, 11; 4:9-10; 8:2; 9:18; 14:33; 15:25; 18:26 (see footnote); 20:20; 28:9, 17; Mark 5:6; 15:19; Luke 4:7-8; 24:52; John 4:20 (2x), 21, 22 (2x), 23 (3x), 24 (2x); 9:38; 12:20; Acts 7:34; 8:27; 10:25; 24:11; 1 Corinthians 14:25; Hebrews 1:6; 11:21; Revelation 3:9 [see also vs. 21, and Isaiah 66:23 LXX]; 4:10; 5:14; 7:11; 9:20; 11:1, 16; 13:4 (2x), 8, 12, 15; 14:7, 9, 11; 15:4; 16:2; 19:4, 10 (2x), 20; 20:4; 22:8-9.

43 How would they know this information?! A hint is found in Daniel 9:24-25.

rulers of Judah. For out of you shall come a ruler, who shall shepherd my people Israel.”⁴⁴

[7] Then Herod, when he secretly called the magicians, ascertained from them the time the star appeared.⁴⁵ [8] And he sent them to Bethlehem saying, “Go, carefully search for the child. And when you find him, tell me, so that I might come and worship also.”

[9] And after hearing the king, they departed, and behold, the star which they saw in the East went before them until it came and stood above where the child was.⁴⁶

[10] And when they saw the star they rejoiced with exceedingly great joy. [11] And coming into the house, they saw the child with Mary his mother, and fell down and worshipped him. And opening their treasures, they presented to him gifts, gold and frankincense and myrrh. [12] And being warned⁴⁷ in a dream not to return to Herod, they departed to their country via another way.

[13] And after they departed, behold, a messenger of the Lord appeared to Joseph in a dream saying, “Arise, take the child and his mother and flee to Egypt and stay there until I tell you. For Herod is about to⁴⁸ seek for the child to destroy him.” [14] So he arose, took the child and his mother at night and went to Egypt. [15] And he was there until the end⁴⁹ of Herod, that it might be fulfilled what was spoken by the Lord through the prophet, saying, “Out of Egypt I called my son.”⁵⁰

[16] Then Herod, having seen that he was mocked⁵¹ by the magicians, became exceedingly angry, and sent and destroyed all the children⁵² who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had ascertained from the magicians.⁵³ [17] Then was fulfilled what was spoken by Jeremiah the prophet saying,

44 Micah 5:2

45 Apparently, the star appeared at a certain time (Matthew 2:16).

46 This is phenomenal! There is only about a 5 mile difference between Jerusalem and Bethlehem.

47 *χρηματισθεντες* (*chrêmatisthentes*) - “being warned” - KJV adds “of God,” NKJV “divinely,” NAS “by God” (italics), NIV has simply “having been warned.” This word is also found in verse 22 and Luke 2:26 (because the Holy Spirit is explicitly mentioned here, there is no additional “by God” in these translations on this verse); Acts 10:22; 11:26 (“called”); Romans 7:3 (“called”); Hebrews 8:5; 11:7; 12:25 (NKJV “who spoke”).

48 *μελλει* (*mellei*) - “is about to” - found also e.g. in Matthew 17:12 (“is . . . about to”); 17:22 (“is about to”); 20:22 (“I am about to”); Luke 9:31 (“was about to”); 9:44 (“is about to”); 10:1 (“was about to”); 21:7 (“are about to”); John 6:15 (“they were about to”); Acts 3:3 (“about to”); 12:6 (“was about to”); 16:27 (“was about to”); 18:14 (“was about to”); 20:3 (“was about to”); 21:37 (“was about to”); 22:29 (“were about to”); 23:27 (“was about to”); 27:33 (“was about to”); Hebrews 8:5 (“was about to”); Revelation 2:10(2x) (“you are about to” & “is about to”); 8:13 (“are about to”); 10:4 (“I was about to”); 10:7 (“he is about to”). See also footnotes for Matthew 12:32; Acts 22:16; 23:15.

49 *τελευτης* (*teleutas*) - “end” - i.e. death

50 Hosea 11:1

51 *ενεπιχθη* (*enepaichtha*) - “mocked” - found also in Matthew 20:19; 27:29, 31, 41; Mark 10:34; 15:20, 31; Luke 14:29; 18:32; 22:63; 23:11, 36.

52 *παιδας* (*paidas*) - “children” - There is no Greek word “male” here, yet this Greek word is in the masculine plural. This is the same word that would be used for simply “children” (including male and female). The context dictates that it is the male children that Herod would be concerned with, but the wording in the Greek is not definitive; since it uses the masculine plural that could mean all children (male and female) or simply all male children. In verse 18 the word for children there is neuter plural, *τεκνα* (*tekna*).

53 There is no record of anyone else being warned. Moreover, as a result of Christ coming into the world, because of this wicked man, masses of children were killed.

[18] “A voice was heard in Ramah,⁵⁴ lamentation and weeping and great mourning, Rachel weeping for her children,⁵⁵ and not wanting to be comforted, because they are not.”⁵⁶

[19] Now when Herod was dead,⁵⁷ behold, a messenger of the Lord appeared in a dream to Joseph in Egypt [20] saying, “Arise, take the child and his mother and go to the land of Israel, for those who sought the child’s soul are dead.” [21] So he arose, took the child and his mother and went to the land of Israel. [22] But, when he heard that Archelaus⁵⁸ was ruling over Judea instead of his father Herod, he was afraid to go there. And, being warned⁵⁹ in a dream, he returned to the area of Galilee, [23] and came and dwelt in a city called Nazareth, that what was spoken through the prophets might be fulfilled, “He shall be called a Nazarene⁶⁰.”⁶¹

3[1] Now in those days John⁶² the immerser⁶³ came preaching in the wilderness of Judea [2] and saying, “Repent, for the kingdom of the heavens⁶⁴ has come near!”⁶⁵ [3] For this is the one who was spoken of by Isaiah the prophet, saying, “A voice shouting in the wilderness prepare the way of the Lord, make his paths straight.”⁶⁶

[4] Now John himself had his clothing from camel’s⁶⁷ hair and a leather belt was around his waist,⁶⁸ and his food was locust and wild honey. [5] Then Jerusalem and all of Judea and all of the surrounding area of the Jordan were coming out to him [6] and being immersed in the Jordan by him confessing their sins.

[7] And when he saw many of the Pharisees and Sadducees⁶⁹ coming to his immersion, he said to them, “Brood of vipers!⁷⁰ Who warned you to flee from the coming wrath? [8] Do then fruit worthy of the repentance. [9] And do not think⁷¹ to

54 ραμα (rama) - “Ramah” - about six miles North of Jerusalem.

55 τεκνα (tekna) - neuter plural

56 Jeremiah 31:15

57 τελευτησαντος (teleutêsantos) - “dead” - This word has the idea of “came to an end.”

58 According to history, he ruled from 4 BC to 6 AD.

59 χρηματισθεις (chrêmatistheis) - “being warned” - KJV, NKJV, and NAS (in italics) add of or by “God.” NIV has no “God.” There is no “God” in the text, but it may be implied. See footnote for verse 12.

60 ναζωραιος (nazôraios) - “Nazarene” - found also only in Matthew 26:71; Luke 18:37; 24:19 (Majority & Received Texts); John 18:5, 7; 19:19; Acts 2:22; 3:6; 4:10; 6:14; 22:8; 24:5; 26:9. The term for “of Nazareth” is ναζαρηνος (nazarênos) found only in Mark 1:24; 10:47; 14:67; 16:6; Luke 4:34; 24:19 (Critical Text).

61 There is no Biblical record of this.

62 ιωαννης (iôannas) - “John”

63 See footnote for Luke 3:3.

64 ουρανων (ouranôn) - “heavens” - plural - Although it is typically translated in the singular (“heaven”), everytime this is mentioned, it is in the Greek plural (i.e. “kingdom of the heavens”) and found only in Matthew (except for about 7 manuscripts that have this in John 3:5, “kingdom of the heavens” rather than “kingdom of God,” MT, RT, CT). See Matthew 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11-12; 13:11, 24, 31, 33, 44-45, 47, 52; 16:19; 18:1, 3-4, 23; 19:12, 14, 23; 20:1; 22:2; 23:14; 25:1, 14 (NKJV in italics, not in Greek).

65 ηγγικεν (êngiken) - “has come near” - This verb is in the perfect form and is used elsewhere for drawing near (Matthew 21:1, 34; Luke 7:12; Luke 12:33; 15:1, 25; 19:37, 41; 21:8, 20, 28; 22:1, 47; Acts 7:17; Philippians 2:30; 7:19; 10:25; James 4:8), to be at hand (Matthew 26:45-46; Romans 13:12; James 5:8; 1 Peter 4:7). See also Luke 10:9 for usage of this word similar to here.

66 Isaiah 40:3; see also footnotes for Luke 3:4.

67 καμηλου (kamêlou)

68 ὀσφῶν (osphun) “waist” – see footnote for Acts 2:30.

69 σαδδουκαιων (σαδδουκαιῶν) - “Sadducees”

70 See footnote for Luke 3:7.

71 δοξητε (doxête) - Matthew uses the word for “think,” Luke 3:8 uses the word for “begin” αρχησθε (arxêsthe).

say to yourselves, ‘We have father Abraham.’ For I say to you that God is able out of these stones to raise up children to Abraham. [10] And even now, the ax is laid at the root of the trees. Therefore, every tree that does not bear good fruit he cuts off and casts into the fire.

[11]⁷² I indeed immerse you in water unto repentance. But one who comes after me is mightier than I, whose sandals I am not worthy⁷³ to carry. He will immerse⁷⁴ you in the Holy Spirit,⁷⁵ [12] whose winnowing fan⁷⁶ is in his hand, and he will thoroughly clean out his threshing floor, and gather his wheat into the barn, but the chaff⁷⁷ he will burn in inextinguishable⁷⁸ fire.”

[13] Then Joshua came from Galilee to⁷⁹ the Jordan to John to be immersed by him. [14] But John was trying to prevent him, saying, “I have need to be immersed by you, and you come to me?”⁸⁰ [15] But Joshua answered saying to him, “Permit it now, for thus it is proper for us to fulfill all righteousness.” Then he permitted him.⁸¹ [16] And when Joshua was immersed, he raised up immediately from the water, and behold, the heavens opened to him; and he saw the Spirit of God descend as a dove and come upon him. [17] And behold, a voice from the heavens said, “This is my beloved son, in whom I am well pleased.”

4[1] Then Joshua was lead by the Spirit into the wilderness to be⁸² tempted⁸³ by the Devil.⁸⁴ [2] And when he fasted 40 days and 40 nights, afterwards he was hungry. [3] And coming to him, the tempter said, “If you are son of God,⁸⁵ tell these stones to become bread.” [4] But he answered saying, “It is written, ‘Not by bread alone shall man live, but by every word⁸⁶ going out through⁸⁷ the mouth of God.’”⁸⁸

72 These next two verses in Matthew are in the context of John speaking to the Pharisees and Sadducees. Similar words (not identical) are found in Luke 3:16-17 in a different context.

73 ικανος (ikanos) - “worthy” - used also, for example, in Matthew 8:8; Luke 7:6; 1 Corinthians 15:9; 2 Corinthians 2:16; 3:5; 2 Timothy 2:2 (“able” NKJV).

74 “immerse you in the Holy Spirit” - see John 7:37-39; 14:16-18, 25-26; 16:7-15; Acts 2; 8:14-17; 10:44-46; 11:15-16; Romans 8:9-17; 1 Corinthians 12:13 (see also Numbers 11:16-29; 24:2; 27:18; 1 Samuel 10:5-6; 11:6; 16:13-14; 1 Chronicles 12:18; Job 34:14; Psalm 51:11; 139:7; Daniel 4:9, 18; Isaiah 63:11).

75 CT and RT add και πυρι (kai turi) “and fire.” Luke 3:16 has και πυρι in every text.

76 πτυον (ptuon) - “winnowing fan” (KJV, NIV), KJV “fan,” NAS, NIV “fork.”

77 God likens the wicked to worthless chaff that is burned up.

78 ασβεστω (asbestō) - “inextinguishable” - found in only two other places, Mark 9:43 and Luke 3:17.

79 επι (epi) - “to” - used likewise in Matthew 3:7 for those who came to his baptism (επι το βαπτισμα αυτου). This could also be translated “upon” (as in Matthew 3:16; 24:2; John 1:51).

80 See John 1:31-33 for how John knew who Joshua was.

81 Matthew 5:6

82 purpose - Matthew 6:13 (Psalm 141:4); James 1:13

83 πειρασθηναι (peirasthēnai) - from πειραζω (peirazō) - this is used for temptation (enticement to sin, e.g. Galatians 6:1; James 1:13-14), to attempt (try) something (e.g. Acts 9:26; 16:7; 24:6), and to test (John 6:6; 2 Corinthians 13:5; Revelation 2:2).

84 διαβολου (diabolou) - “Devil” - This same name is found also in Matthew 4:5, 8, 11; 13:39; 25:41; Luke 4:2, 3, 6, 13; 8:12; John 6:70; 8:44; 13:2; Acts 10:38; 13:10; Ephesians 4:27; 6:11; 1 Timothy 3:6-7, 11 (διαβολους); 2 Timothy 2:26; 3:3 (διαβολου); Titus 2:3; Hebrews 2:14; James 4:7; 1 Peter 5:8; 1 John 3:8-10; Jude 9; Revelation 2:10; 12:9, 12; 20:2, 10.

85 Ει υιός ει̅ τοῦ θεου (Ei huios ei tou theou) “If you are son of God” - usually, the definite article is used with “son of God” when referring to Christ. Yet, it is without the definite article here and also in Matthew 4:6 (same context, Luke 4:3, 9); Matthew 8:29 (Luke 8:28; Mark 5:7); 27:40; Mark 1:1.

86 ρηματι (rēmati)

87 δια (dia) - more literally, “through”

88 Both physically and spiritually, man lives by His word (Jeremiah 32:27; Job 34:14-15; Hebrews 1:3; 2 Peter 3:7; John 20:31).

[5] Then the Devil takes him to the holy city,⁸⁹ sets him upon the pinnacle of the temple,⁹⁰ [6] and says to him, “If you are son of God, throw yourself down. For it is written, ‘His messengers he shall command concerning you,’ and ‘Upon their hands they shall carry you, lest you strike your foot against a stone.’”⁹¹ [7] Joshua⁹² said to him, “Again it is written, ‘You shall not test⁹³ the Lord your God.’”⁹⁴

[8] Again the Devil takes him to a very high mountain and shows him all the kingdoms of the world⁹⁵ and their glory. [9] And he says to him, “All these I will give you, if falling down you worship me.” [10] Then Joshua says to him, “Get behind me, Satan!⁹⁶ For it is written, ‘The Lord your God you shall worship and him only shall you serve.’” [11] Then the Devil left him, and behold, messengers⁹⁷ came and cared for him.

[12] And when Joshua heard that John had been delivered up,⁹⁸ he departed to Galilee. [13] And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the region of Zebulun⁹⁹ and Naphtali,¹⁰⁰ [14] so that what was said by Isaiah the prophet might be fulfilled, saying,

[15] “The land of Zebulun and the land of Naphtali, way of the sea, on the other side of the Jordan, Galilee of the nations:¹⁰¹ [16] The people who sat in darkness, saw a great light, and those sitting in the area and shadow of death, light has dawned to them.”

89 Jerusalem (Nehemiah 11:1; Isaiah 52:1; Revelation 21:2)

90 The entire verse is in the present tense (historical present).

91 Psalm 91:11-12

92 Joshua was a prudent man (Proverbs 22:3; 27:12).

93 εκπειρασεις (ekpeiraseis) - from εκπειραζω (ekpeirazō) found also in Luke 4:12; 10:25; and 1 Corinthians 10:9.

94 Deuteronomy 6:16 (Massah? See Exodus 17:1-7). For testing God, see also Numbers 14:22 (Psalm 78:18-42a, 56-58); Acts 5:9; 15:10. From these verses we see that testing God has to do with not believing in Him and provoking Him to anger. See also Malachi 3:15. Ahaz says he won't test God, but he is rebuked (Isaiah 7:10-13). Was Gideon testing God in Judges 6:36-40?

95 κοσμου (kosmou) - “world” - this is the more common word for “world.” It is found about 187 in the NT (e.g. Matthew 5:14; 13:35, 38; 16:26; 18:7; 1 John 2:2, 15-16; 5:4-5, 19; etc.). See also Luke 2:1 and footnote for the “inhabited world.”

96 Σατανα (satana) - "Satan" - from Hebrew שָׂטָן (sātān) meaning "adversary" (e.g. Numbers 22:22, 32; 1 Kings 11:14). In the New Testament σατανας (satanas) "satan" is used with the definite article referring to Satan the person most of the time (Matthew 12:26 [2x]; Mark 1:13; 3:26; 4:15; Luke 10:18; 11:18; 13:16; 22:31; John 13:27; Acts 5:3; 26:18; Romans 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9, 13 [2x], 24; 3:9; 12:9; 20:2, 7). Yet, it is found without the definite article where it is clearly speaking of the person Satan in Luke 22:3 (compare with John 13:27) and 2 Corinthians 12:7. Compare Mark 3:23 (without the definite article) with Matthew 12:26 (with the definite article). Σατανας (Satanas) is also found without the article in Matthew 4:10; 16:23; Mark 8:33 where all three are υπαγε οπισω μου, σατανα (hupage opisō mou, satana) "Get behind me, Satan" (or adversary). In Matthew 4:1 Joshua is speaking to Satan. In Matthew 16:23 & Mark 8:33 He is talking to Peter.

97 Mark 1:13

98 παρεδοθη (paredothê) - “delivered up” (NAS footnotes “Lit. *delivered up*”) - from παραδιδομι (paradidōmi) - “to hand over;” “deliver” (e.g. Matthew 5:25; 10:17, 19, 21; 11:27; 18:34; 20:19; Romans 1:24, 26, 28; 4:25) also translated “betray” (e.g. Matthew 10:4; 17:22; 20:18). NKJV & NIV translate “had been put in prison,” KJV “was cast into prison,” NAS “had been taken into custody.” The Greek word for “prison” is not in this text as it is in Acts 8:3 (παρεδιδου εις φυλακην [paredidou eis phulakên]) and 22:4 (παραδιδους εις φυλακας [paradidou eis phulakas]) where the Greek words for both “delivered” and “prison” are found.

99 ζαβουλων (zaboulôn)

100 νεφθαλειμ (nephaleim)

101 εθνων (ethnôn) - “nations” - “Gentiles” KJV, NKJV, NAS (with footnote “Or *nations*”). See also Matthew 10:5-6; 15:24.

[17] From then Joshua began to preach and say, “Repent,¹⁰² for the kingdom of the heavens is near.”¹⁰³

[18] And¹⁰⁴ walking¹⁰⁵ by the sea of Galilee, he saw two brothers, Simon¹⁰⁶ who is called Peter,¹⁰⁷ and Andrew¹⁰⁸ his brother, casting a net into the sea, for they were fishermen. [19] And he said to them, “Come after me, and I will make you fishermen of men.” [20] And immediately leaving the net they followed him.

[21] And going on from there, he saw two other brothers, James¹⁰⁹ that of Zebedee,¹¹⁰ and John his brother, in the boat with Zebedee their father, mending their nets. And he called them. [22] So immediately they left the boat and their father and followed him.¹¹¹

[23] And Joshua went about all Galilee teaching in their synagogues and preaching the good news¹¹² of the kingdom and healing every disease¹¹³ and every malady¹¹⁴ among the people. [24] And the report¹¹⁵ of him went into all Syria. And they brought to him all who had it bad¹¹⁶ afflicted with various diseases and torments, and who were demoniacs¹¹⁷ and moonstruck¹¹⁸ and paralytics.¹¹⁹ And he healed them. [25] And many crowds followed him from Galilee and Decapolis¹²⁰ and Jerusalem and Judea and the other side of the Jordan.

5[1] And seeing the crowds, he went up to the mountain, and when he sat down, his disciples came to him. [2] And he opened his mouth and taught them, saying, [3] “Blessed are the poor in spirit,¹²¹ for theirs is the kingdom of the heavens.¹²² [4] Blessed are those who mourn,¹²³ for they shall be comforted. [5] Blessed are the

102 Repent means to stop doing evil (e.g. Jeremiah 25:5; Ezekiel 18:30; Revelation 9:20-21).

103 Matthew 12:28; Luke 11:20; 10:8-11; 17:20-21

104 The Received Text has ο ἰησους (ho iêsous), that is, “the Joshua.”

105 Genesis 3:8

106 σιμωνα (simôna) - “Simon” - he is also called Συμεών (Sumeôn) “Sumeon” in Acts 15:14; 2 Peter 1:1.

107 πετρον (petron) - “Peter” - Simon got this name from Joshua (Mark 3:16; Luke 6:14; John 1:42, see also footnote for John 1:42)

108 ανδρεαν (andreas) - “Andrew”

109 ιακωβον (iakôbon) - “James” - This is very close to the name Jacob (ιακωβ, iakôb).

110 ζεβεδαιου (zebedaiou) - “Zebedee,” this man is seen in Mark 1:20 fishing and is left behind.

111 Matthew gives no overall context, but it appears John 1:35-42 happened before this event in Matthew.

112 ευαγγελιον (euangelion) - “good news” - KJV, NKJV, NAS “gospel” = “good news.” This can be seen via LXX in e.g.

2 Samuel 18:27 “good news” בְּשׂוֹרָה טוֹבָה (besorâh tovâh) = ευαγγελίαν (euangelian), and via related verb see

footnote for Matthew 11:5. There is also “good news” (Proverbs 25:25) שְׂמוּעַה טוֹבָה (shemu`ah tovâh), LXX ἀγγελία

ἀγαθή (angelia agathê) = “good message.”

113 πασαν νοσον (pasan noson) both words are in the singular form, thus - “every disease” - KJV “all manner of sickness,” NKJV “all kinds of diseases,” NAS “every kind of disease,” NIV “every disease.”

114 μαλακτιαν (malakian) - “malady” - found also in Matthew 9:35; 10:1 (LXX Deuteronomy 7:15; 28:61; Isaiah 38:9).

115 ακοη (akoê) - literally “ear.”

116 κακως εχοντας (kakôs echontos) - “had it bad” - more literally, “having badly.”

117 δαιμονιζομενους (daimonizomenous) - “demonized” - e.g. Mark 5:1-20

118 σεληνιαζομενους (selêniazomenous) “moonstruck” or “lunatics” (KJV “lunatic”) - also found in Matthew 17:15.

NKJV, NAS has “epileptics,” NIV “those having seizures,” which appears to be supported by Matthew 17:15 (see also Mark 9:17-29). The word for moon in Greek is σεληνη (selênê), e.g. Matthew 24:29. See also Psalm 121:6.

119 παραλυτικους (paralutikous) - “paralytics” - found also in Matthew 8:6; 9:2, 6; Mark 2:3-5, 9; Luke 5:24; John 5:3.

120 δεκαπολεως (dekapoleôs) - literally “Ten Cities.”

121 Isaiah 57:15; 66:1-2

122 Psalm 113:4, 6; yet, Matthew 5:16 “in the heavens.”? - Psalm 148:4

123 Ecclesiastes 1:18; 7:2-4

gentle,¹²⁴ for they shall inherit the earth.¹²⁵ [6] Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.¹²⁶ [7] Blessed are the merciful, for they shall receive mercy.¹²⁷ [8] Blessed are the pure in heart,¹²⁸ for they shall see God.¹²⁹ [9] Blessed are the peacemakers,¹³⁰ for they shall be called sons of God.¹³¹ [10] Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of the heavens.¹³² [11] Blessed are you when they reproach you and persecute and say every evil word against you falsely because of me. [12] Rejoice and be glad, for your reward is great in the heavens; for in like manner they persecuted the prophets who were before you."

[13] You are the salt¹³³ of the earth, but if the salt becomes tasteless, how will it become salty? It is good for nothing, except to be thrown outside and trampled¹³⁴ by men. [14] You are the light of the world. A city set on a hill is not able to be hidden. [15] Nor do they light a lamp and set it under the basket, but upon a lampstand, and it shines for all those in the house. [16] So let your light shine before men,¹³⁵ that they may see your good works and glorify your father who is in the heavens.

[17] Do not think that I came to abolish the law or the prophets. I did not come to abolish, but to fulfill.¹³⁶ [18] For truly I say to you, until the heaven and the earth pass away, one iota¹³⁷ or one tittle¹³⁸ shall by no means pass away from the law until all comes to pass.¹³⁹ [19] Therefore, whoever breaks one of the least of these commandments and teaches men likewise, he shall be called least in the kingdom of the heavens.¹⁴⁰ And whoever does and teaches them, he shall be called great in the

124 *πραεις* (*prais*) - found also only in Matthew 11:29; 21:5; 1 Peter 3:4. *πραυτης* (*prautês*) is akin to this and is found only in 1 Corinthians 4:21; 2 Corinthians 10:1; Galatians 5:23; 6:1; Ephesians 4:2; Colossians 3:12; 2 Timothy 2:25; Titus 3:2; 1 Peter 3:15. Of course, there is also a time not to be so gentle (e.g. John 2:15-16; Mark 11: 15-17; 2 Corinthians 10:6; 13:1-2; Titus 1:13). Gentleness takes strength (Proverbs 16:32; 25:28) and understanding (Proverbs 19:11; 14:29).

125 Psalm 37:9-11, 22, 29, 34

126 Romans 7:24-25a; 8:23-25; Galatians 5:5; 1 John 3:2-3 (the hope is there because it is hoped for, longed for, and this has a purifying effect)

127 James 2:12-13

128 Psalm 24:4 describes a pure heart. One who has not lifted up his soul to an idol (e.g. false god, false Christ, covetousness, Colossians 3:5), nor sworn deceitfully. See also Psalm 15:4.

129 1 John 3:2; Revelation 22:4

130 Romans 5:1/Proverbs 11:30; 12:20; Romans 12:18; 14:17; Psalm 34:14; 2 Timothy 2:22; Hebrews 12:14; 1 Peter 3:11; 1 Thessalonians 5:13; Ephesians 4:1-3

131 Philippians 2:14-15 - verse 14 is peaceable.

132 2 Timothy 3:10-12 (13)

133 Mark 9:50 - preserving; Exodus 30:35 - part of incense; Numbers 18:19/Leviticus 2:13; 2 Chronicles 13:5 - covenant of salt; 2 Kings 2:19-22 - used to cure; Job 6:6 - flavor; Colossians 4:6 - dealing with outsiders; Mark 9:49 - part of hell.

134 *καταπατεισθαι* (*katapateisthai*) - found also in Matthew 7:6; Luke 8:5; 12:1; Hebrews 10:29. "Tasteless" (ineffective) - like Revelation 3:15-16, or Hebrews 12:12-13 (they were in danger, Hebrews 12:25). "Good for nothing" - Proverbs 25:26

135 Not as in Matthew 6:1-2, 5, 16; but as in 1 Thessalonians 2:1-12 (godly living); Ephesians 5:8-13.

136 e.g. Deuteronomy 18:15-19; Isaiah 53; Daniel 9:26

137 *ιωτα* (*iôta*) - a letter in the Greek alphabet equivalent to "i" in English.

138 *κεραια* (*keraia*) - "tittle" - a point or small sign used as a diacritical mark in writing or printing, found also in Luke 16:17.

139 *γενηται* (*genêtai*) - "comes to pass" or "is." The statement in Romans 10:4 and Hebrews 8:13 refer to the old covenant and its obligation placed upon man (Colossians 2:14), not the existence of the law itself or part(s) of the word of God (Psalm 119:89, 160).

140 This does not reveal great room for error, but rather just the opposite. Someone who teaches *one* of the *least* of the commandments of God will be called *least* in the kingdom. Least is *least*. There is no lower than *least*. What will be the fate of someone who teaches against *more than one* least, or against one or more of the greater commandments? Hell, no doubt (1 Peter 4:17-18).

kingdom of the heavens.¹⁴¹ [20] For I say to you that unless your righteousness greatly¹⁴² exceeds that of the scribes and Pharisees, you will by no means enter the kingdom of the heavens."¹⁴³

[21] "You heard that it was said to the ancients,¹⁴⁴ 'You shall not murder. And whoever murders is subject¹⁴⁵ to the judgment.' [22] But I say to you that everyone who is vainly¹⁴⁶ angry with his brother is subject to the judgment.¹⁴⁷ And whoever says to his brother, 'Raca,¹⁴⁸ shall be subject to the council.¹⁴⁹ And whoever says, 'Fool,¹⁵⁰ is subject to hell¹⁵¹ fire.¹⁵²

[23] "Therefore, if you are presenting your gift upon the altar and there remember that your brother has something against you, [24] leave your gift there before the altar, and go, first be reconciled with your brother, and then go present your gift."¹⁵³

[25] "Be¹⁵⁴ well-disposed¹⁵⁵ quickly toward your opponent¹⁵⁶ while you are on the way with him, lest the opponent deliver you to the judge, and the judge deliver you to the officer,¹⁵⁷ and he throw you into prison. [26] Truly, I say to you, you will by no

141 This describes a true man of God (2 John 9), who teaches the law (Romans 15:4; Galatians 5:14; 6:6 - part of the word is the law).

142 πλεον (pleion) - "greatly"

143 The scribes and Pharisees are those who had the appearance of righteousness, but had none (Matthew 23:27-28, 32-33).

144 αρχαιοις (archaiois) - "ancients"

145 ενοχος (enochos) - "guilty" - used also in Matthew 5:22; 26:66; Mark 3:29; 14:64; 1 Corinthians 11:27; Hebrews 2:15; James 2:10. The Greek word for danger is κινδυνος (kindunos) and is found in Romans 8:35; 2 Corinthians 11:26. The verb form is found in Luke 8:23; Acts 19:27, 40; 1 Corinthians 15:30.

146 εικη (eikê) - "vainly" - KJV, NKJV, "without a cause" - Critical Text does not include this word. εικη is found also in Romans 13:4; 1 Corinthians 15:2; Galatians 3:4; 4:11; Colossians 2:18 and translated in these passages by the KJV and NKJV as "vain." Of course, a fool would consider his anger right, even though it isn't (Proverbs 12:15-16). To be angry vainly is wrong (e.g. Ecclesiastes 7:9; Proverbs 12:16; 14:17a, 29; 19:11, 19; 22:24-25; 29:22; Galatians 5:20; James 1:20), but there is godly anger (e.g. Exodus 11:8; 16:20; 32:19; Numbers 16:15; 1 Samuel 20:34; 2 Kings 13:19; Job 32:2-5; Nehemiah 5:1-6; Psalm 4:4/Ephesians 4:26; Psalm 119:53; Mark 3:5; 2 Corinthians 11:29). Also, an interesting verse on anger is found in Psalm 76:10.

147 "the judgment" - same term used in Matthew 12:41-42. Also, note the judgment murderers are subject to - Revelation 21:8.

148 ρακα (raka) - exact meaning unknown. Aramaic in the Talmud has "Raka" with the idea of "empty one" or "empty head."

149 συνεδριω (sunedriô) - "council" (KJV, NKJV); "Sanhedrin" (NIV) - found also in Matthew 10:17 (NIV "councils"); 26:59; Mark 13:9 (NIV "councils"); 14:55; 15:1; Luke 22:66 (NIV "council"); John 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20. NIV translates all "Sanhedrin" except those noted above. Of what council would they be in danger? See Matthew 19:28 (Luke 22:30); 1 Corinthians 6:2.

150 μωρε (môre) - "fool" from μωρος (môros) the word Christ used in Matthew 23:17, 19 (μωροι, môroi), and found also in Matthew 7:26 ("foolish"); 25:2, 3, 8; 1 Corinthians 1:25, 27; 3:18; 4:10; 2 Timothy 2:23; Titus 3:9.

151 γέενναν (geennan) "hell" = "valley of Hinnom" see footnote for Joshua 15:8. γέενναν (geennan) "hell" also found in Matthew 5:29-30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

152 γεενναν του πυρος (geennan tou puros) - more literally, "hell of the fire"

153 i.e. it is very important to pursue peace. Note the warning, Proverbs 18:19 (note also 18:17-18; 21); see also 1 Corinthians 10:32; 2 Corinthians 6:3.

154 ισθι (isthi) - "Be" - this same exact form is also found in Matthew 2:13 (NKJV, "stay"); Mark 5:34 (NKJV "be"); Luke 19:17 (NKJV, "have;" NAS "be" in authority); 1 Timothy 4:15 (εν τουτοις ισθι [en toutois isthi], NKJV "give yourself entirely to them," more literally, "be in them"). ισθι is present active imperative from ειμι (eimi), the Greek copula.

155 ευνοων (eunoôn) - "well-disposed" - only found here, but the noun form, ευνοια (eunoia), is found in 1 Corinthians 7:3 (NKJV "affection") and Ephesians 6:7 (NKJV "goodwill"). KJV and NKJV translate Matthew 5:25 "agree," NAS "make friends." The Greek word for "agree" is συμφωνεω (sumphônêô) and is found in Matthew 18:19; 20:2, 13; Luke 5:36; Acts 5:9; 15:15. Joshua is teaching here one very practical application of Romans 12:18.

156 αντιδικω (antidikô) - "opponent" (i.e. in law) - found also only in Luke 12:58; 18:3; 1 Peter 5:8.

157 υπηρετη (upêretê) - "officer" - found also only in Matthew 26:58 ("servants"); Mark 14:54 ("servants"), 65 ("officers");

means come out of there until you give up the last quadrans."¹⁵⁸

[27] "You heard that it was said,¹⁵⁹ 'Do not commit adultery.' [28] But I say to you that everyone who looks at a woman to desire¹⁶⁰ her already committed adultery with her in his heart.¹⁶¹ [29] And if your right eye causes you to stumble,¹⁶² take it out and throw it from you. For it is profitable for you to destroy one of your members and your whole body not be thrown into hell. [30] And if your right hand causes you to stumble, cut it off and throw it from you. For it is profitable for you to destroy one of your members and your whole body not be thrown into hell."

[31] "And it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.'¹⁶³ [32] But I say to you that whoever divorces his wife, except for a reason¹⁶⁴ of sexual immorality,¹⁶⁵ makes her commit adultery. And whoever marries her who is divorced commits adultery."

[33] "Again you heard that it was said to the ancients, 'You shall not swear falsely, but shall give to the Lord your oath.' [34] But I say to you, do not swear at all: neither by heaven, for it is God's throne;¹⁶⁶ [35] nor by the earth, for it is footstool of his feet;¹⁶⁷ nor unto Jerusalem, for it is the city of the great king; [36] nor shall you swear by your head, for you are not able to make one hair white or black. [37] But let your word be, yes yes,¹⁶⁸ no no.¹⁶⁹ But what is more than these is from the evil

Luke 1:2 ("ministers"); 4:20 ("attendant"); John 7:32, 45-46 ("officers"); 18:3, 12, 18, 22 ("officers"), 36 ("servants");

19:6 ("officers"); Acts 5:22, 26 ("officers"); 13:5 ("assistant"); 26:16 ("minister"); 1 Corinthians 4:1 ("servants") NKJV. 158 κοδραντην (kodrantan) - a "quadrans" = two mites (λεπτα, lepta; Mark 12:42) - NKJV translates this "penny" here but quadrans in Mark 12:42. For Matthew 5:25-26, see also Proverbs 25:8. Joshua is teaching how to pursue peace.

159 Received Text adds, "to the ancients" (as in verse 21).

160 επιθυμησαι (epithumēsai) - "to desire" - This verb is used for good desires (Matthew 13:17; Luke 17:22; 22:15; Galatians 5:17; 1 Timothy 3:1; Hebrews 6:11), bad desires (Acts 20:33; Romans 7:7 ["covet"]; 13:9; 1 Corinthians 10:6; Galatians 5:17; James 4:2; 1 Peter 1:12) and neither good or evil, in and of itself (Luke 15:16; 16:21; Revelation 9:6).

161 In other words, the adultery has "already" been committed in the heart before any actual act has taken place, by the desire in the heart. Christ's statement does not teach: 1. A single man who looks at a single woman to desire her = adultery. See Proverbs 18:22 (e.g. Deuteronomy 21:11; Judges 14:1-4). 2. A married man who looks at a single woman to desire her. See Proverbs 18:22 and our report on polygamy. Marriage is not sinful, and to look upon a single woman to desire her is not sinful (given the proper context). But, any single man or married man who looks upon a married woman to desire her, that indeed = adultery, and was forbidden long ago (Exodus 20:17, see footnote for that verse). Simply *desiring* a married woman is adultery (sin, e.g. Genesis 20:2-7; 2 Samuel 11:2-4a).

162 σκανδαλιζει (skandalizei) - "causes you to stumble" - present tense. This word is used for causing to stumble (i.e. sin), e.g. Matthew 13:21 (i.e. fall away), 18:6, 8-9; 26:31, 33; Romans 14:13 ("cause to fall," noun form, σκανδαλον, [skandalon]); 1 John 2:10 (noun); Revelation 2:14; for an offense, e.g. Matthew 11:6; 13:57; 15:12; 16:23 (noun); 17:27; 24:10; Mark 6:3; Luke 17:1-2; John 6:61; Romans 16:17 (noun); Galatians 5:11; and for Joshua who is called the "rock of offense" (noun) in Romans 9:33 and 1 Peter 2:8 ("stumbling" in these two passages is the noun προσκομματος [proskommatos]).

163 αποστασιον (apostasion) - "a certificate of divorce" - found only here and in Matthew 19:7 and Mark 10:4 (βιβλιον αποστασιου γραψαι, biblion apostasiou grapsai - "to write a certificate [or "book"] of divorce"). This word is akin to the word for apostasy, αποστασια (apostasia), found only in Acts 21:21 and 2 Thessalonians 2:3.

164 λογου (logou) - "reason"

165 πορνειας (porneias) - "sexual immorality" - a word for general sexual immorality, e.g. used in 1 Corinthians 5:1 (2x); 6:13, 18; 7:2.

166 In Isaiah 66:1 "heaven" is actually plural in the Hebrew.

167 ποδῶν (podōn) - "feet" - ὑποπόδιον (hupopodion) "footstool" is usually with ποδῶν (podōn) "feet" in the NT, see Matthew 22:44; Mark 12:36; Luke 20:43; Acts 2:35; 7:49; Hebrews 1:13; 10:13, with the exception of James "footstool" is without the addition of "feet" in James 2:3.

168 ναι ναι (nai nai) - "yes yes"

169 ου ου (ou ou) - "no no"

one."¹⁷⁰

[38] "You heard that it was said, 'An eye for an eye' and 'a tooth¹⁷¹ for a tooth.'
[39] But I say to you, do not resist¹⁷² the evil one.¹⁷³ But whoever slaps you upon your right cheek, turn to him the other also.¹⁷⁴ [40] And he who wants to judge¹⁷⁵ you and take your shirt, give up the garment to him also.¹⁷⁶ [41] Whoever forces you one mile, go with him two. [42] Give to the one who asks you, and the one who wants to borrow from you, do not turn away."¹⁷⁷

[43] "You heard that it was said, 'You shall love your neighbor and hate your enemy.'¹⁷⁸ [44] But I say to you, love your enemies,¹⁷⁹ bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,¹⁸⁰ [45] that you may become sons of your father who is in the heavens; for he raises his sun¹⁸¹ upon evil and good; and rains upon righteous and unrighteous. [46] For if you love those who love you, what reward have you? Do not even tax collectors¹⁸² do the same? [47] And if you greet¹⁸³ your friends¹⁸⁴ only, what more do you do? Do not even tax collectors do so? [48] Therefore, you shall be perfect just as your father who is in the heavens is perfect."¹⁸⁵

6[1] "Be careful not to do your charitable deed¹⁸⁶ before men to be seen by them. Otherwise, you have no reward from your father who is in the heavens. [2] Therefore, when you do a charitable deed, do not sound a trumpet before you, as the

170 See also James 5:12. For bad examples of swearing, see Matthew 23:16-22; 26:72-74. God swears (e.g. Psalm 89:35-36; Isaiah 45:23; 62:8; Jeremiah 22:5; 44:26; 49:13; 51:14; Amos 4:2; 6:8; 8:7; Acts 2:30; Hebrews 3:11; 4:3; 7:21, NT passages have same Greek word for swear). Angels swear (e.g. Daniel 12:7; Revelation 10:6). Men swear (Genesis 31:53; Nehemiah 13:25; Isaiah 65:15-16). Jeremiah 12:16-17 parallels obedience with swearing, and reveals "as the Lord lives" = swearing. "As the Lord lives" is stated many times by God (e.g. Numbers 14:20, 23, 28; **Deuteronomy 32:40**; Jeremiah 22:24) and men (e.g. 1 Samuel 19:6; 20:3; 28:10; 1 Kings 1:29-30). Note also Hebrews 6:13-18 (Genesis 22:15-16). Finally, only those who swear (the right way) abide with God, Psalm 15:4 (see also 63:11).

171 οδοντα (odonta)

172 αντιστηναι (antistênai) - "resist" - found also in Luke 21:15; Acts 6:10 (resist); 13:8 (withstood); Romans 9:19; 13:2 (resist); Galatians 2:11; Ephesians 6:13 (withstood); 2 Timothy 3:8; 4:15; James 4:7; 1 Peter 5:9 (resist).

173 τω πονηρω (to povêrô) - "the evil one" - this is basically the same words as in verse 37, του πονηρου (tou ponêrou), "the evil one." There is an evil one we are to resist (1 Peter 5:9), and an evil one we are not to resist (Luke 6:29). Yet, we are also to expose (Ephesians 5:11) and rise up against (Psalm 94:16; e.g. Job 29:17). See also Proverbs 22:3; 27:12; Matthew 12:14-15; Luke 4:28-30.

174 e.g. 1 Peter 2:18-3:1, 7; 4:1; James 5:6 (Acts 20:23-24)

175 κριθηναι (krithênai) - This is the word for "judge" as in Matthew 7:1-2. For this verse, see also 1 Corinthians 6:7; James 2:6; 5:6 and Matthew 5:25.

176 Matthew 5:25-26

177 Psalm 37:21; Luke 6:35

178 There is a time and place for hate (e.g. 2 Chronicles 19:1-2; Psalm 15:4; 31:6; 119:113).

179 Exodus 23:4-5; Proverbs 25:21-22

180 Remember Titus 3:3.

181 Ecclesiastes 8:15; Acts 14:15-17; Job 38:12-13 (e.g. Genesis 19:23-24)

182 τελωναι (telônai) - "tax collectors" - an obviously hated class of people. See Matthew 18:17. See also Matthew 9:9-11 [Mark 2:16; Luke 7:33-34 "drinking"]; 10:3; 11:19 [Hebrews 7:26]; 21:31-32; Luke 7:29; 18:10; 19:2.

183 There's a time to greet and a time not too (Ecclesiastes 3), e.g. 2 Kings 4:29; Matthew 10:12; Luke 10:4; 2 John 10-11. Friends may be greeted (e.g. 3 John 14).

184 φιλους (philous) - "friends" - Received Text and Critical Text have αδελφους (adelphous) - "brothers."

185 τέλειοι (teleioi) "be perfect" - The standard is perfection, thus, there is a continual need for mercy (Hebrews 7:25; 1 John 1:7-9).

186 ελεημοσυνην (eleêmosunên) - "charitable deed" (singular) - This is the same exact word as is found in verse two, "charitable deed."

hypocrites do in the synagogues and in the lanes,¹⁸⁷ in order to be glorified by men. Truly I say to you, they have their reward.¹⁸⁸ [3] But when you do a charitable deed, do not let your left know what your right is doing,¹⁸⁹ [4] so that your charitable deed might be in secret. And your father who sees in secret, he shall reward you in the open."¹⁹⁰

[5] "And when you pray, do not be like the hypocrites, for they love¹⁹¹ to pray standing in the synagogues and on the corners of the streets, that they might appear to men. Truly I say to you that they have their reward. [6] But you, when you pray, go into your inner room,¹⁹² and after shutting your door, pray to your father who is in secret. And your father who sees in secret shall reward you in the

187 ῥύμαις (hrumais) - "lanes" - found also in Luke 14:21; Acts 9:11; 12:10. There is also "streets" πλατειῶν (plateiōn) e.g. Matthew 6:5; etc.

188 They get what they want, now, with nothing but hell later.

189 This is how pure your own heart should be, not even announcing it to your other hand. Yet, there is a time and place where your charitable deed might be known, but certainly not to be seen and glorified by men (e.g. Mark 12:41-44 [Luke 21:1-4]; Luke 19:8; 2 Corinthians 9:1-5).

190 Mark 4:22

191 φιλουσιν (philousin) - "they love" - from φιλεω (phileō), found also only in Matthew 10:37 (2x); 23:6; 26:48 ("kissed"); Mark 14:44 ("kiss"); Luke 20:46; 22:47 ("kissed"); John 5:20; 11:3, 36; 12:25; 15:19; 16:27; 20:2; 21:15-17 (2x); 1 Corinthians 16:22; Titus 3:15; Revelation 3:19; 22:15. The noun for "kiss" is φιλημα (philēma), see footnote for Luke 7:45. Another verb translated "kiss" is καταφιλεω (kataphileō) found only in Matthew 26:49; Mark 14:45; Luke 7:38, 45; 15:20; Acts 20:37 (καταφιλεω is the compound verb φιλεω with the preposition κατα in front of it, more literally meaning, "down love" or "love down"). Some related words: the noun φιλος (philos) "friend." See footnote for Matthew 11:19. The noun, φιλια (philia) "friendship" James 4:4. Other related words: Φιλαγαθον (philagathon) "lover of what is good" Titus 1:8 (αγαθον [agathon] is "good" e.g. John 1:46). Φιλαδελφια (philadelphia) "brotherly love" Romans 12:10; 1 Thessalonians 4:9; Hebrews 13:1; 1 Peter 1:22; 2 Peter 1:7 (2x). Φιλαδελφοι (philadelphos) "love as brothers" 1 Peter 3:8, more literally, "lovers of brethren." Φιλανδρους (philandrous) more literally, "lovers of husbands" Titus 2:4 (ανδρος [andros] is "husband" e.g. Luke 16:18). Φιλανθρωπια (philanthrōpia) "love . . . toward man" Titus 3:4; Acts 28:2 (more literally, "not the common love toward man" ου την τυχουσαν φιλανθρωπιαν [ou tēn tuxousan philanthrōpian]). Φιλανθρωπως (philanthrōpōs) Acts 27:3 "kindly" (adverbial form of φιλανθρωπια). Φιλαργυρια (philarguria) more literally, "love of silver" (αργυρια [arguria] is "silver" e.g. Matthew 27:3) 1 Timothy 6:10. Φιλαργυρος (philarguros) more literally, "lover of silver" Luke 16:14; 2 Timothy 3:2. Φιλαυτοι (philautoi) "lovers of themselves." Αφιλαγαθοι (aphilagathoi) "despisers of good" 2 Timothy 3:3 (this is "lover of good" [φιλαγαθον] with the negating alpha in front of it). Αφιλαργυρον (aphilarguron) "not covetous" 1 Timothy 3:3 (NKJV), more literally, "not a lover of silver." Φιληδονοι (philēdonoi) "lovers of pleasure" 2 Timothy 3:4 (ηδονη [ēdonē] is "pleasure," e.g. 2 Peter 2:13). Φιλοθεοι (philothēoi) "lovers of God" 2 Timothy 3:4. Φιλολογον (philologon) "Philologus" apparently meaning, "lover of word" Romans 16:15. Φιλοξενος (philoxenos) "hospitable" 1 Timothy 3:2; Titus 1:8; 1 Peter 4:9 (ξενος [xenos] is "strange" used for "stranger" in Matthew 25:35, 38, 43, 44; 27:7; Ephesians 2:12, 19; Hebrews 11:13; 3 John 5; translated "strange" in Hebrews 13:9; 1 Peter 4:12; translated "host" in Romans 16:23; translated "foreign" in Acts 17:18 and "foreigners" in Acts 17: 21) = "friend of stranger.". Φιλοξενια (philoxenia) "hospitable" Romans 12:13; Hebrews 13:2 (ξενια [xenia] is only found in Acts 28:23 ["lodging"] & Philemon 22 ["guest room"]). Φιλοπρωτευων (philoprōteuōn) "loves to have the preeminence" 3 John 9 (πρωτευων [prōteuōn] is "preeminence" found only in Colossians 1:18]). Φιλοσοφιας (philosophias) "philosophy" Colossians 2:8 (σοφιας [sophias] is "wisdom" e.g. Acts 6:3. Thus, φιλοσοφιας [philosophias] is more literally, "love of wisdom." See also 1 Timothy 6:20 "falsely called knowledge"). Φιλοσοφων (philosophōn) "philosophers" Acts 17:18, more literally, "lovers of wisdom"). Φιλοστοργοι (philostorgoi) "kindly affectionate" Romans 12:10 (αστοργοι [astorgoi] is "unloving" found only in Romans 1:31; 2 Timothy 3:3. Thus, στοργοι [storgoi], without the negating alpha, apparently is "loving," although this word is not found in the NT). Φιλοτεκνους (philoteknous) more literally, "lovers of children" Titus 2:4 (τεκνον [teknon] is "child" e.g. Matthew 10:21). Φιλοτιμιομαι (philotimeomai) more literally, "love the honor" (τιμαω [timaō] is to "value" or "honor." Thus, in Romans 15:20 "I have made it my aim to preach the gospel" (NKJV) is more literally, "loving the honor to preach the gospel" φιλοτιμουμενον ευαγγελιζεσθαι [philotimoumenon euangelizesthai]. 2 Corinthians 5:9 "we make it our aim" (NKJV) is more literally, "we love the honor" φιλοτιμουμεθα. 1 Thessalonians 4:11 "that you also aspire" (NKJV) is more literally, "and to love the honor" και φιλοτιμεισθαι). Φιλοφρονως (philophronōs) Acts 28:7 "courteously" (NKJV) (φρονεω [phroneō] is to "think." Thus, it more literally

open.¹⁹³ [7] And when you pray, do not babble¹⁹⁴ as the nations,¹⁹⁵ for they think that by their many words they will be heard.¹⁹⁶ [8] Therefore, do not be like them, for your father knows what you have need of before you ask him."¹⁹⁷

[9] "Therefore, pray in this manner: Our Father¹⁹⁸ who is in the heavens, let¹⁹⁹ your name be holy.²⁰⁰ [10] Let your kingdom come.²⁰¹ Let your will be also upon the earth, as it is in heaven.²⁰² [11] Give²⁰³ us today our daily bread. [12] And forgive us our debts, as²⁰⁴ we also forgive our debtors. [13] And do not bring us into temptation,²⁰⁵ but deliver us from the evil.²⁰⁶ For yours is the kingdom and the power and the glory forever.²⁰⁷ Amen."²⁰⁸

[14] "For if you forgive men their transgressions, your heavenly father will also forgive you. [15] But if you do not forgive men their transgressions, neither will your father forgive your transgressions."²⁰⁹

[16] "And when you fast, do not be like the hypocrites with a sullen look. For they disfigure their faces in order to appear to men they are fasting. Truly I say to you that they have their reward. [17] But when you fast, anoint your head, and wash your face, [18] so that you do not appear to men to be fasting, but to your father who is in secret.²¹⁰ And your father who sees in secret will repay you."²¹¹

is, "loving thoughtfully" i.e. courteously). Φιλοφρονες (philophrones) 1 Peter 3:8 (Majority and Received Texts) "courteous."

192 ταμειον (tamieion) - "inner room" - this spelling only found here. Critical Text has ταμειον (tameion) found also in Matthew 24:26; Luke 12:2, 24.

193 This does not forbid any and all public prayer (e.g. 2 Chronicles 6:12-7:3; Luke 10:21; John 11:41-42; Acts 4:23-24, 31).

194 βαττολογησητε (battologêsête) - "babble" - this word is an onomatopoeia (a word that sounds like its action).

195 1 Corinthians 12:1-2

196 1 Corinthians 14:9 - The charismatics utter meaningless sounds (babble). Catholics also babble with repeated "Hail Mary," etc..

197 Why pray then? Proverbs 15:8; 1 Peter 3:12; James 5:16; Hebrews 11:6 (e.g. Joshua 10:12-14)

198 This is an endearing term (e.g. Romans 8:14-17), and a fearful term (1 Peter 1:17). See also Malachi 1:6.

199 This verb and the following two verbs in verse ten are in the third person imperative, thus "let."

200 Typically translated, "Hallowed be your name." Hallowed means to make or be holy. The idea is, "your name is to be holy (i.e. set apart)." See Isaiah 8:13. God's name is holy (Psalm 111:9; Luke 1:49), but in this wicked world men blaspheme His holy name (2 Timothy 3:2). The godly desire to see His name set apart and exalted (Psalm 103:1; 113:3; 145:3).

201 1 Corinthians 16:22; Titus 2:11-13; 2 Peter 3:12; Revelation 1:7; 22:20

202 Apparently, in heaven (paradise, Luke 23:43) His will is done (Job 1:6; 2:1)? Yet, what about Revelation 12:10? Also, isn't His will done on earth? Yes (Romans 11:36), and no (e.g. Genesis 6:5-6; Deuteronomy 5:28-29; 32:28-29/29:2-4; Isaiah 48:17-18/63:15-17 [18-65:6/63:17/26:12]; Daniel 10:12-13) Romans 11:33.

203 No "please"? Hebrews 4:16? Not without fear (Hebrews 12:28-29), and fear dictates obedience to these words of our Lord (Matthew 6:11).

204 Scary prayer! We had better be totally forgiving!

205 God does not tempt anyone (James 1:13), but He may very well lead you into temptation, as He did with Christ (Matthew 4:1); so the Lord instructs us to ask Him not to do so. He also might incline our heart to fall into the temptation, so David prays He wouldn't do this as well (Psalm 141:4).

206 CT does not have the rest of this verse.

207 Daniel 4:34-37; 6:26; 7:13-14

208 ἀμην (amên) - "Amen" - This is the same word for "truly" in verses two and five.

209 Matthew 18:21-35; Mark 11:25-26; salvation and forgiveness of sins is synonymous, see e.g. Acts 5:31; 13:38; 26:18; Ephesians 1:7; Colossians 1:14.

210 This can and should still be lived out, even in a public fast (as in Ezra 8:21; Esther 4:16). Also, mentioning a fast is not sin in and of itself (Acts 10:30; 2 Corinthians 6:5; 11:27).

211 Received Text adds at the end of this verse, εν τω φανερω (en tô phanerô), "in the open."

[19] "Do not store up treasures for yourselves upon the earth, where moth and rust²¹² destroy²¹³ and where thieves break in and steal.²¹⁴ [20] But store up for yourselves treasures in heaven, where moth and rust do not destroy and where thieves do not break in and steal.²¹⁵ [21] For where your treasure is, there your heart will be also."²¹⁶

[22] The lamp of the body is the eye. Therefore, if your eye is good,²¹⁷ your whole body will be illuminated.²¹⁸ [23] But if your eye is bad,²¹⁹ your whole body will be darkened. Therefore, if the light in you is darkness,²²⁰ how great is the darkness?"²²¹

[24] "No one is able to serve two Lords.²²² For he will hate the one and love the other, or he will hold²²³ to one and despise the other. You are not able to serve God and mammon."²²⁴

[25] "Because of this I say to you, do not be concerned²²⁵ with your soul, what you might eat and what you might drink, nor with your body, what you might wear. Is not the soul more than food and the body than clothing?"²²⁶ [26] Look at the birds of the heaven, that they do not sow²²⁷ nor reap nor gather into barns, and your

212 βρωσις (brôsis) - "rust" - used also for "eating" (Romans 14:17; 1 Corinthians 8:4) and "food" (John 4:32; 6:27, 55; 2 Corinthians 9:10; Colossians 2:16; Hebrews 12:16).

213 αφανίζει (aphavizei) - "destroy" - found also in Matthew 6:16 for "disfigure," Acts 13:41 for "perish," and James 4:14 for "vanish."

214 i.e. riches in this world are uncertain (1 Timothy 6:17). See also Psalm 39:4-13; 49; 52 (verse 9 = treasure in heaven); 62:8-11 ("power belongs to God," not riches). See also Proverbs 11:4, 16, 28 (13:8); 23:4-5; Ecclesiastes 5:13-16.

215 Certain riches, e.g. Psalm 112:1, 3; Proverbs 22:4. These verses will be fulfilled either in this life and/or the next (Proverbs 8:18 "enduring riches;" Ecclesiastes 9:11). These (e.g. Psalm 112:1) are those who have their treasure (heart) in heaven (Psalm 73:25).

216 Colossians 3:1-2

217 απλους (haplous) - "good" - only found also in Luke 11:34. LXX has it in Proverbs 11:25 for "generous" (NKJV). Words akin to this are the adverb απλως (haplôs) found only in James 1:5 (NKJV "liberally") and the noun απλοτης (haplotês) found in Romans 12:8; 2 Corinthians 8:2; 9:11 (NKJV "liberality"), 13 (NKJV "liberal"); 11:3 (NKJV "simplicity"); Ephesians 6:5; Colossians 3:22 (NKJV "sincerity"). For a good eye, see Proverbs 22:9;

218 Proverbs 11:23

219 πονηρος (ponêros) - "bad" - this is the typical word for evil (e.g. Matthew 5:11; 6:13; 12:35 [3x]) and is also used for physically bad (e.g. Revelation 16:2 NKJV "loathsome"). For an evil eye, see e.g. Proverbs 28:22; 30:17; Matthew 20:15; Mark 7:22; 2 Peter 2:14.

220 = no light

221 So great they do not know where they are going (John 12:35b; 1 John 2:11). They are mad (Ecclesiastes 9:3), blind (2 Corinthians 4:4), and darkened while they live (Proverbs 4:19; Ecclesiastes 5:1 (10:15?); Romans 1:21; Ephesians 4:17-18), even blind to their end (e.g. Proverbs 7:23; 9:18; Psalm 49:10-11; Luke 16:27-28). So, Joshua speaks of the focus of one's life. See Luke 11:34-36/Proverbs 3:21; 4:21, 25; Hebrews 12:2 (bad e.g. Psalm 36:1; Proverbs 23:5 "set your eyes" i.e. focus on).

222 κυριος (kuriois)

223 ανθεξειται (anthexetai) - "hold" - found also in Luke 16:13; 1 Thessalonians 5:14 (NKJV "uphold") and Titus 1:9 (NKJV "holding fast").

224 μαμωνα (mamôna) - "mammon" - Received Text μαμμωνα (mammôna) This is the scary thing about the deceitfulness of riches (Mark 4:19). If riches are desired, God is not (see 1 Timothy 6:9-11). Yet, men think they can desire both (e.g. 1 Timothy 6:5).

225 μεριμνατε (merimnate) - "be concerned" - besides verses 27, 28, 31, and 34, found also in 10:19; Luke 10:41; 12:11, 22, 25-26; 1 Corinthians 7:32-34; 12:25; Philippians 2:20; 4:6. Noun form, μεριμνα (merimna) is found in Matthew 13:22; Mark 4:19; Luke 8:14; 21:34; 2 Corinthians 11:28; 1 Peter 5:7.

226 Yes, but it is difficult to impossible to live without both. Yet, Joshua is telling us there are more important matters than even the basic necessities of life.

227 σπειρουσιν (speirousin) - "sow" - from σπειρω (speirô) "I sow."

heavenly father feeds them. Are you not more important²²⁸ than they?²²⁹ [27] And who of you by being concerned is able to add one cubit²³⁰ to his age?²³¹ [28] And why are you concerned about clothing? Observe the lilies of the field,²³² how it²³³ grows. It neither toils nor spins. [29] Yet I say to you that not even Solomon in all his glory was dressed like one of these. [30] And if God so clothes the grass of the field, which today is and tomorrow is thrown into an oven, will he not much more you, little believers?²³⁴ [31] Therefore, do not be concerned saying, 'What might we eat?' or 'What might we drink?' or 'What might we wear?' [32] For all these the nations seek. For your heavenly father knows that you need²³⁵ all these. [33] But seek first²³⁶ the kingdom of God²³⁷ and his righteousness,²³⁸ and all these will be added²³⁹ to you. [34] Therefore, do not be concerned about tomorrow,²⁴⁰ for tomorrow will be concerned about things of itself. Sufficient for the day is its own badness."²⁴¹

228 μαλλον διαφερετε (mallon diapherete) - "more important" - μαλλον (mallon) is "more," and the basic idea of διαφερετε (diapherete) is to "carry" (from φερω, phēō) "through" (δια, dia) - found also in Matthew 10:31; 12:12 ("value"); Mark 11:16 ("to carry"); Luke 12:7, 24 ("value"); Acts 13:49 ("being spread"); 27:27 ("driven up and down"); Romans 2:18 ("excellent"); 1 Corinthians 15:41 ("differs"); Galatians 2:6 ("difference"); 4:1 ("differ"); Philippians 1:10 ("excellent") all NKJV.

229 The answer to this question is "Yes" (Matthew 10:31; Luke 12:7). In other words, God feeds the birds. He most certainly will feed you.

230 πηχυν (pêchun) - "cubit" - found also in Luke 12:25; John 21:8; Revelation 21:17. The Hebrew word for "cubit", אַמָּה ('ammâh), is used in Jeremiah 51:13 in a peculiar way. NKJV translates it "the measure" of your covetousness, dictating the word "cubit" is not limited to usage as purely a physical measurement of distance. Thus, because of this usage found in Jeremiah 51:13, Christ's context, and the usage of ηλικιαν (êlikian, see below), την ηλικιαν αυτου πηχυν (tên êlikian autou pêchun) has been translated "cubit to his age."

231 ηλικιαν (êlikian) - "age" - found also in Luke 2:52 (stature); 12:25 (stature); 19:3 (stature); John 9:21, 23 (age); Ephesians 4:13 (stature); Hebrews 11:11 (age).

232 αγρου (agrou) - "field" - found also only in Matthew 6:30; 13:24, 27, 31, 36, 38, 44; 19:29 ("land" w/ft "Lit. fields"); 22:5 ("farm"); 24:18, 40; 27:7, 8 (2x), 10; Mark 5:14 ("country"); 6:36 ("country"), 56 ("country"); 10:29 ("lands"), 30 ("lands" w/ft. "Lit. fields"); 11:8 (CT); 13:16; 15:21 ("country"); 16:12 ("country"); Luke 8:34 ("country"); 9:12 ("country"); 12:28; 14:18 ("piece of ground"); 15:15, 25; 17:7, 31, 36; 23:26 ("country"); Acts 4:37 ("land").

233 The last three verbs in this verse are in the singular, αυξανει ου κοπια ουδε νηθει (auxavei ou kopia oude nêthei) except in the Critical Text. There they are in the plural, αυξανουσι ου κοπιωσιν ουδε νηθουσιν (auxanousi ou kopiōsin oude nêthousin). Yet, in Luke 12:27 all the texts agree and have these verbs in the singular, even though, as here, the noun, "lilies" (κρινα, krina) is in the plural.

234 ολιγοπιστοι (oligopistoi) - "little believers" - This is the adjective for little or small (e.g. Luke 7:47 [2x]; 1 Timothy 5:23; James 3:5b RT) together with the adjective for faith or faithful (e.g. 1 Timothy 4:3 "believe," 9 "faithful," 10 "of those who believe," 12 "believers;" 5:16; 6:2 "believing," "believers"), meaning "of little faith."

235 Joshua is speaking about *needs*, and He tells us not to be concerned about them.

236 More important than needs, is the kingdom of God and His righteousness (Job 23:12).

237 Finding it yourself (Luke 13:24), continuing in it (2 Peter 1:10), and bringing it to others (Psalm 96:2-4; Proverbs 11:30), which includes both to the wicked (Colossians 4:5-6) and to the righteous (Colossians 3:16a).

238 His righteousness only comes through faith in Christ (Romans 3:22), and in this, right living through His word (e.g. 2 Peter 1:5; Psalm 119:4; Proverbs 4:23; 12:24, 27; 13:4; 21:5; 27:23-27).

239 προστεθησεται (prostethēsetai) - "add" - same word (different form) as in verse 27. The one who seeks first His kingdom and righteousness receives not only His kingdom and His righteousness, but needs are met as well. Thus, the needs are not the concern, but rather His kingdom and His right living (righteousness).

240 In other words, don't be concerned about tomorrow's needs (food, clothing). "Be concerned" about God's kingdom and righteousness, and God will take care of your needs.

241 κακια (kakia) - "badness" - found also in Acts 8:22 (wickedness); Romans 1:29 (maliciousness); 1 Corinthians 5:8; 14:20; Ephesians 4:31; Colossians 3:8; Titus 3:3 (malice); James 1:21 (wickedness); 1 Peter 2:1 (malice), 16 (vice), and in LXX in Ecclesiastes 7:14 (NKJV "adversity"); 12:1 (NKJV "difficult," footnote "lit. evil"); Amos 3:6 (NKJV "calamity"). See also Ephesians 5:15-16. κακια (kakia) is akin to κακος (kakos) e.g. Matthew 24:48 ("bad" servant TT).

7[1] "Judge not, that you be not judged. [2] For with the judgment you judge, you will be judged, and with the measure you measure, it will be measured²⁴² to you. [3] And why do you look at the speck in your brother's eye, and the beam in your eye you do not notice?²⁴³ [4] Or how will you say to your brother, 'Let me remove the speck from your eye,' and behold, the beam in your eye? [5] Hypocrite!²⁴⁴ First remove the beam from your eye, and then you will see clearly to remove the speck from your brother's eye."

[6] "Do not give the holy to the dogs,²⁴⁵ nor cast your pearls²⁴⁶ before the pigs, lest they trample them with their feet and turning tear you."²⁴⁷

[7] "Ask,²⁴⁸ and it will be given to you. Seek,²⁴⁹ and you will find. Knock,²⁵⁰ and it will be opened to you. [8] For everyone who asks, receives, and the one who seeks, finds; and to the one who knocks, it shall be opened.²⁵¹ [9] Or what man is there among you, who, if his son asks for bread, he will not give him a stone, will he?²⁵² [10] And if he asks for a fish, he will not give him a snake, will he? [11] Therefore, if you, being evil,²⁵³ know to give good gifts to your children, how much more will your father, who is in the heavens, give good things²⁵⁴ to the ones who ask him?²⁵⁵ [12] Therefore, everything that you want men to do to you, so also you do to them.²⁵⁶ For this is the law and the prophets."²⁵⁷

[13] "Enter through the narrow gate,²⁵⁸ because wide is the gate and broad²⁵⁹ is the way that leads to the destruction,²⁶⁰ and many are the ones entering through it."

242 μετρηθησεται (metrêthêsetai) - "measured" - Received Text has αντιμετρηθησεται (antimetrêthêsetai) - "measured back" found also in Luke 6:38 in all the texts.

243 Answer, Proverbs 16:2; 21:2. No wonder "reproofs of instruction are the way of life" (Proverbs 6:23; see also Proverbs 15:31-32; Ecclesiastes 12:11).

244 Hypocrites? Is He speaking to believers? Hypocrites go to hell (Matthew 24:51). He clearly is speaking to believers in Matthew 5:11-16 and immediately after this section in Matthew 7:6. Yet, 5:20; 6:23; and 7:24-27 also warns of perishing.

245 कुसि (kusi) - "dogs" - see also Deuteronomy 23:17-18; Judges 7:5-6; 1 Samuel 24:14; 2 Samuel 9:8; 16:9; 2 Kings 8:11-13; Psalm 22:16, 20; 59:6, 14; Proverbs 26:11, 17; Isaiah 56:10-11; Matthew 15:26-27 (Mark 7:27-28); Philippians 3:2; Revelation 22:15. Amazing, God calls people dogs, swine, serpents (e.g. Matthew 23:33), even cows (Amos 4:1).

246 μαργαριτας (margaritas) - "pearls"

247 This is characteristic of the wicked. They trample the word of God; i.e. they heed it not (Luke 8:5; Hebrews 10:29), and attack the messenger ("turning tear you" - e.g. Jeremiah 36:21-26).

248 James 1:5-6 (Hebrews 11:6)

249 e.g. Proverbs 2:1-12 - this is first and foremost what to seek (Proverbs 3:13-18); see also 1 Chronicles 28:8 (contrast 2 Chronicles 12:14)

250 If you knock too late, it won't be opened, Luke 13:25 (Isaiah 55:6 "while He may be found").

251 i.e. keep asking, seeking, knocking, - see Luke 11:5-9 (e.g. Romans 2:7). Godly men keep calling (e.g. Psalm 22:1-11; 88; Habakkuk 1:2).

252 These questions in verses 9 and 10 in the Greek are asked in the negative, and to complete the idea in the English, "will he" is added.

253 Psalm 143:2

254 James 1:17

255 Does He only respond to the godly (1 Peter 3:12)? It is true sin hinders (1 Peter 3:7) or stops a response (Psalm 66:18; Isaiah 59:2), and even praying the wrong thing (Jeremiah 7:16). Yet, in His kindness (Matthew 5:45), according to His good pleasure (Psalm 115:3), the Lord even responds to the wicked (e.g. Genesis 4:13-15; Exodus 16:2-15 [later they complain and the Lord kills them, e.g. Numbers 11:1]; 1 Kings 21:27-29).

256 i.e. like the Father, give good things. In context, this is another command to be gracious and giving, as Proverbs 11:24-25 says.

257 Romans 13:8-10; Galatians 5:14

258 What's the narrow gate? Christ, Truth (John 10:9; 14:6; 1:1).

259 Wide and broad makes room for many divergent views not consistent with truth (John 14:6; Hebrews 4:12-13).

260 ἀπωλειαν (apôleian) - "destruction" - found also only in Matthew 26:8 (waste); Mark 14:4 (waste); John 17:12

[14] How²⁶¹ narrow is the gate and pressed²⁶² is the way that leads to the life, and few are the ones finding it!"²⁶³

[15] "And beware of false prophets,²⁶⁴ who come to you in sheep's clothing,²⁶⁵ but inside they are ravenous²⁶⁶ wolves. [16] You will recognize²⁶⁷ them from their fruit. No one gathers grapes from thorns or figs from thistles, do they?²⁶⁸ [17] So every good tree makes good fruit, and the bad tree makes evil fruit. [18] A good tree is not able to make evil fruit, nor does a bad tree make good fruit. [19] Every tree not making good fruit is cut down and thrown into the fire.²⁶⁹ [20] So then, from their fruit you will recognize them."²⁷⁰

[21] "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of the heavens, but the one who does the will of my father²⁷¹ who is in heavens.²⁷² [22] Many will say to me in that day, 'Lord, Lord, did we not in your name prophesy, and in your name cast out demons, and in your name do many miracles?'²⁷³ [23] And then I will declare to them, "I never knew you!"²⁷⁴ Depart from me, ones who work lawlessness."²⁷⁵

[24] "Therefore, everyone who hears these words²⁷⁶ of mine and does them, I will compare him to a prudent man, who built his house upon the rock. [25] And the rain descended and the river came and the wind blew and fell upon that house, and it did not fall; for it had been founded upon the rock.²⁷⁷ [26] And everyone who

(perdition); Acts 8:20 (perish, more literally, "be unto destruction" εἶη εἰς ἀπόλειαν); Romans 9:22 (destruction); Philippians 1:28 (perdition); 3:19 (destruction); 2 Thessalonians 2:3 (perdition); 1 Timothy 6:9 (perdition); Hebrews 10:39 (perdition); 2 Peter 2:1(2x, destructive, destruction), 3 (destruction); 3:7 (perdition), 16 (destruction); Revelation 17:8 (perdition), 11 (perdition).

261 τι (ti) "how" - used similarly in Luke 12:49. Received Text has οτι (hoti) "because."

262 τεθλιμμενη (tethlimmenê) - "pressed" - found also in Mark 3:9 (crush); 2 Corinthians 1:6 (afflicted); 4:8 (hard pressed); 7:5 (troubled); 1 Thessalonians 3:4 (suffer tribulation); 2 Thessalonians 1:6-7 (tribulation); 1 Timothy 5:10 (afflicted); Hebrews 11:37 (afflicted). See also Acts 14:22; 1 Peter 4:18.

263 Few find it, and then many of those few don't get in, even though they try (Luke 13:24)!

264 See Acts 13:1 footnote for NT prophets.

265 sheep's clothing = wool. In other words, they come looking like sheep, believers (true prophets), like Matthew 23:27-28; Luke 11:39, 44; 2 Corinthians 11:13-15; Revelation 2:9.

266 αρπαγες (arpages) - "ravenous" - found also in Luke 18:11; 1 Corinthians 5:10-11; 6:10 (all "extortioners"). Ravenous has the idea of being very eager or greedy for food, satisfaction, or gratification. It could also be translated "rapacious" = excessively grasping or covetous, or living on prey (e.g. Benny Hinn and the likes).

267 επιγνωσεσθε (epignôsesthe) - "recognize" - used this way also in Luke 24:16, 31; Acts 3:10; 4:13 (NKJV "realized"); 12:14 (NKJV "recognized").

268 The negative μητι (mêti) is used here, so to complete the idea in English "do they" is added.

269 Matthew 3:10; Revelation 20:15

270 See Luke 6:43-45

271 "will of my father" - Hebrews 10:36; 1 Peter 4:2; 1 John 2:17

272 Critical Text adds the definite article τοις (tois), so it reads, "the heavens." This is a good qualifying verse for Romans 10:13, and so is Psalm 145:18.

273 2 Timothy 3:13

274 Joshua speaks similarly in Matthew 25:12; Luke 13:25-27. He denies them (Matthew 10:33; 2 Timothy 2:12), because they denied him (Titus 1:16; Jude 1:4). Also, never knowing them does not mean He never knew *about* them (John 16:30; 21:17; Acts 15:18). But, He did not know them in *that* context. In other words, those works were *not* in His name, nor did He know them as in Jeremiah 1:5 (Romans 8:29; 1 Peter 1:2), as evidenced by their condemnation.

275 ανομιαν (anomian) - "lawlessness" - νομος (nomos) is "law." ανομια (anomia) is "lawlessness." This word is found also only in Matthew 13:41; 23:28; 24:12; Romans 4:7; 6:19(2x); 2 Corinthians 6:14; 2 Thessalonians 2:3 (CT), 7; Titus 2:14; Hebrews 1:9; 10:17; 1 John 3:4(2x). See also Romans 8:7.

276 "these words" - Matthew 5:3-7:27

277 Psalm 15:5; 16:8; 55:22; 62:6; 66:8-9; 112:6; 125:1; Proverbs 12:3.

hears these words of mine and does not do them, he will be compared to a foolish man, who built his house upon the sand. [27] And the rain descended and the river came and the wind blew and fell upon that house, and it fell. And its fall was great."²⁷⁸

[28] And so it was, when Joshua finished these words, the crowds were amazed at his teaching, [29] for he was teaching them as having authority²⁷⁹ and not as the scribes.

8[1] And coming down with him from the mountain, many crowds followed him. [2] And behold, a leper came worshipping him, saying, "Lord, if you are willing, you are able to cleanse me."

[3] And stretching out the hand Joshua touched²⁸⁰ him, saying, "I am willing. Be cleansed." And immediately his leprosy was cleansed. [4] And Joshua said to him, "See that you tell no one, but go, show yourself to the priest, and bring the gift that Moses commanded, for a testimony to them."²⁸¹

[5] And when he entered Capernaum, a centurion came to him entreating him [6] and saying, "Lord, my child has been lying²⁸² in the house, a paralytic, terribly tormented." [7] And Joshua said to him, "I will come heal him." [8] And the centurion answering said, 'Lord, I am not worthy that you should come under my roof, but only speak with a word,²⁸³ and my child will be cured. [9] For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

[10] And when Joshua heard, he was amazed and said to those who follow, 'Truly, I say to you, not even in Israel did I find so great a faith! [11] And I say to you that many will come from east and west and recline with Abraham and Isaac and Jacob in the kingdom of the heavens. [12] But the sons of the kingdom²⁸⁴ will be cast out into the outer darkness.²⁸⁵ There will be the weeping and the gnashing²⁸⁶ of the teeth."

[13] And Joshua said to the centurion, "Go, and as you believed let it be to you." And his child was cured in that hour.

278 Job 38:13; Psalm 119:21, 118; John 3:36; Romans 1:18; 2:8-9

279 "as having authority" - He is very authoritative all the way through.

280 ηψατο (hêpsato) - "touched" - from απτω (aptô) - found also only in Matthew 8:15 ("touched"); 9:20-21 ("touched"; "touch"), 29 ("touched"); 14:36 ("touch"; "touched"); 17:7 ("touched"); 20:34 ("touched"); Mark 1:41 ("touched"); 3:10 ("touch"); 5:27-28 ("touch"; "touched"), 30-31 ("touched"); 6:56 ("touch"; "touched"); 7:33 ("touched"); 8:22 ("touch"); 10:13 ("touch"); Luke 5:13 ("touched"); 6:19 ("touch"); 7:14 ("touched"), 39 ("touching"); 8:16 ("lit" a lamp), 44-47 ("touch"; "touched"); 11:33 ("lit" a lamp); 15:8 ("light" a lamp); 18:15 ("touch"); 22:51 ("touched"); John 20:17 (NKJV "cling"); Acts 28:2 ("kindled"); 1 Corinthians 7:1 ("touch"); 2 Corinthians 6:17 ("touch"); Colossians 2:21 ("touch"); 1 John 5:18 ("touch").

281 Leviticus 14:1-32

282 βεβληται (beblêtai) - "lying," more literally "cast down," from βαλλω, throw or cast.

283 Majority Text has λογω (logô) - "with a word" or by, to, a word. Critical Text has λογου (logou) - "of a word."

Received Text λογον (logon) - "a word."

284 "sons of the kingdom" - see Romans 9:4-5. Same phrase used for believers in Matthew 13:38.

285 "outer darkness" - mentioned also only in Matthew 22:13; 25:30. "Outer" has to do with the idea of both "outside" and "extreme." See also 2 Peter 2:17; Jude 13.

286 βρυγμος (brugmos) - "gnashing" - See Matthew 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28; Psalm 112:10 all describe those in hell. See also Job 16:9; Psalm 35:16; 37:12; Lamatations 2:16; Acts 7:54 depict hatred towards someone. Mark 9:18 is someone demon possessed.

[14] And when Joshua came into Peter's house, he saw his mother-in-law lying sick²⁸⁷ and with a fever. [15] And he touched her hand and the fever left her, and she arose and served him.²⁸⁸

[16] And when it was late, they brought to him many who were demonized. And he cast out the spirits with a word, and healed all who were having it badly, [17] so that what was spoken through the prophet Isaiah might be fulfilled, saying, "He himself took our infirmities and bore our diseases."²⁸⁹

[18] And Joshua, seeing the many crowds around him, ordered to depart to the other side. [19] And a scribe came to him saying, "Teacher, I will follow you wherever you might go." [20] And Joshua said to him, "The foxes have holes and the birds of heaven nests, but the son of the man²⁹⁰ has no where he may lay²⁹¹ his head."

[21] And another of his disciples said to him, "Lord, permit me to first go and bury my father." [22] And Joshua said to him, "Follow me, and let the dead bury their own dead."²⁹²

[23] And when he got into the boat, his disciples followed him. [24] And behold, there was a great shaking²⁹³ on the sea, so that the boat was covered by the waves. But he was sleeping. [25] And the disciples²⁹⁴ came, and awoke him saying, "Lord, save us! We are perishing!"

287 βεβλημενην (beblêmenên) - "lying sick" - from βαλλω, throw or cast.

288 Received Text has "them."

289 Isaiah 53:4

290 ο υιος του ανθρωπου (ho huios tou anthrôpou) - "the son of the man" - this is used in the NT only of Christ speaking of Himself, except in John 12:34 where they repeat Christ's words, and Acts 7:56 (τον υιον του ανθρωπου) where Stephen is speaking of Christ. In Mark 8:31 & 9:9 it is a narrative of what Christ said. This same exact construction is found also only in Matthew 9:6; 10:23; 11:19; 12:8, 40; 13:37, 41; 16:27; 17:9, 12, 22; 18:11; 19:28; 20:18, 28; 24:44; 25:13, 31; 26:2, 24, 45; Mark 2:10, 28; 8:38; 9:9, 31; 10:33, 45; 14:21, 41; Luke 5:24; 6:5; 7:34; 9:26, 44, 56, 58; 11:30; 12:8, 40; 17:24, 30; 18:8; 19:10; John 3:13; 6:27; 12:23, 34; 13:31. There is also the construction του υιου του ανθρωπου (tou huiou tou anthrôpou) found only in Matthew 12:32; 24:27, 30, 37, 39; Luke 6:22; 17:22, 26; 21:36; John 6:53, and τω υιω του ανθρωπου (tô huiô tou anthrôpou) in Luke 18:31, and τον υιον του ανθρωπου (ton huion tou anthrôpou) in Matthew 16:13, 28; 24:30; 26:64; Mark 8:31; 9:12; 13:26; 14:62; Luke 9:22; 12:10; 21:27; 22:48; 24:7; John 1:51; 3:14; 6:62; 8:28; 12:34; Acts 7:56. LXX has none of these constructions.

Psalms 80:17(H18) has υιον ανθρωπου (huion anthrôpou) for the Hebrew בן־אדם (ben-'âdâm) "son of man." Daniel 7:13 has υιος ανθρωπου (huios anthrôpou) for the Aramaic ܒܪ ܢܫܐ (bar 'enâsh) "son of man." Daniel 8:17 has υιε ανθρωπου (huie anthrôpou) for the Hebrew בן־אדם (ben-'âdâm) "son of man." Ezekiel 2:1, 3, 6, 8; 3:1, 3-4, 10, 17, 25; 4:1 etc. have υιε ανθρωπου (huie anthrôpou) for the Hebrew בן־אדם (ben-'âdâm) "son of man," which בן־אדם (ben-'âdâm) is how it is throughout Ezekiel where Ezekiel is often called בן־אדם (ben-'âdâm) "son of man." All of these OT passages are without the use of the article in both the Greek and the Hebrew, thus they are, in that way, unlike "the Son of the Man" in the NT. There is no wording of בן־האדם (ben-hâ'âdâm) "son of the man" in the OT.

Every time Christ is referred to in the NT, it is with the above constructions with the articles, except in John 5:27. There Christ refers to Himself as, υιος ανθρωπου (huios anthrôpou) "son of man" without any definite articles. See John 5:27 and footnote.

The significance of the use of the article referencing a definitive "man," "the man," i.e. the Father, as in 2 John 1:3 "the Son of the Father," του υιου του πατρος (tou huiou tou patros), can be seen in the passages without the article in a similar phrase. Hebrews 2:6 has υιος ανθρωπου (huios anthrôpou) "son of man" here clearly referring to mankind (as in John 5:27). Revelation 1:13 & 14:14 have υιω ανθρωπου (huiô anthrôpou) clearly referring to looking like a man.

291 κλινη (klinê) - "lay" - found also only in Luke 9:12 ("to wear away"), 58 ("lay"); 24:5 ("bowed"), 29 ("is far spent");

John 19:30 ("bowing"); Hebrews 11:34 ("turned to flight").

292 More literally, "let the dead bury themselves the dead."

293 σεισμος (seismos) - "shaking" - used elsewhere for earthquakes (Matthew 24:7; 27:54; 28:2; Mark 13:8; Luke 21:11; Acts 16:26; Revelation 6:12; 8:5; 11:13 [2x], 19; 16:18).

294 Received Text has "his disciples." Critical Text has neither "his" or "disciples."

[26] And he says to them, "Why are you cowardly,²⁹⁵ little believers?"²⁹⁶ Then arising, he rebuked the winds and the sea, and there was a great calm. [27] And the men were amazed, saying, "What kind of man is this, that even the winds and the sea obey him?"

[28] And when he went to the other side into the area of the Gergesenes,²⁹⁷ there met him two demoniacs coming out of the tombs, exceedingly dangerous, so that no one was able²⁹⁸ to go through that way.²⁹⁹ [29] And behold, they screamed saying, "What's to us and you, Joshua, son of God? Did you come here before the time to torment us?" [30] And far away from them was a herd of many pigs feeding. [31] And the demons entreated him, saying, "If you cast us out, permit us to go into the herd of pigs."

[32] And he said to them, "Go." And going out, they departed into the herd of pigs. And behold, the whole herd of pigs rushed down the steep bank into the sea and died in the water. [33] And the ones feeding fled, and went to the city reporting everything, even the things about the demoniacs. [34] And behold, the whole city came to meet Joshua. And when they saw him, they entreated that he might depart from their region.

9[1] And getting into the boat, he crossed over and came into his own city. [2] And behold, they brought to him a paralytic lying upon a bed. And when Joshua saw their faith, he said to the paralytic, "Be of good cheer, child, your sins have been forgiven³⁰⁰ you."

[3] And behold, some of the scribes said in themselves, "He blasphemes!"³⁰¹ [4] And Joshua, perceiving³⁰² their thoughts, said, "Why do you think evil in your hearts? [5] For what is easier to say, 'Your sins have been forgiven,'³⁰³ or to say, 'Arise and walk?' [6] But so that you might know that the son of the man has authority on earth to forgive sins" - then he said to the paralytic, "Being raised, take up your bed and go to your house." [7] And being raised,³⁰⁴ he went to his house. [8] And when the crowds saw, they marveled,³⁰⁵ and glorified God, who gave such authority³⁰⁶ to men.

295 δειλοί (deiloi) - "cowardly" - found also in Mark 4:40 ("fearful") and Revelation 21:8 ("cowards"). See footnote also for John 14:27.

296 See footnote for Matthew 6:30. See also Psalm 46:1-3. Note the title to this Psalm. The sons of Korah (Exodus 6:24) saw the earth removed under their father (Numbers 16:26-34), but did not perish (Numbers 26:9-11). See also Psalm 112:7; Proverbs 3:25-26; Isaiah 26:3.

297 γεργεςηνων (gergesênôn) "Gergesenes" - Critical Text, γαδαρηνων (gadarênôn) "Gadarenes."

298 ισχυειν (ischuein) - "able" - more literally, "to be strong." The idea is, no one was strong enough to go through that way.

299 Joshua was able and did!

300 αφωνται (apheôntai) - "have been forgiven" - perfect passive. Critical Text has αφιενται (aphientai) - present passive, "are forgiven."

301 Psalm 51:4

302 ιδων (idôn) - "perceiving" - KJV; NKJV; NAS; NIV translate "knowing." This is the same exact word as is found in verse two translated "saw."

303 Received Text has "you" (σοι [soi]) instead of "Your" (σου [sou]). So RT reads, "forgiven you," instead of "your sins."

304 εγερθεις (egertheis) - "being raised" - same exact Greek word as in verse 6 "being raised."

305 Critical Text has "they were afraid."

306 εξουσιαν (exousian) - "authority" - same exact word as in verse 6. See Luke 9:1 for an example of the two words used side by side, "power and authority" (δυναμιν [power] και [and] εξουσιαν [authority]). For "authority to men," see John 20:23 (e.g. Acts 5:1-11).

[9] And going from there, Joshua saw a man called Matthew sitting at the tax office, and he said to him, "Follow me." And rising up he followed him. [10] And it was, when he was reclining³⁰⁷ in the house, that behold, many tax-collectors and sinners came reclining together with Joshua and his disciples. [11] And when the Pharisees saw it they said to his disciples, "Why does your teacher eat with tax-collectors and sinners?"³⁰⁸

[12] But when Joshua heard it, he said to them, "The ones who are healthy have no need of a doctor, but the ones having it badly. [13] But going, learn what this is, 'I desire mercy and not sacrifice.'³⁰⁹ For I did not come to call righteous ones but sinners to repentance."

[14] Then the disciples of John came to him saying, "Why do we and the Pharisees fast often, but your disciples do not fast?"

[15] And Joshua said to them, "The sons of the wedding hall³¹⁰ are not able to mourn as long as the bridegroom is with them, are they?³¹¹ But the day will come when the bridegroom is taken away from them, and then they will fast. [16] But no one puts a piece of unshrunk cloth upon an old garment, for the part that fills it takes up from the garment, and it becomes a worse tear. [17] And no one puts new wine into old wine-skins, otherwise, the wineskins burst, and the wine is poured out and the wine-skins are ruined. But new wine is put into new wine-skins, and both are preserved."³¹²

[18] While speaking these things to them, behold, one ruler, coming, worshipped him saying, "My daughter just now came to an end."³¹³ But come, lay your hand upon her and she will live." [19] And rising up, Joshua and his disciples followed him.

[20] And behold, a woman having a flow of blood for twelve years coming from behind, touched the edge of his garment. [21] For she was saying in herself, "If only I might touch his garment I will be saved."

[22] And Joshua turned around and when he saw her he said, "Be of good cheer, daughter. Your faith has saved you." And the woman was saved from that hour.

[23] And Joshua came into the ruler's house, and when he saw the flute players and the disorderly crowd, [24] he said to them, "Go away, for the girl did not die, but is sleeping." And they ridiculed him. [25] And he cast out the crowd, came in, took

307 ανακειμενου (anakeimenou) - "reclining" - NKJV "sat at the table"; KJV "sat at meat" - this word is also only found in Matthew 22:10-11 ("guests"); 26:7 (NKJV "as He sat *at the table*"; KJV "as he sat *at meat*"), 20 (NKJV; KJV "he sat down"); Majority and Received Texts, **Mark 5:40** (NKJV; KJV "was lying"); Critical text Mark 6:26 (NAS "dinner guests" w/ft. "Lit., *those reclining at the table*"); 14:18 (NKJV; KJV "as they sat"); 16:14 (NKJV "as they sat at the table"; KJV "as they sat at meat"); Luke 22:27 (NKJV "who sits at the table"; KJV "that sittith at meat"); John 6:11 (NKJV "sitting down"; KJV "that were set down"); 12:2 (NKJV; KJV "sat at the table"); **13:23** (NKJV; KJV "leaning"; NKJV w/ft. "*reclining*"), 28 (NKJV; KJV "at the table"). Mark 5:40 and John 13:23 reveal the basic idea of the word - recline.

308 See the false accusation in Matthew 11:19 and note Hebrews 7:26.

309 See Hosea 6:6; Psalm 51:16-17. For an explanatory context, see Matthew 12:1-7.

310 οι υιοι του νυμφωνος (oi uioi tou numphonos) - "sons of the wedding hall" - NKJV footnotes, "Lit. *sons of the bridechamber*." Luke 5:34. A few manuscripts use this word in Matthew 22:10 instead of γαμος (gamos), the word for marriage or wedding (see footnote in Critical Text).

311 Because of the negative particle in this question, "are they" is added to complete the idea.

312 Hebrews 8:7-13; Romans 10:4

313 ετελευτησεν (eteleutēsēn) - "came to an end" - a euphemism for "died." This word is akin to τελος (telos) "end" (e.g. Matthew 10:22).

hold of her hand, and raised the girl up. [26] And the news of her went into that whole land.

[27] And when Joshua went from there, two blind ones followed him, crying out and saying, "Have mercy on us, son of David!" [28] And when he came into the house, the blind ones came to him and Joshua said to them, "Do you believe I am able to do this?" They said to him, "Yes, Lord." [29] Then he touched their eyes, saying, "Let it be according to your faith." [30] And their eyes were opened. And Joshua sternly warned them saying, "See that you let no one know." [31] But going out, they made him known in all of that land.

[32] And as they went out, behold, they brought to him a demonized mute man. [33] And when he cast out the demon, the mute spoke. And the crowds marveled saying, "It never was seen like this in Israel!" [34] But the Pharisees were saying, "By the ruler of the demons he casts out the demons."

[35] And Joshua was going about all the cities and the villages teaching in their synagogues and preaching the good news of the kingdom and healing every illness and every malady³¹⁴ in the people. [36] And seeing the crowds, he was moved with compassion for them, because they were troubled³¹⁵ and scattered like sheep without a shepherd. [37] Then he said to his disciples, "The harvest truly is plentiful, but those who work are few. [38] Implore,³¹⁶ therefore, of the Lord of the harvest that he might throw out workers into his harvest."

10[1] And when he had called together his twelve disciples, he gave them authority over unclean spirits, in order to cast them out, and to heal every disease and every malady.

[2] And the names of the twelve apostles³¹⁷ are these: Simon, who is called Peter, and Andrew his brother, and James that of Zebedee, and John his brother, [3] Philip³¹⁸ and Bartholomew,³¹⁹ Thomas,³²⁰ and Matthew³²¹ the tax collector, James³²²

314 μαλακίαν (malakian) - "malady"

315 εσκυλμενοι (eskulmevoi) - "troubled" - used also in Mark 5:35; Luke 7:6; 8:49. Received Text has εκλελυμενοι (eklelumenoi) - "weary."

316 δεηθητε (deêthête) - "Implore" - found also in Luke 5:12; 8:28, 38; 9:38, 40; 10:2; 21:36; 22:32; Acts 4:31; 8:22, 24, 34; 10:2; 21:39; 26:3; Romans 1:10; 2 Corinthians 5:20; 8:4; 10:2; Galatians 4:2; 1 Thessalonians 3:10.

317 αποστολων (apostolôn) - "apostles" - related to αποστελλω (apostellô) "send" (e.g. Matthew 10:5 "sent out", 16 "send", 40 "sent"). Besides the twelve, there is also Andronicus and Junia (Romans 16:7), Barnabas (Acts 14:14), Silvanus and/or Timothy (1 Thessalonians 1:1/2:6).

318 φιλιππος (philippos) - "Philip" - see John 1:43-46.

319 βαρθολομαιος (bartholomaios) - This man is only mentioned in the lists of the apostles (Mark 3:18; Luke 6:14; Acts 1:13).

320 θωμας (thômas) - "Thomas" - See also John 11:16; 20:24-29.

321 Is this the same man as Levi in Mark 2:13-17? Matthew 9:9-13 records a very similar event, but other than the two similar accounts, Scripture nowhere explicitly says or shows they are the same man.

322 James the brother of John is killed in Acts 12:2, and in Acts 12:17 they are told to go tell James. It is uncertain whether this James in Acts 12:17 is James of Alphaeus or James the Lord's brother (Galatians 1:19; see also Matthew 13:55). Other than that, James of Alphaeus is not mentioned any where else except in the four lists of the apostles (Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13).

that of Alphaeus,³²³ and Lebbaeus³²⁴ who was named Thaddaeus,³²⁵ [4] Simon³²⁶ the Cananite,³²⁷ and Judah³²⁸ Iscariot,³²⁹ who also betrayed³³⁰ him.³³¹

[5] These twelve Joshua sent out instructing them saying, "Do not depart into the way of the nations, nor enter into the city of the Samaritans.³³² [6] But go rather to the lost sheep of the house of Israel.³³³ [7] And as you go, preach saying, 'The kingdom of heaven has come near.' [8] Heal the sick, cleanse the lepers,³³⁴ cast out demons. Freely you received, freely give. [9] Do not acquire gold nor silver nor copper³³⁵ in your belts, [10] nor bag³³⁶ for the way, nor two shirts, nor sandals, nor staffs.³³⁷ For the worker is worthy of his food."

[11] "In whatever city or village you enter, inquire³³⁸ who in it is worthy, and there stay until you go out.³³⁹ [12] And when you enter the house, greet it. [13] And if indeed the house is worthy, let your peace come upon it.³⁴⁰ But if it is not worthy, let your peace return to you.³⁴¹ [14] And whoever does not receive you nor hear your words, when you go out of the house or that city, shake off the dust from your feet.³⁴² [15] Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!"

[16] "Behold, I send you as sheep in the midst of wolves.³⁴³ Therefore, be shrewd as snakes and pure³⁴⁴ as doves. [17] And beware of men. For they will deliver you into councils, and they will scourge you in their synagogues. [18] And you will be brought before governors and even kings because of me for a testimony to them and to the nations. [19] And when they deliver you, do not be concerned about how or

323 αλφαιου (alphaiou) - "Alphaeus" - Levi's father has the same name (Mark 2:14).

324 λεββαιος (lebbaios) - This man was also called Thaddaeus (Matthew 10:3) and also Judas that of James (Luke 6:16). Besides being in the three lists of the apostles (Matthew 10:3; Mark 3:18; Luke 6:16), he is only mentioned also for certain in John 14:22 and Acts 1:13.

325 θαδδαιος (Thaddaeus) - This name is also found in Mark 3:18.

326 This Simon is only mentioned in the four lists of the apostles (Matthew 10:3; Mark 3:16; Luke 6:14 and Acts 1:13).

327 Κανανιτης (Kananitês) - "Cananite" KJV, NKJV; Critical Text has Καναναιος (Kananaios) "Cananaean," but NAS & NIV translate that as "Zealot." Luke 6:15 has Ζηλωτην (Zêlôtên) & Acts 1:13 has Ζηλωτης (Zêlôtês) "Zealot."

328 ιουδας (ioudas) - "Judah" - typically translated "Judas." This is the Greek rendition of the Hebrew name "Judah." Judah (Judas) Iscariot was the son of Simon (John 6:71; 12:4; 13:2, 26). See footnote for Matthew 1:2.

329 ισκαριωτης (iskariôtês) - "Iscariot" - This is a name Judas was given, see Luke 22:3. See also footnote for John 6:71.

330 παραδους (paradous) - "betrayed" or "handed over."

331 In all four lists (Matthew 10:2; Mark 3:16; Luke 6:14; Acts 1:13) Peter is always mentioned first. Philip is always mentioned fifth. James of Alphaeus is always mentioned ninth, and Judas is always last (except in Acts, he is not mentioned).

332 Σαμαρειτων (samareitôn) - "Samaritans"

333 The Jew first, Romans 1:16; 2:9-10; because, Psalm 147:19-20; Romans 9:4-5.

334 CT has "raise the dead, cleanse the lepers. RT has "cleanse the lepers, raise the dead." MT leaves out "raise the dead."

335 καλκον (kalkon) - "copper" - found also in Mark 6:8; 12:41 ("money"); 1 Corinthians 13:1 ("brass"); Revelation 18:12 ("bronze") NKJV.

336 πηρας (pêros) "bag" - found also only in Mark 6:8; Luke 9:3; 10:4; 22:35-36.

337 Received and Critical Text have "staff" (singular).

338 εξετασατε (exetasate) - "inquire" - found only two other places in the NT, Matthew 2:8 ("search"); John 21:12 ("ask").

339 Luke 10:5-6

340 i.e. no hostility against it (Proverbs 29:27)

341 Unlike the wicked, Psalm 28:3.

342 Acts 13:50-51

343 Philippians 3:2

344 ἀκέραιοι (akeraioi) "pure" - Lexicons, "pure, unmixed," Gingrich, "pure, innocent (lit. unmixed)" - found also in Romans 16:19 ("innocent" NAS) & Philippians 2:15 ("innocent" NAS).

what you might speak. For it will be given to you in that hour what you shall speak. [20] For it is not you speaking, but the spirit of your father speaking in you."

[21] "And brother will deliver brother unto death and father, child, and children will rise up against parents and put them to death.³⁴⁵ [22] And you will be hated by all because of my name. But he who endures to the end, this one shall be saved.

[23] And when they persecute you in this city, flee to the other.³⁴⁶ For truly I say to you, you will by no means finish the cities of Israel until the son of the man comes.³⁴⁷ [24] A disciple is not above the teacher, nor a slave above his Lord. [25] It is enough that the disciple be like his teacher, and the slave like his lord. If they call the master of the house Beelzebul,³⁴⁸ how much more those of his household!"³⁴⁹

[26] "Therefore, do not fear them. For nothing is hidden which shall not be revealed, nor secret which shall not be made known. [27] Whatever I tell you in the dark, say in the light. And whatever you hear in the ear, preach upon the housetops. [28] And do not fear³⁵⁰ those who can kill the body, but are not able to kill the soul. But be afraid,³⁵¹ rather, of the one who is able to destroy both the soul and the body in hell.³⁵² [29] Are not two sparrows sold for a copper coin?³⁵³ And not one of them shall fall upon the earth without³⁵⁴ your father. [30] And also the hairs of your head are all numbered. [31] Therefore, do not be afraid.³⁵⁵ You differ³⁵⁶ from many sparrows."

[32] "Therefore, everyone who will confess me before men, I also will confess him before my father who is in heaven. [33] And whoever will deny me before men, I also will deny him before my father who is in heaven."

[34] "Do not think that I came to cast peace upon the earth. I did not come to cast peace, but a sword. [35] For I came to separate³⁵⁷ a man [36] against his father, and daughter against her mother, and daughter-in-law³⁵⁸ against her mother-in-law, and the enemies of the man, those of his household."³⁵⁹

345 θανατώσουσιν (thanatôsousin) - "put . . . to death," NKJV "cause . . . to put to death" - See footnote for Mark 13:12.

346 Acts 14:4-7

347 Matthew 21:9-11

348 βεελζεβουλ (beelzeboul) - Received Text has βεελζεβουβ (beelzeboub) only here. Everywhere else RT has βεελζεβουλ (beelzeboul) as do all other texts (see Matthew 12:24, 27; Mark 3:22; Luke 11:15, 18-19). "Beelzebub" in the Hebrew, בַּעַל זְבוּב (ba'al zebub), is literally "lord of a fly," or perhaps "lord of flies." The LXX translates Baal-Zebub in 2 Kings 1:2-3, 6, & 16 as βααλ μυιαν (baal muian), "Lord of fly," or "Baal fly." βεελζεβουλ (beelzeboul) in the Hebrew, בַּעַל זְבוּב (ba'al zebul), is literally "Lord of loftiness" or something like that. Here, the context clearly is a reference to Satan, the "ruler of the demons" (see Mark 3:22; Matthew 12:24; Luke 11:15; Revelation 12:4, 9).

349 John 10:20; 15:18-20a

350 φοβεισθε (phobeisthe) - present middle imperative ("fear"). Received Text has φοβηθητε (phobêthête) - aorist passive subjunctive.

351 φοβηθητε (phobêthête) - aorist passive subjunctive, "Be afraid."

352 γεεννη (geennê) - "hell"

353 ασσαριου (assariou) - "copper coin," only found here and in Luke 12:6.

354 ανευ (aneu) - "without" - found also in 1 Peter 3:1; 4:9.

355 φοβηθητε (phobêthête) - aorist passive subjunctive - "be afraid." Critical Text has φοβεισθε (phobeisthe) - present middle imperative ("fear").

356 See footnote for Matthew 6:26.

357 διχασαι (dichasai) - "separate" or "divide" - only found here in the NT. Found in Deuteronomy 14:6 in LXX for "divided" hooves.

358 νυμφην (numphên) - "daughter-in-law" - This is the same word for "bride" (e.g. Revelation 18:23; 21:2).

359 See Micah 7:5-6.

[37] "He who loves³⁶⁰ father or mother above me is not worthy of me. And he who loves son or daughter above me is not worthy of me. [38] And whoever does not take up his cross and follow after me is not worthy of me. [39] He who finds his soul will lose it, and he who loses his soul because of me will find it."

[40] "He who receives you, receives me, and he who receives me receives him who sent me. [41] He who receives a prophet in the name of a prophet will receive a prophet's reward, and he who receives a righteous one in the name of a righteous one will receive a righteous one's reward. [42] And whoever might give one of these little ones only a cup of cold water³⁶¹ in the name of a disciple, truly I say to you, he will by no means lose his reward."

11[1] And it was, when Joshua was finished directing his twelve disciples, he went from there to teach and preach in their cities. [2] And John hearing in prison about the works of Christ, sent two of his disciples [3] saying to him, "Are you the coming one or do we look for another?"³⁶²

[4] And Joshua answering said to him, "Go tell John what you hear and see. [5] Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised and poor are given good news.³⁶³ [6] And blessed is he who is not offended by me." [7] And after these went, Joshua began to say to the crowds about John, "What did you go out into the wilderness to see? A reed shaking by the wind? [8] But what did you go out to see? A man dressed in soft garments? Behold, those who wear soft things are in the houses of kings. [9] But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. [10] For this is he about which it had been written, 'Behold, I send my messenger before your face, who will prepare your way before you.'³⁶⁴

[11] "Truly I say to you, there has not been born among women one greater than John the immerser. But he who is least in the kingdom of the heavens is greater than he. [12] And from the days of John the immerser until now the kingdom of the heavens is suffering violence, and violent ones seize³⁶⁵ it.³⁶⁶ [13] For all the prophets and the law prophesied until John. [14] And if you will to accept it, he is Elijah who is about to come.³⁶⁷ [15] He who has ears to hear let him hear."

360 φιλῶν (philōn) - "loves" - have affection for, like - found also in Matthew 6:5; 23:6; 26:48; Mark 14:44; Luke 20:46; 22:47; John 5:20; 11:3, 36; 12:25; 15:19; 16:27; 20:2; 21:15-17 [see footnote for these verses]; 1 Corinthians 16:22; Titus 3:15; Revelation 3:19; 22:15.

361 ψυχρου (psuchrou) "cold water" - this is simply the word for "cold" found also only in Revelation 3:15-16. It evidently implies "water" or "a drink" in this context. In the LXX Proverbs 25:25 has this word translating מִימַם מִיִּם (miym qāriym) "cold water" with ὕδωρ ψυχρον (udōr psuchron), "cold" (ψυχρον [psuchron]), "water" (ὕδωρ [udōr]).

362 Strange, considering John 1:6-8, 14-15, 26-27, 29-36; 3:25-36.

363 ευαγγελιζονται (euangelizontai) – present passive indicative - "are given good news" = "are evangelized" - KJV, NKJV, NAS "have the gospel preached to them" - this term = "bring [or proclaim or preach] good news" - this can be seen via e.g. 1 Thessalonians 3:6 "brought . . . good news" (NKJV, NAS) εὐαγγελισαμένου (euangelisamenou). Also, LXX uses this same verb for "brought good news" e.g. 2 Samuel 4:10 εὐαγγελιζόμενος (euangelizomenos). See also related noun in footnote for Matthew 4:23.

364 Malachi 3:1

365 αρπαζουσιν (harpazousin) - "seize" - NKJV "take . . . by force" - found also in Matthew 13:19 (wicked one "snatches away"); John 6:15 ("take . . . by force"); 10:12 (wolf "catches"), 28-29 ("snatch"); Acts 8:39 ("caught . . . away"); 23:10 ("take . . . by force"); 2 Corinthians 12:2, 4 ("caught up"); 1 Thessalonians 4:17 ("caught up"); Jude 23 ("pulling" out of fire); Revelation 12:5 ("caught up").

366 Matthew 23:13

367 Matthew 17:3, 10-13

[16] "To what shall I liken this generation? It is like children in marketplaces sitting and calling out to others³⁶⁸ of them,³⁶⁹ [17] and saying, 'We played the flute to you and you did not dance. We lamented to you and you did not mourn.' [18] For John came neither eating nor drinking, and they say, 'He has a demon.' [19] The son of the man came eating and drinking, and they say, 'Behold, a gluttonous man and a wine-drinker,³⁷⁰ a friend³⁷¹ of tax-collectors and sinners.' And the wisdom was justified³⁷² from her children."³⁷³

[20] Then he began to rebuke the cities in which many of his miracles³⁷⁴ were performed, because they did not repent. [21] "Woe³⁷⁵ to you, Chorazin!³⁷⁶ Woe to you, Bethsaida!³⁷⁷ For if the miracles were performed in Tyre and Sidon which were performed in you, they would have repented long ago in sackcloth³⁷⁸ and ashes. [22] But I say to you, it will be more tolerable for Tyre and Sidon³⁷⁹ on the day of judgment than for you. [23] And you, Capernaum, who were exalted³⁸⁰ to the heaven, will be brought down³⁸¹ to Hades. For if the miracles were performed in Sodom which were performed in you, it would have remained until today. [24] But I say to you that it will be more tolerable for the land of Sodom on the day of judgment than for you."

[25] "In that time Joshua answering said, "I confess³⁸² to you, father, Lord of the heaven and the earth, that you hid these things from wise and prudent³⁸³ and revealed them to babes. [26] Yes, father, for so it was pleasing before you. [27] All things were delivered to me by my father,³⁸⁴ and no one understands the son except the father, nor does any one understand³⁸⁵ the father except the son and to whom

368 ετεροις (etepois) – "others" - so in Majority and Critical Texts. Received Text has εταιροις (etaipois) – "friends." For εταιροις see footnote for Matthew 20:13.

369 αυτων (autôn) - "of them" - This word is not in the Critical Text. NAS reads, "who call out to the other *children*" ("children" is not in the Greek).

370 οινοποτης (oinopotês) - "wine-drinker" - only found also in Luke 7:34.

371 φιλος (philos) - "friend" - found also only in Luke 7:6, 34; 11:5 (2x), 6, 8; 12:4; 14:10, 12; 15:6, 9, 29; 16:9; 21:16; 23:12; John 3:29; 11:11; 15:13-15; 19:12; Acts 10:24; 19:31; 27:3; James 2:23; 4:4; 3 John 15 (2x). See also footnote for Matthew 26:50.

372 εδικαιωθη (edikaiwthê) - aorist passive, "was justified"

373 1 Timothy 5:24-25

374 δυναμεις (dunameis) - "miracles" - more literally, "powers" (e.g. used also in Matthew 14:2; 24:29).

375 ουαι (ouai) - "Woe"

376 χοραζιν (chorazin) - "Chorazin" - Luke 10:13

377 βηθσαιδα (bêthsaida) - "Bethsaida" - This is where Philip was from (John 1:44; 12:21)

378 σακκω (sakkô) - from σακκος (sakkos) "sackcloth." See Esther 4:1, 3; Daniel 9:3.

379 Prophecies against Tyre and Sidon, e.g. Isaiah 23:8-9; Jeremiah 47:4; Ezekiel 29:18-20; 26:2-7 (see also 29:18-20); Amos 1:9; Joel 3:4-6; Zechariah 9.

380 υψωθεισα (upsôtheisa) - "were exalted" - Critical Text has υψωθηση (upsôthêsê) - "will be exalted" with the negative particle μη (mê), thus NAS reads, "will not be exalted to heaven, will you?"

381 καταβιβασθηση (katabibasthêsê) - "will be brought down" - Critical Text has καταβηση (katabêsê) - "will descend."

382 εξομολογουμαι (exomologoumai) - "confess" - found also in Matthew 3:6; Mark 1:5; Luke 10:21 (NKJV "thank"); 22:6 (NKJV "promised"); Acts 19:18; Romans 14:11; 15:9; Philippians 2:11; James 5:16.

383 See also 1 Corinthians 1:18-29; Psalm 33:4-11.

384 Here, before the crucifixion and resurrection, all things are in His, as in Matthew 28:18. See also John 3:35; 13:3; 16:15.

385 επιγινωσκει (epiyinôskei) - "understands" - used also in Matthew 7:16, 20; 11:27; 14:35; 17:12; Mark 2:8; 5:30; 6:33, 54; Luke 1:4, 22; 5:22; 7:37; 23:7; 24:16, 31; Acts 3:10; 4:13; 9:30; 12:14; 19:34; 22:24, 29; 23:28; 24:8, 11; 25:10; 27:39; 28:1; Romans 1:32; 1 Corinthians 13:12; 14:37; 16:18; 2 Corinthians 1:13-14; 6:9; 13:5; Colossians 1:6; 1 Timothy 4:3; 2 Peter 2:21.

the son wills to reveal. [28] Come to me all who are weary³⁸⁶ and burdened,³⁸⁷ and I will give you rest.³⁸⁸ [29] Take my yoke upon you and learn from me, for I am gentle and lowly of heart. [30] For my yoke is kind³⁸⁹ and my burden is light."³⁹⁰

12[1] At that time Joshua walked through the grain fields on the sabbaths.³⁹¹ And his disciples were hungry, and they began to pick the heads and eat. [2] And the Pharisees seeing said to him, "Behold, your disciples are doing what is not lawful to do on the Sabbath."³⁹²

[3] And he said to them, "Did you not read what David did when he was hungry and those with him, [4] how he came into the house of God and ate the loaves³⁹³ of the purpose,³⁹⁴ which was not lawful for him to eat nor those with him, except only the priests?³⁹⁵ [5] Or, did you not read in the law that on the sabbaths³⁹⁶ the priests in the temple profane the Sabbath³⁹⁷ and are innocent?³⁹⁸ [6] Yet I say to you that there is here one greater than the temple. [7] And if you had known what it is, 'I desire mercy and not sacrifice,' then you would not have condemned the innocent. [8] For the son of the man is Lord of the Sabbath."³⁹⁹

[9] And passing from there he went into their synagogue. [10] And behold, a man was there who had a withered⁴⁰⁰ hand. And they asked him saying, "Is it lawful to heal on the sabbaths?"⁴⁰¹ that they might accuse him.

[11] And he said to them, "What man is there out of you who, having one sheep, and if it falls into a pit on the sabbaths,⁴⁰² will not grab it and raise it up? [12] How different⁴⁰³ then is a man from a sheep! Therefore, it is lawful to do good on the

386 κοπιωντες (kopiōntes) - "weary" - can be translated "weary" (e.g. John 4:6; Revelation 2:3) or "labor" (e.g. 1 Corinthians 15:10; 1 Timothy 5:17).

387 2 Corinthians 5:4 (Romans 7:14-25)

388 Hebrews 4 (offered before, Isaiah 28:11-12)

389 χρηστος (chrēstos) - "kind" - found also in Luke 5:39 (Critical Text); 6:35; Romans 2:4; 1 Corinthians 15:33; Ephesians 4:32; 1 Peter 2:3. See also footnote for Romans 2:4.

390 1 John 5:3

391 σαββασιν (sabbasin) – “sabbaths” plural form, same as in verse 5 & 10. See the following verses and also Acts 13:14 “the day of the sabbaths,” τη ημερα των σαββατων (tē hēmera tōn sabbatōn); 16:13 “and on the day of the sabbaths,” τη τε ημερα των σαββατων (tē te hēmera tōn sabbatōn); and Luke 18:12 “twice from the sabbath,” δις του σαββατου (dis tou sabbatou), NKJV “twice a week.” See also Matthew 28:1 and footnote.

392 σαββατω (sabbatō) – "sabbath" singular form

393 αρτους (artous) - "loaves" - plural

394 προθεσεως (protheseōs) - "purpose" - found also in Acts 11:23; 27:13; Romans 8:28; 9:11; Ephesians 1:11; 3:11; 2 Timothy 1:9; 3:10; All are translated “purpose” in the NKJV except for Acts 27:13 (desire), and in the passages similar to here (Matthew 12:4; Luke 6:4; Hebrews 9:2) as “showbread.” See also footnote for Exodus 25:30.

395 Leviticus 24:9

396 σαββασιν (sabbasin) - "sabbaths" plural, same as in verse 1 & 10.

397 σαββατον (sabbaton) – "sabbath" singular form

398 e.g. Leviticus 24:8; Numbers 28:9-10 (Exodus 35:2 "any work")

399 Received Text adds και (kai) so that it reads, "The son of the man is Lord even of the Sabbath." Also, “sabbath,” σαββατου (sabbatou) is in the singular form.

400 See footnote for Luke 6:6.

401 σαββασιν (sabbasin) – “sabbaths” plural form, same as in verse 1, 5 & 11.

402 σαββασιν (sabbasin) – “sabbaths” plural form, same as in verse 1, 5 & 10. Here is a good example of the use of the word sabbath where the context is indeed an event on a singular sabbath day, but conceptually and/or in it's usage is yet plural. See also Mark 3:2.

403 διαφερει (diapherei) - "different" - present active indicative third person singular - the basic idea of the word is to "carry through," "carry" from φερω (pheō) and "through," δια (dia). This word is found also in Matthew 6:26; 10:31 (value); Mark 11:16 ("to carry"); Luke 12:7, 24 ("value"); Acts 13:49 ("being spread"); 27:27 ("driven up and down");

sabbaths."⁴⁰⁴ [13] Then he says to the man, "Stretch out your hand." And he stretched out, and it was restored as healthy as the other. [14] But the Pharisees going out took counsel against him, how they might destroy him.

[15] And Joshua knowing this withdrew from there. And many crowds followed him, and he healed all of them. [16] And he warned them that they should not make him known, [17] that the saying through the prophet Isaiah might be fulfilled saying, [18] "Behold, my child⁴⁰⁵ whom I chose, my beloved in whom my soul is well pleased. I will set my spirit upon him, and he will proclaim justice⁴⁰⁶ to the nationss. [19] He will not quarrel⁴⁰⁷ nor cry out,⁴⁰⁸ and his voice will not be heard in the streets. [20] A bruised⁴⁰⁹ reed he will not break,⁴¹⁰ and a smoldering wick he will not extinguish, until he sends out justice to victory."⁴¹¹ [21] And in his name the nationss shall hope."⁴¹²

[22] Then a blind and mute demoniac⁴¹³ was brought to him, and he healed him, so that the blind and mute one both spoke and saw. [23] And all the crowds were astonished and were saying, "This is not⁴¹⁴ the son of David, is it?"

[24] But the Pharisees hearing said, "He does not cast out the demons except by Beelzebul⁴¹⁵ the ruler of the demons." [25] But Joshua knowing their thoughts said to them, "Every kingdom divided against itself is ruined, and every city or house divided against itself will not stand. [26] And if Satan casts out Satan,⁴¹⁶ he is divided against himself. How then will his kingdom stand? [27] And if I cast out the demons by Beelzebul, by whom do your sons cast out?⁴¹⁷ Because of this, they will be your judges."

[28] "But, if by the Spirit of God I cast out the demons, then the kingdom of God came upon you. [29] Or how is someone able to enter into the strong one's house and plunder his goods, unless he first binds the strong one?⁴¹⁸ And then he will plunder his house. [30] He who is not with me⁴¹⁹ is against me, and he who does not gather together with me scatters."

[31] "Because of this, I say to you, every sin and blasphemy will be forgiven men, but the blasphemy of the spirit will not be forgiven men. [32] And he who speaks a

Romans 2:18 ("excellent"); 1 Corinthians 15:41 ("differs"); Galatians 2:6 ("difference"); 4:1 ("differ"); Philippians 1:10 ("excellent"); all NKJV. Also, there is no "more" (μαλλον, mallon) here as in Matthew 6:26 & Luke 12:24. How does man differ? See Psalm 8:5-8; Ecclesiastes 3:21;

404 σαββασιν (sabbasin) – "sabbaths" plural form, same as in verse 1, 5, 10-11.

405 παις (pais) - "child" - found also in e.g. Matthew 2:8-9, 11, 13-14, 20-21; 1 John 2:12, 18; 3:7.

406 κρισιν (krisin) - "justice" (e.g. Matthew 23:23) - or "judgment" (e.g. John 7:24)

407 John 8:48-50

408 John 7:28, 37; 12:44 (Mark 15:34-39), note Isaiah 42:2 ("in the street")

409 συντετριμμενον (suntetrimmenon) - "bruised" - found also in Mark 5:4 ("broken"); 14:3 ("broken"); Luke 9:39 ("bruising"); John 19:36 ("broken"); Romans 16:20 ("crush"); Revelation 2:27 ("dashed to pieces").

410 i.e. gentle (Matthew 11:29)

411 John 16:33; 1 John 5:4; 1 Corinthians 15:54-57

412 Isaiah 42:1-4

413 What a horrible predicament!

414 μητι (mêti) - negative particle, "is he" is added to complete the idea.

415 See footnote for Matthew 10:25.

416 Casting out a demon is equated to casting out Satan.

417 In other words, it doesn't make any sense that their sons would be casting out demons by the power of God, and Joshua casting out demons by Satan.

418 There is no record of Joshua saying, "I bind you . . ." like the charismatics of today.

419 "with me" obviously in spirit (e.g. John the Baptist is in prison)

word against the son of the man, it will be forgiven him. But he who speaks against the Holy Spirit, it will not be forgiven him, not in the now⁴²⁰ age nor in the one about to be."⁴²¹

[33] "Either make the tree good and its fruit good, or make the tree bad⁴²² and its fruit bad.⁴²³ For out of the fruit of the tree it is known. [34] Brood of snakes! How are you, being evil, able to speak good? For out of the abundance of the heart the mouth speaks. [35] The good man out of the good treasure⁴²⁴ sends out good, and the evil man out of the evil treasure sends out evil. [36] And I say to you that every idle word⁴²⁵ which men may speak, they will give a word⁴²⁶ concerning it in the day of judgment. [37] For by⁴²⁷ your words you will be justified, and by⁴²⁸ your words you will be condemned."

[38] Then some of the scribes and Pharisees answered saying, "Teacher, we desire to see from you a sign." [39] And he answering said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given it except the sign⁴²⁹ of the prophet Jonah. [40] For just as Jonah was in the belly of the great fish⁴³⁰ three⁴³¹ days and three nights,⁴³² so the son of the man will be in the heart of the earth three

420 νυν (nun) - "now" - Received and Critical Text have τούτω (toutō) "this."

421 μελλοντι (mellonti) - "about to be", used in this way e.g. Acts 16:27 (see also Luke 7:2; John 4:47 "at the point of")

422 σαπρον (saprov) - "bad" or "rotten" or "no good" (e.g. Matthew 13:48)

423 Amos 4:4; Matthew 23:32; Revelation 3:15

424 Received Text adds "of the heart"

425 ρημα (hrêma) - "word"

426 λογον (logon) - "word" - it is typically translated "account" in this kind of context (e.g. Luke 16:2; Acts 19:40; Romans 14:12; Hebrews 13:17; 1 Peter 3:15 (reason); 4:5.

427 εκ (ek) "by" or "out of"

428 εκ (ek) "by" or "out of"

429 Jonah's journey in the belly of a fish was a sign to the Ninevites. See Luke 11:29-30.

430 κητους (kêtous) - found also in the LXX in Job 3:8 for Leviathan in the Hebrew, and in Jonah 2:1 for דַּגְּגָדֹל (dag gadol) "great fish."

431 τρεις (treis) - "three"

432 "three days and three nights" - Jonah 1:17; For other three days and/or nights see Genesis 42:17-18; 1 Samuel 30:12-13; 2 Chronicles 10:5 (more literally, "until a third day" עֹד שְׁלוֹשֶׁת יָמִים [ʿod sheloshet yâmiym]), 12; Esther 4:16-5:1.

days and three nights.⁴³³ [41] The Ninevite⁴³⁴ men will raise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah;⁴³⁵ and behold, a greater than Jonah is here. [42] The queen of the south⁴³⁶ will arise in the judgment with this generation and condemn it, because she came from the ends of the earth⁴³⁷ to hear the wisdom of Solomon; and behold, one greater than Solomon is here.⁴³⁸

[43] "And when an unclean spirit goes out from the man, it goes through dry places seeking rest, and does not find it. [44] Then it says, 'I will return to my house from which I came.' And when it comes it finds it empty, sweep, and put in order. [45] Then he goes and takes along with himself seven more spirits more evil than himself, and going in dwells there, and the latter state of that man becomes worse than the first. So it will be also with this evil generation."

[46] And while he was still speaking to the crowd, behold, his mother and brothers had been standing outside seeking to speak with him. [47] And someone said to him, "Behold, your mother and your brothers have been standing outside

433 "three days and three nights" mandates a Thursday crucifixion. In a Friday crucifixion/Sunday resurrection there are only two nights, not three (Friday night & Saturday night). In a Wednesday crucifixion/Sunday resurrection there are four nights. Thus, a simple look at the nights demands a Thursday crucifixion/Sunday resurrection.

Moreover, Mark 16:9 reads, "*He rose early on the first day of the week*" (NKJV) which clearly declares a Sunday resurrection, Sunday being the first day of the week. Mark 16:9 more literally reads, "And rising early, first from sabbath" *αναστας δε πρωι πρωτη σαββατου* (anastas de prōi prôtê sabbatou). Mark 16:9 declares a Sunday resurrection. Yet, a Sunday resurrection can also be proven via the fact that there were two sabbaths.

There was a sabbath immediately after the day Christ was crucified (Mark 15:42; Luke 23:54), and there was a Sabbath immediately before He was risen from the dead (see Matthew 28:1 and footnote). There was the Passover sabbath of the fifteenth day of the month of Abib in which "no customary work" was to be done (Leviticus 23:5-7). Joshua and the disciples celebrated the Passover of the 14th of Abib the night before (Wednesday night/Thursday morning, Luke 22:7-15). Then, as Leviticus 23:5-7 describes, the following day (the fifteenth) is the beginning of the feast of unleavened bread and it is a sabbath rest. The second sabbath was the normal weekly sabbath, Saturday, after which Christ was risen (Matthew 28:1). Note also, Matthew 28:1 more literally reads, "And after sabbaths . . ." *οψε δε σαββατων* (opse de sabbatōn). See footnote for Matthew 28:1.

Therefore, Joshua was placed in the grave before sunset on the Preparation day just before the Passover Sabbath of the 15th (Mark 15:42-43; Luke 23:52-54). Thus, the first day in the grave was the last part of Thursday before sunset. Thursday night was the first night in the grave, which was also a sabbath day. In Scripture, the evening is the beginning of the day (e.g. Leviticus 23:32). Therefore, this Passover sabbath of the 15th began on Thursday night. This first night (Thursday night/Friday morning) and second day (Friday) in the grave was not the Saturday sabbath, but it was the Passover sabbath (Leviticus 23:5-7 "no customary work") of the 15th day of the month of Abib (Exodus 12:2; Deuteronomy 16:1). This can be seen via the fact that Joshua and the disciples already celebrated the Passover of the 14th day of the month of Abib the night before (Leviticus 23:5; Numbers 9:2-3; Matthew 26:17-20; **Luke 22:7-15**), which was the first day of unleavened bread when they killed the Passover (Mark 14:12), which was also a sabbath (Exodus 12:16). Nonetheless, there was a Passover and sabbath yet to be kept on the following day as well (John 13:1; 18:28, 39; John 19:14). That second Passover (on the 15th) was a sabbath (Leviticus 23:6-7), and not the regular weekly Saturday sabbath. Therefore, the first day Joshua was in the grave was Thursday. The first night was Thursday night/Friday morning. The second day was Friday. The second night was Friday night/Saturday morning. The third day was Saturday. The third night was Saturday night/Sunday morning. Joshua rose from the dead early in the morning (Mark 16:9 see footnote) while it was still dark (John 20:1) during that third night (darkness). Thus, there was no forth daytime in which He was in the grave. He was crucified on the 14th of the month of Abib (also known as the month of Nisan, Esther 3:7), and rose from the dead on the 17th. For more, see "A Thursday Crucifixion and A Friday Lie."

434 *Νινευιται* (nineuitai) - "Ninevites" - plural

435 "the preaching of Jonah" - Jonah 3:4

436 "queen of the south" - 1 Kings 10:1-10, 13 (2 Chronicles 9:1-9, 12)

437 "ends of the earth" - location unknown. In Joshua 19:2 Beersheba is noted as Sheba, but this is yet inside Israel, particularly in the time of Solomon.

438 "a greater than Solomon is here" - yes wisdom Himself (1 Corinthians 1:24).

seeking to speak to you."

[48] And answering he said to the one who spoke to him, "Who is my mother? And who are my brothers?" [49] And stretching out his hand toward his disciples he said, "Behold, my mother and my brothers. [50] For whoever does the will of my father who is in heavens, he is my brother and sister and mother."⁴³⁹

13[1] And on that day Joshua going from the house sat by the sea. [2] And many crowds were gathered together to him, for which reason he embarked into the boat to sit, and the whole crowd stood at the shore. [3] And he spoke to them many things in parables⁴⁴⁰ saying, "Behold, a sower went out to sow. [4] And when he sowed, some fell by the road. And the birds came and devoured them. [5] And others fell upon the rocky places, where it⁴⁴¹ was not having much earth. And immediately it rose out⁴⁴² because it had no depth of earth. [6] And when the sun rose up,⁴⁴³ it was scorched, and because it had no root, it withered. [7] And others fell upon thorns, and the thorns went up and choked them. [8] And others fell upon good earth and gave fruit, some a hundred, some sixty, some thirty. [9] He who has ears to hear, let him hear."

[10] And coming to him his disciples said, "Why do you speak to them in parables?" [11] And answering he said to them, "To you it has been given to know the mysteries⁴⁴⁴ of the kingdom of the heavens, but to them it has not been given. [12] For whoever has, it will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken from him. [13] Because of this, I speak to them in parables, because seeing they do not see, and hearing they do not hear nor do they understand.⁴⁴⁵ [14] And the prophecy of Isaiah is fulfilled in them which says, 'In hearing you will hear and by no means⁴⁴⁶ understand, and seeing you will see and by no means perceive. [15] For the heart of this people became dull, and the ears, they hardly heard, and their eyes were shut, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I heal them.'⁴⁴⁷

[16] "But blessed are your eyes because they see, and your ears because they hear. [17] For truly I say to you that many prophets and righteous ones desired to see what you see and did not see, and hear what you hear and did not hear."⁴⁴⁸

[18] "Therefore, hear the parable⁴⁴⁹ of the sower. [19] Everyone who hears the word of the kingdom and does not understand, the evil one comes and snatches what was sown in his heart. This is the one sown by the road. [20] And the one

439 Ephesians 3:14-15 (Ephesians 4:4-6)

440 παραβολαις (parabolais) - "parables" - used in Hebrews 9:9 for "symbolic" (NKJV) and 11:19 for "figurative."

441 ειχε (eiche) - "it did . . . have" - imperfect, third person singular

442 εξανετειλε (exaneteile) - "rose out" - in NT only found also in Mark 4:5.

443 ανατειλαντος (anateilavtos) - "rose up" - used likewise in James 1:11.

444 "know the mysteries" - See Psalm 25:14; Proverbs 1:7; 8:14. Salvation is knowing and understanding the mysteries of God.

445 2 Corinthians 4:4; 2 Timothy 2:24-26; Proverbs 9:10

446 ου μη (ou mê) - "by no means" - double negative - same as used in John 10:5 "by no means" (NKJV).

447 Isaiah 6:9-10

448 1 Peter 1:10-12

449 παραβολην (parabolên) - "parable" - used mostly in the gospels, but found also in Hebrews 9:9 (NKJV "symbolic"); 11:19 (NKJV "figurative sense"). παρα (para) is a preposition meaning "from (the side of)" (A&G). Used e.g. in Luke 5:1-2 for "by" (NKJV); John 15:26 "from the Father;" 16:27-28 "from" (note Psalm 110:1). βολη (bolê) is the noun for a "throw" used only in Luke 22:41 for a stone's "throw," λιθου βολην (lithou bolên).

sown upon the rocky ground, this is the one who hears the word and immediately receives it with joy. [21] And he has no root in himself but is temporary. And when tribulation or persecution happens because of the word, immediately he stumbles.⁴⁵⁰ [22] And the one sown into the thorns, this one is he who hears the word, and the care⁴⁵¹ of this age and the deceitfulness of the wealth crowds⁴⁵² the word, and he becomes unfruitful. [23] And the one sown upon the good earth, this is the one who hears the word and understands, who indeed bears fruit and produces some a hundred, some sixty, some thirty."

[24] He put before them another parable saying, "The kingdom of the heavens is like a man who sowed good seed in his field. [25] But while the men slept his enemy came and was sowing weeds in among the wheat and departed. [26] And when the stalks sprouted and produced fruit, then the weeds were also manifested. [27] And the servants came to the master saying to him, 'Lord, did you not sow good seed in your field? How then do you have weeds?' [28] And he said to them, 'An enemy man did this.' And the servants said to him, 'Do you want us, then, to go gather them?' [29] And he said, 'No, lest when you gather the weeds, you uproot the wheat together with them. [30] Let both grow together until the harvest, and in the time of the harvest I will say to those who harvest, 'First gather the weeds and bind them into bundles to burn them, then gather the wheat into my barn.'"

[31] He put before them another parable saying, "The kingdom of the heavens is like a mustard grain,⁴⁵³ which taking a man sowed in his field, [32] which indeed is the smallest of all the seeds, but when it is grown, is larger than the herbs and becomes a tree; so that the birds of the heaven come and dwell in its branches."

[33] He spoke another parable to them, "The kingdom of the heavens is like leaven, which taking a woman hide in three measures of flour until it was wholly leavened."

[34] Joshua spoke these things in parables to the crowds, and without a parable he was not speaking to them, [35] in order that what was spoken by the prophet might be fulfilled saying, "I will open my mouth in parables. I will utter things hidden from the foundation of the world."⁴⁵⁴

[36] When Joshua dismissed the crowds, he came into the house. And his disciples came to him saying, "Explain to us the parable of the weeds of the field." [37] And answering he said to them, "He who sows the good seed is the son of the man. [38] And the field is the world, and the good seed, these are the sons of the kingdom. And the weeds are the sons of the evil one. [39] And the enemy who sowed them is the devil. And the harvest is the end⁴⁵⁵ of the age. And the harvesters are the messengers. [40] Therefore, just as the weeds are gathered and burned in fire, so it will be in the end of this age. [41] The son of the man will send forth his messengers, and gather out of his kingdom all that offend and practice lawlessness, [42] and will cast them into the furnace of fire. There will be the

450 σκανδαλιζεται (skandalizetai) - see footnote for Matthew 5:29.

451 μεριμνα (merimna) - singular in the Greek. This noun is also only found in Mark 4:19; Luke 8:14; 21:34; 2 Corinthians 11:28; and 1 Peter 5:7.

452 συμπνιγει (sumpnigei) - "crowds" - found also only in Mark 4:7, 19; Luke 8:14, 42.

453 κοκκω (kokkô) - "grain" - used also in Matthew 17:20; Mark 4:31; Luke 13:19; 17:6; John 12:24 (grain); 1 Corinthians 15:37 (grain).

454 Psalm 78:2?

455 συντελεια (sunteleia) - "end" - or "completion" - found also in Matthew 13:40, 49; 24:3; 28:20; Hebrews 9:26.

weeping and the gnashing⁴⁵⁶ of teeth. [43] Then the righteous ones will shine forth⁴⁵⁷ as the sun in the kingdom of their father. He who has ears to hear let him hear."⁴⁵⁸

[44] "Again, the kingdom of the heavens is like a treasure hidden in the field, which a man, finding, hid, and from his joy goes and sells all that he has and buys that field."⁴⁵⁹

[45] "Again, the kingdom of the heavens is like a merchant man seeking beautiful pearls, [46] which, finding one valuable pearl, went, sold all that he had, and bought it."

[47] "Again, the kingdom of the heavens is like a dragnet thrown into the sea, and of all kinds were gathered together, [48] which when it was full, was brought up upon the shore, and sitting down, they collected the good into containers, but the bad they were throwing out. [49] So it will be in the end of the age. The messengers will come out and separate the evil out of the midst of the righteous [50] and cast them into the furnace of fire."⁴⁶⁰ There will be the weeping and the gnashing of the teeth."

[51] Joshua says to them,⁴⁶¹ "Did you understand these things?" They say to him, "Yes, Lord."⁴⁶² [52] And he said to them, "Because of this, every scribe instructed in the kingdom of the heavens is like a man, master of the house, who takes out of his treasure things new and old."⁴⁶³

[53] And it came to pass, when Joshua finished all the parables, he departed from there. [54] And coming to his homeland, he was teaching in their synagogue, so they were astonished and said, "Where does he get this wisdom and the miracles? [55] Is this not the carpenter's son? Is not his mother called Mariam⁴⁶⁴ and his brothers, James and Joses⁴⁶⁵ and Simon and Judah?⁴⁶⁶ [56] And his sisters are they not all with us? Where then does he get all these things?" [57] And they were being offended by him.

But Joshua said to them, "A prophet is not without honor except in his homeland and in his house." [58] And he did not do many miracles there because of their unbelief.⁴⁶⁷

14[1] At that time Herod⁴⁶⁸ the tetrarch⁴⁶⁹ heard the report about Joshua, [2] and said to his servants,⁴⁷⁰ "He is John the immerser. He rose from the dead, and because of this the miracles are working in him." [3] For Herod having arrested

456 See footnote Matthew 8:12.

457 Daniel 12:2-3

458 This gathering and judgment can be found in Matthew 25:31-46.

459 Luke 14:33; Hebrews 10:32-34

460 Psalm 11:6

461 Critical Text does not have "Joshua says to them."

462 Critical Text does not have "Lord."

463 Acts 18:24-28

464 *Μαριάμ* (Mariam) "Mariam" - see footnote for Matthew 1:16.

465 Critical Text has "Joseph," *Ἰωσήφ* (*iôσήph*).

466 *Ἰούδας* (Ioudas) - "Judah" - typically translated "Judas" - see footnote for Matthew 10:4.

467 Mark 6:5

468 The wife of Herod's steward supported Christ. See Luke 8:3.

469 *τετραρχης* (tetrarchês) - basic idea of the word is a ruler of the forth, or ruler four. Herod is called a king in verse 9.

470 *παισιν* (paosin) - "servants" - also with this meaning, e.g. Luke 12:45; 15:26 - can also be translated "children" (e.g. Matthew 2:16).

John, bound him and put him in prison because of Herodias,⁴⁷¹ the wife of Philip his brother.

[4] For John was saying to him, "It is not lawful for you to have her."⁴⁷² [5] And desiring⁴⁷³ to kill him, he feared the crowd, because they held him as a prophet. [6] But when the birthday of Herod came, the daughter of Herodias danced in the midst and pleased Herod. [7] For which reason, he promised with an oath to give her whatever she might ask.

[8] So, being prompted by her mother, "Give me," she said, "here the head of John the immerser upon a platter." [9] And the king was grieved, but because of the oaths and those reclining there, he ordered to give it. [10] And sending, he had John beheaded in the prison. [11] And his head was brought upon a platter and given to the girl, and she brought it to her mother. [12] And his disciples coming, took the body and buried it, and going reported it to Joshua.

[13] And when Joshua heard, he withdrew from there in a boat unto a deserted place by himself. And when the crowds heard, they followed him on foot from the cities. [14] And coming out, Joshua saw a large crowd and he was moved with compassion for them, and healed their ill.

[15] But when it was late, his disciples came to him, saying, "The place is deserted and the hour is already past. Send the crowds away, so that departing into the villiages they might buy themselves food."

[16] But Joshua said to them, "They have no need to depart. You give them something to eat." [17] But they say to him, "We do not have here, except five loaves and two fish." [18] And he said, "Bring them here to me." [19] And directing the crowd to recline upon the grass, taking the five loaves and the two fish, looking up into the heaven, he blessed it, and breaking it, he gave the bread to the disciples, and the disciples to the crowds. [20] And they ate and were satisfied, and took up the leftovers of the fragments, twelve basket fulls. [21] And those who ate were men, about five thousand, besides women and children.

[22] And immediately Joshua compelled⁴⁷⁴ the disciples⁴⁷⁵ to embark into the boat and go before him to the other side, while he sent the crowds away. [23] And when the crowds were sent away, he went up to the mountain by himself to pray. And when it was late, he was alone there. [24] But the boat was already in the middle of the sea, being tormented⁴⁷⁶ by waves, for the wind was contrary. [25] And in the fourth watch of the night, Joshua went to them walking upon the sea. [26] And when the disciples saw him walking upon the sea, they were terrified, saying that, "It's a ghost!"⁴⁷⁷ And they cried out from the fear.

[27] But immediately Joshua spoke to them, saying, "Be of good cheer! It is I, do not be afraid." [28] And Peter answering said to him, "Lord, if it is you, order me to come to you upon the water." [29] And he said, "Come." And coming down from the

471 Ηρωδιαδα (hêrôdiada) - Herodias

472 Proverbs 9:7?

473 θελων (thelôn) - "desiring" - masculine participle referring to Herod.

474 ηναγκασεν (ênagkasen) - "compelled" - found also in Mark 6:45 (same context); Luke 14:23; Acts 26:11; 28:19; 2 Corinthians 12:11; Galatians 2:3, 14; 6:12.

475 Received Text adds "his" (i.e. his disciples).

476 βασανιζομενος (basanizomenos) - "tormented" - same word used in Matthew 6:48. Found also e.g. in Revelation 14:10; 20:10.

477 φαντασμα (phantasma) - "phantom" or "ghost." Only found also in Mark 6:49 (same context).

boat, Peter walked upon the water coming to Joshua.

[30] But when he saw the powerful wind he was afraid, and beginning to be drowned⁴⁷⁸ he cried out, saying, "Lord, save me!" [31] And immediately Joshua stretching out the hand, took hold of him and said to him, "Little believer, why doubt?"

[32] And when they embarked into the boat, the wind stopped. [33] And those in the boat came and worshipped him, saying, "Truly, you are the son of God!"

[34] And crossing over, they came into the land of Gennesaret. [35] And when they recognized him, the men of that place sent into that whole surrounding region, and they brought to him all who had it badly, [36] and they were entreating him, that they might touch only the edge of his garment. And whoever touched it was rescued.⁴⁷⁹

15[1] Then scribes and Pharisees from Jerusalem came to Joshua, saying, [2] "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

[3] And answering he said to them, "Why do you also transgress the commandment of God because of your tradition? [4] For God commanded, saying, 'Honor the father and the mother,' and 'He who speaks bad⁴⁸⁰ of father or mother let him come to an end,⁴⁸¹ to death.'⁴⁸² [5] But you say, 'Whoever says to the father or the mother, "What you might have benefited from me is a gift,"⁴⁸³ [6] and he will by no means⁴⁸⁴ honor his father or his mother. And you nullify the commandment of God through your tradition. [7] Hypocrites! Well did Isaiah prophesy concerning you saying, [8] "These people draw near to me with their mouth, and honor me with the lips, but their heart is far away from me. [9] And in vain they worship me, teaching teachings, commandments of men."⁴⁸⁵

[10] And summoning the crowd he said to them, "Hear and understand. [11] It is not what goes into the mouth that defiles the man,⁴⁸⁶ but what comes out of the mouth, this defiles the man."

[12] Then his disciples came saying to him, "Did you know that when the Pharisees heard the word they were offended?"

[13] And answering he said, "Every plant which my heavenly father did not plant will be uprooted. [14] Leave⁴⁸⁷ them. They are blind guides of the blind. And if the blind guide the blind, both will fall into a pit."

[15] And Peter answering said to him, "Explain this parable to us." [16] And

478 καταποντιζεσθαι (katapontizesthai) - "drowned" - found only here and Matthew 18:6.

479 διεσωθησαν (diesôthêsan) - "rescued" - found also only in Luke 7:3; Acts 23:24; 27:43-44; 28:1, 4; 1 Peter 3:20.

480 κακολογων (kakologôn) - "speak bad" - this word brings together the word for bad, κακος (kakos), and the word for speak, λογωω (logeô).

481 τελευτατω (teleutatô) - "come to an end"

482 θανατω (thanatô) - "to death"

483 Δωρον, ο εαν εξ εμου ωφεληθης (dôron, ho ean ex emou ôphelêthês) - "What you might have benefited from me is a gift." - more literally, "a gift, which if out of me you might have benefited."

484 ου μη (ou mê) - "by no means" as in John 10:5.

485 Isaiah 29:13

486 Leviticus 11:42-47; Isaiah 66:17; Joshua came with a new covenant (see also Mark 7:19), and came with works to prove He was from God (John 10:25, 38).

487 αφετε (aphete) - from αφημι (aphiêmi) used for leave (e.g. Matthew 4:11), forgive (e.g. Matthew 18:27), give up (e.g. Matthew 27:50), send away (e.g. Mark 13:36), divorce (e.g. 1 Corinthians 7:11), and even allow or tolerate (e.g. Revelation 2:20).

Joshua said, "Are you still also without understanding? [17] Do you not yet understand that everything that goes into the mouth goes into the stomach and is cast out into the toilet?⁴⁸⁸ [18] But what comes out of the mouth comes out of the heart, and those defile the man. [19] For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemes. [20] These are what defile the man, but to eat with unwashed hands does not defile the man."

[21] And departing from there, Joshua withdrew into the parts of Tyre and Sidon. [22] And behold, a Canaanite⁴⁸⁹ woman from those regions came crying out to him, saying, "Have mercy on me, Lord, son of David! My daughter is severely demonized." [23] But he did not answer her a word.

And his disciples came asking him, saying, "Send her away, for she cries out after us." [24] And answering he said, "I was not sent except to the lost sheep of the house of Israel." [25] And coming she worshipped him saying, "Lord, help me!"⁴⁹⁰

[26] And answering he said, "It is not good to take children's bread and cast it to the little dogs.⁴⁹¹" [27] And she said, "Yes, Lord, yet even the little dogs eat from the crumbs which fall from their Lord's table." [28] Then Joshua answering said to her, "Oh⁴⁹² woman, great is your faith!⁴⁹³ Let it be to you as you desire." And her daughter was cured from that hour.

[29] And passing from there, Joshua went by the sea of Galilee, and going up to the mountain, he was sitting there. [30] And many crowds came to him, having with them, lame, blind, mute,⁴⁹⁴ crippled, and many others, and they laid them at Joshua' feet; and he healed them. [31] With the result that the crowds were amazed, seeing the mute⁴⁹⁵ speak, the crippled healthy, the lame walking, and the blind seeing. And they glorified the God of Israel.

[32] And summoning his disciples, Joshua said, "I feel compassion for the crowd, because they have remained with me already three days and they do not have anything to eat. And I do not desire to send them away hungry, lest they faint on the way."

[33] And his disciples say to him, "Where are we to get so much bread in the wilderness, in order to satisfy so large a crowd?" [34] And Joshua says to them, "How much bread do you have?" And they said, "Seven, and a few little fish."

[35] And he ordered the crowds to recline upon the ground. [36] And taking the seven loaves and the fish, giving thanks, he broke, and gave his disciples, and the disciples to the crowd. [37] And they all ate and were satisfied. And they took up what was leftover of the fragments, seven large baskets⁴⁹⁶ full. [38] And those who ate were four thousand men, besides women and children. [39] And sending the

488 ἀφεδρώνα (aphedrōna) - "toilet" or "latrine" - found only here and Mark 7:19. NAS footnotes, "Lit. *cast out into the latrine*." KJV reads, "cast out into the draught," Jay P. Green, "thrown out into the wastebowl."

489 See footnote for Mark 7:26.

490 Joshua puts her off, yet she worships Him and keeps asking (Matthew 7:7).

491 κυναριοίς (kunariois) - "little dogs" - κύων (kuōn) is "dog."

492 ω (ō) - "Oh" - found also only in Matthew 17:17; Mark 9:19; Luke 9:41; Acts 1:1; 13:10; 18:14; 27:21; Romans 2:1, 3; 9:20; 11:33; Galatians 3:1; Timothy 6:11, 20; James 2:20.

493 Great insight into great faith here. She is not diverted by either non-attention or even "insult" by Christ, but continues to believe and hope in God's mercy!

494 κωφούς (kōphous) - "mute"

495 κωφούς (kōphous) - "mute" - can also be translated "deaf" (e.g. Mark 7:32).

496 σπυριδάς (spuridas) - "large baskets" - same word used for the basket they used to lower Paul down in Acts 9:25.

crowds away, he went up into the boat and came to the regions of Magdala.⁴⁹⁷

16[1] And the Pharisees and Sadducees came testing. They asked to show them a sign out of the heaven. [2] But he answering said to them, "When it becomes late you say, 'Fair weather, for the heaven is red.' [3] And early, 'A sign of stormy weather, for the heaven is gloomy red.' Hypocrites! You know how to discern the heaven, but the signs of the times⁴⁹⁸ you are not able. [4] An evil and adulterous generation seeks a sign, and no sign will be given to it except the sign of the prophet Jonah." And leaving them, he departed.⁴⁹⁹

[5] And coming to the other side, his disciples forgot to take bread. [6] And Joshua said to them, "See and beware⁵⁰⁰ of the leaven of the Pharisees and Sadducees." [7] And they were reasoning among themselves saying that, "We did not take bread."

[8] But Joshua knowing said to them, "Why do you reason among yourselves, little believers, that you did not take bread? [9] Do you not yet understand, nor remember the five loaves of the five thousand and how many baskets you took up? [10] Nor the seven loaves of the four thousand and how many large baskets you took up? [11] How do you not perceive that I did not speak to you about bread, but⁵⁰¹ to beware of the leaven of the Pharisees and Sadducees?" [12] Then they perceived that he did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

[13] And when Joshua came into the region of Caesarea of the Philip⁵⁰² he asked his disciples, saying, "Who do men say I,⁵⁰³ the son of the man, am?" [14] And they said, "Some John the immerser, but others Elijah, but others Jeremiah or one of the prophets." [15] He says to them, "But who do you say I am?" [16] And Peter answering said, "You are the Christ, the son of the living God."

[17] And Joshua answering said to him, "Blessed are you, Simon, son of Jonah,⁵⁰⁴ for flesh and blood did not reveal to you, but my father who is in the heavens.⁵⁰⁵ [18] And I say to you that you are Peter,⁵⁰⁶ and upon this rock⁵⁰⁷ I will build my assembly,⁵⁰⁸ and the gates of Hades shall not prevail⁵⁰⁹ against it. [19] And I give to

497 μαγδαλα (magdala) - "Magdala" - Critical Text has μαγαδαν (magadan) "Magadan." Location unknown.

498 Daniel 9:25, John the Baptist, Miracles of Christ, were all signs of the times.

499 Proverbs 14:7

500 προσεχετε (prosechete) - "beware"

501 Critical Text has "but" [δε (de)] here. Majority and Received Text do not, but "but" is added to decent English.

502 καισαρειας της φιλιππου (kaisareias tês philippou) - "Caesarea of the Philip" known as Caesarea Philippi. This is the same name as "Philip" e.g. in Matthew 10:3; 14:3; etc..

503 Critical Text does not have με (me) - "I"

504 βαριωνα (bariōna) - "son of Jonah" = בַּר יוֹנָה (bar yonah)

505 New info? No, see John 1:41; Matthew 14:33. Yet, Job 38:36, the only way Peter could know and continue to know this is by the Father (see Luke 8:18).

506 Πετρος (petros), masculine singular - "Peter"

507 πετρα (petra), feminine singular - "rock" - Christ is called the πετρα (petra) in 1 Corinthians 10:4. Ephesians 2:20 says, "built on the foundation of the apostles and prophets, Joshua Christ Himself being the chief cornerstone."

508 εκκλησιαν (ekklêsian) - "assembly" - translated "church" (e.g. NKJV 1 Corinthians 11:18; 14:4; etc.) and "congregation" (e.g. Acts 7:38) or "assembly" (Acts 19:32, 39, 41; Hebrews 2:12). From εκ (ek), "out of" and κλησις (klêsis) "call" or "calling" (e.g. Hebrews 3:1). This is the word used for Hebrews 2:12 translated "assembly" and in the LXX for Psalm 22:22 for "assembly," Hebrew קָהָל (qahal) "assembly" (e.g. Genesis 49:6).

509 κατασχουσιν (katischousin) - "prevail" - found also only in Luke 21:36; 23:23.

you⁵¹⁰ the keys of the kingdom of the heavens, and whatever you bind on the earth shall be bound in the heavens, and whatever you loose on the earth shall be loosed in the heavens."⁵¹¹ [20] Then he ordered his disciples that they should tell no one that he is Joshua⁵¹² the Christ.

[21] From then Joshua began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes⁵¹³ and be killed and be raised up on the third day.⁵¹⁴

[22] And Peter took him aside and began to rebuke him, saying, "Mercy⁵¹⁵ to you, Lord! This shall by no means be to you." [23] But turning he said to Peter, "Get behind me,⁵¹⁶ Satan!⁵¹⁷ You are an offense to me, for you are not mindful of the things of God, but the things of man."⁵¹⁸

[24] Then Joshua said to his disciples, "If anyone desires to come after⁵¹⁹ me, let him deny himself,⁵²⁰ and take up his cross,⁵²¹ and follow me.⁵²² [25] For whoever desires to save his soul⁵²³ will lose it, but whoever loses his soul for my sake shall find it. [26] For what does it profit a man if he gains the whole world, but forfeits his soul? Or what will a man give in exchange for his soul?⁵²⁴ [27] For the son of the man will come in the glory of his father with his messengers, then he will render to each one according to his deed.⁵²⁵ [28] Truly I say to you, there are some standing here who will by no means taste⁵²⁶ death until they see the son of the man coming in his kingdom."

17[1] And after six days Joshua took Peter and James and John his brother, and brought them up to a high mountain by himself. [2] And he was transformed⁵²⁷ before them, and his face shone like the Sun; and his garments became white like the light.⁵²⁸ [3] And behold, Moses and Elijah appeared to them speaking with him.

[4] And Peter answering said to Joshua, "Lord, it is good for us to be here. If you

510 singular, reference to Peter. Peter preached to the Jews in Acts 2 & 3 (see 2:41; 4:4), to the nations in Acts 10.

511 See Matthew 18:15-18; John 20:23; Acts 5:1-11; Galatians 2:1-9.

512 Critical Text leaves out "Joshua."

513 Opposition from those who are suppose to be in the truth (Psalm 118:22).

514 This warning is noted also in Matthew 17:21-23; 20:18-19; Mark 8:31; 9:31-32; 10:32-34; Luke 9:44-45; 18:31-34.

515 ἰλεως (ileôs) - "Mercy" - found only one other place in the NT, Hebrews 8:12.

516 Joshua reveals His zeal here. He adamantly opposes Peter and any temptation to avoid His God ordained suffering.

517 Σατανα (satana) - "Satan" - from Hebrew שָׂטָן (satan) meaning "adversary" (e.g. Numbers 22:22, 32; 1 Kings 11:14).

518 Man's agenda here = Satan's (see also Acts 26:18; Ephesians 2:1-3).

519 οπισω (opisô) - "after" - same word as in verse 23 for "behind."

520 "deny himself" = 1 Corinthians 9:19-22, 27; 10:24, 33; Romans 14:7-8; 1 Corinthians 15:58; 2 Corinthians 5:15; Romans 8:13; Galatians 5:24; Philippians 2:3-4 (vs. 21). Yet, at the same time, Ephesians 5:29.

521 σταυρον (stauron) - "cross" - Was it a "stake" not a cross? The sign was above His head (Matthew 27:37). It does not say above his hands. There were two nails (John 20:25). See also John 21:18.

522 1 Peter 2:20-21; 4:1-2

523 ψυχην (psuchên) - "soul"

524 Psalm 49:6-13

525 πραξιν (praxin) - "deed" - found also only in Luke 23:51; Acts 19:18; Romans 8:13; 12:4 (NKJV "function"); Colossians 3:9. See also Romans 2:6-10; Galatians 6:7-8.

526 γευσονται (geusôntai) - "taste" - found also only in Matthew 27:34; Mark 9:1; Luke 9:27; 14:24; John 2:9 ("tasted"); 8:52; Acts 10:10 ("to eat"); 20:11 ("eaten"); 23:14 ("eat"); Colossians 2:21 ("taste"); Hebrews 2:9 ("taste"); 6:4-5 ("tasted"); 1 Peter 2:3 ("tasted").

527 μετεμορφωθη (metemorphôthê) - "transformed"

528 Revelation 1:10-16

will, let us make here three tents,⁵²⁹ one for you and one for Moses and one for Elijah." [5] While he was still speaking, behold, a bright cloud⁵³⁰ overshadowed them, and behold, a voice out of the cloud, saying, "This is my beloved son, in him I am well pleased. Listen to him!"

[6] And when the disciples heard, they fell on their face and were greatly afraid.

[7] And Joshua came, touched them and said, "Arise and do not be afraid." [8] And lifting up their eyes, they saw no one except Joshua alone.

[9] And when they came down from the mountain, Joshua commanded them saying, "Tell no one the vision until the son of the man has risen from the dead."

[10] And his disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"⁵³¹ [11] And Joshua answering said to them, "Elijah surely is coming first and will restore all things. [12] But I say to you that Elijah already came,⁵³² and they did not recognize him, but did to him whatever they wanted. So also the son of the man is about to suffer by them."⁵³³ [13] Then his disciples understood that he spoke to them concerning John the immerser.

[14] And when they came to the crowd, a man came to him kneeling down to him and saying, [15] "Lord, have mercy on my son, for he is moonstruck⁵³⁴ and suffers badly. For he often falls into the fire and often into the water. [16] And I brought him to your disciples, and they were not able to heal him."

[17] And Joshua answering said, "Oh faithless and perverse generation,⁵³⁵ how long⁵³⁶ will I be with you? How long will I put up with⁵³⁷ you? Bring him here to me." [18] And Joshua rebuked it, and the demon came out from him; and the child was healed from that hour.

[19] Then the disciples came to Joshua privately saying, "Why were we not able to cast it out?" [20] And Joshua said to them, "Because of your unbelief. For truly I say to you, if you have the faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."⁵³⁸ [21] But this kind does not go out except by prayer and fasting."⁵³⁹

[22] And while they were staying in Galilee, Joshua said to them, "The son of the man is about to be delivered into the hands of men, [23] and they will kill him, and the third day he will be raised up. And they were exceedingly sad.

529 σκηνάς (skēnas) - "tents" - used as such in Hebrews 11:9. Used also for the tabernacle (e.g. Acts 7:44).

530 Cloud, see Exodus 13:21; 16:10; 19:9; 24:16; 33:9-10; 34:5; 40:38; Leviticus 16:2; Numbers 10:34; 2 Chronicles 5:14; 6:1; Job 26:9; 37:14-15; Lamentations 3:44; Ezekiel 1:4; 10:4; Luke 21:27?; Acts 1:9?; 1 Corinthians 10:1-2; Revelation 10:1?; 11:12?

531 Malachi 4:5-6

532 Luke 1:16-17

533 Luke 23:11

534 σεληνιαζεται (selēniazetai) - "moonstruck" - KJV "lunatick," NAS "lunatic," NKJV "epileptic" with footnote, "Lit. moon-struck" - also only found in Matthew 4:24. The word for moon in Greek is σεληνη (selēnē), see e.g. Matthew 24:29. See also Psalm 121:6.

535 This statement included the disciples!

536 εως ποτε (eōs pote) - "how long" - more literally, "until when."

537 ανεξομαι (anexomai) - "put up with" - besides being in the same context in Mark 9:19 and Luke 9:41, this word is also found in Acts 18:14; 1 Corinthians 4:12; 2 Corinthians 11:1, [4, 19-20, NKJV "put up with"]; Ephesians 4:2; Colossians 3:13; 2 Thessalonians 1:4; 2 Timothy 4:3; Hebrews 13:22.

538 Matthew 21:20-22; John 14:12-14; 15:7; 1 John 5:14-15

539 Prayer and fasting is part of a godly life. Prayer, 1 Thessalonians 5:17 and fasting = seeking God, e.g. Daniel 9:3; Joel 2:12; Acts 10:30; 14:23; 1 Corinthians 7:5; 2 Corinthians 6:5; 11:27.

[24] And when they went into Capernaum, those receiving the drachmas⁵⁴⁰ came to Peter and said, "Does your teacher not pay the drachmas?" [25] He says, "Yes." And when he came into the house, Joshua anticipated him, saying, "What do you think, Simon? The kings of the earth, from whom do they receive customs or tax, from their sons or from strangers?" [26] Peter says to him, "From strangers." Joshua said to him, "So indeed, the sons are free." [27] But, so that we do not offend them, go to the sea, throw a fishhook, and take the first fish that comes up. And opening it's mouth you will find a stater.⁵⁴¹ Taking that, give it to them for me and you."

18[1] In that hour the disciples came to Joshua, saying, "Who then is greatest⁵⁴² in the kingdom of the heavens?" [2] And Joshua summoning a child, stood him in their midst, [3] and said, "Truly I say to you, unless you turn⁵⁴³ and become as the child,⁵⁴⁴ you will by no means enter into the kingdom of the heavens. [4] Whoever therefore will humble himself as this child, he is the greatest in the kingdom of the heavens. [5] And whoever receives such a child in my name, receives me."

[6] "And whoever causes one of these little ones who believe in me to stumble,⁵⁴⁵ it is better for him that a millstone be hung on⁵⁴⁶ his neck and he were drowned⁵⁴⁷ in the depths of the sea. [7] Woe to the world because of offenses!⁵⁴⁸ For it is necessary for offenses to come,⁵⁴⁹ but woe to that man through whom the offense comes! [8] And if your hand or your foot causes you to stumble, cut it off and throw it from you.⁵⁵⁰ It is better for you to enter in the life lame or crippled, than having two hands or two feet be cast into the eternal fire. [9] And if your eye causes you to stumble, take it out and throw it from you. It is better for you to enter into the life one-eyed, than having two eyes to be cast into the fiery hell."⁵⁵¹

[10] "See that you do not despise one of these little ones. For I say to you that their messengers⁵⁵² in heavens always see the face of my father who is in heavens.

[11] For the son of the man came to save that which was lost."⁵⁵³

[12] "What do you think? If some man has a hundred sheep, and one of them wonders, will he not, leaving the ninety nine, going to the hills, seek the wondering one? [13] And when he finds it, truly I say to you that he rejoices over it more than over the ninety nine who had not wondered. [14] Thus, it is not the will before your father who is in heavens that one of these little ones perish."⁵⁵⁴

540 διδραχμα (didrachma) - "drachmas" (plural) - only found here. A drachma is apparently a coin.

541 στατηρα (statêra) - "stater" - only found here. Lexicon states it's worth about four drachmas.

542 μειζων (meizôn) - "greatest" - can be translated either "greater" (e.g. Matthew 11:11) or "greatest" (e.g. 1 Corinthians 13:13).

543 στραφητε (straphête) - "turn" - used for turn position or direction (e.g. Matthew 5:39; 7:6; 9:22), turn in the sense of physical "change" (e.g. Revelation 11:6) or spiritual change (e.g. John 12:40). Used of God turning in Acts 7:42.

544 Psalm 149:4

545 σκανδαλιση (skandalisê) - "causes . . . to stumble"

546 εις (eis) - "on" - more literally "into." Critical Text has περι (eis) "around." Received Text has επι (epi) "upon."

547 καταποντισθη (kataponisthê) - "drowned" - found only here and Matthew 14:30.

548 σκανδαλων (skandalôn) - "offenses"

549 Proverbs 16:4; Psalm 92:5-7; Romans 9:11-22

550 This is consistent with 1 Corinthians 10:14; 1 Timothy 6:11; 2 Timothy 2:22; Job 1:5. This is how a man of God lives.

551 την γεενναν του πυρος (tên geennan tou puros) - "the fiery hell" - more literally, "the hell of the fire."

552 Hebrews 1:14

553 Luke 9:56; 15; 19:1-10; John 3:17; 12:47

554 Can they perish? See Matthew 18:6-9.

[15] "And if your brother sins against you,⁵⁵⁵ go and rebuke⁵⁵⁶ him between you and him alone. If he hears you, you gained⁵⁵⁷ your brother. [16] But if he does not hear, take with you one or two more, that upon the mouth of two or three witnesses every word might be established.⁵⁵⁸ [17] But if he refuses to hear them, tell the assembly.⁵⁵⁹ But if he refuses to hear even the assembly, let him be to you as the heathen⁵⁶⁰ and the tax collector.⁵⁶¹ [18] Truly I say to you, whatever you bind upon the earth shall be bound in the heaven, and whatever you loose upon the earth shall be loosed in the heaven.⁵⁶² [19] Again I say to you that if two of you agree upon the earth about anything which if they ask, it shall be to them from my father who is in heavens.⁵⁶³ [20] For where two or three are gathered in my name, there I am in their midst."

[21] Then coming to him Peter said, "Lord, how many times shall my brother sin against me, and I forgive him? Up to seven times?"

[22] Joshua says to him, "I do not say to you up to seven times, but up to seventy times seven.⁵⁶⁴ [23] For this reason, the kingdom of the heavens is like a certain king who desired to settle a matter⁵⁶⁵ with his servants. [24] And when he began to settle it,⁵⁶⁶ one was brought to him owing ten thousand talents.⁵⁶⁷ [25] And having nothing of which to repay, his Lord ordered him to be sold, and his wife and children and all that he had, and to be repaid. [26] Then the servant falling down was worshipping⁵⁶⁸ him, saying, 'Lord, have patience with me, and I will repay all.' [27] And the Lord of that servant felt compassion, released him, and forgave him the debt."

[28] But that servant, going out, found one of his fellow servants who owed him a hundred denarii.⁵⁶⁹ And seizing him, he was choking him, saying, 'Repay me what you owe!'⁵⁷⁰ [29] Then his fellow servant, falling down to his feet, was begging him,

555 εις σε (eis se) - "against you" - Critical Text brackets these words *within* the text, yet NAS does not translate them even with brackets, but does footnote them. NIV translates them. For sin in general, see Galatians 6:1; 1 Corinthians 5. 556 ελεγξον (elegxon) - "rebuke" - found also only in Luke 3:19 ("rebuked"); John 3:20 ("exposed"); 8:46 ("convicts"); 16:8 ("convicts"); 1 Corinthians 14:24 ("convinced"); Ephesians 5:11 ("expose"), 13 ("exposed"); 1 Timothy 5:20 ("rebuke"); 2 Timothy 4:2 ("convince"); Titus 1:9 ("convict"), 13 ("rebuke"); 2:15 ("rebuke"); Hebrews 12:5 ("rebuked"); James 2:9 ("convicted"); Jude 15 ("convict"); Revelation 3:19 ("rebuke"). The related noun, ελεγχος (elegchos), is found only in Hebrews 11:1 ("evidence"); 2 Timothy 3:16 ("reproof").

557 εκερδησας (ekerdêsas) - "gained" - found also only in Matthew 16:26; 25:16-17, 20, 22; Mark 8:36; Luke 9:25; Acts 27:21; 1 Corinthians 9:19-22; Philippians 3:8; James 4:13; 1 Peter 3:1. See also Proverbs 11:30; 1 Timothy 4:16.

558 Deuteronomy 17:6; 19:15; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28

559 ἐκκλησίᾳ (ekklêsia) - "assembly" - see footnote for Matthew 16:18.

560 εθνικος (ethnikos) - "heathen" - found also only in Matthew 5:47 (CT); 6:7; 3 John 7

561 Matthew was a tax-collector (Matthew 10:3), and so was Zacchaeus (Luke 19:1-10).

562 See also John 20:21-23 & 1 Corinthians 5.

563 1 Corinthians 5:3-5

564 Proverbs 10:12; 17:9

565 λογον (logon) - "a matter"

566 αυτου (autou) - "a matter"

567 ταλαντων (talantôn) - "talents" - found only here and in Matthew 25:15-28. There is also ταλαντιαια (talantiaia) "weight of a talent," found only in Revelation 16:21. In 2 Samuel 12:30 (1 Chronicles 20:2) a crown weighs a talent. In 2 Kings 5:23 two talents are carried in two bags. Also, 1 Chronicles 22:14 mentions a million talents of silver.

568 προσεκυνη (prosekunei) - "was worshipping" - This is the word for worship (e.g. Matthew 4:9-10; Acts 7:43; Revelation 9:20; 19:10; 22:8), used to Christ (e.g. Matthew 2:2; 8:2; John 9:38). It is used to men here, and also in Acts 10:25 and Revelation 3:9. For every reference of this word, see footnote for Matthew 2:2.

569 δηναρια (dênaria) - "denarii" - see footnote for Matthew 20:2.

570 He now has *less* reason for "needing" the money than before, yet he is without mercy (James 2:13).

saying, "Have patience with me, and I will repay you." [30] And he was unwilling, but departing, he cast him into prison until when he repaid what was owed. [31] And his fellow servants, seeing what he did, were exceedingly grieved, and going, they reported to their Lord all the things that were done."

[32] "Then his Lord summoning him said to him, 'You evil servant! I forgave you all that debt, because you begged me. [33] Should you not also have had mercy on your fellow servant, as I also had mercy on you?'⁵⁷¹ [34] And being angry, his Lord delivered him to the torturers⁵⁷² until when he repaid all that was owed him. [35] So also will my heavenly father do to you if you do not forgive, each his brother, from your heart, their transgressions."

19[1] And it came to pass, when Joshua finished these words, he went away from Galilee and went into the areas of Judea, on the other side of the Jordan. [2] And many crowds followed him, and he healed them there.

[3] And Pharisees came to him testing him, and saying to him, "Is it lawful for a man to divorce his wife for any reason?"

[4] And answering he said to them, "Did you not read that he who made them from the beginning made them male and female?" [5] And he said, "For this reason a man shall leave the father and the mother and be joined to his wife, and the two shall become one flesh. [6] So then, they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate."⁵⁷³

[7] They say to him, "Why then did Moses⁵⁷⁴ command to give a certificate of divorce⁵⁷⁵ and to send her away?"⁵⁷⁶

[8] He says to them, "Moses, to⁵⁷⁷ the hardness of your hearts, permitted⁵⁷⁸ you to divorce your wives, but from the beginning it has not been so. [9] But I say to you that whoever divorces his wife, not because of immorality,⁵⁷⁹ and marries another, commits adultery; and he who marries her who is divorced commits adultery."⁵⁸⁰

[10] His disciples say to him, "If the case of a man is so with the wife, it is not beneficial to marry."⁵⁸¹

[11] And he said to them, "Not everyone accepts this word, but to whom it has been given. [12] For there are eunuchs⁵⁸² who are born out of the mother's womb this way, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. He who is able to accept it, let him accept it."⁵⁸³

571 See Luke 7:41-47. This man was forgiven much, but did not love much in return.

572 Revelation 14:11; 20:10

573 Exceptions can be found in Genesis 21:8-12 (see footnotes for those verses); Ezra 9:1-10:3; Nehemiah 13:23-30.

574 Deuteronomy 24:1-3

575 "certificate of divorce," βιβλιον αποστασιου (biblion apostasio) - See also Jeremiah 3:8 and footnote for Matthew 5:31.

576 "send . . . away," απολυσαι (apolusai) is the same exact word for "divorce" in verse 3, απολυσαι (apolusai). When used for divorce, it is only found here and in Matthew 1:19; 5:31; 19:3; Mark 10:2, 4, 11-12; Luke 16:18.

577 προς (pros) - "to"

578 Some permitted (Deuteronomy 21:10-14; 24:1-3), some not permitted (Deuteronomy 22:13-19; 28-29).

579 Received Text reads, "except for immorality" (ει μη επι πορνεια, ei mē epi porneia), MT & CT "not because of" or "not upon immorality" (επι πορνεια, mē epi porneia).

580 Matthew 5:32b; Luke 16:18b

581 Ecclesiastes 7:26

582 ευνουχοι (eunouchoi) - "eunuchs" or "emasculated men" - found only here and in Acts 8:27, 34, 36, 38-39.

583 1 Corinthians 7:6-7

[13] Then they brought to him children,⁵⁸⁴ that he might put the hands on them and pray. But the disciples rebuked them. [14] But Joshua said, "Allow the children, and do not forbid them to come to me. For of such is the kingdom of the heavens." [15] And putting the hands on them, he went from there.

[16] And behold, one coming said to him, "Good teacher, what good might I do so that I have eternal life?"

[17] And he said to him, "Why do you call me good? There is none good except one, God. But, if you desire to enter the life, keep the commandments."

[18] He says to him, "Which ones?"

And Joshua said, "The 'Do not commit murder. Do not commit adultery. Do not steal. Do not bear false witness. [19] Honor the father and the mother. And love your neighbor as yourself."

[20] The young man says to him, "All these I kept from my youth. What am I still lacking?"

[21] Joshua said to him, "If you desire to be perfect, go sell your possessions and give to the poor, and you shall have treasure in heaven, and come follow me." [22] And when he heard the word, the young man departed sorrowful, for he was having many possessions.

[23] And Joshua said to his disciples, "Truly I say to you that the rich enter the kingdom of the heavens with difficulty. [24] Again I say to you, it is easier for a camel⁵⁸⁵ to go through a hole⁵⁸⁶ of a needle than for a rich one to enter the kingdom of God."

[25] And hearing, his disciples were exceedingly amazed, saying, "Who then is able to be saved?"

[26] And looking, Joshua said to them, "For men this is impossible, but for God all things are possible."

[27] Then answering Peter said to him, "Behold, we have left all and followed you. What then shall be for us?"

[28] And Joshua said to them, "Truly I say to you that you who have followed me, in the regeneration, when the son of the man sits upon the throne of his glory, you shall sit also upon twelve⁵⁸⁷ thrones judging the twelve tribes of Israel. [29] And all who have left houses or brothers or sisters or father or mother or wife⁵⁸⁸ or children or fields for my name's sake, shall receive a hundred fold, and shall inherit eternal life.⁵⁸⁹ [30] And many shall be first, last, and last, first."

20[1] "For the kingdom of the heavens is like a man, master of the house, who went out while yet early to hire workers for his vineyard. [2] And agreeing with the workers on a denarius⁵⁹⁰ for the day, he sent them into his vineyard. [3] And going

584 παιδια (paidia) - "children"

585 καμηλον (kamêlon) - "camel"

586 τρυπηματος (trupêmatos) - "hole" - found only here. Akin to the verb τρυπωω (trupao) - to make a hole. This word is not found in the NT.

587 Judas would not be one of the twelve, but rather Matthias (Acts 1:15-26).

588 Critical Text leaves out "or wife."

589 Proverbs 23:17-18

590 δηναρτιου (dênariou) - "denarius" - This text gives the appearance of a denarius being a workman's average daily wage. Besides this chapter, this word can be found in Matthew 18:28; 22:19; Mark 6:37; 12:15; 14:5; Luke 7:41; 10:35; 20:24; John 6:7; 12:5; and Revelation 6:6.

out about the⁵⁹¹ third hour, he saw others standing in the market place idle. [4] And to them he said, 'You go also into the vineyard, and whatever is right I will give you.' And they went. [5] Again, going out about the sixth and ninth hour he did likewise. [6] And about the eleventh hour going out he found others standing idle, and he says to them, 'Why have you been standing here the whole day idle?' [7] They say to him, 'Because no one hired us.' He says to them, 'You go also into the vineyard, and whatever is right you will receive.' [8] And when evening came, the Lord of the vineyard says to his steward, 'Call the workers and pay them the wage, beginning from the last unto the first.'

[9] "And coming, those about the eleventh hour received each a denarius. [10] And when those who were first came, they thought that they would receive more, and they received also the same, each a denarius. [11] But those receiving grumbled against the master of the house, [12] saying that, 'These who were last worked one hour, and you made them equal to us who bore the burden of the day and the heat.'⁵⁹² [13] But answering he said to one of them, 'Friend,⁵⁹³ I did not do you wrong. Did you not agree with me to a denarius? [14] Take what is yours and go. But I desire to give to this last one as also to you. [15] Is it not lawful for me to do what I desire with what is mine? Is your eye evil because I am good?' [16] So shall the last be first, and the first last.⁵⁹⁴ ⁵⁹⁵For many are called,⁵⁹⁶ but few chosen."⁵⁹⁷

[17] And Joshua, going up to Jerusalem, took to himself the twelve disciples on the way and said to them, [18] "Behold, we are going up to Jerusalem, and the son of the man will be delivered to the chief priests and scribes and they will condemn him to death, [19] and deliver him to the nations to mock and to scourge and to crucify. And on the third day he will arise."⁵⁹⁸

[20] Then the mother of the sons of Zebedee came to him with her sons, worshipping⁵⁹⁹ and asking something from him. [21] And he said to her, "What do you wish?"

And she said to him, "Say that these two sons of mine may sit one at your right and one at your⁶⁰⁰ left in the kingdom."

[22] And Joshua answering said, "You do not know what you are asking. Are you able to drink the cup which I am about to drink or⁶⁰¹ to be immersed in the

591 Received Text has the definite article, MT & CT do not.

592 Romans 2:7

593 εταίρε (etaire) - "Friend" - found also only in Matthew 11:16 (Received Text); 22:12; 26:50.

594 e.g. all receive a crown of righteousness and life, 2 Timothy 4:8; James 1:12.

595 This last sentence is not in the Critical Text due to two Greek manuscripts not having it, Codex Sinaiticus (Ⲡ) and Codex Vaticanus (B), but it is in Matthew 22:14.

596 κλητοι (klêtoi) - "called" - This is a noun.

597 εκλεκτοι (eklekttoi) - "chosen" - translated in the NKJV as "chosen" also in Matthew 22:14; Luke 23:35; Romans 16:13; 1 Peter 2:4, 9; Revelation 17:14. It is translated "elect" in the NKJV in Matthew 24:22, 24, 31; Mark 13:20, 22, 27; Luke 18:7; Romans 8:33; Colossians 3:12; 1 Timothy 5:21; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:2 [Greek 1:1]; 2:6; 2 John 1, 13.

598 ἀναστήσεται (anastêsetai) - "he will arise" - KJV, NKJV translate this same exact word (ἀναστήσεται) in Mark 9:31 "he will rise" and it's in the same context (the resurrection of Christ). In Matthew 9:9 in a different context the KJV, NKJV translate the same root word (ἀναστὰς), "he arose."

599 See footnote for Matthew 18:26.

600 Received Text does not have "your."

601 Received Text has "and" (και, kai) instead of "or" (η, ê).

immersion which I am immersed?"⁶⁰² They say to him, "We are able." [23] And he says to them, "Indeed, my cup you shall drink⁶⁰³ and the immersion which I am immersed you shall be immersed. But to sit at my right and at my left is not mine to give, but to whom it has been prepared by my father."

[24] And when the ten heard, they were angry⁶⁰⁴ with the two brothers. [25] And Joshua summoning them said, "You know that the rulers of the nations lord it over⁶⁰⁵ them, and those who are great exercise authority over them. [26] But it shall not be so among you. But whoever desires among you to be great shall be⁶⁰⁶ your servant.⁶⁰⁷ [27] And whoever desires among you to be first, let him be your slave.⁶⁰⁸ [28] As the son of the man did not come to be served, but to serve, and to give his soul⁶⁰⁹ a ransom⁶¹⁰ for many."

[29] And when they went out from Jericho, a large crowd followed him. [30] And behold, two blind ones sitting by the road, when they heard that Joshua is passing by, they cried out, saying, "Have mercy on us, Lord, son of David!" [31] And the crowd rebuked them that they should be quiet. But they cried out more, saying, "Have mercy on us, Lord, son of David!"

[32] And standing still, Joshua called them and said, "What do you desire I do for you?"

[33] They say to him, "Lord, that our eyes may be opened." [34] And feeling compassion, Joshua touched their eyes, and immediately their eyes received sight, and they followed him.

21[1] And when they drew near to Jerusalem and came to Bethsphage⁶¹¹ to the mount of olives, then Joshua sent two disciples, [2] saying to them, "Go into the town opposite you and immediately you will find a donkey bound and a colt with her. Loose and bring to me. [3] And if someone says to you, 'What?' you shall say that, 'Their Lord⁶¹² has need.' And immediately he will send⁶¹³ them." [4] And this all happened so that the word through the prophet might be fulfilled, saying, [5] "Say to the daughter of Zion, 'Behold, your king comes to you, gentle⁶¹⁴ and mounted

602 All three "you" are in the plural. Also, the Critical Text leaves out "or to be immersed in the immersion which I am immersed."

603 "my cup you shall drink" - e.g. Acts 12:1-2

604 ηγανακτησαν (êganaktêsan) - "angry" - found also in Matthew 21:15; 26:8; Mark 10:14, 41; 14:4; Luke 13:14.

605 κατακυριευουσιν (katakuriuousin) - "lord it over" - found also only in Mark 10:42; Acts 19:16; 1 Peter 5:3.

606 εσται (estai) - "shall be" - Received Text has εστω (estô) "let him be."

607 διακονος (diakonos) - "servant"

608 δουλος (doulos) - "slave"

609 ψυχην (psuchên) - "soul" - see also John 6:51; 10:11, 15, 17; Colossians 1:22; Hebrews 10:10; 1 Peter 2:24. In the Old Testament "soul," נֶפֶשׁ (nephesh), is also used for "body" (e.g. "corpse" Leviticus 22:4; Numbers 5:2; 6:11).

610 λυτρον (lutron) - "ransom" - found only here and in Mark 10:45. "Ransom" in 1 Timothy 2:6 is αντιλυτρον (antilutron) and is only found there. Here "ransom for all" is λυτρον αντι πολλων (lutron anti pollôn).

611 βηθσφαγη (bêthsphagê) - "Bethsphage" - Critical and Received Texts have βηθφαγη (bêthphagê) "Bethphage."

612 ο κυριος αυτων (ho kurios autôn) - "Their Lord" - or more literally, "The Lord of them" - KJV, NKJV, NAS translate this sentence, "The Lord has need of them," which is not necessarily incorrect. Yet, the other times this phrase is found both in the NT and in the LXX it is in the possessive (e.g. "their lord" or "their master"). See Revelation 11:8 (Critical and Majority Texts) and Judges 3:25. See also footnote on Mark 11:3.

613 αποστελλει (apostellei) - "he will send" - more literally, "he sends"

614 See footnote for Matthew 5:5.

upon a donkey and⁶¹⁵ a colt, the son⁶¹⁶ of a ⁶¹⁷donkey.”⁶¹⁸

[6] And the disciples, going and doing just as Joshua ordered them, [7] brought the donkey and the colt. And they put over them their garments, and he sat upon them. [8] And the large crowd spread their garments on the road, and others were cutting branches from the trees and spreading them on the road. [9] And the crowds going before and those following were crying out, saying, “Hosanna⁶¹⁹ to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”⁶²⁰

[10] And he went into Jerusalem, and the whole city was shaken,⁶²¹ saying, “Who is this?” [11] And the crowds were saying, “This is Joshua, the prophet, the one from Nazareth of Galilee.”

[12] And Joshua went into the temple of God and cast out all who were selling and buying in the temple, and the tables of the money-changers and the seats of those selling the doves he overturned. [13] And he says to them, “It is written, ‘My house shall be called a house of prayer.’”⁶²²

[14] And lame and blind came to him in the temple, and he healed them. [15] And the chief priests and the scribes seeing the wonderful things that he did and the children crying in the temple and saying, “Hosanna to the son of David,” were angry, [16] and said to him, “Do you hear what these are saying?”

And Joshua says to them, “Yes. Have you never read that ‘Out of the mouths of babes and nursing ones you prepared⁶²³ praise.’”⁶²⁴ [17] And leaving them, he went outside of the city into Bethany and stayed there.

[18] And returning in the morning⁶²⁵ into the city, he was hungry. [19] And seeing one⁶²⁶ fig tree at the road, he went to it and found nothing on it except only leaves. And he says to it, “No longer may there be fruit from you forever!”⁶²⁷ And the fig tree

615 Critical Text adds, ἐπι (epi), “upon.”

616 υἱον (huion) - “son”

617 υποζυγίου (upozugiou) - “donkey” - compound word, υπο (upo) “under” + ζυγος (zugos) “yoke” - appears to mean a beast of burden. Found also only in 2 Peter 2:16.

618 In Zechariah 9:9 there is no “Say to the daughter of Zion” in the Hebrew or LXX. Moreover, Matthew 21:5 does not include the phrase that is in both the Hebrew and LXX in Zechariah 9:9, “He is just and having salvation” (NKJV).

619 See footnote for John 12:13.

620 ὑψίστοις (hupsistois) - “highest” - found also in Mark 5:7 (“Most High”); 11:10; Luke 1:32, 35, 76; 2:14; 6:35 (“Most High”); 8:28 (“Most High”); 19:38; Acts 7:48 (“Most High”); 16:17 (“Most High”); Hebrews 7:1 (“Most High”). See also footnote for Genesis 14:18.

Matthew 21:9; Mark 11:10; Luke 2:14; 19:38 are “in the Highest.” Mark 5:7; Luke 1:32; 8:28 are “son of the Most High.” Luke 1:35 is “power of the Highest.” Luke 1:76 is “prophet of the Highest.” Luke 6:35 is “sons of the Most High.” Acts 7:48; 16:17 are “the Most High.” Hebrews 7:1 is “priest of the Most High.” This same term is used for both God and His Holy Habitation.

621 ἐσεισθη (eseisthê) - “shaken” - found also only in Matthew 27:51; 28:4; Hebrews 12:26 (NKJV “shake” - in the first part of the verse “shook” [NKJV] is from another word, ἐσαλευσε [esaleuse]); Revelation 6:13.

622 Isaiah 56:7b

623 κατηρτισω (katêrtisô) - “prepared” - or may also be “perfected” (NKJV) – used in the sense of “prepared” e.g. in Romans 9:22; Hebrews 10:5 and “perfect” in 1 Corinthians 1:10; 2 Corinthians 13:11 (“complete”); 1 Thessalonians 3:10; Hebrews 13:21 (“complete”); 1 Peter 5:10.

624 Psalm 8:2

625 πρωιας (prôias) - “in the morning” - the idea is early morning. This word is also only found in Matthew 27:1; John 18:28; 21:4.

626 μίαν (mian) - “one”

627 εἰς τὸν αἰῶνα (eis ton aiôna) “forever” - NKJV “ever again” - more literally, “unto the age” or “unto the eternity.” This same exact phrase is also only found in Mark 3:29 (“never,” more literally, “unto eternity”); 11:14 (“never again,” more

immediately dried up.

[20] And seeing it, the disciples were amazed, saying, “How did the fig tree immediately dry up?” [21] And answering, Joshua said to them, “Truly I say to you, if you have faith and do not doubt,⁶²⁸ not only will you do what was done to the fig tree, but if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen. [22] And whatever things you ask in prayer believing, you will receive.”

[23] And when he came into the temple, as he was teaching, the chief priests and elders of the people came to him, saying, “In what authority do you do these things? And who gave you this authority?”

[24] And answering Joshua said to them, “I will question you, also I, one word,⁶²⁹ which if you tell me, I also will tell you in what authority I do these things. [25] The immersion of John, from where was it? Out of heaven or out of men?”

[26] And they reasoned with themselves, saying, “If we say, ‘Out of heaven,’ he will say to us, ‘Why then did you not believe him?’ [26] And if we say, ‘Out men,’ we are afraid of the crowd, for all hold John as a prophet.”

[27] And answering Joshua they said, “We do not know.” And he said to them, “Neither am I telling you in what authority I do these things.”

[28] “And what do you think? A man had two children.⁶³⁰ And going to the first he said, ‘Child, go today in my vineyard.’ [29] And answering he said, ‘I will not.’ But afterwards being remorseful⁶³¹ he went.⁶³² [30] And going to the other⁶³³ he said likewise. And answering he said, ‘I, Lord,’⁶³⁴ and he did not go. [31] Who out of the two did the will of the father?”

They say to him, “The first.”⁶³⁵

Joshua says to them, “Truly I say to you that the tax collectors and the prostitutes precede⁶³⁶ you into the kingdom of God. [32] For John came to you in the way of righteousness, and you did not believe him. But the tax collectors and the prostitutes believed him. And when you saw it, you were not remorseful afterward to believe him.”

[33] “Hear another parable. A certain man was the master of the house who planted a vineyard and put a hedge around it and dug in it a wine-press and built a tower. And leased it to farmers⁶³⁷ and went on a journey.⁶³⁸ [34] And when the time

literally, “forever”); Luke 1:55 (“forever”); John 4:14 (“never,” more literally, “forever”); 6:51, 58; 8:35 (2x, “forever”); 51-52 (“never,” more literally “forever”); 10:28 (“never”); 12:34 (“forever”); 13:8 (“never”); 14:16 (“forever”); 1 Corinthians 8:13 (“never”); 2 Corinthians 9:9 (“forever”); Hebrews 1:8; 5:6; 6:20; 7:17, 21, 24, 28 (“forever”); 1 Peter 1:23, 25 (“forever”); 1 John 2:17 (“forever”); 2 John 2 (“forever”).

628 Matthew 14:31; Romans 14:23; James 1:6

629 λογον (logon) - “word”

630 τεκνα (tekna) - “children”

631 μεταμεληθεις (metamelêtheis) - “being remorseful” - KJV “he repented,” NKJV “regretted it” - found also in Matthew 21:32; 27:3; 2 Corinthians 7:8; Hebrews 7:21.

632 The NAS does not follow the Critical Text here (or Majority, or Received), but rather other texts that have the answer and response reversed in verses 29-30. See NAS and footnote for verse 31.

633 ετερω (eterô) - “other” - Received Text has δευτερω (deuterô) “second” - NAS follows the RT here with “second.” For more on δευτερω (deuterô) “second” see footnote for Mark 14:72.

634 εγω κυριε (egô kurie) - “I, Lord,” - KJV, NKJV “I go sir,” NAS “I will sir” (in verse 29)

635 πρωτος (prôtos) - “first” - NAS has “latter” following not the Critical Text which has πρωτος (prôtos), but a few other texts that have εσχατος (prôtos).

636 προαγουσιν (proagousin) - “precede” i.e. to go before

637 γεωργοις (geôrgois) - “farmers” - see footnote for Mark 12:1.

638 See footnotes for Mark 12:1.

of the fruit drew near, he sent his slaves to the farmers to receive his fruit. [35] And when the farmers received his slaves, some they beat and some they killed, and some they stoned. [36] Again, he sent other slaves more than the first, and they did to them likewise. [37] And afterwards, he sent to them his son, saying, 'They will respect my son.' [38] But when the farmers saw the son they said in themselves, 'This one is the heir. Come, let us kill him and take his inheritance.' [39] And receiving him, they cast him outside the vineyard and killed him. [40] When, therefore, the Lord of the vineyard comes, what will he do to those farmers?"

[41] They say to him, "He will badly destroy those bad ones, and lease it to other farmers, who will give him the fruit in it's time."

[42] Joshua says to them, "Have you never read in the writings,⁶³⁹ 'The stone which the builders rejected, this one became into the head of the corner.'⁶⁴⁰ This is from⁶⁴¹ the Lord and it is marvelous in our eyes.'?"

[43] "Because of this I say to you that the kingdom of God will be taken from you and be given to a nation doing the fruits of it. [44] And whoever falls upon this stone will be shattered,⁶⁴² and upon whomever it falls, it will scatter⁶⁴³ him."

[45] And when the chief priests and the Pharisees heard his parables, they knew that he speaks concerning them. [46] And seeking to seize him, they were afraid of the crowds, since they held him as a prophet.

22[1] And answering, Joshua again spoke to them in parables, saying, [2] "The kingdom of the heavens is like a man, a king, who made weddings for his son. [3] And he sent his slaves to call those who had been called to the weddings,⁶⁴⁴ and they did not want to come. [4] Again, he sent other slaves, saying, "Speak to those who have been called, 'Look, I prepared my meal,⁶⁴⁵ my oxen and the fatted cattle have been slaughtered, and all things are ready. Come to the weddings.'" [5] And not caring,⁶⁴⁶ they departed, the one to his own field, the other to his business. [6] And

639 γραφαῖς (graphais) "writings" - YLT "Writings"; WE "holy writings"; NLV "Holy Writings"; NKJV, etc. "Scriptures" - always used of holy writ. Meaning = writings, e.g. LXX Exodus 32:16 (2x "writing" γραφή [graphê]; מִכְתָּבִים [mikhtâv]); Deuteronomy 10:4; 1 Chronicles 28:19; 2 Chronicles 2:11(H/LXX10); Daniel 5:7-8, 15-17, 24; 6:8(A/LXX 9).

640 See footnotes for Mark 12:10.

641 παρα (para) - "from" - The Hebrew reads likewise, מֵעֵת (m'êt) "from," Psalm 118:23.

642 συνθλασθησεται (sunthlathêsetai) - "shattered" KJV, NKJV, - NAS "broken in pieces" - only found here and in Luke 20:18. In the LXX it is found for the translation of מַחֲצֵה (mâchats) in Psalm 68:21 (H22), KJV, NKJV "wound," NAS "shatter," and Psalm 110:5-6 KJV "wound" and "strike through," NKJV "execute," NAS "shatter." מַחֲצֵה (mâchats) is found also in Numbers 24:8 ("pierce"), 17 ("batter," with NKJV footnote "shatter"); Deuteronomy 32:39 ("wound"); 33:11 ("strike"); Judges 5:26 ("split"); 2 Samuel 22:39 ("wounded"); Job 5:18 ("wounds"); 26:12 ("breaks up"); Psalm 18:38(H39, "wounded"); 68:23 (H24, "crush"); Habakkuk 3:13 ("struck").

643 λικμησει (likmêsei) - "scatter" - KJV, NKJV "it will grind . . . to powder," NAS "it will scatter . . . like dust" - only found here in the NT and in Luke 20:18. It is found in the LXX in Ezekiel 26:4 ("scrape"); 29:12 ("scatter"); 30:23, 26 ("scatter"); Job 27:21 (NKJV "sweep"); **Daniel 2:44** (NKJV "consume"), here the LXX uses it for a translation of the Aramaic word תַּסְעִיף (tâsêyph), "put an end to" (see NKJV footnote). Also, Daniel 2:44 is an example of what Christ is talking about.

644 γάμους (gamous) "weddings" (plural) WYC; "marriage-feasts" YLT; "marriage" NKJV - this noun is also found in Matthew 22:3 (plural), 4 (plural), 8, 9 (plural), 10 (RT&M), 11-12; 25:10 (plural); Luke 12:36 (plural); 14:8 (plural); John 2:1-2; Hebrew 13:4; Revelation 19:7, 9.

645 ἀριστον (ariston) "meal" - see footnote for John 21:12.

646 ἀμελησαντες (amelêsantes) - "not caring" - found also only in 1 Timothy 4:14 (neglect); Hebrews 2:3 (neglect); 8:9

the others, seizing his slaves, mistreated and killed them. [7] And when that king heard, he was angry,⁶⁴⁷ and sending his armies, he destroyed those murderers and burned their city.”

[8] “Then he says to his slaves, ‘The wedding is ready, but those called were not worthy. [9] Go, therefore, unto the outlets⁶⁴⁸ of the roads,⁶⁴⁹ and whoever you find, call into the weddings.’ [10] And those slaves going out into the roads, gathered together all whom they found, both evil and good. And the wedding was full of guests.⁶⁵⁰ [11] And the king, coming in to see the guests, saw there a man not wearing a wedding garment.⁶⁵¹ [12] And he says to him, ‘Friend,⁶⁵² how did you enter here not having a wedding garment?’ And he was speechless.”⁶⁵³

“Then the king said to the servants, ‘Binding him foot and hand, take him and cast him into the outer darkness.⁶⁵⁴ There shall be there the weeping and the gnashing⁶⁵⁵ of the teeth.’⁶⁵⁶ [14] For many are called, but few are chosen.”

[15] Then, the Pharisees departing, took counsel how they might entrap him in word.⁶⁵⁷ [16] And they sent him their disciples with the Herodians, saying, “Teacher, we know that you are true, and you teach the way of God in truth, and it does not matter⁶⁵⁸ to you concerning anyone, for you do not look to the face of men. [17] Tell us, therefore, what do you think? Is it lawful to give tax⁶⁵⁹ to Caesar or not?”

[18] And Joshua, knowing their evil, said, “Why do you test me, hypocrites? [19] Show me the coin⁶⁶⁰ of the tax.” And they brought to him a denarius. [20] And he says to them, “The image and the inscription, whose is it?”

[21] They say to him, “Caesar's.”

Then he says to them, “Give, therefore, to Caesar the things of Caesar and to God the things of God.” [22] And when they heard, they marveled, and leaving him, they departed.

[23] On that day, Sadducees came to him, who say there is no resurrection, and

(disregarded). This word is from ἀμελῶ (amelô) a negated form of μελεῖ (melei), found, e.g. in Matthew 22:16, μελεῖ (melei) “it does . . . matter.” See footnote for Matthew 22:16 for more on μελεῖ (melei). See also Proverbs 1:32.

647 ὀργισθῆ (ôrgisthê) - “angry” - same word as used e.g. in Matthew 5:22; 18:34; Luke 14:21; 15:28; Ephesians 4:26; Revelation 11:18; 12:17.

648 διεξόδους (diexodous) - “outlets” - more literally, “through out goings” - only found here in the NT. This is a combination of the preposition δια (dia) and the noun ἐξόδους (exodous) from which is the word ἐξόδος (exodos), the Greek title of the book of Exodus (“going out”).

649 ὁδῶς (odôs) - “roads”

650 ἀνακειμένων (anakeimenôn) - “guests” - more literally, “reclining ones”

651 Revelation 19:8

652 εταίρε (etaire) - “Friend” - found also only in Matthew 11:16 (Received Text); 20:13; 26:50.

653 ἐφιμῶθη (ephimôthê) - “speechless” - see footnote for Matthew 22:34.

654 “outer darkness” mentioned also in Matthew 8:12; 25:30. This is the “outside” of Revelation 22:15. Darkness can be felt (e.g. Exodus 10:21; Revelation 16:10), and even though He dwells in unapproachable light (1 Timothy 6:16), God also surrounds Himself with darkness (e.g. Exodus 20:21; Deuteronomy 5:22-23; 2 Samuel 22:10-12; Psalm 97:1-3).

655 Matthew 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28; see also Job 16:9; Psalm 35:16; 112:10; Lamentations 2:16; Acts 7:54; see also Mark 9:18.

656 Hell is very physical (e.g. Luke 16:24). Those in hell have teeth.

657 λόγῳ (logô) - “word”

658 οὐ μελεῖ σοὶ (ou melei soi) - “it does not matter to you” - οὐ (ou) is “not,” σοὶ (soi) is “to you,” and μελεῖ (melei) is “matter.” With μελεῖ (melei) the idea is “care about.” It is found also in Mark 4:38; 12:14; Luke 10:40; John 10:13; 12:16; Acts 18:17; 1 Corinthians 7:21; 9:9; 1 Peter 5:7.

659 κηνσόν (kênsôn) - “tax” - singular – found in the NT always in the singular also only in Matthew 17:25; 22:19; Mark 12:14.

660 νομισμα (nomisma) - “coin” - only found here in the NT. LXX Ezra 8:36 has it for “orders” or “decrees” (דָּתָי, dâtêy).

questioned him, [24] saying, “Teacher, Moses said, if someone dies not having children, his brother shall marry⁶⁶¹ his wife and raise up a seed⁶⁶² to his brother. [25] And there were with us seven brothers. And the first marrying, came to an end,⁶⁶³ and having no seed, left his wife to his brother, [26] likewise, also the second and the third, until the seven. [27] And after all, the wife died also. [28] In the resurrection then, whose of the seven is the wife? For all had her.”

[29] And answering, Joshua said to them, “You are deceived, not knowing the writings nor the power of God. [30] For in the resurrection neither do they marry nor are they given in marriage, but are as messengers of God in heaven.⁶⁶⁴ [31] But concerning the resurrection of the dead, have you not read the word⁶⁶⁵ to you by God, saying, [32] “I am the God of Abraham and the God of Isaac and the God of Jacob”? God is not the God of the dead⁶⁶⁶ but of the living.” [33] And when the crowds heard, they were being amazed at his teaching.

[34] And the Pharisees, hearing that he muzzled⁶⁶⁷ the Sadducees, were gathered together. [35] And one of them, a lawyer, questioned, testing him, and saying, [36] “Teacher, what is the greatest commandment in the law?”

[37] And Joshua said to him, “Love the Lord your God in your whole heart and in your whole soul and in your whole mind.⁶⁶⁸ [38] This is the first and greatest commandment.⁶⁶⁹ [39] And the second is like it, 'Love your neighbor as yourself.⁶⁷⁰ [40] On these two commandments hang the whole law⁶⁷¹ and the prophets.”

[41] And during a gathering of the Pharisees, Joshua questioned them, [42] saying, “What do you think concerning the Christ? Whose son is he?”

They say to him, “David's.”

[43] He says to them, “How, therefore, did David in the Spirit call him 'Lord,'

661 επιγαμβρευσει (epigambreusei) - “shall marry” - this is a different word for “marry.” It is not the same as in verse 25 (γαμησας, gamêsas). It is only found here in the NT, but it is found in the LXX in Genesis 38:8; 1 Samuel 18:23, 26; Ezra 9:14. In Genesis 38:8 it is used for translating יַבְבֵם (yabbêm), performing the duty of a husband's brother, which is found only there and in Deuteronomy 25:5 & 7.

662 σπέρμα (sperma) “seed”

663 ετελευτήσε (eteleutêse) - “came to an end” - a euphemism for death

664 This shows angels don't marry, yet some in the past did (Genesis 6:1-2, 4) and were judged for it (2 Peter 2:4; Jude 6-7).

665 το ρηθεν (to hrêthen) - “the word” - aorist passive participle from 2 aorist ειπον (eipon) from λεγω (legô) “I say.”

666 “not the God of the dead” - Elsewhere it says He is the “Lord of all” (Acts 10:36), the God of “the spirits of all flesh” (which includes the wicked, Numbers 16:22; 27:16), “the God of all flesh” (which includes the wicked, Jeremiah 32:27), and “the God of the whole earth” (Isaiah 54:5). Therefore, even though He is “Lord of both the dead and the living” (Romans 14:9), and the wicked are called “dead” (spiritually dead, Matthew 8:22; Luke 9:60; Ephesians 2:1; 1 Timothy 5:6; Jude 12; Revelation 3:1; 20:12-13), this phrase, “not the God of the dead,” dictates “the dead” being spoke of here are those who are not resurrected. In other words, they don't exist. For He is the God of all, and “**all live to Him**” (Luke 20:38). In other words, all are already resurrected after death in the next life. Notice how the rich man in Hades is in a body in Luke 16:19-31, and Paul says believers have a “house” (i.e. a body) waiting for them (2 Corinthians 5:1-4). See also John 5:28-29.

667 εφιμωσε (ephimôse) - “muzzled” - used in 1 Corinthians 9:9; 1 Timothy 5:18 for “muzzle,” also found in Matthew 22:12; Mark 1:25 (see NKJV footnote); 4:39; Luke 4:35 (see NKJV footnote); 1 Peter 2:15.

668 διανοια (dianoia) “mind” - see footnote for Mark 12:30.

669 What does loving God look like? See 1 John 5:3; Psalm 42:1-2; 63:1; 73:25; 84:1-2.

670 “as yourself” - everyone has this intact, Ephesians 5:29.

671 “hang the whole law” - Matthew 19:16-19; Romans 13:8-10; Galatians 5: 14; James 2:8

saying, [44] 'The Lord said to my Lord,⁶⁷² sit at my right⁶⁷³ until I place your enemies as a footstool for your feet'⁶⁷⁴ [45] If, then, David calls him 'Lord,' how is he his son?⁶⁷⁵ [46] And no one was able to answer him a word, nor did someone dare, from that day, to question him any longer.

23[1] Then Joshua spoke to the crowds and to his disciples, [2] saying, “The scribes and the Pharisees sit upon the seat of Moses.⁶⁷⁶ [3] Therefore, all the things which they say to you to keep, keep and do, but do not do according to their works. For they say and do not do.⁶⁷⁷ [4] For they bind heavy burdens and hard to bear and put them upon men's shoulders, but they are not willing to move these things with their finger.”

[5] “And they do all their works to be seen by men. And they broaden their phylacteries⁶⁷⁸ and enlarge the edge of their garments. [6] And they love the best places at the suppers⁶⁷⁹ and the best seats in the synagogues [7] and the greetings in the marketplaces and to be called by men, 'Rabbi, Rabbi.’”

[8] “But you, do not be called, 'Rabbi.' For one is your teacher,⁶⁸⁰ the Christ, and you are all brothers. [9] And do not call anyone upon the earth your father,⁶⁸¹ for one is your father who is in the heavens. [10] And do not be called teachers,⁶⁸² for one is your teacher, the Christ.”

[11] “And he who is greatest among you shall be your servant. [12] And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.”

[13]⁶⁸³ “But woe⁶⁸⁴ to you, scribes and Pharisees, hypocrites! Because you devour widows' houses and in pretense make long prayers. Because of this, you shall receive greater condemnation.”

[14] “Woe to you, scribes and Pharisees, hypocrites! Because you shut up⁶⁸⁵ the

672 “The Lord said to my Lord” - ειπεν ο κυριος τω κυριω μου (eipen ho kurios tô kuriô mou). The Hebrew in Psalm 110:1 reads, יְהוָה לַיהוָה (ne'um Yehvah la'doniy) “Yehvah said to the Lord.” In Matthew 22:44 (& Mark 12:36; Luke 20:42; Acts 2:34) the Lord uses ο κυριος (ho kurios) for יהוה (Yehvah).

673 Matthew 26:64; Mark 16:19; Acts 7:55; Romans 8:34; Colossians 3:1; Hebrews 1:3; 8:1-2; 10:12-13; 12:2; 1 Corinthians 15:24-28

674 ποδων (podôn) “feet” - Matthew 26:64; Mark 16:19; Acts 7:55; Romans 8:34; Colossians 3:1; Hebrews 1:3; 8:1-2; 10:12-13; 12:2; 1 Corinthians 15:24-28.

675 He is His son, Romans 1:3; 2 Timothy 2:8; Revelation 3:7; 5:5; 22:16

676 In light of Matthew 15:1-9 (Mark 7:1-13) and 16:6-12, Joshua is not blanketly saying do everything the scribes and Pharisees say, but rather, in the context of them sitting in the seat of Moses (i.e. speaking the law, yet e.g. Mark 7:19), do what they say. This is consistent with 1 Corinthians 9:20.

677 Luke 12:1

678 φυλακτηρια (phylaktêria) - “phylacteries”

679 δειπνοις (deipnois) “suppers” - found also only in Mark 6:21; 12:39; Luke 14:12, 16-17, 24; 20:46; John 12:2; 13:2, 4; 21:20; 1 Corinthians 11:20-21; Revelation 19:9, 17.

680 καθηγητης (kathêgêtês) - “teacher” - only found here and in verse 10(2x). Evident from the context, this is a translation of “Rabbi,” Ραββι (rabbi), which, according to John 1:38, means “teacher,” there Διδασκαλε (Didaskale).

681 Yet, 1 Corinthians 4:15; 1 John 2:13-14

682 We should not be called Teacher, yet there are teachers (James 3:1; Hebrews 5:12).

683 In the Critical Text, this verse does not exist, and what is called verse 13 in the Critical Text, is verse 14 in the Majority Text and verse 13 in the Received Text. The Majority Text and Received Text have these two verses in reverse order of each other. The Critical Text has no verse 14 in it. NAS has verse 14 in brackets, which is a translation of this verse, verse 13, according to the MT, verse 14 according to the RT.

684 ουαι (ouai) - woe

685 κλειετε (kleiete) - “shut up” - found also only in Matthew 6:6; 25:10; Luke 4:25; 11:7; John 20:19, 26; Acts 5:23;

kingdom of the heavens from before men. For you do not enter, nor do you allow those entering⁶⁸⁶ to go in.”⁶⁸⁷

[15] “Woe to you, scribes and Pharisees, hypocrites! Because you travel the sea and the dry⁶⁸⁸ to make one proselyte,⁶⁸⁹ and when he is made, you make him a son of hell⁶⁹⁰ twice more⁶⁹¹ than you.”

[16] “Woe to you, blind guides,⁶⁹² who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated.' [17] Fools⁶⁹³ and blind! For what is greater, the gold or the temple which sanctifies the gold? [18] And, 'Whoever swears by the altar, it is nothing, but whoever swears by the gift on it, he is obligated.' [19] Fools and blind! For what is greater, the gift or the altar which sanctifies the gift? [20] Therefore, whoever swears by the altar, swears by it and by all things on it. [21] And whoever swears by the temple, swears by it and by the one who inhabits it. [22] And whoever swears by the heaven, swears by the throne of God and by the one who sits on it.”⁶⁹⁴

[23] “Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise⁶⁹⁵ and the cumin,⁶⁹⁶ and leave the weightier things of the law, the justice⁶⁹⁷ and the mercy⁶⁹⁸ and the faith⁶⁹⁹. These things were necessary to do and also not to leave the others.⁷⁰⁰ [24] Blind guides, who strain out the gnat, and swallow the camel!”

[25] “Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and the dish, but inside they are full of robbery⁷⁰¹ and unrighteousness.⁷⁰² [26] Blind Pharisee! Clean first the inside of the cup and the dish, so that also the outside of them may be clean.”

[27] “Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs,⁷⁰³ which outside indeed appear beautiful, but inside are filled

21:30; 1 John 3:17; Revelation 3:7-8; 11:6; 20:3; 21:25.

686 “those entering” - this is the horrific work of false spiritual leaders. They even prevent “those entering” from going in, as in 2 Peter 2:18. Similar statement made in Luke 11:52. “those entering” depends the truth often reveal in the Word, people can be temporarily saved, yet never make it to heaven (e.g. Luke 8:13/Romans 11:22; 1 Corinthians 15:2; Matthew 18:21-35; John 15:1-6; Hebrews 6:4-8; 10:26-29; Revelation 22:18-19; etc.). Also, how does one enter? See Psalm 118:19-20.

687 Jeremiah 23:22

688 ξηραν (xêran) - “dry” - found also only in Matthew 12:10 (“withered” NKJV); Mark 3:3 (“withered” NKJV); Luke 6:6, 8 (“withered” NKJV); 23:31; John 5:3 (“paralyzed” NKJV); Hebrews 11:29.

689 προσηλυτον (prosêlutton) - “proselyte” - found also only in Acts 2:10 (CT 11); 6:5; 13:43.

690 “son of hell” - Ephesians 2:3 “children of wrath”

691 “twice more” - Luke 6:30, yet here Christ reveals it can be even worse.

692 “blind guides” - Luke 6:39

693 Μωροι (Môroi) - “Fools”

694 Matthew 5:33-37; James 5:12; yet, Psalm 15:4; 63:11; Isaiah 65:16

695 ανηθον (anêthon) - “anise” - KJV, NKJV “anise,” NAS “dill,” BGAD “dill”

696 κυμινον (kuminon) - “cumin”

697 Justice in the law they put aside, e.g. Numbers 32:2/Matthew 23:16 (“it is nothing”).

698 Mercy in the law they put aside, e.g. Exodus 20:12/Matthew 15:4-6.

699 Faith in the law they put aside, e.g. Exodus 19:9/John 5:46-47 (see also Numbers 14:11; 20:12; Hebrews 4:2).

700 Luke 11:42

701 αρπαγης (harpagês) – “robbery” NAS – KJV, NKJV “extortion” - found also in Luke 11:39 (“greed” NKJV); Hebrews 10:34 (plundering). Found also in LXX in Leviticus 6:2 (robbery or plunder) and Nahum 2:12 (spoil).

702 αδικιας (adikias) - “unrighteousness” - Critical and Received Texts have ακρασιας (akrasias), “self-indulgence.”

703 ταφοις (taphois) - “tombs” - found only also in Matthew 23:29; 27:61, 64, 66; 28:1; Romans 3:13.

with dead bones and all uncleanness.⁷⁰⁴ [28] So also you, outside indeed you appear to men righteous, but inside you are full of hypocrisy and lawlessness.”⁷⁰⁵

[29] “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs⁷⁰⁶ of the prophets and decorate⁷⁰⁷ the tombs⁷⁰⁸ of the righteous, [30] and say, ‘If we were in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ [31] So you testify against yourselves that you are sons of those who murdered the prophets. [32] And you, fill up the measure of your fathers.”⁷⁰⁹

[33] “Snakes!⁷¹⁰ Brood of vipers! How may you escape from the condemnation of hell?⁷¹¹ [34] Because of this, behold, I send to you prophets and wise ones and scribes. And out of them, you shall kill and crucify, and out of them you shall scourge in your synagogues and persecute from city to city,⁷¹² [35] so that it may come upon you, all righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah, son of Berechiah,⁷¹³ who you murdered⁷¹⁴ between the temple and the altar. [36] Truly I say to you that it will come,⁷¹⁵ all these things, upon this generation.”⁷¹⁶

[37] “Jerusalem, Jerusalem, the one who kills the prophets and stones those sent to her! How often I wanted to gather together your children,⁷¹⁷ as a hen gathers together her brood under the wings, and you were not willing!⁷¹⁸ [38] Behold, your house is left to you desolate.⁷¹⁹ [39] For I say to you, you shall by no means see me from now until you say, ‘Blessed is he who comes in the name of the Lord.’”⁷²⁰

24[1] And Joshua, going out, was going from the temple, and his disciples came to point out to him the buildings of the temple. [2] And Joshua said to them, “Do you not see all these things? Truly I say to you, there will by no means be left here a stone upon a stone which will not be torn down.”

[3] And as he was sitting on the mountain of olives, the disciples came to him privately saying, “Tell us, when will these things be, and what is the sign of your

704 “all uncleanness” - being covetous (2 Peter 2:3, 14) works all uncleanness (1 Timothy 6:11).

705 ανομιας (anomias) - “lawlessness” - See footnote for Matthew 7:23.

706 ταφους (taphous) - “tombs”

707 κοσμειτε (kasmeite) - “decorate”

708 μνημεια (mnēmeia) - “tombs” - this word literally has the idea of a memorial, being it is akin to the noun for remembrance, μνημην (mnēmên), only found in 1 Peter 1:15 (“reminder” NKJV) and the verb μνημονευετε (mnēmoneuete), e.g. Matthew 16:9; Luke 17:32. Here and in Luke 11:47 it is used in the sense of a grave memorial, but in the rest of the NT it is used simply in the sense of a grave/tomb. See Matthew 8:28; 27:52-53, 60(2x); 28:8; Mark 5:2; 6:29; 15:46; 16:2-3, 5, 8; Luke 11:44; 23:55; 24:2, 9, 12, 22, 24; John 5:28; 11:17, 31, 38; 12:17; 19:41-42; 20:1-4, 6, 8, 11; Acts 13:29.

709 Similar theme, Amos 4:4-5. See also Numbers 22:12, 20, 22.

710 See also Amos 4:1; Luke 13:32; Matthew 7:6; Philippians 3:2.

711 Paul escaped, by a miracle (Acts 9). See also Acts 15:5.

712 Acts 26:11

713 “Zechariah, son of Berechiah” - Zechariah 1:1, 7

714 “you murdered” - 1 John 3:15

715 ηξει (hēxei) - “it will come” - future active indicative third singular – NKJV “all these things will come”

716 Luke 21:20-24

717 “How often I wanted to gather together your children” - See e.g. 2 Chronicles 36:15-16; Isaiah 65:2

718 “I wanted . . . you were not willing” - see also Mark 6:5; Isaiah 5:1-4; 48:17-19 (45:7; 63:17).

719 Luke 21:20-24

720 They already said this (Matthew 21:9). He said this also in Luke 13:35, but it was fulfilled in Matthew 21:9. This is same wording as in Psalm 118:26.

coming and of the end of the age?”⁷²¹

[4] And answering Joshua said to them, “See that no one deceives you.⁷²² [5] For many will come in my name, saying, ‘I am the Christ,’⁷²³ and will deceive many.⁷²⁴ [6] And you will begin to hear of wars and rumors⁷²⁵ of wars. See that you are not troubled. For it is necessary for these things to be,⁷²⁶ but the end is not yet. [7] For nation will raise up against nation and kingdom against kingdom, and there will be famines and plagues⁷²⁷ and earthquakes various places. [8] And all these things are the beginning of birth pains.”

[9] “Then they will deliver you into tribulation and will kill you, and you will be hated by all the nations⁷²⁸ because of my name. [10] And then many will stumble⁷²⁹ and betray one another and hate one another.⁷³⁰ [11] And many false prophets will arise and deceive many. [12] And because of the multiplying⁷³¹ lawlessness, the love of many will become cold.⁷³² [13] But he who endures⁷³³ unto the end, he shall be saved. [14] And this good news of the kingdom shall be preached in the whole inhabited world⁷³⁴ for a testimony to all the nations, and then the end shall come.”⁷³⁵

[15] “Therefore, when you see the abomination⁷³⁶ of the desolation⁷³⁷ spoken of through⁷³⁸ Daniel the prophet standing in the holy place⁷³⁹ (let the reader

721 αἰῶνος (aiōnos) - “age”

722 ὑμας πλανησῆ (humas planêshê) - “deceives you” - deception will be prevalent - Matthew 24:24; 2 Thessalonians 2:3, 7, 9-10; Revelation 13:8; 16:14; 18:23; 19:20; 20:10

723 ἐγὼ εἰμι ὁ χριστός (egô eimi ho christos) - “I am the Christ” - this = “I am the anointed” or “I am the anointed one.” Christ (χριστός) means “anointed.” For example, χριστός (christos) is found in the LXX in Leviticus 4:5, 16; 6:22(H6:15) for “the anointed priest” (ὁ ἱερεὺς ὁ χριστός [ho iereus ho christos]; Hebrew חַקְוִיָּהוּ [hakkohên hammâshiyach]), 1 Samuel 12:5 for “His anointed” (χριστός αὐτοῦ [christos autou]), and 1 Samuel 24:6(H7), 10(H11); Lamentations 4:20 for “the Lord’s anointed” or “the anointed of the Lord” (χριστός κυρίου [christos kurios], Hebrew מָשִׁיחַ יְהוָה [mâshiyach yehvah]). See also Mark 13:6.

724 Like Benny Hinn, etc.

725 ἀκοαί (akoas) - “rumors” - used in the sense of “report” (e.g. Matthew 14:1; John 12:28) and for “ears” e.g. Mark 7:35; Acts 17:20; 2 Timothy 4:3; but οὖς (ous) is also a word for ear (e.g. Matthew 10:27; Luke 22:50).

726 Job 12:23

727 λοιμοὶ (loimoi) “plagues” Green, WEB; “pestilences” NKJV, KJV, YLT – not in CT, also in Luke 21:11; Acts 24:5.

728 “hated by all the nations” - this widespread persecution reveals both widespread dissemination of the gospel and converts in it. By the time Romans, Colossians, and Titus were written, the gospel had gone to all the nations. See Romans 16:25-26; Colossians 1:6; Titus 2:11.

729 Psalm 119:165 (Proverbs 3:23; 4:12); Hosea 14:9

730 1 John 2:18-19

731 πληθυνθῆναι (plêthunthênai) - “multiplying” - found also in Acts 6:1 (multiplying), 7 (multiplied); 7:17 (multiplied); 9:31 (multiplied); 12:24 (multiplied); 2 Corinthians 9:10 (multiply); Hebrews 6:14 (multiplying/multiply); 1 Peter 1:2 (multiplied); 2 Peter 1:2 (multiplied); Jude 2 (multiplied) NKJV.

732 ψυγησεται (psugêsetai) - “become cold” - only found here – the noun akin to this is ψυχός (psuchos), “cold,” found in John 18:18; Acts 28:2; 2 Corinthians 11:27. There is also ψυχρός (psuchros) found only in Matthew 10:42 & Revelation 3:15-16.

733 υπομεινας (upomeinas) - “endures” - more literally, “remains under” - υπο (upo) “under” (e.g. Matthew 23:37) and μεινας (meinas) “remain” (e.g. John 15:11, μεινη).

734 οἰκουμένη (oikoumenê) - “inhabited world” - see footnote for Luke 2:1.

735 See Acts 2:1-5; 8:3-4; Romans 16:25-26; Colossians 1:6, 23; Titus 2:11. See also Psalm 98:2-3.

736 βδελύγμα (bdelugma) - “abomination” - found also only in Mark 13:14; Luke 16:15; Revelation 17:4-5; 21:27.

737 ἐρημωσεως (erêmôseôs) - “desolation” - found also only in Mark 13:14; Luke 21:20. In LXX in Daniel 12:11 it is written, το βδελύγμα ἐρημωσεως (to bdelugma erêmôseôs), here in Matthew, το βδελύγμα της ἐρημωσεως (to bdelugma tês erêmôseôs), in the Hebrew, שִׁקֻּט שׁוֹמֵם (shiquts shomêm).

738 δια (dia) - “through” - Mark 13:14 has υπο (upo) “by.” δια (dia) may also be translated “by.”

739 2 Thessalonians 2:4; 1 John 2:18 (Daniel 9:27)

understand), [16] then let those in Judea flee to the mountains; [17] the one upon the roof, let him not go down to take things out of his house; [18] and the one in the field, let him not turn back to take his garments. [19] And woe to those who have in the womb and who nurse in those days! [20] And pray that your⁷⁴⁰ flight is not in winter nor on a Sabbath. [21] For then there shall be great tribulation such as has not been from the beginning of the world until the now, no, nor shall ever be. [22] And if those days were not shortened,⁷⁴¹ all flesh would not be saved.⁷⁴² But because of the elect, those days will be shortened. [23] Then if someone says to you, 'Behold, here is the Christ!' or 'Here!'⁷⁴³ do not believe. [24] For false christs and false prophets will arise and give great signs⁷⁴⁴ and wonders in order to deceive, if possible, even the elect. [25] Behold, I have told you beforehand. [26] If, therefore, they say to you, 'Behold, he is in the desert!' Do not go out. 'Behold, in the inner rooms!' Do not believe. [27] For just as the lightening comes out from the east and shines unto the west, so shall the coming of the son of the man be.⁷⁴⁵ [28] For wherever the corpse⁷⁴⁶ is, there shall the eagles⁷⁴⁷ be gathered together.”

[29] “But immediately after the tribulation of those days, the sun⁷⁴⁸ will be darkened, and the moon will not give its light; and the stars⁷⁴⁹ shall fall from the heaven; and the powers of the heavens shall be shaken. [30] And then the sign of the son of the man shall appear in the heaven, and then all the tribes of the earth shall mourn⁷⁵⁰ and see the son of the man coming upon the clouds of the heaven with power and great glory.⁷⁵¹ [31] And he will send his messengers with a trumpet⁷⁵² of great sound,⁷⁵³ and they will gather his elect out of the four winds, from one end of the heavens to the other.”

[32] “And learn the parable from the fig tree.⁷⁵⁴ When its branch has already become tender and puts forth the leaves, you know that the summer is near. [33] So also you, when you see all these things, know that he is near, at the doors. [34] Truly I say to you, this generation⁷⁵⁵ will by no means pass away until all these

740 See footnote for John 21:18-19.

741 εκολοβωθησαν (ekolobôthêsan) - “shortened” - only found in this verse and in Mark 13:20(2x).

742 Isaiah 13:6-12; 24:1-6

743 ωδε (ôde) – same word as “here” in “Behold, here is the Christ!”

744 2 Thesslonians 2:7-9

745 Luke 17:24

746 πτωμα (ptôma) - “corpse” - found also only in Matthew 14:12; Mark 6:29; 15:45; Revelation 11:8-9(2x). Every case is one killed by violence and is a corpse of a righteous man.

747 αετοι (aetoi) - “eagles” - found also only in Luke 17:37; Revelation 4:7; 8:13; 12:14. Also LXX Isaiah 40:31 (αετοι).

748 Zechariah 14:6-7 (Jeremiah 31:35)

749 Isaiah 24:17-23

750 κωπονται (kopsontai) - “mourn” - found also only in Matthew 11:17; 21:8 (cut down); Mark 11:8 (cut down); Luke 8:52; 23:27; Revelation 1:7; 18:9 (lament) NKJV.

751 Revelation 6:12-17 (note also Revelation 19:19); Isaiah 2:12, 19-21 (22)

752 σαλπιγγος (salpingos) - “trumpet” - found also only in 1 Corinthians 14:8; 15:52; 1 Thessalonians 4:16; Hebrews 12:19 (see also Exodus 19:13, 16, 19; 20:18); Revelation 1:10; 4:1; 8:2, 6, 13; 9:14. See also Psalm 47:5-8; **Isaiah 27:12-13** (26:19-27:13).

This trumpet is not in the same context of the trumpet of 1 Thessalonians 4:16 (see also 1 Corinthians 15:52 “last trumpet”). The context of 1 Thessalonians 4:16 is found in 1 Thessalonians 5:1-3 (see also Luke 17:26-30). The context of this trumpet in Matthew 24:31 is Matthew 24:15-30 (as in Luke 21:25-27). Note also “the seventh trumpet” of Revelation 11:15.

753 φωνης μεγαλης (phônês megalês) - “of great sound” - Critical text does not have φωνης (phônês), “sound” or “voice,” thus NAS has “great trumpet,” KJV, NKJV “great sound of a trumpet.”

754 Luke 21:29 adds “and all the trees.”

755 η γενεα αυτη (hê genea hautê) - “this generation” - context is, “you [who] see all these things” (verse 33). In other

things happen. [35] The heavens and the earth will pass away,⁷⁵⁶ but my words will by no means pass away.”

[36] “And concerning that day and hour, no one knows, not even the messengers of the heavens, except my father only. [37] And just as the days of Noah, so shall also the coming of the son of the man be. [38] For just as they were in the days which were before the flood,⁷⁵⁷ eating and drinking, marrying and giving in marriage, until the day Noah went into the ark, [39] and they did not know⁷⁵⁸ until the flood came and took⁷⁵⁹ all, so also shall the coming of the son of the man be. [40] Then two will be in the field. The one is taken along⁷⁶⁰ and the one is left. [41] Two grinding in the mill house,⁷⁶¹ one is taken along and one is left. [42] Be awake,⁷⁶² therefore, because you do not know what hour your Lord comes. [43] But know this, that if the master of the house had known what watch the thief is coming, he would have been awake and not allowed his house to be broken into. [44] Because of this, you also be ready, because the hour you do not think, the son of the man comes.”⁷⁶³

[45] “Who then is the faithful wise slave,⁷⁶⁴ whom his lord appointed over his servants⁷⁶⁵ to give them the food⁷⁶⁶ in time? [46] Blessed is that slave whom, when his lord comes, he finds doing such. [47] Truly I say to you that he shall appoint him over all his possessions. [48] But if that bad⁷⁶⁷ slave says in his heart, 'My lord is delaying to come,' [49] and he begins to beat the fellow slaves, and to eat and drink with the drunkards, [50] the lord of that slave will come on a day in which he is not looking and in an hour in which he does not know, [51] and will cut him in two, and put his portion with the hypocrites. There shall be the weeping and the gnashing⁷⁶⁸ of the teeth.”⁷⁶⁹

25[1] “Then the kingdom of the heavens will be like ten virgins, who took their lamps coming out to meet the groom. [2] And five out of them were wise and five

words, the generation that sees all these things will by no means pass away until all these things happen. The timing of “these things” is from verse 15 (abomination of desolation) and following. Verse 21 reveals when the abomination of desolation is set up, this marks the beginning of “great tribulation,” θλιψις μεγαλη (thlipsis megalê), which Joshua describes as “such as has not been from the beginning of the world until the now, no, nor shall ever be.” The book of Revelation well details this from chapters 6-19 and uses the term for this time, της θλιψεως της μεγαλης (tês thlipseôs tês megalês), “the great tribulation” in Revelation 7:14. See also footnote for John 21:19.

756 Job 14:12; Psalm 72:7

757 κατακλυσμου (kataklusmou) - “flood” - found also only in Matthew 24:39; Luke 17:27; 2 Peter 2:5. The verb, κατακλυσθεις (kataklustheis), is only found in 2 Peter 3:6.

758 Even though Noah was building the ark (Genesis 6:13-14) and preaching (2 Peter 2:5; see also Hebrews 11:7), they did not know.

759 ηεν (êren) - “took”

760 παραλαμβανεται (paralambanetai) - “taken along”

761 μλωνι (mulôni) - “mill house” - Critical Text has μλω (mulô) “mill.”

762 γρηγορευτε (grêgoreite) - “Be awake” - See footnote for Luke 12:37.

763 Likewise warning in Luke 12:35-40. Verse 40 is just like here, Matthew 24:44 (“you do not think”). See also Mark 13:33.

764 δουλος (doulos) - “slave” - same word for slave in verse 46 also.

765 θεραπειας (therapeias) - “servants” - See footnote for Luke 12:42.

766 John 21:15-17; Colossians 3:16; Hebrews 3:12-14; 10:24.

767 κακος (kakos) - “bad”

768 ο βρυγμος των οδοντων (ha brugmos tôn odontôn) - “the gnashing of teeth” - See Job 16:9; Psalm 35:16; 37:12; 112:9-10; Lamentations 2:16; Acts 7:54 (Matthew 8:12; 13:42, 50; 22:13; 25:30; Luke 13:28) [Mark 9:18 a demon].

769 Likewise warning in Luke 12:41-48.

foolish.⁷⁷⁰ [3] Those foolish took their lamps, and did not take with them olive oil. [4] And the wise took olive oil in their vessels⁷⁷¹ with their lamps. [5] And while the groom delayed,⁷⁷² all became drowsy⁷⁷³ and were sleeping.”

[6] “And in the middle of the night a cry came, ‘Behold, the groom is coming!’⁷⁷⁴ Come out to meet him.’ [7] Then all those virgins arose and put their lamps in order.⁷⁷⁵ [8] And the foolish said to the wise, ‘Give to us out of your olive oil, for our lamps are going out.’ [9] And the wise answered, saying, ‘Lest there not be enough for us and for you, but rather go to the dealers and buy for yourselves.’⁷⁷⁶ [10] And while they were going to buy, the groom came, and those ready⁷⁷⁷ went in with him into the weddings,⁷⁷⁸ and the door was shut.”

[11] “And afterwards the other virgins also came, saying, ‘Lord, Lord, open to us.’ [12] And answering he said, ‘Truly I say to you, I do not know you.’ [13] Be awake⁷⁷⁹ therefore, for you do not know the day nor hour in which the son of the man is coming.”⁷⁸⁰

[14] “For it is as a man traveling.⁷⁸¹ He calls his own slaves and delivered to them his possessions. [15] And to one he gave five talents,⁷⁸² and to one, two, and to one, one, each according to his own power,⁷⁸³ and immediately traveled.⁷⁸⁴ [16] And going, the one who received the five talents worked⁷⁸⁵ with them and made another five talents. [17] Likewise also, the one with the two, he gained also another two. [18] And the one who received the one, departing, dug in the ground and hide his lord's silver.”⁷⁸⁶

[19] “And after much time, the lord of those slaves comes and settles with them a word.⁷⁸⁷ [20] And coming, the one who received the five talents, he brought another five talents, saying, ‘Lord, five talents you delivered to me. Behold, another five talents I gained besides them.’ [21] And his lord said to him, ‘Well done,⁷⁸⁸ good and faithful slave. Over a few you were faithful. Over much I will appoint you. Enter into

770 μωραι (môrai) - “fools”

771 αγγειοις (angeiois) - “vessels” - found also only in Matthew 13:48.

772 Yet, James 5:8; 1 Peter 4:7; Revelation 1:1-3; 22:10 (Daniel 8:26; 12:4).

773 ενυσταξαν (enustaxan) - “became drowsy” - only found here and in 2 Peter 2:3.

774 ερχεται (erchetai) - “is coming” - Critical Text does not have this word.

775 εκοσμησαν (ekosmêsan) - “put . . . in order” - used for “put in order” also in Matthew 12:44; Luke 11:25. Used elsewhere for “adorn” (Matthew 23:29; Luke 21:5; 1 Timothy 2:9; Titus 2:10; 1 Peter 3:5; Revelation 21:2, 19). All passages cited.

776 Proverbs 11:24 – there is an amount that is proper to withhold.

777 Revelation 16:15

778 γάμους (gamous) “weddings” (plural) - See Matthew 22:2 and footnote.

779 γρηγορειτε (grêgoreite) – “Be awake” - See footnote for Luke 12:37.

780 Matthew 24:44; Mark 13:33, 36; Luke 12:40

781 αποδημων (apodêmôn) - “traveling” - see footnote for Mark 12:1.

782 ταλαντα (talanta) - “talents” - see footnote for Matthew 18:24.

783 δυναμιν (dunamin) - “power”

784 απεδημησεν (apedêmêsen) - “traveled”

785 ειργασατο (eirgasato) - “worked” - It could also be translated “traded” (e.g. NKJV), but the basic idea is work (as in e.g. 1 Corinthians 4:12 “working”). This same form (ειργασατο) is found in Matthew 26:10 & Mark 14:6 (“done” NKJV).

786 αργυριον (argurion) - “silver” - found also only in Matthew 25:27; 26:15; 27:3, 5-6, 9; 28:12, 15; Mark 14:11; Luke 9:3; 19:15, 23; 22:5; Acts 3:6; 7:16; 8:20; 19:19; 20:33; 1 Corinthians 3:12; 1 Peter 1:18.

787 λογον (logon) - “a word” - i.e. settles accounts with them

788 ευ (eu) - “Well done” - found also only in Matthew 25:23; Mark 14:7; Luke 19:17; Acts 15:19; Ephesians 6:3.

the joy of your lord.”

[22] “And coming also, the one who received the two talents, said, 'Lord, two talents you delivered to me. Behold, another two talents I gained besides them.' [23] His lord said to him, 'Well done, good and faithful slave. Over a few you were faithful. Over much I will appoint you. Enter into the joy of your lord.'”

[24] “And coming also, the one who had received the one talent, said, 'Lord, knowing you that you are a hard⁷⁸⁹ man, reaping where you did not sow and gathering from where you did not scatter, [25] and fearing, departing, I hid your talent in the ground. Behold, you have what is yours.' [26] And answering, his lord said to him, 'Evil and lazy⁷⁹⁰ slave! You knew that I reap where I did not sow and gather from where I did not scatter. [27] Therefore, it was necessary for you to throw my silver to the bankers, and coming, I would have received what was mine together with interest. [28] Therefore, take from him the talent and give it to the one who has the ten talents. [29] For to all who have, they will be given and have an abundance, but from the one who does not have, even what he has will be taken from him. [30] And cast out the unprofitable⁷⁹¹ slave into the outer darkness.⁷⁹² There will be the weeping and the gnashing⁷⁹³ of the teeth.’”

[31] “And when the son of the man comes in his glory and all the holy messengers with him, then he will sit upon the throne of his glory. [32] And all the nations will be gathered together before him, and he will separate them from one another, as the shepherd separates the sheep from the goats. [33] And he will set the sheep on his right, and the goats on his left.”

[34] “Then the king will say to those on his right, 'Come, the blessed of my father, inherit the kingdom prepared for you from the foundation⁷⁹⁴ of the world. [35] For I was hungry and you gave me to eat. I was thirsty and you gave me drink. I was a stranger and you gathered⁷⁹⁵ me, [36] naked⁷⁹⁶ and you clothed me. I was sick and you visited me. I was in prison and you came to me.' [37] Then the righteous will answer him, saying, 'Lord, when did we see you hungry and bring food, or thirsty and give you drink? [38] And when did we see you a stranger and gather, or naked and give clothing? [39] And when did we see you sick or in prison and come to you?' [40] And answering, the king will say to them, 'Truly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me.’”

[41] “Then he will say also to those on the left, 'Depart from me, the curse ones,⁷⁹⁷ into the eternal fire that was prepared for the Devil and his messengers. [42] For I was hungry and you did not give me to eat. I was thirsty and you did not give me drink. [43] I was a stranger and you did not gather me, naked and you did not cloth

789 σκληρός (sklêros) - “hard” - found also Matthew 25:24; John 6:60; Acts 26:14; James 3:4; Jude 15.

790 οκνηρε (oknêre) - “lazy” - found also only in Romans 12:11 (NKJV “lagging”) & Philippians 3:1 (NKJV “tedious”).

791 αχρειον (achreion) - “unprofitable” - See footnote for Luke 17:10.

792 το σκοτος το εξωτερου (to skotos to exôterou) - “the outer darkness” - See footnote for Matthew 8:12.

793 βρυγμος (brugmos) - “gnashing” - See footnote for Matthew 8:12.

794 καταβολης (katabolês) - “foundation” - For “from the foundation of the world, see also, Ephesians 1:4; Revelation 13:8; 17:8.

795 συνηγαγετε (sunêgagete) - “gathered” - from the same word as is used in verse 32 for “gathered together” (συναχθησεται [sunachthêsetai]).

796 γυμνος (gumnos) - “naked” - see footnote for Mark 14:51.

797 οι καταραμενοι (hoi katêramenoi) - “the cursed ones” - this verb (here in participle form) can be found also only in Mark 11:21; Luke 6:28; Romans 12:14; James 3:9.

me, sick and in prison and you did not visit me.' [44] Then they will also answer,⁷⁹⁸ saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and not serve⁷⁹⁹ you?' [45] Then he will answer them, saying, 'Truly I say to you, inasmuch as you did not do it to one of the least of these, neither did you do it to me.' [46] And these will go away into eternal punishment,⁸⁰⁰ but the righteous into eternal life."⁸⁰¹

26[1] And it was, when Joshua finished all these words, he said to his disciples, [2] "You know that after two days is the Passover, and the son of the man is delivered⁸⁰² over to be crucified."

[3] Then the chief priests and the scribes and the elders of the people came together at the courtyard⁸⁰³ of the chief priest,⁸⁰⁴ who is called Caiaphas,⁸⁰⁵ [4] and plotted so that in deceit they might arrest and kill Joshua. [5] And they said, "Not in the feast, lest there be an uproar in the people."

[6] And Joshua being in Bethany in the house of Simon the leper, [7] a woman came to him having an alabaster flask⁸⁰⁶ of expensive fragrant oil and she poured it upon his head as he reclined. [8] And his disciples seeing it were angry, saying, "Why this destruction?⁸⁰⁷ [9] For this fragrant oil could have been sold for much and given to the poor."

[10] And knowing, Joshua said to them, "Why do you bring trouble to the woman? For she did a good work unto me. [11] For the poor you always have with you, but me you do not always have. [12] For in her throwing this fragrant oil upon my body, she did it to prepare me for burial. [13] Truly I say to you, wherever this good news is preached in the whole world, it will be spoken also what she did in memory of her."

[14] Then one of the twelve, the one called Judah⁸⁰⁸ Iscariot, going to the chief priests, [15] said, "What are you willing to give me if I deliver him to you?" And they weighed⁸⁰⁹ to him thirty pieces of silver. [16] And from then, he was seeking an opportunity so that he might deliver him.

798 Critical and Received Texts also have αυτω (autô) "to him"

799 διηκονησαμεν (diêkonêsamen) - "serve" - KJV, NKJV "minister;" NAS "take care of" with footnote, "serve."

800 κολασιν (kolasin) - "punishment" - found also only in 1 John 4:18 (NKJV "fear involves torment," more literally, "the fear has punishment," ο φοβος κολασιν εχει [ho phobos kolasin echei]).

801 Same exact word, αιωνιον (aiônion), for "eternal" life is used in this verse for "eternal" punishment.

802 παραδιδεται (paradidotai) - "is delivered" - present tense

803 αυλην (aulên) - "courtyard" - see footnote in Luke 11:21.

804 αρχιερεως (archiereôs) - "chief priest" - KJV, NKJV, NAS "high priest" - same noun but singular form as the plural noun earlier in this verse for "chief priests" (KJV, NKJV, NAS) αρχιερεις (archieieis). αρχιερεως (archiereôs) "chief priest" is translated by the NKJV & NAS as "chief priest" in Acts 19:14 (KJV "chief of the priests").

805 καιαφα (kaiapha) - "Caiaphas" - This is the one who prophesied the death of Christ (John 11:49; 18:14).

806 αλαβαστρον (alabastron) - "alabaster flask"

807 απωλεια (apôleia) - "destruction" - see footnote for Matthew 7:13.

808 Ιουδας (Ioudas) - "Judah" - typically translated "Judas" - see footnote for Matthew 10:4.

809 εστησαν (estêsan) - "weighed" - KJV "covenanted;" NKJV "counted;" NAS "weighed" - this verb is from ιστημι (istêmi) which is a common word in the NT and has a variety of meanings depending on the context. Its basic meaning is to stand (e.g. Matthew 27:11). The Greek word for "covenanted" (KJV) is διατιθημι (diatithêmi), e.g. Hebrews 8:10; 10:16 (covenant that "I will make"); Acts 3:25. The Greek word for "counted" (as in NKJV) is συμψηφιζω (sumpsêphizô) found only in Acts 19:19. In the LXX ιστημι (istêmi) is used for "weighed" in 2 Samuel 14:26 (εστησε [estêse]); Ezra 8:25-26 (εστησα [estêsa]); Job 6:2 (ιστων στησαι [istôn stêsai] "fully weighed"); 28:15 (σταθησεται [stathêsetai]); 31:6 (εσταμαι [estamai]); Isaiah 40:12 (εστησε [estêse]); Zechariah 11:12 (εστησαν [estêsan]).

[17] And on the first of the unleavened bread,⁸¹⁰ the disciples came to him, saying to him, “Where do you desire we prepare for you to eat the Passover?” [18] And he said, “Go into the city to the certain one⁸¹¹ and say to him, ‘The teacher says, “My time is near. To you⁸¹² I am doing the Passover with my disciples.”’” [19] And the disciples did as Joshua directed them, and prepared the Passover.

[20] And being late,⁸¹³ he was reclining with the twelve. [21] And while they were eating, he said, “Truly I say to you that one out of you shall betray me.” [22] And being extremely sad, each of them began to say to him, “It is not⁸¹⁴ I, Lord, is it?” [23] And answering he said, “The one who dipped the hand with me in the dish, this one will betray me. [24] The son of the man indeed goes just as it has been written about him, but woe to that man by whom the son of the man is betrayed! Good was to him, if that man was not born.” [25] And answering, Judah, the one betraying him, said, “It is not I, Rabbi, is it?” He says to him, “You said it.”⁸¹⁵

[26] And while they were eating, Joshua took the bread and giving thanks, he broke it and gave it to the disciples, and said, “Take, eat, this is my body.” [27] And taking the cup and giving thanks, he gave it to them, saying, “All drink out of it, [28] for this is my blood which is the new covenant which is shed for many for forgiveness of sins. [29] And I say to you that I will by no means drink from now out of this the product⁸¹⁶ of the vine until that day when I drink it with you new in the kingdom of my father.” [30]⁸¹⁷ And singing a hymn, they went unto the mountain of the olives.

[31] Then Joshua says to them, “All of you shall be made to stumble because of me in this night, for it has been written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ [32] And after I raise, I will go before you into Galilee.” [33] And answering, Peter said to him, “If all are made to stumble because of you, yet I will never be made to stumble.” [34] And Joshua said to him, “Truly I say to you that in this night, before a rooster makes noise, three times you will deny me.”⁸¹⁸

810 αζυμων (azumôn) - “unleavened bread” - see footnote for Mark 14:1.

811 τον δεινα (ton deina) - “the certain one” - only found here. Apparently, the idea is “so-and-so.”

812 προς σε (pros se) - “To you” - KJV, NKJV, NAS “at your house”

813 οψιας (opsias) - “late” NKJV “evening” - used for “late” (NKJV) e.g. Mark 11:11 or “evening” (NKJV).

814 The negative μητι (mêti) is used here, so to complete the idea in English "is it" is added.

815 Even at this and afterward, the disciples don't get it. Here and in Mark 14:18 He mentions it while they ate. He mentions it again in Luke 22:20-22 after supper while He deals with the cup of the covenant. He mentions it again after the foot washing in John 13:25-30.

816 γεννήματος (gennêmatos) - “product” - more literally, “offspring.” For example, this same root word is also only found in Matthew 3:7 (“brood”); 12:34 (“brood”); 23:33 (“brood”); Mark 14:25 (“fruit”); Luke 3:7 (“brood”); 12:18 (“crops” see also footnote); 22:18 (“fruit”); 2 Corinthians 9:10 (“fruits”).

817 See John 13-14:31. All that before going out.

818 Matthew, Luke (22:34), and John (13:38) all record Joshua telling Peter a rooster will not make a noise until he denies the Lord three times. Mark 14:30 reveals Christ **also** told Peter, “**this night before which twice a rooster makes a noise, three times you will deny me**” (TT). The first was fulfilled (Matthew, Luke, John) and the second (Mark), which dictates a total of six denials on Peter's part, and a total of three rooster crows (recorded) all on that same night.

Some might argue that there could have been a total of five denials on Peter's part if the first rooster crow in Matthew, Luke, and John was the first of the two in Mark. Yet, if that is mixed, so are the denials, and the two rooster crows in Mark would be after five denials. The events are two, as Peter was told by Christ both would happen. Note also, in the rooster crow in Matthew (26:74), Luke (22:60), and John (18:27), the rooster immediately makes a noise. In the first denial in Mark (14:68), Peter denies, then goes outside, and then a rooster makes a noise. Also, in Matthew 26:75 & Luke 22:61 Peter remembers the explicit words of Christ, “**in this night, before a rooster makes noise, three times you will deny me**” (TT). Then Peter goes out and weeps (Matthew 26:75; Luke 22:62). In Mark (14:72) at the second crow (= 3rd crow of the night), Peter remembers the explicit words of Christ, “**Before a rooster is to make a**

[35] Peter said to him, “If it is necessary for me with you to die, I will by no means deny you.” And all the disciples also likewise spoke.

[36] Then Joshua comes with them into a place⁸¹⁹ called Gethsemane,⁸²⁰ and says to his disciples, “Sit here until which going I pray there.” [37] And taking along Peter and the two sons of Zebedee, he began to be sorrowful and distressed.⁸²¹ [38] Then Joshua⁸²² says to them, “My soul is very sad unto death. Stay here and be awake⁸²³ with me.” [39] And going a little, he fell upon his face praying and saying, “My father, if it is possible, take this cup from me. However, not as I will, but as you.”

[40] And he comes to the disciples and finds them sleeping, and he says to Peter, “So, you are not able to be awake with me one hour? [41] Be awake and pray, that you do not enter into temptation. For the spirit is willing,⁸²⁴ but the flesh is weak.”

[42] Again, out of a second departing, he prayed, saying, “My father, if it is not possible this cup to be taken from me, unless I drink it, your will be done.” [43] And coming he found them again sleeping, for their eyes were heavy. [44] And leaving them, going, he again prayed for a third time, saying the same word. [45] Then he comes to his disciples and says to them, “You sleep still⁸²⁵ and rest. Behold, the hour has come and the son of the man is delivered into the hands of sinners. [46] Arise, let us go. Behold, the one who betrays me has come.”

[47] And while he was still speaking, behold, Judah, one of the twelve, came, and with him a large crowd with swords and clubs⁸²⁶ from the chief priests and the elders of the people. [48] And the one betraying him gave them a sign, saying, “Whomever I kiss,⁸²⁷ it is he. Seize him.” [49] And immediately going to Joshua he said, “Rejoice⁸²⁸ rabbi!” and kissed⁸²⁹ him.

[50] And Joshua said to him, “Friend,⁸³⁰ why do you come?” Then coming, they

noise twice, you will deny me three times” (TT). And Mark records, “**And thinking upon it, he wept**” (TT). Peter thought upon an additional three denials, with two more rooster crows, and wept a second time.

See also footnote for Matthew 26:69.

819 χωριον (chôrion) - “place” - see footnote for John 4:5.

820 Γεθσημανη (Gethsêmanê) - “Gethsemane” - apparently from גַּתְשֵׁמָנֵי גַת (gat shemânêy). גַּת (gat) is “wine press” (e.g. Judge 6:11) and גַּתְשֵׁמָנֵי (shemânêy) is the plural construct of “oil”, גַּתְשֵׁמָנֵי (shemen), thus, apparently “oils press of”. גַּת (gat) is also the name of the Philistine city of “Gath” (e.g. 1 Samuel 6:17).

821 ἀδημονειν (adêmonein) - “distressed” NAS - KJV “very heavy;” NKJV “deeply distressed” - only also found in Mark 14:33 (NKJV “deeply distressed”) & Philippians 2:26 (NKJV “distressed”).

822 ὁ ἰησοῦς (ho iêsous) - “Joshua” - not found in the Received or Critical Texts. See footnote for Matthew 1:1.

823 γρηγορευτε (grêgoreite) - “be awake” - see footnote for Luke 12:37.

824 προθυμον (prothumon) - “willing” - found also only in Mark 14:38; Romans 1:15 (“ready” NKJV).

825 λοιπον (loipon) - “still” - KJV “on now;” NKJV “still;” NAS “still” - this word is used e.g. for “remaining” in Revelation 8:13; “rest” in 2 Peter 3:16; Revelation 11:13; “other” in Matthew 25:11; Acts 2:37; 1 Corinthians 9:5; “from now on” in 1 Corinthians 7:29; etc.. KJV translates this section, “Sleep on now, and take *your* rest.” NKJV “Are *you* still sleeping and resting?” NAS “Are you still sleeping and taking your rest?” with footnote, “Or, *Keep on sleeping therefore.*” Exact meaning unknown.

826 ξυλων (xulôn) - “clubs” - same word used for clubs in Matthew 26:55; Mark 14:43, 48; Luke 22:52 (see that footnote).

827 φιλησω (philêsô) - “kiss” - see footnotes for Luke 22:47-48, Matthew 6:5.

828 χαιρε (chaire) singular imperative - “rejoice” - KJV, NAS “Hail;” NKJV “Greetings.” This same exact word, χαιρε (chaire), is found in Matthew 27:29; Mark 15:18; John 19:3 (“Hail”); Luke 1:28 (“Rejoice”). Same imperative verb but plural form (χαιrete [chairete]) is found in Matthew 5:12; 28:9; Philippians 3:1; 4:4; 1 Thessalonians 5:16; 1 Peter 4:13 (“rejoice”). The noun for “greeting” is ασπασμος (aspasmos, e.g. Matthew 23:7; Luke 1:29, 41, 44; Colossians 4:18).

The verb “greet” is ασπασομαι (aspasomai, e.g. Matthew 5:47; 10:12; Mark 9:15; Romans 16:3, 5-16, 21-23).

829 κατεφιλησεν (katēphilêsen) - “kissed” - found also only in Mark 14:45; Luke 7:38, 45; 15:20; Acts 20:37.

830 εταιρε (etaire) - “Friend” - found also only in Matthew 11:16 (Received Text); 20:13; 22:12.

laid the hands upon Joshua and seized him. [51] And behold, one of those with Joshua, stretching out the hand, drew his sword, and striking the slave of the chief priest, cut off his ear. [52] Then Joshua says to him, "Return your sword into its place, for all who take up a sword die⁸³¹ by a sword. [53] Or do you think that I am not able immediately to call upon⁸³² my father, and he will provide more than twelve legions⁸³³ of messengers? [54] How then might the writings be fulfilled, that thus it is necessary to be?" [55] In that hour Joshua said to the crowds, "As upon a robber you came out with swords and clubs⁸³⁴ to arrest me? I was sitting daily to you, teaching in the temple and you did not seize me.⁸³⁵ [56] And this all happened that the writings of the prophets might be fulfilled." Then all the disciples leaving him, fled.

[57] And those who seized Joshua lead to Caiaphas the chief priest, where the scribes and the elders were gathered. [58] And Peter followed him from a distance until the courtyard of the chief priest. And entering inside he sat with the officers⁸³⁶ to see the end. [59] And the chief priest and the elders and the whole council were seeking false testimony against Joshua so that they might put him to death, [60] but found none. And many false witnesses coming forward, they found none. But finally, two false witnesses came forward [61] saying, "This one said, 'I am able to destroy the temple of God and within three days to build it.'"

[62] And the chief priest arising said, "Do you answer nothing? What do these testify against you? [63] And Joshua was silent. And answering, the chief priest said to him, "I adjure you by the living God that you tell us if you are the Christ, the son of God." [64] Joshua said to him, "You said it. However, I say to you, from now you shall see the son of the man sitting at the right of the power and coming upon the clouds of the heaven."

[65] Then the chief priest tore his garments, saying that, "He blasphemed! What further need do we have for witnesses? Look now, you heard his blasphemy! [66] What do you think?" And answering they said, "He is deserving of death." [67] Then they spit into his face and beat him, and they slapped,⁸³⁷ [68] saying, "Prophecy to us, Christ! Who is the one who hit you?"

[69] And Peter sat outside in the courtyard. And one servant girl came to him, saying, "You also were with Joshua of Galilee."⁸³⁸ [70] And he denied before them

831 αποθανουνται (apothanoutai) - "die" - Critical and Received Texts have απολουνται (apolountai) - "perish."

832 παρακαλεσαι (parakalesai) - "to call upon"

833 λεγεωνας (legeōnas) - "legions" - according to history, during the time of Augustus a legion was about 6000 soldiers. With this figure, it would be about 72,000 (12 x 6000).

834 ξυλων (xulōn) - "clubs" - see footnote for Luke 22:52.

835 They had wanted to for a long time (Luke 4:28-30; John 5:16; 7:1, 25, 30, 43-44; 8:20, 59; 10:39; 11:56-57). John 12:1 marks just six days before the Passover, and John 12:12 marks the next day when Joshua entered Jerusalem. So He was in the temple teaching for about five days. See also Luke 19:47-48; 21:37.

836 υπηρετων (upêretōn) - "officers" NAS - KJV, NKJV "servants" - see footnote for Matthew 5:25. John 18:18 reveals both δουλοι (douloi) "slaves" and υπηρεται (upêretai) "officers" were there by the fire.

837 ερραπισαν (errapisan) - "slapped" - KJV "smote *him* with the palms of their hands;" NKJV "struck *Him* with the palms of their hands;" NAS "slapped Him" - this verb is only also found in Matthew 5:39 ("slaps"). The related noun, ραπισμα (rapisma) "slap," is only found in Mark 14:65; John 18:22; 19:3.

838 When the three gospels (Matthew, Luke, & John) are compared, it can be seen that all three accusations had an accusatory question (1st John 18:17; 2nd John 18:25; 3rd John 18:26) and accusatory statements (1st Matthew 26:69; Luke 22:56; 2nd Matthew 26:71; Luke 22:58; 3rd Matthew 26:73; Luke 22:59). In the first accusation, a servant girl is identified as the accuser. In the second accusation there is a female accuser (Matthew 26:71 see footnote), a male

all, saying, “I do not know what you are saying.” [71] And when he went out into the gateway, another⁸³⁹ saw him and says to them there, “This one also was with Joshua the Nazarene.”⁸⁴⁰ [72] And again he denied with an oath that, “I do not know the man!” [73] And after a little while those who stood by came to Peter saying, “Truly, you also are out of them, for also your speech makes you evident.”

[74] Then he began to curse⁸⁴¹ and swear⁸⁴² that, “I do not know the man!” And immediately a rooster made noise. [75] And Peter remembered the word of Joshua spoken to him that, “Before a rooster makes a noise, three times you will deny me.” And going outside he wept bitterly.

27[1] And being morning, all the chief priests and the elders of the people took counsel against Joshua, that they might put him to death. [2] And binding him, they lead and delivered him to Pontius⁸⁴³ Pilate the governor.

[3] Then Judah,⁸⁴⁴ the one who betrayed him, seeing that he was condemned, being remorseful, returned the thirty pieces of silver to the chief priests and the elders, [4] saying, “I sinned betraying innocent blood.” And they said, “What to us?⁸⁴⁵ You see!”⁸⁴⁶ [5] And throwing the silver in the temple, he departed and going away, hung himself.

[6] And the chief priests, receiving the silver, said, “It is not lawful to throw these into the offering,⁸⁴⁷ since it⁸⁴⁸ is a price⁸⁴⁹ of blood.” [7] And taking counsel, they

accuser (Luke 22:58 see footnote), and corporate questioners (John 18:25). In the third accusation there are corporate accusers (Matthew 26:73) and individual(s) (Luke 22:59; John 18:26). Also, when the three gospels are compared, it is evident that Peter's three denials are three separate events of denying, for in each event Peter denies the Lord in both the accusations and the questions.

For these three gospels compared to Mark's account, see footnote on Matthew 26:34.

839 ἀλλή (allê) - “another” - feminine noun

840 του ναζωραιου (tou nazôraïou) - “the Nazarene” - KJV, NKJV “of Nazareth” - See footnote for Matthew 2:23.

841 καταθεματιζειν (katathematizein) - “to curse” - only found here. The related noun, καταθεμα (katathema) “curse” is only found in the Critical and Majority Texts in Revelation 22:3 (Received Text has καταναθεμα [katanathema] “curse”). καταθεματιζειν (katathematizein) is close to the word αναθεματιζειν (anathematizein) “to curse” used in Mark 14:71 (see footnote) for the same event. The difference in these two words is the prefixes, κατα (kata) “down” and ανα (ana) “up”.

842 ομνυειν (omnuein) - “swear” - see footnote for Mark 14:71.

843 ποντιω (pontio) - “Pontius” - found also only in Luke 3:1; Acts 4:27; 1 Timothy 6:13. Critical Text omits “Pontius.”

844 Ἰούδας (Ioudas) - “Judah” - typically translated “Judas” - see footnote for Matthew 10:4.

845 Τι προς ημας? (Ti pros hêmas) - “What to us” - NKJV “What is that to us?” - similar phrases found in Mark 5:7

“What's to me and you” TT (Τί ἐμοὶ καὶ σοί); Luke 8:28 (Τί ἐμοὶ καὶ σοί); John 2:4 “What is it to you and me, woman?”

TT (Τί ἐμοὶ καὶ σοί, γύναι;); 21:22 “What is it to you?” TT (τί πρὸς σε;). Similar concepts: Luke 12:14; 1 Thessalonians 4:11.

846 οψει (opsei) - “You see!” - NKJV “You see to it!”

847 κορβαναν (korbanan) - “offering” KJV, NKJV; “temple treasury” - In the Hebrew קֹרְבָן (qorbân) is “offering” (e.g.

Leviticus 1:2). See also footnote for Mark 7:11. The Greek word for the temple “treasury” is γαζοφυλακιον (gazophylakion), used for both the place offerings are put (Mark 12:41[2x], 43; Luke 21:1) and the room or area itself (John 8:20).

848 εστι (esti) present active indicative third person singular - “it is” KJV, NAS; “they are” NKJV

849 τιμη (timê) - “price” - found also only in Matthew 27:9 (price); John 4:44 (honor); Acts 4:34 (proceeds); 5:2

(proceeds), 3 (price); 7:16 (sum); 19:19 (value); 28:10 (The noun and verb are here used. It is more literally, “honors they honored,” τιμας επιμησαν [timas etimêsan]); Romans 2:7, 10; 9:21; 12:10; 13:7 (honor); 1 Corinthians 6:20; 7:23 (price); 12:23-24 (honor); Colossians 2:23 (value); 1 Thessalonians 4:4 (honor); 1 Timothy 1:17 (honor); 5:17 (honor); 6:1, 16 (honor); 2 Timothy 2:20-21 (honor); Hebrews 2:7, 9; 3:3; 5:4 (honor); 1 Peter 1:7 (honor); 2:7 (precious); 3:7 (honor); 2 Peter 1:17 (honor); Revelation 4:9, 11; 5:12-13; 7:12; 21:26 (honor) NKJV.

bought out of them⁸⁵⁰ the field of the potter, for a burial place for the strangers. [8] Therefore, that field was called, “Field of Blood,”⁸⁵¹ until today. [9] Then was fulfilled what was spoken⁸⁵² through Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the price of the one who was priced, which they priced from the sons of Israel, [10] and they gave these for the field of the potter, just as the Lord directed me.”

[11] And Joshua stood before the governor. And the governor asked him, saying, “Are you the king of the Jews?” And Joshua said to him, “You say.” [12] And while he was being accused by the chief priests and the elders, he answered nothing. [13] Then Pilate says to him, “Do you not hear how many things they testify against you?” [14] And he answered him to not one word, so that the governor marveled greatly.

[15] And at the feast the governor was accustomed to release one to the crowd, a prisoner whom they desired. [16] And they had then a notorious prisoner called Barabbas.⁸⁵³ [17] Calling them together, therefore, Pilate said to them, “Who do you desire I release to you, Barabbas or Joshua who is called Christ?” [18] For he knew that because of envy they delivered him over.

[19] And while he was sitting upon the judgment seat,⁸⁵⁴ his wife sent to him, saying, “Nothing to you and to that righteous one, for I suffered many things today in a dream because of him.” [20] And the chief priests and the elders persuaded the crowds, so that they might ask for Barabbas, and destroy Joshua.

[21] And the governor answering said to them, “Whom do you desire from the two I release to you?” And they said, “Barabbas.” [22] Pilate says to them, “What, therefore, shall I do with Joshua the one called Christ?” And they all say to him, “Let him be crucified!” [23] And the governor said, “For what bad did he do?” And they cried out even more, “Let him be crucified!”

[24] And Pilate, seeing that he was accomplishing nothing, but rather an uproar is happening, taking water washed the hands in front of the crowd, saying, “I am innocent from the blood of this righteous one. You see.”⁸⁵⁵ [25] And answering all the people said, “His blood be upon us and upon our children.”⁸⁵⁶ [26] Then he released to them Barabbas, and after flogging,⁸⁵⁷ he delivered Joshua to be crucified.

850 i.e. with them, that is, the pieces of silver

851 αγρος αιματος (agros haimatos) - “Field of Blood” - Acts 1:19 has χωριον αιματος (chôrion haimatos) “Place of Blood.” For χωριον (chôrion) see footnote for John 4:5. For αγρος (agros) see footnote for Matthew 6:28. When Matthew and Acts are compared, it's evident there were two pieces of property bought. The one in Matthew was bought by the chief priests. The one in Acts was bought by Judas. The one in Matthew was bought with the 30 pieces Judas gave back to the priests. The one in Acts was bought by Judas himself with the “wages of iniquity” (note John 12:6). The reasons given for the names of the two pieces of property are different. Also, the names are different as well.

852 It says this was spoken by Jeremiah. It does not say it was written. Jeremiah 18:2-3; 19:1-2, 11; 32:8-9 brush on similar subjects. Likewise, Zechariah 11:12-13.

853 βαρραβαν (barabban) - “Barabbas” - found also only in Matthew 27:17, 20-21, 26; Mark 15:7, 11, 15; Luke 23:18; John 18:40. This appears to be Aramaic, ܒܪܐܒܐ (bar 'abbâ), son of Daddy.

854 βηματος (bêmatos) - “judgment seat” - This word is found also in John 19:13; Acts 7:5 (“to set” NKJV); 12:21 (“throne”); 18:12, 16-17; 25:6, 10, 17; Romans 14:10; 2 Corinthians 5:10.

855 οψεσθε (opseshte) - “You see” - NKJV “You see *to it*.”

856 See Acts 2:22-23, 36; 3:12-15, 17; 4:8-10; 5:27-30; 13:27-28; 1 Thessalonians 2:15.

857 φραγελλωσας (phragellôsas) - “flogging” - NKJV footnotes, “*flogged* with a Roman scourge.” This word is also only found in Mark 15:15. There is also the related noun, φραγελλιον (phragellion), found also only in John 2:15 (“whip”). There is also the verb for “scourge,” μαστιγοω (mastigoô), found only in Matthew 10:17; 20:19; 23:34; Mark 10:34; Luke 18:33; John 19:1; Hebrews 12:6. There is also the verb μαστιζειν (mastizein), “to scourge,” only found in Acts

[27] Then the soldiers of the governor, receiving Joshua into the Praetorium,⁸⁵⁸ gathered together upon him the whole cohort.⁸⁵⁹ [28] And stripping⁸⁶⁰ him, they put a scarlet cloak⁸⁶¹ on him. [29] And twisting a crown out of thorns, they put it upon his head and a reed onto his right, and kneeling down before him, they were mocking him, saying, “Rejoice, the king of the Jews!” [30] And spitting upon him, they were taking the reed and striking onto his head. [31] And when they mocked him, they stripped him of the scarlet and clothed him with his own garments, and lead him away to be crucified.

[32] And going out, they found a man, a Cyrenian⁸⁶² named Simon. This one they compelled that he might bear his cross. [33] And coming unto a place called Golgotha,⁸⁶³ which is saying, “Place of a Skull,” [34] they gave him sour wine⁸⁶⁴ mixed with gall⁸⁶⁵ to drink. And after tasting,⁸⁶⁶ he did not desire to drink. [35] And crucifying him, they divided his garments, casting a lot. [36] And sitting, they watched him there.

[37] And they put above his head his written accusation: THIS IS Joshua THE KING OF THE JEWS. [38] Then they crucify with him two robbers, one on the right and one on the left. [39] And those passing by were blaspheming him, shaking their heads [40] and saying, “He who destroying the temple and in three days build it, save yourself! If you are son of God, come down from the cross.”

[41] And also likewise, the chief priests ridiculing with the scribes and elders and Pharisees,⁸⁶⁷ were saying, “He saved others, himself he is not able to save. If he is the king of Israel, let him come down now from the cross and we will believe upon him. [43] He had trusted upon God, let him now save him, if he desires him. For he said that, “I am God's son.” [44] And the same also, the robbers, those crucified with him, were reviling him.

[45] And from the sixth hour⁸⁶⁸ darkness was upon all the earth until the ninth hour. [46] And about the ninth hour, Joshua cried out with a loud voice, saying,

22:25. There is also the noun *μαστιξ* (*mastix*) used for “scourging” only in Acts 22:24 & Hebrews 11:36. Elsewhere it is used for “affliction(s)” Mark 3:10; 5:29, 34; Luke 7:21.

858 *πραιτωριον* (*praitōrion*) - “Praetorium” - found also only in Mark 15:16; John 18:28(2x), 33; 19:9; Acts 23:35; Philippians 1:13 (NKJV “palace” with footnote, “Or *Praetorium*”).

859 *σπειραν* (*speiran*) - “cohort” - NKJV “garrison” with footnote “cohort” - found also only in Mark 15:16 (“garrison”); John 18:3, 12 (“detachment of *troops*”); Acts 10:1 (“Regiment”); 21:31 (“garrison” w/ft “cohort”); 27:1 (“Regiment”).

860 *εκδυσαντες* (*ekdusantes*) - “stripping” - also only found in Matthew 27:31 (“took . . . off”); Mark 15:20 (“took . . . off”); Luke 10:30 (“stripped”); 2 Corinthians 5:4 (“unclothed”).

861 *χλαμυδα* (*chlamuda*) - “cloak” - only found here and in verse 31.

862 *κυρηναιον* (*kurēnaion*) - “Cyrenian” - found also only in Mark 15:21 (“Cyrenian”); Luke 23:26 (“Cyrenian”); Acts 6:9 (“Cyrenians”); 11:20 (“Cyrene”); 13:1 (“Cyrene”).

863 *Γολγοθα* (*golgotha*) - “Golgotha” - this word is the Hebrew word for “skull,” *גִּלְגֹּתָא* (*gulgolet*). See footnote for Exodus 16:16.

864 *οξος* (*oxos*) - “sour wine” found also only in Matthew 27:48; Mark 15:36; Luke 23:36; John 19:29-30. Critical Text has *οινον* (*oinon*), the common word for “wine.”

865 *χολης* (*cholês*) - “gall” - found also only in Acts 8:23 (“poisoned”). This same word is found in the LXX in e.g. Deuteronomy 32:32 (“gall”); Proverbs 5:4 (“wormwood”); Jeremiah 8:14 (“gall”); 9:15 (“gall”); Lamentations 3:15 (“wormwood”), 19 (“gall”).

866 *γευσαμενος* (*geusamenos*)

867 *και φαρισαιων* (*kai pharisaiōn*) - “and Pharisees” - Received and Critical Text do not have these words.

868 “sixth hour” - see John 19:14 and its footnote.

“Eli, Eli,⁸⁶⁹ lima⁸⁷⁰ sabachthani?”⁸⁷¹ this is, “My God, my God, why did you forsake⁸⁷² me?”

[47] And some hearing who were standing there were saying that, “He is calling for Elijah.” [48] And immediately one of them running and taking a sponge,⁸⁷³ and filling with sour wine and putting it around a reed, was giving him to drink. [49] And the others were saying, “Let go,⁸⁷⁴ let us see if Elijah saves him.”

[50] And Joshua again cried out with a loud voice and let the spirit go.⁸⁷⁵ [51] And behold, the curtain of the temple was split⁸⁷⁶ into two from above until below. And the earth shook,⁸⁷⁷ and the rocks split.⁸⁷⁸ [52] And the tombs were opened and many of the bodies of the saints who had fallen asleep⁸⁷⁹ were raised, [53] and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

[54] And the centurion and those with him keeping Joshua, seeing the earthquake⁸⁸⁰ and the things that happened, were extremely afraid, saying, “Truly this one was son of God!” [55] And there were many woman there seeing from a distance, who followed Joshua from Galilee serving him, [56] among whom was Mary the Magdalene⁸⁸¹ and Mary the mother of James and Joses,⁸⁸² and the mother of the

869 "Eli" - ηλι (êli) – in Psalm 22:1[H2] in Hebrew it is אֱלִי (êliy) "My God." In Psalm 22: 2[H3] “My God” is אֱלֹהֵי (elohay). Psalm 22:1 in the Hebrew is אֱלִי אֱלִי לָמָּה אָזַבְתָּנִי (êliy êliy lâmah `azavtâniy) “My God, my God, why have you forsaken me.” In the LXX it reads, ο θεος ο θεος μου προσχες μοι, ινατι εγκατελιπες με (ho theos ho theos mou, prosches moi, inati egkatelipes me) “God, My God, attend to me, why have you forsaken me?” At the end of Matthew 27:46 the Greek reads, θεε μου, θεε μου, ινατι με εγκατελιπες (thee mou, thee mou, inati me egkatelipes) “My God, my God, why did you forsake me?” See also Mark 15:34.

870 λιμα (lima) - “lima” [לִמָּה “to what,” although Hebrew scripture never has this spelling.] - Critical Text has λεμα (lema) “lema,” which spelling agrees with the Aramaic word for “why,” לֵמָּה (lemâh, e.g. Ezra 4:22; 7:23). Received Text has λαμα (lama) “lama” (NKJV), which spelling agrees with the Hebrew word for “why,” לָמָּה (lâmâh).

871 σαβαχθανι (sabachthani) – “sabachthani” - apparently Aramaic שֶׁבַחְתָּנִי (shevqtani, same verb different forms used in Daniel 2:44 [“be left”]; 4:15 [A12, “leave”], 23 [A 20, “leave”], 26 [A23, “leave”]; Ezra 6:7 [“let...alone”]). Abraham's son Ishbak (יִשְׁבָּחַן [yishbâq]) is from this same root (Genesis 25:2; 1 Chronicles 1:32).

872 εγκατελιπες (egkatelipes) aorist active indicative 2nd, singular - “did you forsake” - found also only in Mark 15:34 (“forsaken”); Acts 2:27 (“leave”); Romans 9:29 (“left”); 2 Corinthians 4:9 (“forsaken”); 2 Timothy 4:10 (“forsaken”), 16 (“forsook”); Hebrews 10:25 (“forsaking”); 13:5 (“forsake”).

873 σπογγον (spongon) - “sponge”

874 αφες (aphes) - “let go” - This is an aorist active imperative 2nd, singular verb indicating they are speaking to the one who was giving him the sour wine. Compare Mark 15:36. It looks like they both told each other a similar thing.

875 αφηκε (aphêke) aorist active indicative 3rd, singular - “let . . . go” - same root word as in prior verse, “let go” (αφες). See also footnote for Luke 23:46.

876 εσχισθη (eschisthê) - “split”

877 εσεισθη (eseisthê) - “shook”

878 εσχισθησαν (eschisthêsan) - “split” - from the same root word as “split” for the curtain.

879 κεκοιμημένων (kekoimêmenôn) - “had fallen asleep” - at times, Scripture calls death sleep. See Job 3:13; 14:12; Psalm 13:3; 76:5-7; Isaiah 14:18; Jeremiah 51:39, 57; Daniel 12:2; John 11:11-14; Acts 13:36; 1 Corinthians 11:30; 15:6, 17-20, 51-53; Ephesians 5:14; 1 Thessalonians 4:13-15; 5:9-10; 2 Peter 3:4. Interesting, Christ says, “the girl is not dead, but sleeping” in Matthew 9:18-19, 23-25 (see also Mark 5:22-24, 35-43; Luke 8:41-42, 49-56 [note vs 55 “her spirit returned” - James 2:26 “the body without the spirit is dead”). In light of these, Christ, being God, “cannot lie” (Titus 1:2). See also “never die” in John 11:26.

880 σεισμον (seismon) - “earthquake”

881 η μαγδαληνη (hê magdalênê) – “the Magdalene” – See Luke 8:2 “Mary, the one called Magdalene” (μαρια η καλουμένη μαγδαληνη [maria hê kaloumenê magdalênê]) - found also only in Matthew 27:61; 28:1; Mark 15:40, 47; 16:1, 9; 24:10; Luke 24:10; John 19:25; 20:1, 18, always as η μαγδαληνη (hê magdalênê) “the Magdalene,” except in Luke 8:2. See Matthew 15:39, μαγδαλα (magdala) “Magdala”.

882 ιωση (iôsê) – Joses – Critical Text has ιωσηφ (iôsêph) “Joseph.”

sons of Zebedee.

[57] And when it was late,⁸⁸³ a wealthy man from Arimathea came, named Joseph, who himself was also a disciple of Joshua.⁸⁸⁴ [58] This one coming to Pilate, requested the body of Joshua. Then Pilate ordered the body to be given. [59] And receiving the body, Joseph wrapped it in a clean linen [60] and set it in his new tomb which was hewn in the rock. And rolling a great stone in the door of the tomb, he departed. [61] And Mary the Magdalene was there and the other Mary opposite the tomb.

[62] And on the next day, which is after the preparation, the chief priests and Pharisees gathered together to Pilate, [63] saying, “Lord, we remembered that that deceiver said when alive, ‘After three days I arise.’ [64] Command, therefore, to secure the tomb until the third day, lest his disciples come at night, steal him, and say to the people, ‘He arose from the dead,’ and the last deception will be worse than the first.”

[65] And Pilate said to them, “You have a guard, go secure as you know.” [66] And going, they secured the tomb, sealing the stone with the guard.

28[1] And after⁸⁸⁵ sabbaths,⁸⁸⁶ in the dawning on one from sabbaths,⁸⁸⁷ Mary the Magdalene came, and also the other Mary, to see the tomb. [2] And behold, a great earthquake happened, for a messenger of the Lord descended out of heaven, coming, rolled away the stone from the door and sat on it. [3] And his appearance was like lightning and his clothing bright as snow. [4] And the keepers⁸⁸⁸ shook⁸⁸⁹ from the fear of him and became as dead ones.

[5] And answering, the messenger said to the women, “Do not be afraid, for I know that you seek Joshua who was crucified. [6] He is not here! For he rose, just as he said. Come, see the place where the Lord lay. [7] And quickly⁸⁹⁰ going, say to his disciples that, ‘He rose from the dead, and behold, he goes before you into Galilee, there you shall see him.’ Behold, I told you.” [8] And going out quickly from the tomb with fear and great joy, they ran to tell his disciples.

[9] And as they went to tell his disciples, and behold, Joshua met them, saying,

883 οψιας (opsias) - “late” or “evening” - found also only in Matthew 8:16 (“late”); 14:15, 23; 16:2; 20:8; 26:20; Mark 1:32; 4:35; 6:47 (“evening”); 11:11 (“late”); 14:17; 15:42; John 6:16; 20:19 (“evening”).

884 See John 19:38 and footnote.

885 οψε (opse) - “after” NKJV, NAS; “end” KJV - This is the same word for “late” in Mark 11:11, 19 and “evening” (NKJV) in Mark 13:35.

886 οψε δε σαββατων (opse de sabbatôn) - “and after sabbaths” - It was truly “after sabbaths,” that is, after three sabbaths, that Joshua rose from the dead. See footnote for Matthew 12:40.

887 μιαν σαββατων (mian sabbatôn) - “one from sabbaths” - see similar phrases in this translation in Mark 16:2; Luke 24:1; John 20:1, 19. Acts 20:7 (τη μια των σαββατων [tê mia tôn sabbatôn] “on the one from the sabbaths”) and 1 Corinthians 16:2 (μιαν σαββατων [mian sabbatôn] “one from sabbaths”) indicate this was a way to describe the first day of the week. See also in this translation Matthew 12:1-12; Mark 1:21; 2:23-3:4; Luke 4:16, 31; 6:1-9 (14:1, 3, 5); 18:12 and their footnotes for use of the term “sabbath.” The resurrection was indeed after sabbaths (plural) as Matthew 28:1 says. The first sabbath began at sundown on the night Joshua was crucified, because that was the Passover sabbath; and the second sabbath followed immediately after that being the weekly Saturday sabbath. For more, see footnote for Matthew 12:40. Mark 16:9 marks this as “first from sabbath” πρωτη σαββατου (prôtê sabbatou), NKJV “first *day* of the week.”

888 τηρουντες (têrountes) - “keepers” - from τηρεω (têreô) “keep” (e.g. Matthew 27:36 “kept,” 54 “guarding”; Acts 16:23 “keep”).

889 εσεισθησαν (eseisthêsan) - “shook” - related to the noun σεισμον (seismon) “earthquake” in Matthew 27:54.

890 ταχυ (tachy) - “quickly” - The messenger commands them to go quickly! Clearly not a breach of Proverbs 19:2; 21:5; nor Isaiah 28:16, but it is consistent with Psalm 119:60.

“Rejoice!” And coming, they took hold of his feet and worshipped him. [10] Then Joshua says to them, “Do not be afraid. Go, announce to my brethren that they should go into Galilee, and there they shall see me.”

[11] And while they went,⁸⁹¹ behold, some of the guards came into the city announcing to the chief priests all things that happened. [12] And gathering with the elders, and receiving counsel, they gave much silver⁸⁹² to the soldiers, [13] saying, “Say that his disciples coming at night stole him while we slept.”⁸⁹³ [14] And if this might be heard⁸⁹⁴ by the governor, we will persuade him and make you without concern.”⁸⁹⁵ [15] And receiving the silver, they did as they were instructed. And this word was made known among Jews until today.⁸⁹⁶

[16] And the eleven disciples went into Galilee unto the mountain which Joshua appointed for them. [17] And seeing him, they worshipped him, and they doubted.⁸⁹⁷ [18] And coming Joshua spoke to them, saying, “All authority has been given to me in heaven and upon earth. [19] Going,⁸⁹⁸ make disciples of all the nations, immersing them into the name of the father and the son and the holy spirit, [20] teaching them to keep all things which I commanded you. And behold, I am with you all the days until the end⁸⁹⁹ of the age.”⁹⁰⁰ Amen.

891 Πορευομενων δε αυτων (poreuomenôn de autôn) - “And while they went” - more literally, “And the going of them”

892 On bribes, see Exodus 23:8; Deuteronomy 16:19; Psalm 26:9-10; Proverbs 15:27; 17:23; Ecclesiastes 7:7; Isaiah 1:23; 33:15

893 They were to be guarding against that exact thing from happening! See Matthew 27:64.

894 ακουσθη (akousthê) aorist passive subjunctive verb - “might be heard” - NKJV “comes . . . ears”.

895 αμεριμνους (amerimnous) - “without concern” - found also only in 1 Corinthians 7:32 (“without concern”). This is the word for anxiety (μεριμνα [amerimna], see footnote for Matthew 13:22) with the negating alpha in front of it.

896 της σημερον (tês sêmeron) - “today” - NKJV, KJV “this day” - the Greek word is the word for “today” found also e.g. in Matthew 16:3; 21:28; Luke 23:43 (“today”). “This day” is found e.g. in Acts 2:29 (τῆς ἡμέρας ταύτης); 23:1 (ταύτης τῆς ἡμέρας).

897 οι δε εδιστασαν (hoi de edistasan) - “and they doubted” - NKJV, KJV “but some doubted”

898 The Received and Critical Texts add συν (sun) “therefore”.

899 συντελειας (sunteleias) - “end” - found also only in Matthew 13:39, 40, 49; 24:3; Hebrews 9:26.

900 αιωνος (aiônos) - “age” - this word can be translated “forever” (e.g. Matthew 6:13) or “age” (e.g. Matthew 12:32).

Considering the usage of these two words (συντελειας & αιωνος) used together in Matthew 13:39, 40, 49; 24:3; Hebrews 9:26, it's evident “age” is the appropriate translation.

Mark¹

According to Mark²

1[1] The beginning of the good news of Joshua³ Christ, son of God. [2] As it is written in the prophets,⁴

“Behold, I send my messenger before your face, who shall prepare your way before you.⁵ [3] A voice shouting in the wilderness prepare the way of the Lord, make his paths straight.”⁶

[4] John came immersing⁷ in the wilderness and preaching an immersion of repentance for the forgiveness of sins.⁸

[5] And all of the area of Judea and those of Jerusalem were coming out to him, and they all⁹ were being immersed in the Jordan river by him, confessing their sins.¹⁰

[6] And John was clothed with camel’s hair and a leather belt around his waist, and he ate locust and wild honey.

[7] And he preached, saying, “One who is mightier than I is coming after me, whose sandals strap I am not worthy to stoop down to loosen.¹¹ [8] I indeed immersed you in water, but he will immerse you in the Holy Spirit.”

[9] And it came to pass in those days, Joshua came from Nazareth of Galilee and was immersed by John in the Jordan. [10] And immediately raising up from the water, he saw the heavens splitting and the Spirit descending as a dove upon him.

[11] And a voice came out of the heavens, “You are my beloved son, in whom I am well pleased.” [12] And immediately the Spirit drove him out into the wilderness.

[13] And he was there in the wilderness 40 days being tempted by Satan,¹² and he

1 The title given in English

2 κατά μαρκον (kata markon) - The title given in Greek

3 Ἰησοῦ (iêsou) – genitive form - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1.

4 τοῖς προφηταῖς (tois prophêtais) - “the prophets” - Critical Text has “Isaiah the prophet” (τῷ Ἰσαΐα τῷ προφητῇ, τὸ ἀσαΐα τὸ προφήτα), thus so do NAS and NIV. Verse 3 is found in Isaiah 40:3. Verse 2 is not found in Isaiah, but appears to represent Malachi 3:1.

5 Critical Text does not have “before you” (ἐμπροσθεν σου, emprosthen), thus NAS and NIV have no “before you.”

6 See footnote for Luke 3:4.

7 See footnote for Luke 3:3.

8 See footnotes for Luke 3:3.

9 Critical Text does not have “all,” and the word order is a little different. Critical Text reads, “and were being immersed by him” (καὶ ἐβαπτίζοντο ὑπ αὐτοῦ, kai ebaptizonto up autou).

10 “confessing their sins” - See also Leviticus 5:5; 16:21; 26:40-41; Numbers 5:6-7a; Proverbs 28:13; Nehemiah 9:1-3; Acts 19:18

11 See footnotes for Luke 3:16.

12 σατανα (satana) - “Satan” - this name is also found in 1 Chronicles 21:1 (שָׂטָן, satan); Job 1 & 2; Zechariah 3:1-2; Matthew 4:10; 12:26; 16:23; Mark 3:23, 26; 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3, 31; John 13:27; Acts 5:3; 26:18; Romans 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 12:7; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9, 13, 24; 3:9; 12:9; 20:2, 7. The Hebrew term (שָׂטָן, satan) is used as a descriptive noun (“adversary”) as well (Numbers 22:22, 32; 1 Samuel 29:4; 2 Samuel 19:22; 1 Kings 5:4 [Hebrew vs. 18]; 11:14, 23, 25;

was with the wild animals, and the messengers served him.

[14] And after John was delivered up, Joshua came into Galilee preaching the good news of the kingdom of God, [15] and saying, “The time¹³ is fulfilled and the kingdom of God¹⁴ is near. Repent and believe in the good news.”

[16] And walking beside the sea of Galilee, he saw Simon and Andrew, the¹⁵ brother of Simon, casting a net in the sea, for they were fishermen. [17] And Joshua said to them, “Come after me, and I will make you to be fishermen of men.” [18] And immediately they left their nets and followed him.

[19] And going on from there a little, he saw James, that of Zebedee, and John his brother, and they were¹⁶ in the boat mending the nets. [20] And immediately he called them, and they left their father Zebedee in the boat with the hired men, and went after him.¹⁷

[21] And they go into Capernaum and immediately on the Sabbaths,¹⁸ entering into the synagogue,¹⁹ he was teaching.²⁰ [22] And they were marveling at his teaching, for he was teaching them as one having authority and not as the scribes. [23] And²¹ there was a man in their synagogue with an unclean spirit, and he cried out, [24] saying, “Ah!²² What is it to us and to you, Joshua of Nazareth? Did you come to destroy us? I know who you are, the Holy One²³ of God!”

[25] And Joshua rebuked him, saying, “Be muzzled²⁴ and come out of him!” [26] And when the unclean spirit convulsed him and screamed with a loud voice he came out of him. [27] And they all were amazed, so that they disputed with one another saying, “Who is this? What is this new teaching that with authority even the unclean spirits he commands, and they obey him?” [28] And the report of him immediately went out into the whole region around Galilee.

[29] And immediately after going out of the synagogue, they went into the house of Simon and Andrew with James and John. [30] And Simon’s mother-in-law was lying sick with a fever, and they immediately spoke to him about her. [31] And approaching, he took her hand, raised her up, and the fever immediately left her, and she served them.

[32] And when it was late, when the sun had set, they brought to him all who had

Psalm 109:6).

13 Romans 5:6

14 Here it is the “kingdom of God.” In Matthew 4:17 it is the “kingdom of the heavens.” Obviously, these are synonymous terms.

15 Literally, “his”

16 και αυτους (kai autous) - “and they” - KJV, NKJV, NAS “who also,” Young’s Literal, “and they,” more literally, “and them.”

17 Verses 16-21 parallel Matthew 4:18-22 which took place after John 1:35-42. This is made clear by Mark 1:14.

18 σαββασιν (sabbasin) - “sabbaths” - plural form – compare this passage with Luke 4:31-32.

19 συναγωγην (sunagōgan)

20 εδιδασκεν (edidasken) imperfect indicative - “was teaching” - the imperfect indicative depicts continual action in past time.

21 Critical Text adds ευθως (euthus) “just then” (NAS) or “immediately.”

22 εα (ea) - “Ah!” KJV, NKJV “Let us alone!” Young’s Literal, “Ah!” This word is not found in the Critical Text.

23 Psalm 16:10 (Acts 2:27; 3:14; 13:35)

24 φιμωθητι (phimōthēti) - “Be muzzled” (see NKJV footnote) - used in 1 Corinthians 9:9; 1 Timothy 5:18 for “muzzle,” also found in Matthew 22:12, 34; Mark 4:39; Luke 4:35 (see NKJV footnote); 1 Peter 2:15.

it badly²⁵ and demoniacs. [33] And the whole city was gathered together at the door. [34] And he healed many who had it badly with various diseases, and he cast out many demons, and did not permit the demons to speak; because they knew²⁶ him.²⁷

[35] And rising up early while it was very dark, he went and departed into a desolate place, and there he prayed. [36] And Simon and those with him searched for him, [37] and finding him they said to him, “Everyone is looking for you.” [38] And he said to them, “Let us go into the neighboring towns,²⁸ so that I might preach there also. For this reason I have come forth.” [39] And he was preaching in their synagogues throughout Galilee and casting out demons.

[40] And a leper came to him, imploring him and kneeling down to him and saying to him, “If you are willing, you are able to cleanse me.” [41] And Joshua moved with compassion, stretched out the hand and touched him and said to him, “I am willing, be cleansed.” [42] And after he spoke to him, immediately the leprosy left him and he was cleansed. [43] And after sternly warning him, immediately he sent him away, [44] and said to him, “See that you say nothing to anyone, but go away, show yourself to the priest and offer for your cleansing what Moses commanded,²⁹ for a testimony to them.” [45] So he went out and began to preach much and to disseminate the word,³⁰ so that he was no longer able to enter a city publicly, but was outside in desolate places. And they were coming to him from every direction.

2[1] And he entered again Capernaum after some days and it was heard that he was in the house. [2] And immediately many gathered together, so that there was no longer room, not even at the door. And he spoke the word³¹ to them. [3] And they came to him bringing a paralytic, carried by four.³² [4] And not being able to come near to him because of the crowd, they unroofed the roof where he was, and when they had tore through, they let down the bed upon which the paralytic was lying. [5] And when Joshua saw their faith, he said to the paralytic, “Child,³³ your sins are forgiven you.”

[6] And there were some scribes sitting there and reasoning in their hearts, [7] “Why does this one speak blasphemies like this? Who is able to forgive sins except God alone?”³⁴

[8] And immediately, Joshua recognizing³⁵ in his spirit that they reasoned like this in themselves, he said to them, “Why do you reason these things in your hearts? [9]

25 κακῶς ἐχόντας (kakôs echontos) - “had it bad” - more literally, “having badly.”

26 Mark 1:24; Luke 4:34, 41; Acts 19:15 (Job 38:7; Revelation 12:4; James 2:19)

27 1 Corinthians 2:7-8; Luke 9:18-22, 36 (Matthew 17:9); yet Matthew 26:63-64

28 κωμοπολεις (kômopoleis) - “towns” - This is a different word for town (κωμη, kômê) or city (πολις, polis). Exact meaning unclear. κωμος (kômos) is used for revelry (noisy partying, Romans 13:13; Galatians 5:21; 1 Peter 4:3). It is a compound word perhaps meaning “party towns” or something inbetween a small town and a large city, and it is only found here.

29 Leviticus 14:1-32

30 Isaiah 26:10

31 λογον (logon)

32 τεσσαρων (tessarôn) - “four” - Just the word for four is here (in the masculine plural). There is no word for men (as NKJV translates).

33 τεκνον (teknon) - “child”

34 Does the Old Testament teach that only God forgives sins? See Psalm 51:4; 62:2, 6; 103:3; 130:4; Daniel 9:9.

35 2 Chronicles 6:30

What is easier, to say to the paralytic, ‘Your sins are forgiven,’³⁶ or to say, ‘Rise up and take up your bed and walk?’³⁷ [10] But that you might know that the son of the man has authority on earth to forgive sins” - he says to the paralytic, [11] “I say to you, rise up and take up your bed and go to your house.” [12] And immediately he rose up and took up the bed and went out before all, so that all were amazed and glorified God, saying, “We never saw anything like this!”³⁸

[13] And he went out again by the sea, and the whole crowd came to him, and he taught them. [14] And when he passed by, he saw Levi, that of Alphaeus, sitting in the tax office, and he said to him, “Follow me.” And he rose up and followed him.

[15] And so it was, when he was reclining in his house, that many tax collectors and sinners reclined together with Joshua and his disciples, for there were many and they followed him. [16] And the scribes and the Pharisees, seeing him eating with the tax collectors and sinners, said to his disciples, “Why does he eat and drink with tax collectors and sinners?” [17] And when Joshua heard it, he said to them, “Those who are healthy have no need for a Physician,³⁹ but those who have it badly. I did not come to call the righteous, but sinners to repentance.”⁴⁰

[18] And the disciples of John and of the Pharisees were fasting. And they came and said to him, “Why do the disciples of John and of the Pharisees fast, but your disciples do not fast?”

[19] And Joshua said to them, “Are the sons of the wedding hall⁴¹ able to fast while the bridegroom is with them? As long as they have the bridegroom with them, they are not able to fast. [20] But the day will come when the bridegroom will be taken from them, and then in those days they will fast.”⁴²

[21] “And no one sews a piece of new patch on an old garment, lest the new that filled it take up from the old, and a worse tear happens.⁴³ [22] And no one puts new wine into old wine skins, lest the new wine bursts the wine skins and the wine be poured out and the wine skins be ruined. But new wine must be put into new wine skins.”⁴⁴

[23] And it came to pass, he went through the grainfields on the Sabbaths,⁴⁵ and his disciples began to make way⁴⁶ picking the heads of grain. [24] And the Pharisees said to him, “Look, why do they do on the Sabbaths⁴⁷ what is not lawful?”

[25] And he said to them, “Have you never read what David did when he was in

36 The Majority Text and Critical Text have “your” sins (σου). The Received Text has forgiven “you” (σοι).

37 Obviously, the first is easier to say than the second.

38 I.e. someone claim to be able to forgive sins, and then back it up with an awesome miracle.

39 In Jeremiah 8:21-22 the Lord likewise equates a physician with one who needs help, yet, physicians are not always the answer either (Mark 5:26; Luke 8:43; 1 Timothy 5:23). Asa did not seek the Lord, but the physicians (2 Chronicles 16:12). Job spoke of worthless physicians (Job 13:4).

40 Luke 15:1-10, then Joshua illustrates that joy in the following verses, 11-32.

41 οι υιοι του νυμφωνος (οι υιοι του numphōnos) - “sons of the wedding hall” - same word as used in Matthew 9:15 (NKJV footnote, “Lit. *sons of the bridechamber*”) and Luke 5:34. A few manuscripts use this word in Matthew 22:10 instead of γαμος (gamos), the word for marriage or wedding (see footnote in Critical Text).

42 Acts 13:2-3; 14:23; 1 Corinthians 7:5

43 The old covenant does not fit with the new (Hebrews 8:7-13).

44 Romans 10:4

45 σαββασιν (sabbasin) – “sabbaths” plural form

46 οδον ποιειν (odon poicin) - “make way”

47 σαββασιν (sabbasin) – “sabbaths” plural form

need and hungry, he and those with him? [26] How he went into the house of God in the time of⁴⁸ Abiathar⁴⁹ the chief priest,⁵⁰ and he ate the loaves⁵¹ of purpose,⁵² which is not lawful⁵³ to eat except for the priests; and he gave it also to those who were together with him?”⁵⁴ [27] And he was saying to them, “The Sabbath⁵⁵ was made for the man, not the man for the Sabbath.⁵⁶ [28] Therefore, the son of the man is also Lord of the Sabbath.”⁵⁷

3[1] And he entered again into the synogogue, and there was a man who had a withered hand. [2] And they were watching him closely, whether he would heal him on the Sabbaths,⁵⁸ that they might accuse him. [3] And he says to the man who had the withered hand, “Arise into the midst.”⁵⁹ [4] And he says to them, “Is it lawful on the Sabbaths⁶⁰ to do good or to do evil, to save a soul or to kill?” But they were silent. [5] And looking around at them with anger,⁶¹ being grieved by the hardness of their hearts, he said to the man, “Stretch out your hand.” And he stretched out, and his hand was restored as healthy as the other. [6] And the Pharisees went out immediately with the Herodians⁶² making a plot concerning him how they might destroy him.

[7] And Joshua went away with his disciples to the sea, and many multitudes from Galilee followed him, and from Judea [8] and from Jerusalem and from Idumea and the other side of the Jordan and those around Tyre and Sidon, many multitudes, when they heard how many things he was doing, came to him. [9] And he spoke to his disciples that a small boat should be ready⁶³ for him, because of the crowd, so that they might not press upon him. [10] For he healed many, so they pressed upon him, so that as many as had afflictions might touch him. [11] And the unclean spirits when they were seeing him, were falling down before him and screaming, saying, “You are the Son of God!” [12] And he was sternly rebuking

48 ἐπὶ (epi) “in the time of” NAS; “in the days of” NKJV, KJV; “at” YLT - ἐπὶ (epi) used in the same sense as here in e.g.

Luke 4:27.

49 Interesting, Joshua mentions Ahimelech's son, Abithar, as the reference, even though David went to Ahimelech (1 Samuel 21:1). Abithar is the one who escaped the slaughter in 1 Samuel 22:20.

50 ἀρχιερεως (archiereōs) - "chief priest" - See footnote for John 11:49.

51 ἄρτους (artous) - "loaves" - plural

52 See footnote for Matthew 12:4.

53 Leviticus 24:5-9

54 1 Samuel 21:1-6

55 σαββατον (sabbaton) – "sabbath" singular form

56 σαββατον (sabbaton) – "sabbath" singular form; see also Genesis 2:2-3; Exodus 20:8-11; 1 John 5:3

57 σαββατου (sabbatou) – "sabbath" singular form; see also John 5:16-17.

58 σαββασιν (sabbasin) – “sabbaths” plural form – Here is a good example of the use of the word sabbath where the context is indeed an event on a singular sabbath day, but conceptually and/or in its usage it is yet plural. See also Matthew 12:11.

59 ἐγειραι εἰς τὸ μέσον (egeirai eis to meson) - “Arise into the midst” - NKJV footnotes this as a literal translation.

60 σαββασιν (sabbasin) – “sabbaths” plural form

61 This is the only place in the gospels where Joshua's anger is explicitly stated, although it *is* seen elsewhere (e.g. Matthew 11:21; 15:7; 22:18; 23:13-29; Mark 11:15-17; Luke 11:42-52; 12:49; John 2:13-17).

62 Only mentioned also in Matthew 22:16 and Mark 12:13. Herodians appear to be a political party.

63 προσκαρτερη (proskarterê) - “be ready” - found also only in Acts 1:14 (“continued”); 2:42 (“continued steadfastly”), 46 (“continuing”); 6:4 (“we shall give . . . continually”); 8:13 (“continued”); 10:7 (“those who waited . . . continually”); Romans 12:12 (“continuing steadfastly”); 13:6 (“attending continually”); Colossians (“continue earnestly”).

them, that they should not make him known.

[13] And he went up to the mountain and summoned those he himself was wanting, and they came to him. [14] And he appointed twelve, that they might be with him and that he might send them to preach [15] and to have authority to heal the diseases and to cast out the demons.⁶⁴ [16] And Simon, to whom he gave the name Peter, [17] and James that of Zebedee, and John the brother of James, and to them he gave the name Boanerges,⁶⁵ which is “Sons of thunder,” [18] and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James that of Alphaeus, and Thaddaeus, and Simon the Cananite,⁶⁶ [19] and Judah⁶⁷ Iscariot, who also betrayed⁶⁸ him.

[20] And they went into a house.⁶⁹ And the crowd came together again, so that they were not even able to eat bread. [21] And when those near him⁷⁰ heard it, they came out to apprehend him, for they were saying, “He lost his senses.”⁷¹

[22] And the scribes, those from Jerusalem, came down saying, “He has Beelzebul,”⁷² and “By the ruler of the demons he casts out the demons.”

[23] And when he had summoned them, he spoke to them in parables, “How is Satan able to cast out Satan? [24] And if a kingdom is divided against itself, that kingdom is not able to stand. [25] And if a house is divided against itself, that house is not able to stand. [26] And if Satan rose up against himself and became divided, he is not able to stand, but has an end. [27] No one is able to plunder the goods of the strong one, coming into his house, unless he first binds the strong one, and then he may plunder⁷³ his house.”

[28] “Truly I say to you that all sins will be forgiven the sons of men, and whatever blasphemes they might blaspheme. [29] But he who blasphemes against the Holy Spirit does not have forgiveness unto eternity, but is guilty of eternal condemnation” - [30] because they were saying, “He has an unclean spirit.”⁷⁴

[31] Then his brothers and mother came and standing outside they sent to him, calling him. [32] And a crowd was sitting around him, and they said to him, “Look,

64 It is amazing how this is such a responsible position Christ gave to these men, and yet, one of them was a devil, and Christ knew it (John 6:64, 70).

65 Βοανεργές (Boanerges) - “Boanerges” - Apparently, this is Aramaic translated as “Sons of thunder” (Υἱοὶ Βροντῆς [Yioi Brottês]).

66 Κανανίτης (Kananitês) - “Cananite” KJV, NKJV; Critical Text has Καναναῖος (Kananaios) “Cananaean,” but NAS & NIV translate that as “Zealot.” Luke 6:15 has Ζηλωτήν (Zêlôtên) & Acts 1:13 has Ζηλωτής (Zêlôtês) “Zealot.”

67 ἰουδᾶς (ioudas) - “Judah” - typically translated “Judas” - see footnote for Matthew 1:2.

68 παρέδωκεν (paredôken) - “betrayed” or “handed over”

69 KJV, NKJV have this sentence at the end of verse 19. The Greek, NAS, and NIV have it at the beginning of verse 20.

70 παρ αὐτοῦ (par autou) - “near him”

71 ἐξεστη (exestê) - “He lost his senses.” - This word is found also in Matthew 12:23; Mark 2:12; 5:42; 6:51; Luke 6:51; 8:56; 24:22; Acts 2:7; 8:9, 11, 13; all with the idea of being amazed or astonished. The only other place it is used as here is in 2 Corinthians 5:13 (NKJV “beside ourselves”). Joshua was also called “mad” in John 10:20, and Paul in Acts 26:24.

72 βεελζεβουλ (beelzeboul) - “Beelzebul” - usually translated, “Beelzebub.” Beelzebub in the Hebrew, בַּעַל זְבוּב (ba`al zebub), is literally “lord of a fly,” or perhaps “lord of flies.” Baal בַּעַל (ba`al) means “Lord,” and זְבוּב (zebub) is “fly.”

βεελζεβουλ (beelzeboul) in the Hebrew, לַיְהוָה בַּעַל זְבוּב (ba`al zebul), is literally “Lord of loftiness” or something like that. Here, the context clearly is a reference to Satan, the “ruler of the demons” (Matthew 12:24; Luke 11:15; Revelation 12:4).

73 διαρπασή (diarpasê) - “may plunder” - The Majority Text (though not by the large majority) has it in the subjunctive form. The Critical and Received Texts have it in the future form (διαρπασει, diarpasei).

74 Notice Nicoemus’ words in John 3:2.

your mother and your brothers and your sisters⁷⁵ are outside see king you.”

[33] And he answered them saying, “Who is my mother or my brothers?” [34] And looking around at those sitting around him he said, “Look, my mother and my brothers! [35] For whoever does the will of God, this one is my brother and my sister and my mother.”

4 [1] And again he began to teach by the sea. And a large crowd gathered to him, for which reason he embarked into the boat to sit in the sea, and the whole crowd was by the sea upon the ground. [2] And he taught them in many parables, and was saying to them in his teaching, [3] "Listen. Behold, the sower went out to sow. [4] And it happened in the sowing some fell by the road, and the birds came and devoured it. [5] And another fell upon the rocky ground where it did not have much earth, and immediately it rose out because it had no depth of earth. [6] And when the sun rose up, it was scorched, and because it had no root, it withered. [7] And another fell into the thorns, and the thorns went up and crowded⁷⁶ it, and it gave no fruit. [8] And another fell into the good earth, and it was giving fruit going up and growing, and bearing in thirty and in sixty and in a hundred." [9] And he was saying, "He who has ears to hear let him hear."

[10] And when he was alone, those around him together with the twelve asked him about the parable.⁷⁷ [11] And he was saying to them, "To you it has been given to know the mystery of the kingdom of God. But to those that are outside all things are in parables, [12] so that, 'Seeing they might see and not perceive, and hearing they might hear and not understand, lest they turn and the sins⁷⁸ be forgiven them.'"

[13] And he says to them, "You do not understand⁷⁹ this parable? And how will you understand⁸⁰ all the parables? [14] He who sows sows the word.⁸¹ [15] And these are the ones by the road where the word is sown, and when they hear, immediately Satan comes and takes the word which was sown in their hearts. [16] And these are likewise who are sown upon the rocky places, which, when they hear the word, immediately they receive it with joy, [17] and they have no root in themselves, but are temporary. Then when tribulation or persecution comes because of the word, immediately they stumble. [18] And these are the ones sown into the thorns, who hear the word, [19] and the cares of this age and the deceitfulness of the wealth and the desires⁸² for other things coming in crowd the word, and it becomes unfruitful. [20] And these are the ones sown upon the good ground, who hear the word and accept it and bear fruit, in thirty and in sixty and in

75 Majority Text has "and your sisters." The Received Text does not, and the Critical Text brackets these words. Joshua's sisters are also mentioned in Matthew 13:56 and Mark 6:3.

76 See footnote for Matthew 13:22.

77 Critical Text has "the parables" (plural).

78 Critical Text leaves out "the sins," so it more literally reads, "it be forgiven them." Majority and Received Text more literally read, "it be forgiven them, the sins."

79 οἰδατε (oidate) - "understand" - more literally, "know" (e.g. John 1:26).

80 γνωσεσθε (gnōsesthe) - "understand" - more literally, "know" (e.g. John 1:10).

81 λογον (logon) - "word"

82 επιθυμιαι (epithumiai) - "desires" - This noun is used for good desires (Philippians 1:23; 1 Thessalonians 2:17), bad desires (Romans 7:7 "covetousness," 8 "desire;" Galatians 5:16; Colossians 3:5; 1 Thessalonians 4:4 "lust;" 2 Timothy 2:22; 2 Peter 1:4; 2:18 "lust;" 1 John 2:16-17 "lust;" James 1:14-15).

a hundred."

[21] And he was saying to them, "The lamp is not⁸³ brought so that it might be put under the basket or under the bed, is it? Is it not set upon the lampstand?⁸⁴ [22] For there is nothing hidden which will not be revealed, nor was kept secret but that it might become manifest.⁸⁵ [23] If someone has ears to hear,⁸⁶ let him hear."

[24] And he was saying to them, "See⁸⁷ what you hear. By that measure you measure, it will be measured to you, and it will be added to you who hear.⁸⁸ [25] For he who has, it will be given to him, and he who does not have, even what he has will be taken from him."⁸⁹

[26] And he was saying, "Thus is the kingdom of God, like if a man threw the seed upon the earth [27] and slept and arose night and day, and the seed sprouted and grew long, how he did not know. [28] For by itself the earth bears fruit, first a blade, next a head, next full wheat in the head.⁹⁰ [29] And when the fruit ripens, immediately he sends forth the sickle, because the harvest has come."

[30] And he was saying, "To what shall we liken the kingdom of God, or in what parable shall we compare⁹¹ it? [31] Like a mustard grain, which when sown upon the earth, is the smallest of all the seeds which are upon the earth, [32] and when sown, goes up and becomes larger than all the herbs and produces large branches, so that the birds of the heavens are able to dwell under its shade."

[33] And with many such parables he was speaking to them the word, as they were able to hear. [34] And without a parable he was not speaking to them. But privately to his disciples he was explaining everything.

[35] And he said to them on that day, when it was late, "Let's go to the other side." [36] And when they had left the crowd, they received him as he was in the boat. And other boats were also with him. [37] And there was a whirlwind of a great wind, and the waves were crashing into the boat, so that it was already beginning to fill. [38] And he was on the stern upon the pillow sleeping. And they were awaking him and saying to him, "Teacher! Do you not care that we are perishing?"

[39] And being awakened, he rebuked the wind and said to the sea, "Be quiet! Be muzzled!"⁹² And the wind stopped, and there was a great calm. [40] And he said to them, "Why are you so cowardly?⁹³ How do have no faith?"

[41] And they were afraid with a great fear, and were saying to one another, "Who then is this that even the wind and the sea obey him?"

5[1] And they came to the other side of the sea into the area of the Gadarenes.⁹⁴

83 μητι (mêti) - "not" - question is asked in the negative, and "is it" is added at the end to express the idea.

84 Matthew 5:14-16; Ephesians 5:8

85 Ecclesiastes 12:14

86 From God, Deuteronomy 29:4

87 βλέπετε (blepete) - "See" or "take heed"

88 Proverbs 21:28; Luke 10:16

89 Romans 1:28

90 A maturing process is addressed here, as is depicted also in Matthew 13:29; 2 Peter 3:9, 18.

91 παραβαλωμεν (parabalômen) - "compare"

92 περιμωσο (pephimôso) - "Be muzzled" - used in 1 Corinthians 9:9; 1 Timothy 5:18 for "muzzle," also found in Matthew 22:12, 34; Mark 1:25 (see NKJV footnote); Luke 4:35 (see NKJV footnote); 1 Peter 2:15.

93 δειλοι (deiloi) - "cowardly" - See footnote for Matthew 8:26.

94 γαδαρηνων (gadarênôn) - "Gadarenes" - Critical Text has γερασηνων (gerasênôn) "Gerasenes."

[2] And when he came out of the boat, immediately from the tombs a man with an unclean spirit met him, [3] who had his dwelling in the tombs. And no one was able to bind him, not even with chains. [4] For he had often been bound with shackles and chains and the chains were pulled apart by him, and the shackles broken, and no one could subdue him. [5] And through all, night and day, in the fields and in the tombs, he was screaming and cutting himself with stones.⁹⁵ [6] And seeing Joshua from afar, he ran and worshipped him. [7] And crying out with a loud voice he said, "What's to me and you,⁹⁶ Joshua, son of the most high God? I charge⁹⁷ you by God do not torture me!" [8] For he was saying to him, "Come out of the man, unclean spirit!"

[9] And he was asking him, "What is your name?" And he answered saying, "Legion is my name, for we are many." [10] And he was imploring him much that he might not send them out of the area.

[11] And there was at the mountain a large herd of pigs feeding. [12] And all the demons implored him saying, "Send us into the pigs, that we might enter them." [13] And Joshua immediately permitted them. And the unclean spirits went out, entered into the pigs, and the herd rushed down the steep bank into the sea. And they were about two thousand. And they were choking⁹⁸ in the sea.⁹⁹ [14] And those feeding the pigs fled, and reported it in the city and in the fields. And they came out to see what it is that happened. [15] And they came to Joshua and saw the demoniac, who had had the legion, sitting and clothed and in his right mind, and they were afraid. [16] And those who saw told them how it happened to the demoniac and about the pigs. [17] And they began to implore him to depart from their area.

[18] And when he got into the boat, the demoniac implored him that he might be with him. [19] But Joshua did not allow him, but said to him, "Go into your house to those who are yours, and report to them what great things the Lord has done for you and had mercy on you. [20] And he went and began to preach in Decapolis what great things Joshua did to him, and all marveled.

[21] And when Joshua crossed over in the boat again to the other side, a large crowd gathered to him, and he was by the sea. [22] And behold, one of the rulers of the synagogue, named Jairus, came, and when he saw him he fell at his feet [23] and implored him much saying, "My daughter is at her last moment,¹⁰⁰ so come, lay hands on her, so that she might be saved and she will live." [24] And he went with him. And the large crowd followed him, and pressed him.

[25] And a certain woman was having a flow of blood for twelve years, [26] and

95 κατακοπτῶν (katakoptōn) - "cutting" - may also be translated "beat." Found only here in the NT, in the LXX, 2 Chronicles 15:16; 34:7; Isaiah 27:9.

96 τί ἐμοὶ καὶ σοί (ti emoi kai soi) - "What's to me and you" - NKJV "What have I to do with you" - see footnote for Matthew 27:4.

97 Ὁρκίζω (Horkizō) "I charge" - NKJNAS "I implore"; KJV "I adjure"; "Swear" CEB, GW; "I make you swear"

DLNT; "I beg" CSB - found also in Acts 19:13 ("exorcise"); 1 Thessalonians 5:27 ("charge").

98 ἐπιπνιγοντο (epinigonto) - imperfect, third person plural passive, "choking" - could also be translated "drowning" - used also in Matthew 18:28. See also footnote for Luke 8:33.

99 Luke 11:24-26

100 ἐσχατως (eschatōs) - "at her last moment" - more literally, "last she is having," ἐσχατως ἐχει (eschatōs echei).

suffered much by many doctors and exhausted all that she had and was not helped, but rather it became worse, [27] when she heard about Joshua, coming in the crowd behind him, she touched his garment. [28] For she was saying, "And if I might touch his garments, I will be saved." [29] And immediately the fountain of her blood dried up, and she knew in the body that she had been healed from the affliction.

[30] And immediately Joshua recognizing in himself that power went out of him, turning around in the crowd, he was saying, "Who touched my garments?" [31] And his disciples were saying to him, "Look, the crowd presses you, and you say, 'Who touched me?'"

[32] And he looked around to see the one who did this. [33] And the woman fearful and trembling, knowing that it was upon her, came and fell down before him and told him all the truth. [34] And he said to her, "Be of good cheer, your faith has saved you. Go in peace and be healed from your affliction."

[35] While he was still speaking, one came from the ruler of the synagogue's place saying, "Your daughter died. Why are you still bothering the teacher?"

[36] But immediately when Joshua heard the word being spoken he said to the ruler of the synagogue, "Do not fear. Only believe." [37] And he did not allow anyone to follow with him except Peter and James and John the brother of James. [38] And he came into the ruler of the synagogue's house and saw disorder, weeping and much wailing. [39] And going in he said to them, "Why are you troubled and weeping? The child did not die, but is sleeping." [40] And they ridiculed him. But when he cast all out, he took the father and the mother of the child and those with him, and went into where the child was lying down. [41] And taking hold of the child's hand he said to her, "Talitha, cumi,"¹⁰¹ which is translated, "Girl, I say to you, arise." [42] And immediately the girl stood up and walked around, for she was twelve years old. And they were amazed with great astonishment.¹⁰² [43] And he commanded them much that no one should know this, and he said to give her food.

6[1] And he went out from there and came into his homeland, and his disciples followed him. [2] And being the Sabbath, he began to teach in the synagogue. And many hearing were astonished saying, "Where does he get these things? And what is the wisdom which is given to him and¹⁰³ such powers done by his hands? [3] Is this not the carpenter, the son of Mary, and brother of Jacob and Joses and Judah and Simon? And are not his sisters here with us?" And they were being offended by him.

[4] And Joshua was saying to them, "A prophet is not without honor except in his homeland and among relatives¹⁰⁴ and in his house." [5] And he was not able to do any miracle there, except he healed a few ill he layed hands on.¹⁰⁵ [6] And he was amazed because of their unbelief. And he was going all around the villages teaching.

[7] And he called the twelve to himself and began to send them two by two, and he

101 ταλιθα κουμι (talitha koumi) - Apparently, this is Aramaic, Talitha, "girl" and cumi, "arise." Critical Text has κουμι (koumi) "arise."

102 εκστασει (ekstasei) - "astonishment"

103 Received Text adds "that" οτι (hoti), so it reads "that even."

104 συγγενεσιν (suggenesin) - "relatives" (e.g. Luke 2:44) - can also be translated "countrymen" (e.g. Romans 9:3). Also, Critical Text adds "his" (relatives).

105 Matthew 13:58

was giving them authority¹⁰⁶ over unclean spirits. [8] And he instructed them that they should bring nothing on the way except only a staff, no bag, no bread, no coin¹⁰⁷ in the belt,¹⁰⁸ [9] but to put on sandals and not to wear two shirts. [10] And he was saying to them, "Whatever house you enter, stay there until you go out from there. [11] And whoever does not receive you, nor hear you, going out from there shake off the dust that is under your feet for a testimony to them. Truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city."¹⁰⁹

[12] And going out, they preached that they should repent. [13] And they were casting out many demons, and they were anointing with olive oil¹¹⁰ many ill and healing them.

[14] And Herod the king heard, for his name became known, and he was saying that "John the immerser rose from the dead, and because of this the miracles are working in him." [15] Others were saying that, "He is Elijah." Yet others were saying that, "He is a prophet, like one of the prophets."¹¹¹ [16] But when Herod heard he said that, "This is John whom I beheaded. He rose from the dead!"¹¹²

[17] For Herod himself sending, seized John and bound him in prison, because of Herodias the wife of Philip his brother, for he married her. [18] For John was saying to Herod that, "It is not lawful for you to have your brother's wife." [19] And Herodias held it against him and was desiring to kill him, and was unable. [20] For Herod was fearing John, knowing he was a righteous and holy man, and was protecting him. And when he heard him, he was doing¹¹³ many things, and he was hearing him gladly.

[21] And an opportune day came, when Herod on his birthday was doing a supper for his nobles and leaders of a thousand¹¹⁴ and the foremost of Galilee. [22] And when the daughter of Herodias came in and danced and pleased Herod and those reclining there, the king said to the girl, "Ask me whatever you wish, and I will give it to you." [23] And he swore to her that, "Whatever you ask me, I will give to you up to half of my kingdom."

[24] And going out, she said to her mother, "What shall I ask?" And she said, "The head of John the immerser!" [25] And entering immediately with haste to the king she asked saying, "I want you to give me right now the head of John the

106 εξουσιαν (exousian) - "authority" - NKJV has "power." This is the word for authority. See e.g. Luke 9:1 for an example of the words for power and authority used side by side (δυναμιν [power] και [and] εξουσιαν [authority]). See also Luke 4:36.

107 χαλκον (chalkon) - "coin" - found also in Matthew 10:9; Mark 12:41 ("money"); 1 Corinthians 13:1 ("brass"); Revelation 18:12 ("bronze").

108 ζωνην (zônêv) - "belt" - found also in Matthew 3:4; 10:9; Mark 1:6; Acts 21:11; Revelation 1:13; 15:6.

109 It is evidently worse to not receive the truth when accompanied by undeniable miracles, than to be a homosexual.

110 ελαιω (elaiô) - "olive oil" - found also in Matthew 25:3-4, 8; Luke 7:46; 10:34; 16:6; Hebrews 1:9; James 5:14; Revelation 6:6; 18:13. The word for olive tree or olive is ελαια (elaia) found e.g. in Luke 22:39; Romans 11:17, 24; James 3:12; Revelation 11:4. See Luke 7:46 for "fragrant oil," μυρω (murô).

111 Received Text adds "or" [προφητης εστιν η ως εις των προφητων (prophêtês estin ê ôs eis tôn prophêtôn)] so it reads either, "He is a prophet or like one of the prophets." RT does not have the definite article for prophet.

112 Luke 16:31

113 In stead of εποιοι (epoiei), "he was doing," Critical Text has ηπορει (êporei), "he was . . . perplexed" (NAS).

114 χιλιαρχοις (chiliarchois) - "leaders of a thousand" - word for thousand is χιλιο (chilio) and leader (or ruler) is αρχη (archê) or αρχηγος (archêgos).

immerser upon a platter."

[26] And the king became deeply grieved. Because of the oaths and those reclining there, he did not want to refuse her. [27] And immediately sending an executioner, the king ordered his head to be brought. And departing, they beheaded him in the prison. [28] And they brought his head upon a platter and gave it to the girl, and the girl gave it to her mother. [29] And when his disciples heard, they came and took his corpse and put it in a tomb.

[30] And the apostles gathered to Joshua, and reported to him all things, both what they did and what they taught. [31] And he said to them, "Come, by yourselves privately to a deserted place and rest a little." For many were coming and going, and they were not even having an opportunity to eat. [32] And they departed to a deserted place in the boat by themselves. [33] And they¹¹⁵ saw them departing, and many recognized him, and they ran together there on foot from all the cities and arrived before them and gathered to him.¹¹⁶ [34] And coming out, Joshua saw a large crowd, and was moved with compassion for them, because they were like sheep not having a sheperd; and he began to teach them many things.

[35] And when the hour was already late, his disciples came to him saying that, "The place is deserted and the hour is already late. [36] Send them away, that departing into the local fields and villiages they might buy for themselves bread. For they have nothing to eat."

[37] And answering he said to them, "You give them something to eat." And they say to him, "Should we go buy two hundred denarii of bread and give it to them to eat?" [38] But he says to them, "How many loaves do you have? Go and see." And knowing¹¹⁷ they say, "Five, and two fish."

[39] And he ordered them to recline everyone group by group upon the green grass. [40] And they reclined group by group by a hundred and by fifty. [41] And taking the five loaves and the two fish, looking up into the heaven, he blessed and broke the loaves and was giving to his disciples, so they might set it before them; and the two fish he distributed to all. [42] And they all ate and were satisfied. [43] And they took up twelve baskets full of fragments and from the fish. [44] And those who ate the bread were¹¹⁸ five thousand men.

[45] And immediately he compelled his disciples to embark into the boat and go to the other side to Bethsaida, while he sent the crowd away. [46] And when he bid farewell¹¹⁹ to them, he departed to the mountain to pray. [47] And being late, the boat was in the middle of the sea, and he was alone upon the land. [48] And he saw them being tormented¹²⁰ in the rowing, for the wind was contrary to them. And about the fourth watch of the night, he came to them walking upon the sea; and he was desiring to pass by them. [49] But when they saw him walking upon the sea,

115 Received Text has "the crowds," οἱ ὄχλοι (oi ochloi) instead of "they."

116 Critical Text does not have "and gathered to him."

117 γινοντες (gnontes) - aorist participle, "knowing" - NKJV translates, "when they found out."

118 Received Text adds "about," ὡσει (ōsei).

119 αποταξαμενος (apotaxamenos) - "bid farewell" - found also in Luke 9:61; 14:33; Acts 18:18, 21; 2 Corinthians 2:13.

120 βασανιζομενος (basanizomenos) - "tormented" - same word used in Matthew 14:24; found also e.g. in Revelation 14:10; 20:10.

they thought it was a ghost,¹²¹ and they cried out. [50] For they all saw him and were terrified. And immediately he spoke with them, and says to them, "Be of good cheer. It is I. Do not be afraid." [51] And he went up to them into the boat, and the wind stopped. And they were out of the extraordinary exceedingly amazed in themselves and marveled. [52] For they did not understand about the loaves, for their heart was hardened.¹²²

[53] And crossing over, they came upon the land of Gennesaret and anchored. [54] And when they came out of the boat, immediately recognizing him, [55] that whole surrounding area ran. They began to bring upon beds those having it badly where they were hearing that he is there. [56] And wherever he was entering into villiages or cities or fields, in the market places, they put the sick there; and they were entreating him, so that if they might touch even the edge of his garment. And whoever touched it was saved.¹²³

7[1] And the Pharisees and some of the scribes gathering, came from Jerusalem. [2] And seeing some of his disciples with common¹²⁴ hands (that is, unwashed) eating bread, they found fault. [3] For the Pharisees and all the Jews, unless they wash the hands with a fist,¹²⁵ do not eat, holding the tradition of the elders. [4] And from the market places, if they do not immerse, they will not eat. And there are many other things which they received to hold, immersions of cups and pitchers and copper vessels¹²⁶ and couches.¹²⁷ [5] The Pharisees and the scribes, fixed upon him,¹²⁸ ask, "Why do your disciples not walk according to the tradition of the elders, but eat the bread with unwashed hands?"

[6] And answering, he said to them that, "Well did Isaiah prophesy concerning you hypocrites, as it has been written, 'These people honor me with the lips, but their heart is far away from me. [7] And in vain they worship me, teaching teachings, commandments of men.' [8] For leaving the commandment of God, you hold the tradition of men, immersing pitchers and cups, and many other similar things you do."

[9] And he was saying to them, "Well do you leave the commandment of God, so that you might keep your tradition. [10] For Moses said, 'Honor your father and your mother,' and 'He who speaks bad of father or mother let him come to an end, to death.' [11] But you say, 'If a man says to the father or the mother, "Korban,"¹²⁹ (which is, a gift¹³⁰) "what you might have benefited from me," [12] so you no longer

121 φαντασμα (phantasma) - "phantom" or "ghost." Only found also in Matthew 14:26 (same context).

122 Mark 9:32; Luke 9:45; 18:34; John 12:16

123 εσωζοντο (esôzonto) - "saved"

124 κοιναῖς (koivais) - "common" - found also in Acts 2:44; 4:32; 10:14, 28; 11:8 ("common"); Romans 14:14 (3x "unclean"); Titus 1:4; Hebrews 10:29; Jude 1:3 ("common"); Revelation 21:27. This is where the term "Koine" Greek comes from, meaning the common Greek language of that NT time.

125 πυγμη (pugmê) - "with a fist" - only found here. In the LXX it is found in Exodus 21:18 & Isaiah 58:4 for "fist."

126 χαλκίων (chalkiôn) - "copper vessels" - found only here.

127 κλινών (klinôn) - "couches" or "beds" found also only in Matthew 9:26; Mark 4:21; 7:30; Luke 5:18; 8:16; 17:34; Revelation 2:22.

128 επειτα (epeita) - "fixed upon" - Critical Text does not have this word, and adds και (kai) at beginning of this verse.

129 κορβαν (korban) - "Korban" - Hebrew קֹרְבָן (qorban) "offering" - found e.g. in Leviticus 2:1, 4, 12, 13 translated δωρον (dôron) "gift" in the LXX in these passages.

130 δωρον (dôron) - "gift"

leave him anything to do for his father or his mother, [13] nullifying the word of God with your tradition which you handed down. And many similar things you do."

[14] And summoning all the crowd to him, he was saying, "Hear me everyone and understand. [15] There is nothing outside of the man, going into him, that is able to defile him. But the things coming out from him, those are the things defiling the man. [16] He who has ears to hear, let him hear."

[17] And when they went into the house from the crowd, his disciples asked him about the parable. [18] And he says to them, "Are you still also without understanding? Do you not understand that everything which is from outside entering into the man is not able to defile him, [19] because it does not enter into his heart, but into the stomach, and goes out into the toilet, purifying all the foods?"

[20] And he was saying that, "What comes out of the man, that defiles the man. [21] For from within, out of the heart of men, the bad thoughts come out, adulteries, fornications, murders, [22] thefts, coveteousnesses, wickednesses, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.¹³¹ [23] All these evil things come from within and defile the man."

[24] And from there, getting up, he departed into the regions of Tyre and Sidon. And coming into a house, he was wanting no one to know, but he was unable to hide. [25] For a woman hearing about him, whose daughter was having an unclean spirit, came falling at his feet. [26] And the woman was a Greek, a Syrophenician¹³² by birth, and she was asking him that he might cast the demon out of her daughter.

[27] But Joshua said to her, "Let the children first be satisfied, for it is not good to take the children's bread and throw it to the little dogs." [28] But she answered and said to him, "Yes, Lord, yet even the little dogs eat under the table from the crumbs of the children."

[29] And he said to her, "Because of this word, go, the demon has gone out of your daughter." [30] And departing into her house, she found the demon had gone out and the daughter lying upon the bed.

[31] And again coming out of the regions of Tyre and Sidon, he came to the sea of Galilee in the midst of the region of Decapolis. [32] And they brought to him one deaf with an impediment in his speech and they were entreating him that he might put the hand on him. [33] And taking him from the crowd by himself, he thrust his fingers into his ears and, spitting,¹³³ he touched his tongue.

[34] And looking up into the heaven he sighed,¹³⁴ and said to him, "Ephphatha,"¹³⁵ which is, "Be opened." [35] And immediately his ears were opened, and his bound tongue was loosed, and he was speaking correctly.¹³⁶ [36] And he was ordering them that they should tell no one. But as much as he was ordering them, much more they preached.

[37] And they were astonished beyond measure, saying, "He has done all things

131 αφροσυνη (aphrosunê) - "foolishness" - found also in 2 Corinthians 11:1, 17, 21.

132 Συραφοινικισσα (Suraphoinikissa) - "Syrophenician" - found only here. Phoenicia is the area of Tyre and Sidon. Syro = Syria apparently. Canaan (see Matthew 15:22) is the same area, except larger in scope.

133 πτυσας (ptusas) - "spitting," from πτυω (ptuô)

134 εστεναξε (estenaxe) - "sighed" - found also in Romans 8:23; 2 Corinthians 5:2, 4; Hebrews 13:17; James 5:9.

135 εφφαθα (ephphatha) - "Ephphatha" - apparently an Aramaic word, only found here.

136 ορθως (orthôs) - "correctly" - found also only in Luke 7:43; 10:28; 20:21.

well. Even the deaf he makes to hear and the mute to speak!"

8[1] In those days there was a very great crowd and they had nothing to eat. Joshua summoning his disciples says to them, [2] "I feel compassion for the crowd because they have remained with me already three days and have nothing to eat. [3] And if I send them away hungry to their home, they shall faint on the way, for some of them came from far away."

[4] And his disciples answered him, "How will anyone here be able to satisfy these with bread in the wilderness?" [5] And he was asking them, "How many loaves do you have?" And they said, "Seven." [6] And he was instructing the crowd to recline upon the ground. And taking the seven loaves and giving thanks, he broke and gave to his disciples, so that they might set them before them, and they set them before the crowd. [7] They also had a few small fish. And giving thanks, he said to set these also before them.

[8] And they ate and were satisfied, and they took up seven large baskets of leftover fragments. [9] And those who ate were about four thousand. And he sent them away. [10] And immediately embarking into a boat with his disciples he went into the regions of Dalmanutha.¹³⁷

[11] And the Pharisees came out and began to dispute with him seeking from him a sign from the heaven, testing him. [12] And sighing deeply in his spirit he says, "Why does this generation seek a sign? Truly I say to you, that¹³⁸ a sign will be given to this generation."

[13] And leaving them, embarking again into a boat, he went to the other side. [14] And they forgot to take bread, and they did not have with them in the boat except one loaf. [15] And he was ordering them saying, "Look, beware of the leaven of the Pharisees and the leaven of Herod."

[16] And they were reasoning to one another, saying that, "We have no bread." [17] And Joshua knowing it says to them, "Why are you reasoning that you have no bread? Do you not yet understand nor perceive? Is your heart still hardened?¹³⁹ [18] Having eyes do you not see and having ears do you not hear? And do you not remember? [19] When I broke the five loaves unto the five thousand, how many baskets full of fragments did you take up?" They say to him, "Twelve." [20] "And when the seven to the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven." [21] And he was saying to them, "How do you not perceive?"

[22] And he¹⁴⁰ came into Bethsaida. And they brought to him one blind and they implored him that he might touch him. [23] And taking hold of the blind one's hand, he brought him outside of the town, and spitting into his eyes, putting the hands on him, he was asking him what he saw.

[24] And looking up he was saying, "I see the men that are like trees I see walking." [25] Then again he put the hands upon his eyes and made him look up.

137 Δαλμανουθα (Dalmanoutha) - "Dalmanutha" - location unknown.

138 ει (ei) - "that" - There is no negative particle in this sentence. NAS footnotes, "Lit., *if a sign shall be given.*" ει (ei) is translated "if" (e.g. Mark 15:44 NKJV) and also translated "that" (e.g. Acts 26:23 [2x]). Jay P. Green translates it, "as if."

139 Mark 6:52

140 Critical Text, "they"

And he was restored and saw everyone clearly. [26] And he sent him unto his house, saying, "Neither go into the town, nor tell anyone in the town."

[27] And Joshua and his disciples went out unto the towns of Caesarea of Philip.¹⁴¹ And on the way he was asking his disciples, saying to them, "Who do the men say I am?" [28] And they said, "John the immerser, and others Elijah, and others one of the prophets." [29] And he says to them, "But who do you say I am?" And Peter answering says to him, "You are the Christ." [30] And he warned them that they should tell no one about him.

[31] And he began to teach them that the son of the man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed and after three days rise again. [32] And he was speaking the word plainly.¹⁴² And Peter taking him aside began to rebuke him. [33] But turning back and seeing his disciples, he rebuked Peter, saying, "Get behind me, Satan, for you are not mindful of the things of God but the things of men."

[34] And summoning the crowd together with his disciples he said to them, "Whoever desires to follow after me, let him deny himself and take up his cross and follow me. [35] For whoever desires to save his soul will loose it, but whoever loses his soul for my sake and the good news', he will save it. [36] For what does it profit a man if he gains the whole world and forfeits his soul? [37] Or what shall a man give in exchange for his soul? [38] For whoever is ashamed of me and my words in this adulterous and sinful generation, the son of the man will be ashamed of him also when he comes in the glory of his father with his holy messengers."

9[1] And he was saying to them, "Truly I say to you that there are some standing here who will by no means taste death until they see the kingdom of God coming¹⁴³ in power."

[2] And after six days Joshua took Peter and James and John, and brought them up to a high mountain by himself alone. And he was transformed before them, [3] and his garments became radiant, extremely white like snow, such as a launderer upon the earth is not able to whiten. [4] And Elijah together with Moses appeared to them, and they were speaking with Joshua.

[5] And answering Peter says to Joshua, "Rabbi,¹⁴⁴ it is good for us to be here, and let's make three tents, one for you, one for Moses, and one for Elijah." [6] For he had not known¹⁴⁵ what he shall say,¹⁴⁶ for he was terrified.

[7] And a cloud came overshadowing them, and a voice came out of the cloud, "This is my beloved son. Listen to him!" [8] And suddenly looking around, they no longer saw anyone but Joshua alone with themselves.

[9] And when they came down from the mountain, he ordered them that they

141 *καισαρειας της φιλιππου* (kaisareias tês philippou) - "Caesarea of Philip" known as Caesarea Philippi.

142 *παρρησια* (parrêsia) - "plainly" (e.g. John 10:24; 11:14; 16:25) or "openly" (e.g. John 7:4,13; 11:54; 18:20) or "boldly" (e.g. John 7:26; Acts 4:13; Philemon 8).

143 *εληλυθειαν* (elêluthuian) from *ερχομαι* (erchomai) - "coming"

144 *ραββι* (rabbi) - "Rabbi" - KJV "Master" - In Hebrew or Aramaic this would be *רַבִּי* (rabboniy), from *רַב* (rav), "much" or "great." Matthew 23:8 and John 1:38 reveal it simply means teacher (see also John 3:2).

145 *ηδει* (êdei) - pluperfect "he had . . . known"

146 Majority Text has *λαλησει* (lalêsei) - future tense, "will say." Received Text has *λαληση* (lalêsê) - aorist active subjunctive, "he should say." Critical Text has *αποκριθη* (apokrihê) - aorist passive subjunctive, "he should answer."

should tell no one what they saw, except when the son of the man has risen from the dead. [10] And they kept the word to themselves, discussing what is that, to be risen from the dead.

[11] And they asked him, saying, "Why do the scribes say that Elijah must come first?" [12] And answering he said to them, "Elijah surely comes first restoring all things. And how has it been written¹⁴⁷ about the son of the man that he might suffer and be treated with contempt? [13] But I say to you that Elijah also has come, and they did to him whatever they wanted, just as it has been written about him."¹⁴⁸

[14] And coming to the disciples, he saw a large crowd around them and scribes disputing with them. [15] And immediately, when the whole crowd saw him, they were amazed, and ran meeting him. [16] And he asked the scribes, "What are you disputing with them?" [17] And answering one out of the crowd said, "Teacher, I brought my son to you, having a mute spirit. [18] And wherever it seizes him, it throws him down, and foams at the mouth¹⁴⁹ and gnashes his teeth and becomes rigid.¹⁵⁰ And I told your disciples to cast it out, and they were not able." [19] And answering he says to him, "Oh faithless generation, how long will I be with you? How long will I put up with you? Bring him to me." [20] And they brought him to him, and seeing him, immediately the spirit convulsed him, and falling on the ground, he was rolling,¹⁵¹ foaming at the mouth. [21] And he asked his father, "How long has he been like this?" And he said, "From childhood. [22] And often he has thrown him both into the fire and into water, in order to destroy him.¹⁵² But if you are able to do something, help us. Have compassion upon us."

[23] And Joshua said to him, "If you are able to believe, all things are possible to him who believes." [24] And immediately the father of the child cried out with tears saying, "I believe, Lord, help my unbelief!" [25] And when Joshua saw that a crowd ran together, he rebuked the unclean spirit saying to it, "Mute and dumb spirit, I command you, come out of him and no longer come into him."¹⁵³ [26] And crying out and greatly convulsing him, it came out. And he became like one dead, so much so many said that he died. [27] But Joshua taking hold of him by the hand, raised him up, and he arose.

[28] And when they came into the house, his disciples asked him privately, "Why were we not able to cast it out?" [29] And he said to them, "This kind is not able to come out by anything except by prayer and fasting."

[30] And going out from there, they passed through Galilee, and he was not wanting anyone to know. [31] For he was teaching his disciples and saying to them that, "The son of the man is being delivered into the hands of men, and they will kill him, and after being killed, on the third day he will arise." [32] And they did not

147 Psalm 22; Isaiah 53; Daniel 9:26; Zechariah 12:10

148 Where written? In the Scripture of Truth (Daniel 10:21; Psalm 119:89).

149 "foam at the mouth" - αφριζει (aphrizei) - only found here and in verse 20.

150 ξηραινεται (xêrainetai) - "becomes rigid" - this is the same word used for the *withered* hand in Mark 3:1 and the hemorrhage that *dried up* (Mark 5:29).

151 εκυλιετο (ekulieto) - "rolling" - found only here in the NT. In the LXX it is used twice in Proverbs 26:27 for "roll."

152 The man understood the motive of the demon.

153 With this command, the unclean spirit apparently is unable to enter him again, unlike Luke 11:26.

understand the word, and were afraid to ask him.

[33] And he came into Capernaum. And when they were in the house, he was asking them, "What were you reasoning¹⁵⁴ on the way among yourselves?" [34] But they were keeping silent, for they were discussing¹⁵⁵ on the way who was greater.¹⁵⁶ [35] And sitting down, he called the twelve and said to them, "If someone desires to be first, let him be last of all and servant¹⁵⁷ of all." [36] And taking a child, he stood him in their midst, and taking him into his arms,¹⁵⁸ he said to them, [37] "Whoever receives one such child in my name, receives me. And whoever receives me, does not receive me, but the one who sent me."

[38] And John answered, saying, "Teacher, we saw someone casting out demons in your name, who was not following us. And we forbade him, because he was not following us." [39] And Joshua said, "Do not forbid him, for there is no one who shall do a miracle in my name who shall be able also to quickly speak evil of me. [40] For whoever is not against us, is for us."

[41] For whoever shall give you a cup of water in my name, because you are of Christ, truly I say to you, he will by no means lose his reward."

[42] "And whoever causes one of the little ones who believe in me to stumble, it is better for him instead if a millstone were placed around his neck and he be cast into the sea. [43] And if your hand causes you to stumble, cut it off. It is better for you to enter into the life crippled than having two hands to depart into the hell,¹⁵⁹ into the inextinguishable¹⁶⁰ fire, [44] where their worm¹⁶¹ does not end,¹⁶² and the fire is not extinguished."¹⁶³

[45] "And if your foot causes you to stumble, cut it off. It is better for you to enter into the life lame than having two feet to be cast into the hell, into the inextinguishable fire, [46] where their worm does not end, and the fire is not extinguished. [47] And if your eye causes you to stumble, cast it out. It is better for you to enter into the kingdom of God one-eyed than having two eyes to be cast into the fiery hell, [48] where their worm does not end, and the fire is not extinguished."¹⁶⁴

154 διελογιζεσθε (dielogizesthe) - "reasoning" - found also only in Matthew 16:7-8; 21:25; Mark 2:6, 8 (2x); 8:16-17; 11:31; Luke 3:15; 5:21-22; 20:14; translated "reason" (NKJV), Luke 1:29; 12:17 translated consider or thought (NKJV), and here NKJV translates it "disputed" with footnote "discussed." The basic idea is to think through, from λογίζομαι (logizomai) to think, consider, and δια (dia) through.

155 διελεχθησαν (dielechthēsan) - "discussing" - from διαλεγομαι (dialegomai) - found also only in Acts 17:2, 17; 18:4, 19; 19:8-9; 20:7-9; 24:12, 25; Hebrews 12:5; Jude 9. The basic idea is to *speak through*, from λεγομαι (legomai) to speak, and δια (dia) through.

156 μειζων (meizōn) - "greater" or "greatest" - can be translated either "greater" (e.g. Matthew 11:11) or "greatest" (e.g. 1 Corinthians 13:13).

157 διακονος (diakonos) - "servant" - same word as used in Matthew 20:26; 22:13; John 2:5, 9; Romans 16:1 (feminine); 1 Timothy 3:8, 12.

158 A very endearing moment.

159 γεενναν (geennan) - "hell"

160 ασβεστον (asbeston) - "inextinguishable"

161 Job 24:19-20; Psalm 49:14; Isaiah 14:9-11; 50:9; 51:7-8; 66:24

162 τελευτα (teleuta) - "end" - euphemism for "die" - This word is akin to τελος (telos) "end" (e.g. Mark 13:7). Hebrew for Isaiah 66:24 "die" is תמות (tamut) which is the word for death, and is not a euphemism.

163 σβεννυται (sbennutai) - "extinguished"

164 And there is even more horrors to hell, Isaiah 65:13/Luke 6:25; Psalm 112:10/Matthew 13:41-42, 49-50; Psalm

[49] "For everyone will be salted¹⁶⁵ with fire and every sacrifice¹⁶⁶ will be salted¹⁶⁷ with salt.¹⁶⁸ [50] The salt¹⁶⁹ is good, but if the salt becomes without salt,¹⁷⁰ by what will you season¹⁷¹ it? Have salt in yourselves, and be at peace with one another."

10[1] And arising from there he comes into the areas of Judea through the other side of the Jordan, and crowds again gathered to him, and as had been his custom, he taught them. [2] And coming, Pharisees asked him if it was lawful for a man to divorce a wife, testing him.

[3] And answering he said to them, "What did Moses command you?"

[4] And they said, "Moses permitted to write a certificate of divorce¹⁷² and to send away."

[5] And answering Joshua said to them, "To¹⁷³ the hardness of your heart¹⁷⁴ he wrote you this commandment. [6] But from the beginning of creation, God made them male and female. [7] For this reason a man shall leave¹⁷⁵ his father and mother and shall be joined to his wife, and the two shall become one flesh. [8] So then, no longer are they two, but one flesh. [9] Therefore, what God has joined together, let not man separate."

[10] And in the house his disciples also asked him about the matter. [11] And he says to them, "Whoever divorces his wife and marries another commits adultery against her,¹⁷⁶ [12] and if a woman divorces her husband and marries another, she commits adultery."¹⁷⁷

[13] And they were bringing to him children that he might touch them. But the disciples rebuked those bringing them. [14] But seeing it, Joshua was indignant¹⁷⁸ and said to them, "Let the children come to me, and do not forbid them, for of such is the kingdom of God. [15] Truly I say to you, whoever does not receive the kingdom of God as a child, will by no means enter into it." [16] And taking them into his arms, putting the hands upon them, he blessed them.

[17] And going out onto the road, one ran up and kneeled down asking him,

50:22/Matthew 24:51/Luke 12:46; Proverbs 10:31-32; Isaiah 50:11

165 αλισθησεται (alithêsetai) - "will be salted" - found only here and Matthew 5:13.

166 θυσια (thusia) - "sacrifice" - found also e.g. Matthew 9:13; Luke 13:1; Romans 12:1; OT sacrifices a picture of hell? e.g. Exodus 29:14; Leviticus 4:1-12

167 αλισθησεται (alithêsetai) - "salted"

168 αλι (ali) - "salt"

169 αλας (alas) - "salt"

170 αναλον (analon) - "without salt" - only found here. From these words and those in Luke 14:34 it is evident that the salt being spoken of here has something more in it than strictly pure salt, otherwise salt "without salt" equals nothing. But here, there is substance yet being spoken of.

171 αρτυσετε (artusetete) - "will you season" - found also only in Luke 14:34; Colossians 4:6.

172 "certificate of divorce," βιβλιον αποστασιου (biblion apostasio)

173 προς (pros) - "to"

174 σκληροκαρδιαν (sklêrokardian) - "hardness of heart" - heart is singular

175 Genesis 28; Hebrews 11:19

176 Joshua's words here exemplify "abosolute" language can be used, even though there are exceptions. Exceptions to these words can be found in Matthew 5:32; 19:9; 1 Corinthians 7:8-9 ("unmarried" includes divorced as same word is used in verse 11 for divorced), 15.

177 Even if she doesn't divorce, but marries another, she commits adultery (Romans 7:2-3).

178 ηγανακτησε (êganaktêse) - "indignant" - found only here and in Matthew 20:24; 21:15; 26:8; Mark 10:41; 14:4; Luke 13:14. The noun αγανακτησιν (aganaktêsin) is found only in 2 Corinthians 7:11.

"Good teacher, what might I do so that I will inherit eternal life?"

[18] And Joshua said to him, "Why do you call me good? There is no one good except one, God. [19] You know the commandments: Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Do not defraud.¹⁷⁹ Honor your father and mother."

[20] And answering he said to him, "Teacher, I kept all these things from my youth."

[21] And Joshua looking at him, loved him, and said to him, "One thing is lacking you. Go, sell what you have and give to the poor, and you shall have treasure in heaven; and come follow me, taking up the cross." [22] And becoming sad upon the word, he departed sorrowful, for he was having many possessions.

[23] And looking around, Joshua says to his disciples, "How difficult it is for those having the riches¹⁸⁰ to enter the kingdom of God!" [24] And the disciples were astonished at his words. And Joshua answering says again to them, "Children, how difficult it is for those who have confidence¹⁸¹ in riches to enter the kingdom of God. [25] It is easier for a camel to go through the hole¹⁸² of a needle than for one rich to enter the kingdom of God.

[26] And they were exceedingly astonished, saying to themselves, "And who is able to be saved?"

[27] And looking at them, Joshua says, "With men it is impossible, but not with God, for all things are possible with God."

[28]¹⁸³ Peter began to say to him, "Look, we have left all things and followed you."

[29] And answering Joshua said, "Truly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife¹⁸⁴ or children or fields for my sake and for the sake of the good news, [30] who will not receive a hundred fold now in this time,¹⁸⁵ houses and brothers and sisters and mothers and children and fields, with persecutions, and in the age to come eternal life. [31] But many shall be first, last, and last, first."

[32] And they were on the road going up to Jerusalem, and Joshua was going before them, and they were amazed. And following, they were afraid.¹⁸⁶ And taking aside again the twelve, he began to tell them the things about to happen to him, [33] that "Look, we are going up to Jerusalem, and the son of the man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the nations. [34] And they mock him and scourge him and spit on him and

179 αποστερησης (aposterêsês) - "defraud" - found also in 1 Corinthians 6:7-8; 7:5; 1 Timothy 6:5 ("destitute" NKJV); James 5:4;

180 χρηματα (chrêmata) - "riches" - found only here and in verse 24, Luke 18:24; Acts 4:37; 8:18, 20; 24:26, translated in Acts as "money."

181 πεποιθοτας (pepoithotas) - "have confidence" - this is a common word, used e.g. in Act 18:4 (persuaded), Matthew 27:43 (trusted), Philippians 1:6 (being confident), Hebrews 13:17 (obey). Critical Text leaves out "have confidence in riches."

182 τρυμαλιας (trumalias) - "hole" - found also only in Luke 18:25 (Majority and Received Text), and in the LXX, e.g. Jeremiah 13:4; 16:16.

183 Received Text adds και (kai), "and."

184 Critical Text leaves out "or wife."

185 e.g. Acts 2:41-46; 4:32-35

186 John 7:1; 11:16

kill him, and on the third day he will arise."

[35] And the sons of Zebedee, James and John, went to him saying, "Teacher, we desire that whatever we ask¹⁸⁷ you do for us."

[36] And he said to them, "What do you desire me to do for you?"

[37] And they said to him, "Give us that we may sit one at your right and one at your left in your glory."

[38] And Joshua said to them, "You do not know what you ask. Are you able to drink the cup which I drink and to be immersed in the immersion which I am immersed?"

[39] And they said to him, "We are able."

And Joshua said to them, "With the cup which I drink you shall drink and the immersion which I am immersed you shall be immersed, [40] but to sit at my right and at my left is not mine to give, but to whom it has been prepared."

[41] And when the ten heard, they began to get angry at James and John. [42] And Joshua summoning them says to them, "You know that those considered to be rulers of the nations lord it over them and their great ones exercise authority over them. [43] But it shall not be¹⁸⁸ so among you, but whoever desires to be great among you, he shall be your servant. [44] And whoever desires of you to be first, he shall be slave of all. [45] For even the son of the man did not come to be served, but to serve and to give his soul¹⁸⁹ a ransom for many."

[46] And they come into Jericho. And when he and his disciples and a large crowd went out from Jericho, blind Bartimaeus, the son of Timaeus, sat by the road begging. [47] And hearing that Joshua of Nazareth is, he began to cry out and say, "Son of David, Joshua, have mercy on me." [48] And many rebuked him that he should be quiet. But he cried out much more, "Son of David, have mercy on me!"

[49] And standing still, Joshua said to call him. And they called the blind one, saying, "Be of good cheer! Arise. He is calling for you." [50] And throwing off his garment, arising, he came to Joshua.

[51] And answering Joshua says to him, "What do you desire I do for you?"

And the blind one said to him, "Rabboni,¹⁹⁰ that I may receive sight."

[52] And Joshua said to him, "Go, your faith has saved you." And immediately he received sight, and followed Joshua on the road.

11[1] And when they drew near to Jerusalem, to Bethsphage¹⁹¹ and Bethany, to the mountain of olives, he sends two of his disciples [2] and says to them, "Go into the town opposite you, and immediately entering into it you will find a colt bound, upon which no man has sat. Loose it and bring it. [3] And if someone says to you, 'Why are you doing this?' say that, 'Its Lord¹⁹² has need,' and immediately he will

187 "whatever we ask" - John 14:13

188 εσται (estai) - "shall not be" - Critical Text has εστιν (estin) "is not."

189 See footnote for Matthew 20:28.

190 ραββουνι (rabbouni) - "Rabboni" - KJV "Lord." In Hebrew or Aramaic this would be רבוני (rabboniy), from רב (rav), "much" or "great." NKJV footnotes, "Lit. My Great One." John 20:16 reveals it simply means teacher.

191 βηθσφαγη (bêthsphagê) - "Bethsphage" - Critical and Received Texts have βηθφαγη (bêthphagê).

192 ο κυριος αυτου (ho kurios autou) - "Its Lord" - or more literally, "The Lord of it" - KJV, NKJV, NAS translate this sentence, "The Lord has need of it." Not that the KJV etc. are necessarily incorrect, but every other time (outside of this same context) this phrase is found both in the NT and in the LXX it is in the possessive (e.g. "His master" or "his lord").

send¹⁹³ it here.”

[4] And they departed and found a colt bound to¹⁹⁴ the door outside on the street, and they loosed it. [5] And some of those standing there were saying to them, “What are you doing loosing the colt?” [6] And they spoke to them just as Joshua commanded, and they let them be. [7] And they brought the colt to¹⁹⁵ Joshua, and they put their garments on it, and he sat upon it. [8] And many spread their garments on the road, and others were cutting leafy branches from the trees¹⁹⁶ and spreading them on the road. [9] And those going before and those following were crying out, saying, “Hosanna!¹⁹⁷ Blessed is he who comes in the name of the Lord. Blessed is the kingdom of our father David that comes in the name of the Lord.¹⁹⁸ Hosanna in the highest!”

[11] And Joshua went into Jerusalem and into the temple. And looking around, seeing the hour was already late, he went out to Bethany with the twelve.

[12] And on the next day, when they came out from Bethany, he was hungry. [13] And seeing from afar a fig tree having leaves, he went if perhaps¹⁹⁹ he might find something on it. And coming upon it, he found nothing except leaves, for it was not the time for figs. [14] And answering Joshua said to it, “No longer from you forever may anyone eat fruit.” And his disciples heard it.

[15] And they came into Jerusalem. And going into the temple, Joshua began to throw out those who were selling and buying in the temple, and the tables of the money-changers and the seats of those selling the doves he overturned. [16] And he did not allow that someone should carry an object²⁰⁰ through the temple. [17] And he was teaching, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’?²⁰¹ But you made it a cave²⁰² of robbers.”²⁰³

[18] And the scribes and chief priests heard, and were seeking how they might

See Genesis 39:3, 19; Exodus 21:6 (1st “his master,” second “his master” αὐτοῦ ὁ κύριος [autou ho kurios]), 29 (1st “his owner” τῷ κυρίῳ αὐτοῦ [ho kurios autou], second “its owner” ὁ κύριος αὐτοῦ); 22:11 (NKJV “owner of it”); Judges 19:12; 2 Kings 19:4; Matthew 10:25; 18:25, 32, 34; 24:45-46; 25:21, 23, 26; Luke 12:43. See also footnote for Matthew 21:3. This same kind of wording is found in all three parallel texts (Matthew 21; Mark 11; Luke 19). Also, 1 John 3:17 is different in its grammatical make up, but noteworthy – τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα (ton adelphon autou chreian echonta) “his brother in need” (NKJV).

193 ἀποστέλλει (apostellei) - “he will send” - more literally, “he sends”

194 πρὸς (pros) - “to” - or “at”

195 πρὸς (pros) - “to”

196 δένδρων (dendrôn) - “trees” - Critical Text has ἀγρῶν (agrôn) “fields.”

197 See footnote for John 12:13.

198 “that comes in the name of the Lord” - not in Critical Text

199 ἀρα (ara) - “perhaps”

200 σκευός (skeuos) - “object” - singular noun, KJV “vessel,” NKJV “wares,” NAS “goods” with footnote “Lit., a vessel.” This word is found also only in Matthew 12:29 (goods); Mark 3:27 (goods); Luke 8:16 (vessel); 17:31 (goods); John 19:29 (vessel); Acts 9:15 (vessel); 10:11 (object), 16 (object); 11:5 (object); 27:17 (sail); Romans 9:21-23 (vessels); 2 Corinthians 4:7 (vessels); 1 Thessalonians 4:4 (vessel); 2 Timothy 2:20-21; Hebrews 9:21; 1 Peter 3:7; Revelation 2:27 (vessels); 18:12(2x) (object) all NKJV.

201 Isaiah 56:7b

202 σπηλαίον (spêlaion) - “cave” - found also only in Matthew 21:13; Luke 19:46; John 11:38; Hebrew 11:38; Revelation 6:15.

203 ληστών (lēstôn) - “robbers” - found also only in Matthew 21:13; 26:55; 27:38, 44; Mark 14:48; 15:27; Luke 10:30, 36; 19:46; 22:52; John 10:1, 8; 18:40; 2 Corinthians 11:26. The word for thief is κλεπτῆς (kleptês), e.g. in John 10:1 both words are found. See also a similar setting in Jeremiah 7:1-14 (15-27).

destroy him. For they were fearing him, because the whole crowd was amazed at his teaching. [19] And when it was late,²⁰⁴ he went outside of the city.

[20] And coming by early, they saw the fig tree was dried up from the roots. [21] And Peter remembering says to him, “Rabbi, look! The fig tree which you cursed has been dried up.” [22] And answering Joshua says to them, “Have faith of God.²⁰⁵ [23] For truly I say to you that whoever says to this mountain, ‘Be taken up and be cast into the sea,’ and does not doubt in his heart, but believes that what he says happens,²⁰⁶ it shall be to him whatever he says. [24] Because of this I say to you, when you pray, whatever things you ask, believe that you receive,²⁰⁷ and it will be to you.”

[25] “And when you stand praying, forgive if you have something against someone, so that your father who is in the heavens may also forgive you your transgressions. [26] But if you do not forgive, neither will your father who is in the heavens forgive your transgressions.”

[27] And he came again into Jerusalem. And as he was walking in the temple, the chief priests and scribes and elders came to him. [28] And they say to him, “In what authority do you do these things? And who gave you this authority that you might do these things?”

[29] And answering Joshua said to them, “I will question you, also I, one word,²⁰⁸ and answer me, and I will tell you in what authority I do these things. [30] The immersion of John, out of heaven was it, or out of men? Answer me.”

[31] And they were reasoning to themselves, saying, “If we say, ‘Out of heaven,’ he will say, ‘Why then did you not believe him?’ [32] But we say,²⁰⁹ ‘Out of men’ – we fear the people, for all hold John that he was indeed a prophet.” [33] And answering they say to Joshua, “We do not know.” And Joshua answering says to them, “Neither am I telling you in what authority I do these things.”

12[1] And he began to speak to them in parables, “A man planted a vineyard, and put a hedge around it and dug a wine vat and built a tower and leased it to farmers,²¹⁰ and went on a journey.²¹¹ [2] And in time he sent to the farmers a slave, so that he might receive from the farmers from the fruit of the vineyard. [3] And those receiving, beat him and sent him empty.²¹² [4] And again he sent to them

204 οψε (opse) - “late” - KJV “even,” NKJV, NAS “evening” - This is the same word for “late” in Mark 11:11. It is found also in Matthew 28:1 (after) and Mark 13:35 (“evening”).

205 θεου (theo) - “of God” - KJV, NKJV, NAS “in God” - YLT, Green, MKJV “of God.” It could be translated “God’s faith.” See also Galatians 2:16 KJV “faith of Christ”; 3:22 KJV; Philippians 3:9 KJV; Ephesians 3:12 KJV; James 2:1 “the faith of . . . Jesus”; Revelation 2:13a; 14:12. See article “Does God Have Faith?”

206 γινεται (ginetai) - “happens” - present middle indicative, 3rd sing. - may also be translated, “will happen.”

207 λαμβανετε (lambanete) – “receive” - present tense. Critical Text has ελαβετε (elabete) “received” past tense.

208 λογον (logon) - “word” - KJV, NKJV, NAS “question”

209 Majority and Critical Text have no “if.” Received Text has “if,” εαν (ean).

210 γεωργοις (geōrgois) - “farmers” - KJV “husbandmen,” NKJV “vinedressers,” NAS “vinegrowers” - found also only in Matthew 21:33-35, 38, 40-41; Mark 12:2(2x), 7, 9; Luke 20:9-10(2x), 14, 16; John 15:1; 2 Timothy 2:6; James 5:7.

211 απεδημησε (apedēmêse) - “went on a journey” NAS - KJV, NKJV “went into a far country” - found also only in Matthew 21:33; 25:14-15; Luke 15:13; 20:9. Luke 15:13 uses along with this word, εις χωραν μακραν (eis chōran makran) “into a far country,” whereas the other passages do not have these words.

212 κενον (kenon) – empty – NKJV “empty-handed” - used elsewhere for empty or vain things: Luke 1:53 (“empty”); 20:10-11 (“empty-handed”); Acts 4:25 (“vain things”); 1 Corinthians 15:10 (“vain”), 14 (2x, “empty”), 58 (“vain”); 2 Corinthians 6:1 (“vain”); Galatians 2:2 (“vain”); Ephesians 5:6 (“empty” words, κενοις λογοις [kenois logois]);

another slave, and that one, stoning, they struck on the head and sent dishonored. [5] And again another he sent, and that one they killed, and many others, beating some and killing some. [6] Then having yet one beloved son of his, he sent him also to them last, saying that, 'They will respect my son.' [7] But those farmers said to themselves that, 'This one is the heir. Come, let us kill him, and the inheritance will be ours.' [8] And receiving him, they killed and cast him outside of the vineyard."

[9] What, then, will the Lord of the vineyard do? He will come and destroy the farmers and give the vineyard to others. [10] Have you not read this writing: 'The stone which the builders rejected, this became into²¹³ the head²¹⁴ of the ²¹⁵corner.²¹⁶ [11] This was from²¹⁷ the Lord, and it is marvelous in our eyes'?"

[12] And they were seeking to seize him, and they were afraid of the crowd, for they knew that he spoke the parable to them. And leaving him, they departed.

[13] And they sent to him some of the Pharisees and of the Herodians, so that they might catch him in word.²¹⁸ [14] And coming, they say to him, "Teacher, we know that you are true and it does not matter to you concerning anyone, for you do not look to the face of men, but upon truth teach the way of God. Is it lawful to give tax²¹⁹ to Caesar or not? [15] Should we give or not give?"

And knowing their hypocrisy, he said to them, "Why do you test me? Bring to me a denarius that I might see it." [16] And they brought it. And he says to them, "The image and the inscription, whose is it?"

And they said to him, "Caesar's"

[17] And answering Joshua said to them, "Give the things of Caesar to Caesar and the things of God to God." And they marveled at him.

[18] And Sadducees come to him, who say there is no resurrection, and questioned him, saying, [19] "Teacher, Moses wrote to us that if some brother dies and leaves a wife and does not leave a child, that his brother should take his wife and raise up a seed²²⁰ to his brother. [20] There were seven brothers. And the first took the wife, and died and did not leave a seed. [21] And the second took her, and died, and he did not leave a seed, and the third likewise. [22] And the seven took her and did not leave a seed. Last of all, the wife died also. [23] In the resurrection, when they arise, whose²²¹ wife will she be? For the seven had her as a wife."

[24] And answering, Joshua said to them, "Because of this, are you not deceived, not knowing the writings nor the power of God? [25] For when they are raised out of the dead, neither do they marry nor are they given in marriage, but are like the messengers in the heavens. [26] But concerning the dead, that they raise, did you not read in the book of Moses, at the bush, as God spoke to him, saying, 'I am the

Philippians 2:16 (2x, "vain"); Colossians 2:8 ("empty"); 1 Thessalonians 2:1 ("vain"); 3:5 ("vain"); James 2:20 for "foolish" man (ανθρωπε κενε [anthrôpe kene]), more literally translated, "empty man."

213 εις (eis) - "into"

214 κεφαλη (kephalê) - "head" e.g. Matthew 5:36; 6:17; 8:20; 10:30; 14:8

215 γωνιας (gônias) - "corner" - Matthew 6:5; 21:42; Luke 20:17; Acts 4:11; 26:26; 1 Peter 2:7; Revelation 7:1; 20:8

216 The Hebrew reads likewise, לְרֹאשׁ פִּנְנָה (lêro'sh pinnâh) "to the head of the corner," Psalm 118:22.

217 παρα (para) - "from" - The Hebrew reads likewise, מֵעֵת (mê'êt) "from," Psalm 118:23.

218 λογω (logô) - "in word"

219 κηνσον (kênson) - "tax" - singular - found in the NT always in the singular also only in Matthew 17:25; 22:17, 19.

220 σπερμα (sperma) "seed"

221 τινος αυτων (tinis autô) "whose" - more literally, "who of them"

God of Abraham and the God of Isaac and the God of Jacob'? God is not of the dead, but of the living. You, then, are much deceived."

[28] And one of the scribes, hearing them arguing, seeing that he answered them well, questioned him, "What is the first commandment of all?"

[29] And Joshua answered him that, "The first of all the commandments, 'Hear, Israel, the Lord your God, the Lord is one. [30] And you shall love the Lord your God out of your whole heart and out of your whole soul and out of your whole mind²²² and out of your whole strength.²²³ This is the first commandment. [31] And the second is like it. 'You shall love your neighbor as yourself.'²²⁴ There is no other commandment greater than these."

[32] And the scribe said to him, "You spoke well, Teacher, upon truth that he is one and there is no other but him. [33] And to love him out of the whole heart and out of the whole understanding²²⁵ and out of the whole soul and out of the whole strength and to love the neighbor as yourself is more than all the whole burnt offerings and sacrifices."

[34] And when Joshua saw him, that he answered thoughtfully,²²⁶ he said to him, "You are not far from the kingdom of God." And no longer did anyone dare question him.

[35] And answering, Joshua was saying while teaching in the temple, "How do the scribes say that the Christ is the son of David?²²⁷ [36] For David himself said in the Holy Spirit, 'The Lord says to my Lord, sit at my right until I place your enemies as a footstool for your feet.'²²⁸ [37] Therefore, David himself calls him Lord, and how is he his son?" And the large crowd was listening to him gladly.

[38] And he was saying to them in his teaching, "Beware²²⁹ of the scribes who desire to walk around in long robes and desire greetings in the market places [39] and best seats in the synagogues and best places at the suppers, [40] who devour²³⁰ widows' houses and in pretense²³¹ make long prayers. These will receive greater condemnation."

[41] And Joshua, sitting opposite the treasury, was watching how the crowd throws²³² money²³³ into the treasury. And many rich were throwing much. [42] And

222 διανοιας (dianoias) "mind" - found also only in Matthew 22:37; Luke 1:51 (imagination); 10:27; Ephesians 2:3; 4:18 (understanding); Colossians 1:21; Hebrews 8:10; 10:16; 1 Peter 1:13; 2 Peter 3:1; 1 John 5:20 (understanding).

223 This commandment is found in Deuteronomy 6:5. See footnotes therein.

224 Leviticus 19:18 (note also verses 13-17); Matthew 19:16-19; Romans 13:9; Galatians 5:14; James 2:8

225 συνεσεως (suneseōs) "understanding" - found also only in Luke 2:47; 1 Corinthians 1:19; Ephesians 3:4 (knowledge); Colossians 1:9; 2:2; 2 Timothy 2:7.

226 νουνεχως (nounechōs) "thoughtfully" - akin to a word for mind, understanding, νους (nous) e.g. Luke 24:45 (understanding); Romans 1:28 (mind).

227 Perhaps 2 Samuel 7:16; Isaiah 9:7

228 ποδων (podōn) "feet"

229 βλεπετε (blepete) - "Beware" (βλεπετε απο των γραμματεων)

230 κατεσθιοντες (katesthiotes) - "devour" - more literally, "eat down"

231 προφασει (prophasei) - "in pretense" - KJV, NKJV "for a pretense," NAS "for appearance sake" - This dative form, same exact word (same spelling), is found also only in Matthew 23:14; Luke 20:47; Acts 27:30; Philippians 1:18; 1 Thessalonians 2:5. It is found one other place in the accusative form, John 15:22 ("excuse" NKJV).

232 βαλλει (ballei) - "throws" - present tense

233 καλκον (kalkon) - "money" - found also in Matthew 10:9 ("copper"); Mark 6:8 ("money"); 1 Corinthians 13:1 ("brass"); Revelation 18:12 ("bronze") NKJV.

one poor widow coming, threw two mites,²³⁴ which is a quadrans.²³⁵ [43] And summoning his disciples, he says to them, “Truly I say to you that this poor widow has thrown more than all who threw into the treasury. [44] For all threw out of their abundance, but she out of her poverty threw all that she was having, her whole livelihood.”

13[1] And going out of the temple, one of his disciples says to him, “Teacher, look, what sort of stones and what sort of buildings!”

[2] And Joshua answering said to him, “Do you see these great buildings? There shall by no means be left a stone upon a stone which will not be torn down.”

[3] And as he was sitting on the mountain of olives opposite the temple, Peter and James and John and Andrew questioned him privately, [4] “Tell us when will these things be? And what is the sign when all these things are about to be finished.”²³⁶

[5] And Joshua answering began to say to them, “See that no one deceives you. [6] For many will come in my name, saying that, ‘I am,’²³⁷ and will deceive many. [7] And when you hear of wars and rumors of wars, do not be troubled. For it is necessary to be, but the end is not yet. [8] For nation will raise up against nation and kingdom against kingdom, and there will be earthquakes various places, and there will be famines and disturbances.²³⁸ These are the beginnings of birth pains.”

[9] “And you, watch²³⁹ yourselves. For they will deliver you into councils, and into synagogues you will be beaten; and you will stand before rulers and kings for my sake for a testimony to them. [10] And unto all the nations it is necessary first for the good news to be preached. [11] And when they arrest you, delivering you up, do not care beforehand²⁴⁰ nor think about²⁴¹ what you shall speak. But whatever is given to you in that hour, this speak, for it is not you who speaks but the Holy Spirit.²⁴² [12] And brother will deliver up brother unto death and father, child, and children will rise up against parents and put them to death.²⁴³ [13] And you will be hated by all because of my name. But he who endures to the end, he shall be saved.”

[14] “And when you see the abomination of the desolation spoken of by Daniel the

234 λεπτα (lepta) - "mites" - found also only in Luke 12:59; 21:2. Perhaps, for our vernacular it could perhaps be translated, "pennies."

235 κοδραντης (kodrantas) - a "quadrans" – only found also in Matthew 5:26 (NKJV "penny").

236 συντελεισθαι (sunteleisthai) - “finished” - found also only in Luke 4:2 (ended), 13 (ended); John 2:3 (ran out); Acts 21:27 (ended); Romans 9:28 (finish); Hebrew 8:8 (make) NKJV.

237 εγω ειμι (egō eimi) - “I am” (as in John 8:24, 28, **58** [notice the Jews' response, vs.59]; 13:19; 18:5-6?; Mark 14:62) or it can be translated, “It is I” (e.g. Matthew 14:27; Mark 6:50; John 6:20) or “I am he” (as in John 4:26; **9:9**; 18:8?). This apparently is a claim to be God and/or Christ. See also Matthew 24:4-5.

238 ταραχαι (tarachai) - “disturbances” - found also only in John 5:4 for the “stirring” of the water.

239 βλεπετε (blepete) - “watch”

240 προμεριμνατε (promerimnate) - “care beforehand” - compound word, preposition προ (pro) with the verb μεριμνατε (merimnate). Μεριμνατε (merimnate) is used e.g. in Luke 12:11, 22, 26; Philippians 4:6. Same word, different spelling, is found also e.g. in 1 Corinthians 7:32-34; 12:25; Philippians 2:20.

241 Critical Text does not have μελετατε (meletate) - “think about” - found also only in Acts 4:25 (plot); 1 Timothy 4:15 (meditate).

242 e.g. Acts 7:51-53

243 θανατωσουσιν (thanatōsousin) - “put . . . to death” - NKJV has “cause . . . to put to death” - same exact word found in Luke 21:16 “put . . . to death” (NKJV). Found also only in Matthew 10:21 (θανατωσουσιν); 26:59; 27:1; Mark 14:55; Romans 7:4; 8:13, 36; 2 Corinthians 6:9; 1 Peter 3:18.

prophet standing where it must not be (let the reader understand), then let those in Judea flee onto the mountains. [15] And the one upon the roof, let him not go down into the house, nor enter to take something out of his house. [16] And he who is in the field, let him not return to the things behind to take his garment. [17] But woe to those who have in the womb and to those nursing in those days! [18] And pray that your flight be not in winter. [19] For those days shall be tribulation such as has not been the like from the beginning of creation which God created until the now, nor shall ever be. [20] And if the Lord did not shorten the days, all flesh would not be saved. But, because of the elect which he choose, he shortened²⁴⁴ the days. [21] And then if someone says to you, 'Behold, here is the Christ!' or 'Behold, there!' do not believe. [22] For false Christs and false prophets will arise and give signs and wonders to mislead,²⁴⁵ if possible, even the elect. [23] But you see, behold, I have told you all things beforehand.”

[24] “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; [25] and the stars of the heaven will fall; and the powers which are in the heavens will be shaken. [26] And then they will see the son of the man coming in clouds with great power and glory. [27] And then he will send his messengers and gather his elect out of the four winds from one end of the earth unto the other of heaven.”

[28] “And learn the parable from the fig tree.²⁴⁶ When its branch has already become tender and puts forth the leaves, know that the summer is near. [29] So also you, when you see these things happening, know that he is near, at the doors. [30] Truly I say to you that this generation²⁴⁷ will by no means pass away until all these things happen. [31] The heaven and the earth will pass away, but my words will by no means pass away.”

[32] “And concerning that day or hour, no one knows, not even the messengers which are in heaven nor the son, except the father. [33] Watch, be awake²⁴⁸ and pray, for you do not know when the time is, [34] like a journeying man who left his house and gave his slaves the authority and to each his work, and to the doorkeeper he commanded that he should be awake.²⁴⁹ [35] Be awake, therefore, for you do not know when the Lord of the house is coming, late²⁵⁰ or midnight or cock crowing or early, lest coming suddenly he find you sleeping.²⁵¹ [37] And what I say to you, I say to all. Be awake!”

244 εκολοβωσε (ekolobōse) - “he shortened” - aorist active indicative – Isaiah 46:10.

245 αποπλαναν (apoplanan) - “mislead” - found also only in 1 Timothy 6:10 (strayed).

246 Luke 21:29 adds “and all the trees.”

247 η γενεα αυτη (hê genea hautê) - “this generation” - See footnote for Matthew 24:34.

248 αγρυπνειτε (agrupneite) - “be awake” – found also only in Luke 21:36 (watch); Ephesians 6:18 (watchful); Hebrews 13:17 (watch out) NKJV. The noun akin to this is αγρυπνιας (agrupniais) found only in 2 Corinthians 6:5 (sleeplessness) & 11:27 (sleeplessness) NKJV.

249 γρηγορη (grêgorê) - “he should be awake” - present active subjunctive third singular – the end of verse 36 dictates he is speaking of staying awake. See also footnote for verse 36 and also the footnote for Luke 12:37.

250 οψε (opse) - “late” - KJV “even;” NKJV, NAS “evening” - This is the same word for “late” in Mark 11:11, 19. See also footnote for Matthew 28:1.

251 καθευδοντας (kathoudontas) - “sleeping” - found also only in Matthew 8:24; 9:24; 13:25; 25:5; 26:40, 43, 45; Mark 4:27, 38; 5:39; 13:36; 14:37, 40-41; Luke 8:52; 22:46; Ephesians 5:14; 1 Thessalonians 5:6-7, 10. Spiritual sleeping? See Proverbs 1:32; Zephaniah 1:12; Revelation 3:15-16.

14[1] And it was the Passover, and the unleavened²⁵² after two days. And the chief priests and the scribes were seeking how in deceit,²⁵³ seizing him they might kill him. [2] And they were saying, “Not during the feast, lest there be an uproar of the people.”

[3] And he being in Bethany in the house of Simon the leper, he was reclining, and a woman came having an alabaster flask of fragrant oil of expensive²⁵⁴ pure²⁵⁵ nard.²⁵⁶ And breaking the alabaster flask, she poured it upon his head.

[4] And some were angry among themselves and saying, “Why was there this destruction²⁵⁷ of fragrant oil? [5] For this could have been sold for over three hundred denarii and given to the poor.” And they scolded²⁵⁸ her.

[6] And Joshua said, “Let her alone. Why do you bring trouble to her? A good work she worked in me.²⁵⁹ [7] For always the poor you have with you, and when you desire you are able to do them good, but me you do not always have. [8] What she had, she did. She came beforehand to anoint my body for the burial. [9] And truly I say to you, wherever this good news is preached into the whole world, also what she did will be spoken in memory of her.”

[10] And Judah Iscariot, one of the twelve, went to the chief priests in order to deliver him to them. [11] And hearing, they were glad, and promised to give him silver. And he was seeking how he might conveniently deliver him.

[12] And on the first day of the unleavened bread,²⁶⁰ when they sacrificed the Passover, his disciples say to him, “Where do you desire we go prepare so that you might eat the Passover?”

[13] And he sends two of his disciples and says to them, “Go into the city, and a man will meet you carrying a pitcher of water. Follow him. [14] And wherever he goes into tell the master of the house that the teacher says, “Where is the guest room²⁶¹ where I may eat the Passover with my disciples?” [15] And he will show you a large upper room, spread out,²⁶² prepared. There prepare for us.” [16] And his disciples went out and came into the city and found it just as he said to them, and they prepared the Passover.

[17] And being late, he comes with the twelve. [18] And while they were reclining and eating, Joshua said, “Truly I say to you that one out of you shall betray me, he

252 τα αζυμα (ta azuma) - “the unleavened” - KJV “*the feast of unleavened bread*,” NKJV “*the feast of Unleavened Bread*,” NAS “Unleavened Bread” - this is simply the words for “the” (plural) “unleavened” (plural) as in 1 Corinthians 5:7-8 (“unleavened,” αζυμοι [azumoi], αζυμοις [azumois], both plural), yet obviously used for the feast of unleavened bread. It is found also only in Matthew 26:17; Mark 14:12; Luke 22:1 (η εορτη των αζυμων [hê heortê tôn azumôn], “the feast of the unleavened bread”); Acts 12:3 (NKJV “unleavened bread”); 20:6 (NKJV “unleavened bread”).

253 δολω (dolô) - “deceit”

254 πολυτελους (polutelous) - “expensive” - found also only in 1 Timothy 2:9 (“costly”); 1 Peter 3:4 (“very precious”) NKJV.

255 πιστικης (pistikês) - “pure” - see footnote for John 12:3.

256 ναρδου (nardou) - “nard” - KJV, NKJV “spikenard,” NAS “nard” - see footnote for John 12:3.

257 απωλεια (apôleia) - “destruction” - see footnote for Matthew 7:13.

258 ενεβριμωντο (enebrimônto) - “scolded” - see footnote for John 11:33.

259 εν εμοι (in me) - “in me”

260 αζυμων (azumôn) - “unleavened bread” - see footnote for Mark 14:1.

261 καταλυμα (kataluma) - “guest room” - found also only in Luke 2:7 (“inn”); 22:11 (“guest room”) NKJV.

262 εστρωμενον (estrômenon) - “spread out” - KJV, NKJV, NAS “furnished” - found also only in Matthew 21:8 (“spread 2x); Mark 11:8 (“spread”); Luke 22:12 (“furnished”); Acts 9:34 (“make . . . bed”).

who eats with me.” [19] And they began to be sad and to say to him, one by one, “It is not²⁶³ I, is it?” And another, “It is not I, is it?” [20] And answering he said to them, “One out of the twelve, the one who dips with me into the dish. [21] The son of the man indeed goes just as it has been written²⁶⁴ about him, but woe to that man by whom the son of the man is betrayed! Good was to him, if that man was not born.”²⁶⁵

[22] And while they were eating, Joshua took bread, giving thanks, he broke it and gave it to them and said, “Take, eat, this is my body.” [23] And taking the cup, giving thanks, he gave it to them, and they all drank out of it. [24] And he said to them, “This is my blood, which is the new covenant, which is shed for many. [25] Truly I say to you that no longer will I by any means drink out of the product²⁶⁶ of the vine until that day when I drink it new in the kingdom of God.” [26] And singing a hymn, they went unto the mountain of the olives.

[27] And Joshua says to them that, “You all shall be made to stumble because of me this night, for it has been written, ‘I will strike the shepherd, and the sheep will be scattered.’ [28] But after I raise, I will go before you into Galilee.” [29] And Peter said to him, “Even if all are made to stumble, but not I.” [30] And Joshua says to him, “Truly I say to you, that you, today in this night before which twice²⁶⁷ a rooster makes a noise, three times you will deny me.”²⁶⁸ [31] But he was saying more adamantly, “If it is necessary for me to die with you, I will by no means deny you.” And they all also were likewise speaking.

[32] And he comes into a place which the name is Gethsemane, and he says to his disciples, “Sit here while I pray.” [33] And he takes along Peter and James and John with him, and began to be amazed²⁶⁹ and distressed. [34] And he says to them, “My soul is very sad unto death. Stay here and be awake.” [35] And going a little, he fell upon the ground, and prayed that, if it was possible, the hour might pass from him. [36] And he was saying, “Abba, the father, all things are possible for you. Take this cup away from me, but not what I will but what you.” [37] And he comes and finds them sleeping, and says to Peter, “Simon, you are sleeping? Are you not able to be awake²⁷⁰ one hour? [38] Be awake and pray, that you do not enter into temptation. For the spirit is willing,²⁷¹ but the flesh is weak.” [39] And again going, he prayed, saying the same word. [40] And returning, he found them again sleeping, for their eyes were heavy, and they did not know how to answer him. [41] And he comes the third time and says to them, “You sleep still²⁷² and rest. Enough. The hour came. Behold, the son of the man is delivered into the hands of sinners. [42] Arise, let us

263 The negative μητι (mêti) is used here, so to complete the idea in English "is it" is added.

264 Psalm 119:89; Daniel 10:21

265 Ecclesiastes 4:1-3 (6:3-6)

266 γενηματος (genêmatos) - “product” - See Luke 12:18 and footnote.

267 δις (dis) - “twice” - found also only in Mark 14:72 (“twice”); Luke 18:12 (“twice”); Philippians 4:16 (“again” used with απαξ [apax] “once,” more literally, “once and twice” απαξ και δις); 1 Thessalonians 2:18 (“again” same as Philippians 4:16); Jude 12 (“twice”); Critical Text Revelation 9:16 (“two”).

268 See footnote for Matthew 26:34.

269 εκθαμβεισθαι (ekthambeisthai) - “be amazed” - found also only in Mark 9:15; 16:5-6.

270 γρηγορησαι (grêgorêsai) - “to be awake” - see footnote for Luke 12:37.

271 προθυμον (prothumon) - “willing” - found also only in Matthew 26:41; Romans 1:15 (“ready” NKJV).

272 λοιπον (loipon) - “still” - see footnote for Matthew 26:45.

go. Behold, the one who betrays me has come.”

[43] And immediately, while he was still speaking, Judah, who was one of the twelve, and with him a large crowd with swords and clubs,²⁷³ came from the chief priests and the scribes and the elders. [44] And the one betraying him had given a signal to them, saying, “Whomever I kiss,²⁷⁴ it is he. Seize him and lead away securely.”²⁷⁵ [45] And coming, immediately coming to him, he says to him, “Rabbi, Rabbi!” and he kissed²⁷⁶ him. [46] And they laid their hands upon him and seized him. [47] And a certain one of those who stood by, drawing the sword, struck the slave of the chief priest and cut off his ear.

[48] And answering Joshua said to them, “As upon a robber you came out with swords and clubs to arrest me? [49] I was daily to you in the temple teaching and you did not seize me, but, that the writings might be fulfilled.” [50] And leaving him, they all fled.

[51] And a certain one, a youth, followed him having a linen cloth²⁷⁷ thrown around the naked one.²⁷⁸ And the young men seized him, but leaving the linen cloth, the naked one fled from them.

[53] And they lead Joshua to the chief priest, and all the chief priests and the elders and the scribes came together to him. [54] And Peter followed him from a distance until inside into the courtyard of the chief priest, and he was sitting together with the officers²⁷⁹ and warming himself at the light.²⁸⁰ [55] And the chief priests and the whole council were seeking testimony against Joshua to put him to death, and were finding none. [56] For many testified falsely against him, and the witnesses were not consistent.²⁸¹

[57] And certain ones rising up falsely testified against him, saying [58] that, “We heard him say that, ‘I will destroy this temple which was made by hands and within three days I will build another made without hands.’” [59] And not even thus was their testimony consistent.

[60] And rising up in the midst the chief priest asked Joshua, saying, “Do you not answer anything? What do these testify against you?” [61] And he was silent and answered nothing. Again, the chief priest was asking him and says to him, “Are you the Christ, the son of the blessed one?” [62] And Joshua said, “I am, and you shall see the son of the man sitting at the right of the power and coming with clouds of

273 ξυλων (xulôn) - “clubs” - see footnote for Luke 22:52.

274 φιλησω (philêsô) - “kiss” - see footnote for Luke 22:47.

275 ασφαλως (asphalôs) - “securely” - found also only in Acts 2:36 (“assuredly”); 16:23 (“securely”).

276 κατεφιλησεν (katēphilēsen) - “kissed”

277 σινδωνα (sindona) - “a linen cloth” - found also only in Matthew 27:59; Mark 14:52; 15:46 (2x, NKJV “fine linen” & “linen”); Luke 23:53.

278 γυμνου (gumnou) - “the naked one” - found also only in Matthew 25:36, 38, 43-44; Mark 14:52; John 21:7 (see footnote); Acts 19:16; 1 Corinthians 15:37 (“mere”); 2 Corinthians 5:3; Hebrews 4:13; James 2:15; Revelation 3:17; 16:15; 17:16. The verb γυμνωω (gumnoô) is not found in the NT. There is also “nakedness,” γυμνοτης (gumnotês), found only in Romans 8:35; 2 Corinthians 11:27; Revelation 3:18. There is also the verb γυμνησομεν (gumnêuomen) “poorly clothed” found only in 1 Corinthians 4:11.

279 υπηρετων (upêretôn) – “officers” NAS - KJV, NKJV “servants” - see footnote for Matthew 5:25. John 18:18 reveals both δουλοι (douloi) “slaves” and υπηρεται (upêretai) “officers” were there by the fire. Also, Mark 14:65 (see footnote) uses this same noun for the officers that were hitting Christ.

280 φως (phôs) - “light” - KJV, NKJV, NAS “fire” - NAS footnotes, “Lit., *light*.” The word for fire is πυρος (puros).

281 ισαι (isai) - “consistent” - used elsewhere for “equal” (e.g. John 5:18; Revelation 21:16) or “same” (e.g. Acts 11:17).

the heaven.”

[63] And the chief priest tearing his clothes says, “What do we still have need of witnesses? [64] You heard the blasphemy! How does it appear²⁸² to you?” And they all condemned him to be deserving of death. [65] And some began to spit on him and cover his face and slap him and to say to him, “Prophecy!” And the officers²⁸³ were slapping²⁸⁴ him.

[66] And as Peter was below in the courtyard, one of the servants of the chief priest comes. [67] And seeing Peter warming himself, looking at him she says, “You also were with Joshua of Nazareth.” [68] And he denied, saying, “I neither know nor understand what you are saying.” And he went outside into the forecourt,²⁸⁵ and a rooster made noise.²⁸⁶

[69] And the servant girl seeing him again began to say to those who stood by that, “This one is out of them.” [70] And again he denied. And after a little, again, those standing by were saying to Peter, “Truly, you are out of them, for also you are a Galilean, and your speech is like²⁸⁷ it.”

[71] And he began to curse²⁸⁸ and swear²⁸⁹ that, “I do not know this man of whom you speak.” [72] And a second time²⁹⁰ a rooster made noise. And Peter remembered the word which Joshua said to him that, “Before a rooster is to make a noise twice, you will deny me three times.” And thinking upon it, he wept.

15[1] And immediately upon the morning, making counsel,²⁹¹ the chief priests with the elders and scribes and the whole council,²⁹² binding Joshua, brought and delivered to Pilate. [2] And Pilate asked him, “Are you the king of the Jews?” And answering he said to him, “You say.”

282 φαίνεται (phainetai) - “appear”

283 υπηρεται (upêretai) - “officers” NKJV, NAS - KJV “servants” - see footnotes for Matthew 5:25; Mark 14:54.

284 ραπισμασιν αυτον εβαλλον (hrapismasin auton eballon) plural noun/singular pronoun/imperfect verb - “were slapping” - more literally, “were throwing slaps him” - see footnote for Matthew 26:67.

285 προαυλιον (proaulion) - “forecourt” - this is basically the same word translated “courtyard” in verse 66 with the preposition “before” προ (pro) added to it.

286 και αλεκτωρ εφωνησε (kai alektôr ephônêse) - “and a rooster made a noise” - found in the Majority and Received Texts. In the Critical Text it is in brackets. NAS leaves it out and footnotes, “Later mss. add *and a cock crowed.*”

287 ομοιαζει (homoiazei) - “like it” - only found here. Critical Text does not have “and your speech is like it.”

288 αναθεματιζειν (anathematizein) - “to curse” - found also only in Acts 23:12, 14, 21 (bound under an oath). In the LXX it is found e.g. in Numbers 21:2 (αναθεματιζω αυτον και τας πολεις αυτου “I will devote it and its cities” [i.e. to destruction]), 3 (ανεθεματισεν αυτον, και τας πολεις αυτου και επεκαλεσαν το ονομα του τοπου εκεινου, Αναθημα “he devoted him, and his cities [i.e. to destruction] and they called the name of that place, Anathama.” Here the LXX translates the Hebrew word חַרְמָה [chârmâh, see footnotes for Numbers 21:2-3; 14:45 & Exodus 22:20] as Αναθημα [anathema] “Anathama.”). The noun akin to αναθεματιζειν is αναθημα (anathema) “accursed” found in the NT in Acts 23:14 (“great oath” see Acts 23:14 and footnotes); Romans 9:3 (“accursed”); 1 Corinthians 12:3 (“accursed”); 16:22 (“accursed”); Galatians 1:8-9 (“accursed”). See also footnote for Matthew 26:74.

289 ομνυναι (omnunai) - “to swear” - found also only in Matthew 5:34, 36; 23:16, 18, 20-22; 26:74; Mark 6:23; Luke 1:73; Acts 2:30; Hebrews 3:11, 18; 4:3; 6:13, 16; 7:21; James 5:12; Revelation 10:6.

290 δευτερου (deuterou) - “a **second** time” - found also in Matthew 21:30 (RT); 22:26, 39; 26:42; Mark 12:21, 31; Luke 12:38; 19:18; 20:30; John 3:4; 4:54; 9:24 (“again”); 21:16; Acts 7:13; 10:15; 11:9 (“again”); 12:10; 13:33; 1 Corinthians 12:28; 15:47; 2 Corinthians 1:15; 13:2; Titus 3:10; Hebrews 8:7; 9:3, 7, 28; 10:9; 2 Peter 3:1; Jude 5; Revelation 2:11; 4:7; 6:3 (2x); 8:8; 11:14; 14:8; 16:3; 19:3 (“again”); 20:6, 14; 21:8, 19. All translated “second” in NKJV unless otherwise noted.

291 συμβουλιον ποιησαντες (sumboulion poiêsantes) - “making counsel” - NKJV, KJV “held a consultation”.

292 συνεδριον (sunedrion) - “council” - see footnote for Matthew 5:22.

[3] And the chief priests accused him of many things.²⁹³ [4] And Pilate again asked him, saying, “You answer nothing? See how many things they testify against you?” [5] And Joshua still answered nothing, so that Pilate marveled.

[6] And at the feast he was releasing to them one prisoner whomever they were requesting. [7] And there was the one who was called Barabbas with the fellow rebels having been bound who had committed murder in the rebellion. [8] And the crowd crying out began to ask just as he was always doing for them. [9] And Pilate answered them, saying, “Do you desire I release to you the king of the Jews?” [10] For he was knowing that because of envy the chief priests had delivered him over. [11] And the chief priests stirred up²⁹⁴ the crowd that rather Barabbas be released to them. [12] And Pilate answering again said to them, “What, therefore, do you desire I do with him you say is king of the Jews?”

[13] And again they cried out, “Crucify Him!” [14] And Pilate was saying to them, “For what bad did he do?” And they cried out even more, “Crucify him!” [15] And Pilate, wanting to satisfy the crowd, released to them Barabbas, and delivered Joshua over, after flogging, to be crucified.

[16] And the soldiers lead him away into the courtyard, which is the Praetorium, and they called together the whole cohort.²⁹⁵ [17] And they clothed him in purple, and twisting a thorny crown, they put it on him, [18] and began to greet him, “Rejoice, king of the Jews!” [19] And they were striking him on the head with a reed and spitting on him, and bowing the knee, they were worshiping him. [20] And when they mocked him, they stripped him of the purple and clothed him with his own garments. And they led him out, that they might crucify him.

[21] And they compelled a certain Simon, a Cyrenian, passing by coming from a field, the father of Alexander and Rufus, that he might bear his cross. [22] And they brought him upon the place Golgotha, which is translated, “Place of a Skull.” [23] And they gave him to drink mixed with myrrh wine, but he did not take it. [24] And crucifying him, they divided his garments, casting a lot upon them, who should take what. [25] And it was the third hour and they crucified him.

[26] And the inscription of his written accusation was: THE KING OF THE JEWS. [27] And with him they crucify two robbers, one on the right and one on his left. [28] And the writing was fulfilled which said, “And he was numbered with lawless ones.”²⁹⁶

[29] And those passing by were blaspheming him shaking their heads and saying, “Aha, he who destroying the temple and in three days build it, [30] save yourself and come down from the cross!” [31] Likewise also, the chief priests ridiculing to one another with the scribes were saying, “Others he saved. Himself he is not able to

293 The Received Text adds, *αυτος δε ουδεν απεκρινατο* (*autos de ouden apekrinato*) “But he answered nothing.”

Majority & Critical Texts do not have these words. See Matthew 27:12 for similar wording as in RT. Note also Mark 14:61.

294 *ανεσεισαν* (*aneseisan*) - “stirred up” - This word is only found here and in Luke 23:5 (*ανασειται* [*anaseiei*]) where they accuse Christ of stirring up the people.

295 *σπειραν* (*speiran*) - “cohort” - NKJV “garrison” - see footnote for Matthew 27:27.

296 *μετα ανομων ελογισθη* (*meta anomôn logisthê*) - “he was numbered with lawless ones” - Isaiah 53:12, *לְחַיִּים*

עֲוֹנוֹתָי (*elâhiy*) “he was numbered with transgressors.” LXX *εν τοις ανομοις ελογισθη* (*ev tois anomois logisthê*) “he was numbered with the lawless ones.”

save. [32] The Christ the king of Israel, let him come down now from the cross, so that we might see and believe in him.” And those crucified with him were reviling him.

[33] And being the sixth hour, darkness was upon the whole earth until the ninth hour. [34] And at the ninth hour Joshua cried out with a loud voice, saying, “Eloi, Eloi,²⁹⁷ lima²⁹⁸ sabachthani?” which is translated, “My God, my God, why²⁹⁹ did you forsake³⁰⁰ me?”

[34] And some who were standing by hearing were saying, “Behold, he calls for Elijah.” [35] And running, one also filling a sponge of sour wine, and putting it around a reed, was giving him to drink, saying, “Let go,³⁰¹ let's see if Elijah comes to take him down.” [37] And Joshua letting go³⁰² a loud voice, breathed out.³⁰³ [38] And the curtain of the temple was split into two from above until below.

[39] And the centurion³⁰⁴ who was standing opposite him, seeing that thus crying out he breathed out, said, “Truly this man was son of God.”

[40] And there were women also from a distance watching, among whom were also Mary Magdalene and Mary the mother of James the little³⁰⁵ and Joses, and Salome,³⁰⁶ [41] who also when he was in Galilee followed him and served him, and many others who went up together with him into Jerusalem.

[42] And being already late,³⁰⁷ since it was preparation, which is before the Sabbath, [43] Joseph from Arimathea, a prominent council member, who also was himself waiting for the kingdom of God,³⁰⁸ taking courage, came to Pilate and requested the body of Joshua. [44] And Pilate wondered if he was already dead. And summoning the centurion, he asked him if he was dead a while. [45] And knowing from the centurion, he granted the body to Joseph. [46] And buying linen and taking him down, he wrapped in the linen and laid him in a tomb which was hewn out of rock, and rolled a stone upon the door of the tomb. [47] And Mary the Magdalene and Mary of Joses were watching where he was put.

16[1] And the sabbath being through,³⁰⁹ Mary the Magdalene and Mary, the one

297 ελωι (elôî) - “Eloi” - apparently Aramaic ܐܠܗܝܐ (‘elâhiy) “My God” (e.g. Daniel 6:22[A23]). See also footnote for Matthew 27:46.

298 λιμα (lima) - “lima” [ܠܝܡܐ “to what,” although Hebrew scripture never has this spelling.] - Critical Text has λεμα (lema) “lema,” which spelling agrees with the Aramaic word for “why,” ܠܡܐܗ (lemâh, e.g. Ezra 4:22; 7:23). Received Text has λαμμα (lamma) “lama” (NKJV), which spelling agrees with the Hebrew word ܠܡܡܐܗ (lâmmâh) “why.”

299 εις τι (eis ti) - “why” - more literally, “unto what” - Matthew 27:46 has ινα τι (inati) “why.”

300 εγκατελιπες (egkatelipes) aorist active indicative 2nd, singular - “did you forsake”

301 αφετε (aphete) - “let go” - This is an aorist active imperative 2nd plural verb indicating he is speaking to others there. See Matthew 27:49 (and footnote).

302 αφεις (apheis) - “letting go” - from same root word for “let go” in verse 36.

303 εξεπνευσε (exepneuse) - “breathed out” or “expired” - NKJV “breathed His last” - This is from the verb for breathe, πνεω (pneô), and the preposition “out,” εκ (ek). Only found also in Mark 15:39; Luke 23:46.

304 κεντυριων (kenturion) - “centurion” - also only found in Mark 15:44-45. Elsewhere, “centurion” is εκατονταρχης (ekatonarchês), found only in Matthew 8:5, 8, 13; 27:54; Luke 7:2, 6; 23:47; Acts 10:1, 22; ;21:32; 22:25-26; 23:17, 23; 24:23; 27:1, 6, 11, 31, 43; 28:16.

305 μικρου (mikrou) - “little” - “Less” KJV, NKJV, NAS [with footnote, “Lit., little (either of stature or age)”]

306 σαλωμη (salômê) - “Salome” - found only here and in Mark 16:1.

307 οψιας (opsias) - “late” or “evening” - see footnote for Matthew 27:57.

308 See John 19:38 and footnote.

309 διαγενομενου (diagenomenou) - “being through” is a more literal translation; δια (dia) is “through” and γενομενου

of James and Salome, bought spices, that coming, they might anoint³¹⁰ him. [2] And very early from the one of sabbaths, they come upon the tomb, the sun risen. [3] And they were saying to themselves, “Who will roll away for us the stone from the door of the tomb?” [4] And looking up, they saw that the stone had been rolled away, for it was very large. [5] And coming into the tomb, they saw a young man sitting on the right wearing a long white robe, and they were amazed.³¹¹

[6] And he says to them, “Do not be amazed.³¹² You seek Joshua of Nazareth, the one crucified. He arose! He is not here! Behold, the place where they put him. [7] But go. Tell his disciples and Peter that he goes before you into Galilee. There you shall see him, just as he said to you.” [8] And going out,³¹³ they fled from the tomb, and they were having trembling³¹⁴ and astonishment.³¹⁵ And they said nothing to no one, for they were afraid.

[9] And rising early³¹⁶ on the first from the sabbath, he appeared first to Mary the Magdalene, from whom he had cast seven demons. [10] That one going, announced to the ones who had been with him. They are mourning³¹⁷ and weeping.³¹⁸ [11] And those ones, hearing that he lives and was seen by her, did not believe.

[12] And after these things, to two of them walking,³¹⁹ going into the country, he appeared in another form. [13] And those went announcing to the rest, but those did not believe.

[14] Later, he appeared to them, the eleven reclining,³²⁰ and rebuked their unbelief and hardheartedness,³²¹ because the ones who saw him risen they did not believe. [15] And he said to them, “Going into all the world, preach³²² the good news³²³ to

(genomenou) is “being.”

310 Luke 23:56 reveals they also had fragrant oils prepared.

311 ἐξεθαμβήθησαν (exethambêthêsan) - “amazed” - found also only in Mark 9:15; 14:33; 16:6.

312 ἐκθαμβείσθε (ekthambeisthe) - “amazed” - from the same word for “amazed” in verse 5.

313 Received Text adds ταχυ (tachy) “quickly” (NKJV).

314 τρομος (tromos) - “trembling”

315 ἐκστασις (ekstasis) - “astonishment”

316 πρωι (prôî) - “early” - means “early in the morning.” It is found also only in Matthew 16:3; 20:1; 21:18; Mark 1:35; 11:20; 13:35; 15:1; 16:2; John 18:28; 20:1; Acts 28:23.

317 πενθουσι (penthouisi) – present active indicative - “they are mourning”

318 κλαιουσι (klaiousi) – present active indicative - “are weeping”

319 περιπατουσιν (peripatousin) – present active indicative - “are walking”

320 ανακειμενοις (anakeimenois) – present middle participle - “reclining” - NKJV “as they sat at the table”; KJV “as they sat at meat” - see footnote for Matthew 9:10.

321 σκληροκαρδιαν (sklêrokardian) - “hardheartedness”

322 By the time Paul wrote Colossians, this (along with Matthew 24:14) was fulfilled. See Acts 2:1-5; 8:3-4; Romans 16:25-26; Colossians 1:6, 23; Titus 2:11.

323 Psalm 96:2-3; Colossians 1:23

every creature.³²⁴ [16] He who believes and is immersed³²⁵ shall be saved, and he who does not believe shall be condemned. [17] And signs to those who believe, these shall follow: in my name demons³²⁶ they shall cast out, with new tongues they shall speak, [18] snakes³²⁷ they shall take up, and if something deadly they drink, it will by no means harm them. Upon ill they shall lay hands and well³²⁸ they shall have.³²⁹

[19] So then, after he spoke to them, he was received up into the heaven and sat at the right of the God. [20] And those went out and preached everywhere, the Lord working together and confirming³³⁰ the word through the following³³¹ signs. Amen.

324 παση τη κτισει (ktisei) - “to every creature” (NKJV; KJV) - NAS “to all creation” - κτισει (ktisei) “creature” or “creation” is found also only in Mark 10:6 (“creation”); 13:19 (“creation”); Romans 1:20 (“creation”), 25 (“creature”); 8:19-22 (“creation”), 39 (“created thing”); 2 Corinthians 5:17 (“creation”); Galatians 6:15 (“creation”); Colossians 1:15 (“creation”), 23 (“creature”); Hebrews 4:13 (“creature”); 9:11 (“creation”); 1 Peter 2:13 (“ordinance”); 2 Peter 3:4 (“creation”); Revelation 3:14 (“creation”). In Colossians 1:23, after noting the gospel had already been preached to every creature, Paul says in Colossians 1:28, “Him we preach, warning every **man** and teaching every **man**, that we may present every **man** perfect in Christ Jesus.” See also Revelation 5:9.

The entire creation via the blood of Christ has been reconciled to God (Colossians 1:20). In the past, all flesh (animals included) was noted as corrupt (Genesis 6:7 “them,” 11-13, 17). Genesis 9 further reveals God holds animals responsible for their actions, in particular, if they kill man (Genesis 9:5). Romans 8:21 shows the entire creation is under “the bondage of corruption.” See also footnote for Genesis 37:20 for “evil life.”

325 Acts 2:38; 8:12 (“were baptized”); 8:36-38 (“went down into the water”); 9:18 (“was baptized”); 10:47-48 (Holy Spirit received *before* baptized); 16:14-15 (“who worshiped God . . . was baptized”); 16:33 (“were immediately baptized”); 18:8 (“were baptized”); 19:3-5 (John's/Jesus'); 22:16 (“wash away your sins”); 1 Peter 3:21

326 Acts 5:16; 8:7

327 Acts 28:3

328 καλωσ (kalôs) – adverb - “well”; NKJV; KJV “recover”; translated “well” earlier in Mark 7:6, 9, 37; 12:28, 32.

329 In Matthew 7:21-23 Jesus warns of people who will claim to have done these things, but were not in Christ.

330 βεβαιουντος (bebaiountos) - “confirming” - found also only in Romans 15:8 (“to confirm”); 1 Corinthians 1:6 (“was confirmed”), 8 (“will confirm”); 2 Corinthians 1:21 (“establishes”); Colossians 2:7 (“established”); **Hebrews 2:3** (“was confirmed”); 13:9 (“be established”). A related noun, βεβαιος (bebaios), is found only in Romans 4:16 (“sure”); 2 Corinthians 1:7 (“steadfast”); Hebrews 2:2 (“steadfast”); 3:6 (“firm”), 14 (“steadfast”); 6:19 (“steadfast”); 9:17 (“in force”); 2 Peter 1:10 (“sure”), 19 (“confirmed”; εχομεν βεβαιοτερον τον προφητικον λογον [echomen bebaioteron ton prophêtikon logon] more literally, “we have the more sure prophetic word”; KJV “We have . . . a more sure word of prophecy”). Another related noun is βεβαιωσις (bebaiôsis) found only in Philippians 1:7 (“confirmation”); Hebrews 6:16 (“confirmation”).

331 επακολουθουντων (epakolouthountôn) - “following” (KJV) - NKJV “accompanying” - found also only in 1 Timothy 5:10 (“diligently followed” NKJV, KJV), 24 (“follow later” NKJV; “follow after” KJV); 1 Peter 2:21 (“you should follow”).

Mark

Luke¹

According to Luke²

1[1] Inasmuch as many have endeavored³ to set in order a narrative concerning the things which have been fulfilled among us,⁴ [2] just as those who from the beginning were eyewitnesses and servants of the word⁵ delivered them to us, [3] it seemed good to me also, having accurately followed all from the beginning, to write to you an orderly account, most excellent Theophilus,⁶ [4] that you may know the certainty⁷ of the words⁸ you were taught.

[5] There was in the days of Herod,⁹ the king of Judea, a certain priest with the name of Zacharias, of the division of Abijah.¹⁰ And his wife was of the daughters of Aaron, and her name was Elizabeth. [6] And they were both righteous before God, blameless,¹¹ walking in all the commandments and righteous requirements¹² of the Lord. [7] And they had no child,¹³ because Elizabeth was sterile¹⁴, and they were both advanced in their days.¹⁵

1 This is the common English title.

2 ΚΑΤΑ ΛΟΥΚΑΝ (kata loukan) - "According to Luke" - This is the title given in the Greek text.

3 ἐπεχείρησαν (epecheirêsan) - "endeavored" - found also in Acts 9:29; 19:13.

4 It is evident from this statement in verse 1 (and in verse 3) that "many" had written an account of the good news of Christ. Not many of these written accounts have endured through time. Also, Luke says nothing bad about these accounts, but compares them to the apostles and any others of those early eyewitnesses and servants of the word (verse 2). Yet, Luke does say that his account is being written for accuracy (verse 4).

5 λογου (logou) "word" - This language, "eyewitnesses and servants of the word" fits well with John 1:1, 14; 1 John 1:1-2; Revelation 19:13.

6 θεοφιλε (theophile) - "Theophilus" - Nothing is known about this man other than Luke's statement here and in Acts 1:1. His name appears to mean "God friend."

7 ἀσφάλειαν (asphaleian) - "certainty" - found also only in Acts 5:23 "securely" and 1 Thessalonians 5:3 "safety."

8 λογων (logôn) - "words" - KJV, NKJV, NAS, NIV "things."

9 This Herod is not the Herod of Acts 12, since this Herod died while Christ was yet young (Matthew 2:19-20). Moreover, we know this is the same Herod as spoken of in Matthew 2:19-20, because the births of John the Baptist and Joshua are only about six months apart (Luke 1:26).

10 Nehemiah 12:3

11 αμεμπτοι (amemptoi) - "blameless" - How can anyone be found "blameless" before the Lord (Psalm 143:2)? Job was also found blameless (Job 1:1, 8; 2:3). God told Abraham to be blameless (Genesis 17:1, it is possible). Take note where else this word (αμεμπτοι) can be found: Philippians 2:15; 3:6 (the law provided atonement for sin, e.g. Leviticus 1:4; 5:1-6); 1 Thessalonians 3:12-13 (vs. 13 is a potential reality). Note what David says in 1 Samuel 22:24-28 (see also verse 33 "he makes my way blameless" [Psalm 16:2]). Note also Psalm 19:13. There "blameless" is parallel with "innocent of great transgression." See also 1 John 1:7-9; Psalm 37:6; Proverbs 11:20.

12 δικαιομασιν (dikaiômasin) - "righteous requirements" - This same Greek word is close to the word "righteous" (δικαιοι, dikaioi) earlier in this verse, and is translated "righteous requirements" in the NKJV & NIV in Romans 8:4; and there the sense is similar as in this passage. It is also used in Romans 1:32 ("righteous judgment" NKJV); 2:26 ("righteous requirements"); 5:16 ("justification"), 18 ("righteous act"); Hebrews 9:1 ("ordinances of divine"), 10 (fleshly "ordinances"); Revelation 15:4 ("judgments"); 19:8 ("righteous acts"). The righteous requirements of the Lord included the law (Malachi 4:4).

13 Even though they were righteous, and children are a blessing from the Lord (Psalm 127), this verse proves that a barren couple is not necessarily estranged from God (see also Genesis 11:30; 25:21; 29:31; Judges 13:2-3; Psalm 113:9; Isaiah 54:1/Galatians 4:27). Although, God promised the Israelites they would not have a barren woman among them if they would keep his commandments (Exodus 23:26; Deuteronomy 7:14).

14 στείρα (steira) - "sterile" - NKJV "barren" - found also only in Luke 1:36; 23:29; Galatians 4:27.

15 ημεραις (êmerais) - "days" - NAS footnotes, "Lit., days."

[8] So it was, while he was serving as priest in the order of his division before God, [9] according to the custom of the priesthood, he was chosen by lot¹⁶ to burn incense when he went into the temple of the Lord. [10] And the whole multitude of the people was praying outside at the hour of incense. [11] And a messenger¹⁷ of the Lord appeared to him, standing on the right of the incense altar. [12] And when Zacharias looked, he was troubled, and fear fell upon him.

[13] And the messenger said to him, “Do not fear, Zacharias, for your prayer has been heard; and your wife Elizabeth shall bear you a son; and you shall call his name John. [14] And he shall be a joy and gladness to you, and many shall rejoice at his birth. [15] For he shall be great¹⁸ before the Lord, and wine and strong drink he shall not drink;¹⁹ and he shall be filled with the Holy Spirit, even from his mother’s womb.²⁰ [16] And he shall turn many of the sons of Israel to the Lord their God.²¹ [17] And he shall go before him²² in the spirit and power of Elijah,²³ to turn the hearts of the fathers to the children, and the disobedient to the understanding of the righteous,²⁴ to make ready a people prepared for the Lord.”²⁵

[18] And Zacharias said to the messenger, “How shall I know this? For I am an old man, and my wife is advanced in her days.” [19] And the messenger answered and said, “I am Gabriel,²⁶ who stands before God, and I was sent to speak to you and to bring you these good messages.²⁷ [20] And behold, you shall be mute and not able to speak until the day these things happen,²⁸ because you did not believe²⁹ my words which will be fulfilled in their time.”³⁰

[21] And the people were waiting for Zacharias, and marveled that he took so long in the temple. [22] And when he came out, he was not able to speak to them, and they perceived that he had seen a vision in the temple; and he was motioning³¹ to them; and he remained mute. [23] And it came to pass, when the days of his service were fulfilled, he departed to his house. [24] And after those days Elizabeth his wife conceived, and hid herself five months, saying, [25] “Thus has the Lord dealt with

16 Proverbs 16:33

17 *αγγελος* (*angelos*) - “messenger” - This word means “messenger.” It is used of messengers of men (e.g. Luke 7:24; 9:51-52; James 2:25) and messengers of God (e.g. Matthew 1:20; 2:13; 11:10 - here the messenger is John).

18 Matthew 11:7-11 (Luke 7:28 “not a greater prophet”). Matthew 11:18 records they said of him that he had a demon.

19 He also wore camel’s hair, ate locust and wild honey (Mark 1:6), and lived in the deserts (Luke 1:80).

20 Similar idea found in Psalm 22:10.

21 Proverbs 11:30

22 Christ - John 1:6-8

23 In Matthew 11:14 & 17:12 (same, Mark 9:11-13) Jesus says he is Elijah (John says he is not, John 1:21), and also adds Elijah is yet to come in Matthew 17:10-13 (Malachi 4:5; see also Matthew 17:3). Spirit and power of Elijah? See 1 Kings 17:1-2 Kings 2:11 (Luke 9:54/1 Kings 1:9-15/Luke 3:7) [2 Kings 2:9 “double portion”]. Also, interesting to note, Elijah was a hairy man (2 Kings 1:8).

24 *δικαιων* (*dikaiōn*) - “righteous” - This is the same word (different form) used in verse six for John’s parents being righteous.

25 Malachi 4:6

26 Gabriel is mention also in Daniel 8:16; 9:21; Luke 1:26.

27 *ευαγγελισασθαι σοι ταυτα* (*euangelisasthai soi tauta*) - “to bring you these good messages” - NKJV has “these glad tidings.” *ευαγγελισασθαι* is the same word used for “to preach the gospel” (e.g. Acts 16:10 NKJV).

28 Gabriel’s words are fulfilled in Luke 1:64.

29 Even though John 8:47 is true, this exemplifies that it is also true that a believer is capable of momentarily not believing God’s word (see also Ephesians 4:14), just as they are capable of sin (1 John 1:7-10). Those born of God are incapable of continuing in it (1 John 3:9; see also 2 John 9).

30 The messenger gave him a sign - an inability to speak for more than nine months!

31 *διανευων* (*dianeuōn*) - “motioning” (NAS footnotes “or nodding to”) - This word is only used here, but *νευω* (*neuō*), a word akin to this, is used in John 13:24 (NKJV “motioned”) and Acts 24:10 (NKJV “nodded”).

me in the days in which he looked to remove my reproach³² among men.”

[26] And in the sixth month³³ the messenger Gabriel was sent by God to a city in Galilee named Nazareth, [27] to a virgin³⁴ engaged to a man whose name was Joseph of the house of David. And the name of the virgin was Mariam.³⁵ [28] And having come in, the messenger said, “Rejoice, highly favored one, the Lord is with you, blessed are you among women!” [29] And when she looked, she was troubled at his word,³⁶ and considered of what sort of greeting this was. [30] And the messenger said to her, “Do not fear, Mariam, for you have found favor with God. [31] And behold, you shall conceive in your womb and bear a son, and you shall call his name Joshua. [32] He shall be great,³⁷ and shall be called the son³⁸ of the Highest;³⁹ and the Lord God shall give him the throne of his father David. [33] And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.”⁴⁰

[34] And Mariam said to the messenger, “How shall this be, since I do not know a man?” [35] And the messenger answered and said to her, “The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, therefore, also, the Holy one that is to be born shall be called the son of God.⁴¹ [36] And behold, Elizabeth, your relative, also has conceived a son in her old age, and this is the sixth month of her who was called sterile. [37] Because with God nothing shall be impossible.”⁴² [38] And Mariam said, “Behold, the maidservant of the Lord. May it be done to me according to your word.”⁴³ And the messenger departed from her.

[39] And Mariam arose in those days and went to the hill country with haste to a city of Judah, [40] and entered the house of Zacharias and greeted Elizabeth. [41] And it happened, when Elizabeth heard the greeting of Mary, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.⁴⁴ [42] And she spoke up with a loud voice and said, “Blessed are you among women,⁴⁵ and blessed is the fruit of your womb! [43] And how is this to me, that the mother of my Lord⁴⁶ should come to me? [44] For behold, as soon as the sound of your greeting was in my ears, the baby leaped for joy in my womb. [45] And blessed is she who believed, for there will be a fulfillment of the things spoken to her from the Lord.”

[46] And Mariam said, [47] “My soul magnifies the Lord, and my spirit rejoices in God my Savior. [48] For he has looked upon the lowly state of his maidservant. For behold, henceforth all generations shall call me blessed. [49] For he who is mighty

32 ονειδος (oneidos) - “reproach” (KJV, NKJV), NAS & NIV “disgrace.” It is seen as a reproach (Genesis 30:22-23; 1 Samuel 1:6).

33 “sixth month” - see verse 36.

34 παρθενον (parthenon) - “virgin” - used also in Matthew 1:23; 25:1, 7, 11; Acts 21:9; 1 Corinthians 7:25, 28, 34, 36-38; 2 Corinthians 11:2; Revelation 14:4.

35 μαριαμ (mariam) - “Mariam” - See footnote for Matthew 1:16.

36 λογω (logō) - “word” - This same word is found in verse 37 except there in the Greek it is “ρημα” (hrama).

37 Very great (e.g. 1 Timothy 6:13-15; Revelation 19:16)!

38 He has always been the son of the Highest (Psalm 2:12; Proverbs 30:4; Hebrews 7:3; 13:8).

39 Indeed He is the Highest - 1 Kings 8:27; Psalm 113:4-6.

40 Daniel 2:44; 4:3, 34-35, 37; 7:9-27.

41 “The Son of God” - born of a virgin, with no earthly father (like Hebrews 7:3). See Philippians 2:5-11.

42 The context here is very physical. See Jeremiah 32:27. Joshua knew this well (Mark 14:36; interesting, He also said - Matthew 26:39)

43 Unlike Zacharias, she believed, and this is more impossible than what Gabriel told Zacharias!

44 Filled with the Spirit? See Luke 4:28; 5:26; 6:11; John 16:16; Acts 3:10; 5:17; 13:52; and then Acts 4:31; 13:1-12; Ephesians 5:18/Colossians 3:16/Galatians 3:2-6.

45 See Luke 11:27-28.

46 “mother of my Lord” - Is/was Mary the mother of God? Yes (John 1:1, 14; John 19:25-27, see also Mark 3:33 and Hebrews 7:3).

has done great things to me, and holy is his name.⁴⁷ [50] And his mercy is on those who fear him from generation to generation.⁴⁸ [51] He has done mightily by his arm. He has scattered the proud in the imagination of their hearts.⁴⁹ [52] He has brought down rulers from thrones,⁵⁰ and exalted the lowly. [53] The hungry he has filled with good things, and the rich he has sent away empty.⁵¹ [54] He has helped his servant Israel, to remember mercy, [55] just as he spoke to our fathers, to Abraham and his seed forever.” [56] And Mariam remained with her about three months, and returned to her house.

[57] Now Elizabeth’s time to give birth was fulfilled, and she bore a son. [58] And her neighbors and relatives heard that the Lord magnified His mercy with her,⁵² and they rejoiced with her.

[59] And it came to pass, on the eighth day they came to circumcise⁵³ the child, and they called him by the name of his father, Zacharias.⁵⁴ [60] And his mother answered and said, “No, but he shall be called John.” [61] And they said to her, “There is no one among your relatives who is called by this name.”

[62] Now they made signs to his father - what he was wanting to call him. [63] And asking for a tablet he wrote saying, “His name is John.” And they all marveled. [64] And immediately his mouth was opened,⁵⁵ and his tongue, and he spoke praising God. [65] And fear came upon all who dwelt around them, and in the entire hill country of Judea these things were discussed.

[66] And all those who heard these things kept them in their hearts saying, “Who then will this child be?”⁵⁶ And the hand of the Lord was with him.

[67] And his father Zacharias was filled with the Holy Spirit and prophesied saying, [68] “Blessed be the Lord God of Israel, because he has visited and performed redemption for his people; [69] and he has raised up a horn⁵⁷ of salvation for us in the house of David his servant, [70] as he spoke through the mouth of the

47 Psalm 97:12; 99:1-3; 105:1-3; 106:47; 111:9; 145:21

48 Psalm 103:1-4, 8-18

49 Mary speaks similiarly to Hannah (1 Samuel 2). See also Daniel 4:34-37 and Job 12:24-25.

50 Job 12:23a

51 See also Psalm 107:9, 40-41; 146:5-9

52 *εμεγαλυνεν κυριος το ελεος αυτου μετ αυτης* (emegalunen kurios to eleos autou met autês) “the Lord magnified his mercy with her” - Psalm 115:1

53 Leviticus 12:3

54 According to this, John the Baptist was initially called Zacharias.

55 Luke 1:20

56 He will be, see Isaiah 40:3-5 (Luke 3:4-6; John 1:14) and Malachi 3:1-3. He will be the greatest prophet and the greatest man ever born of a woman (Luke 7:28; Matthew 11:11). This makes John the Baptist greater than Enoch, Noah, Job, Abraham, Moses, Samson, Samuel, David, Solomon, Elijah, Elisha, Isaiah, Ezekiel, Daniel, etc..

57 For “horn” see also 1 Samuel 2:1, 10; 1 Chronicles 25:5; Psalm 75:10; 132:17-18; Jeremiah 48:25; Lamentations 2:17; Daniel 7:24; 8:7-8; Micah 4:13.

holy ones, the ones from eternity, his prophets,⁵⁸ [71] salvation⁵⁹ from our enemies and from the hand of all those who hate us, [72] to perform mercy with our fathers, and to remember his holy covenant, [73] the oath which he swore to our father Abraham, [74]⁶⁰ to grant us, being delivered from the hand of our enemies, to serve him without fear, [75] in holiness and righteousness before him all of the days of our life. [76] And you, child, shall be called a prophet of the Highest, for you shall go before the face of the Lord to prepare his ways, [77] to give knowledge of salvation to his people in the forgiveness of their sins, [78] through the tender mercy of our God, in which the East⁶¹ out of high⁶² has visited⁶³ us, [79] to shine upon those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

[80] And the child grew and became strong in spirit, and was in the deserts until the day of his manifestation to Israel.

2[1] And it came to pass, in those days a decree⁶⁴ went out from Caesar⁶⁵ Augustus to register all the inhabited world.⁶⁶ [2] This registration⁶⁷ first happened while Quirinius was governing Syria. [3] So all went to be registered, each unto his own city.

[4] And Joseph also went up from Galilee out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family⁶⁸ of David, [5] to be registered with Mariam, his betrothed wife, who was

58 των αγίων των απ αιωνος προφητων αυτου (tôn agiôn tōn ap aiōnos prophētōn auton) - “the holy ones, the ones from eternity, his prophets” - NKJV “His holy prophets, who have been since the world began,” NAS “His holy prophets from of old,” NIV “his holy prophets of long ago.” Similar wording about the prophets is found in Acts 3:21 (των αγίων αυτου προφητων απ αιωνος, tōn agiōn autou prophētōn ap aiōnos). See also Acts 15:18 (γνωστα απ αιωνος) and John 9:32 (εκ του αιωνος ουκ ηκουσθη). αιωνος (“eternity”) is a word in which context weighs on how it is to be translated. It is translated with the idea of “since the beginning of the world” by the NKJV (e.g. John 9:32), “eternity” or “forever” (e.g. Matthew 6:13; John 6:51, 58; 12:34; 1 Peter 1:23, 25; 1 John 2:17; 2 John 2), “age” (Matthew 12:32; 1 Corinthians 2:6-8; 3:18; 2 Corinthians 4:4; Galatians 1:4; Ephesians 1:21; 2:7; Hebrews 6:5; 1 Timothy 6:17; Titus 2:12), and “world” (Romans 12:2; 1 Corinthians 1:20; 1 Timothy 4:10; Hebrews 1:2; 11:3). These latter “world” translations (NKJV) all appear to be able to be translated “age” or “ages” as well. See also Jude 25 (εις παντας τους αιωνας, eis pantas tous aionas). Jude 25 could be translated “unto all the ages.” Unlike αιωνος (aiōnos) above, the Greek word αιωνιος (aiōnios) means “eternal” *every* time (e.g. Matthew 18:8; 19:16, 29; 25:41, 46; Mark 3:29; Revelation 14:6; etc.).

Moreover, see footnote for Matthew 21:19 for use of this word, αιωνος (aiōnos), in the singular (as it is singular here in Luke 1:70) in the phrase εις τον αιωνα (eis ton aiōna).

Also, note “**prophets**” is used for the written word of God in **Matthew 5:17; 7:12; 22:40; Luke 16:29-31; 24:27; Acts 24:14.**

59 Salvation here is described as salvation from our enemies (see also Psalm 54:4-5; 97:10; 108:13; 112:8; 139:19-22; 143:12).

60 In the Greek, verse 74 begins after “to grant us.”

61 ανατολη - “East” - Every other time this word is used in the New Testament, it means “East” (Matthew 2:1-2, 9; 8:11; 24:27; Luke 13:29; Revelation 7:2; 16:12; 21:13). See also “the morning star” 2 Peter 1:19 (φωσφορος, phōsphoros, more literally, “bright light”); Revelation 2:28; 22:16 (τον αστερα τον πρωινον, ton astera ton prōinon, more literally, “the early [i.e. in the morning] star”).

62 υψους (upsous) - “high” - found also only in Luke 24:49 (“high”); Ephesians 3:18 (“height”); 4:8 (“high”); James 1:9 (“exaltation”); Revelation 21:16 (“height”).

63 επισκεψατο (epeskespato) - “has visited” - Critical Text has επισκεπεται (episkespetai) - “will visit.”

64 δογμα (dogma) - “decree” - see also footnote for Acts 16:4. The decree was that the entire world is to be registered. It does not say that the entire world was registered.

65 καισαρος (kaisaros) - “Caesar”

66 οικουμενην (oikoumenan) - “inhabited world” - used also in Matthew 24:14; Luke 4:5; 21:26; Acts 11:28; 17:6, 31; 19:27; 24:5; Romans 10:18; Hebrews 1:6; 2:5; Revelation 3:10; 12:9; 16:14. There is also “world.” See Matthew 4:8.

67 απογραφη (apographa) - “registration” - This is the noun form of the word for “to be registered” (απογραφεσθαι, apographesthai) in verse 1.

68 πατριας (patrias) - “family” - used also in Acts 3:25 (NKJV “families”) and Ephesians 3:15 (NKJV “family”).

pregnant.⁶⁹ [6] And it happened, while they were there, the days for her to give birth were fulfilled. [7] And she bore her firstborn son, and wrapped him in cloths, and laid him in the stall,⁷⁰ because there was no place for them in the guest room.⁷¹

[8] And there were shepherds⁷² in the same area living out in the fields⁷³ and keeping watch at night over their flock. [9] And behold, a messenger of the Lord stood by them, and the glory of the Lord⁷⁴ shone around them, and they feared greatly. [10] And the messenger said to them, “Do not fear, for behold, I bring you good news⁷⁵ - great joy which will be to all people.⁷⁶ [11] For there was born to you today⁷⁷ a Savior, who is Christ the Lord, in the city of David.⁷⁸ [12] And this is the sign for you: You shall find a baby wrapped in cloths lying in a stall.”

[13] And suddenly there was with the messenger a multitude of the heavenly host praising God and saying, [14] “Glory in the highest to God, and on earth peace, goodwill⁷⁹ toward men!”

[15] So it was, when the messengers went from them into heaven, that the men,⁸⁰ the shepherds, said to one another, “Let us go now to Bethlehem and see this thing that has happened that the Lord has made known to us.” [16] And they came in haste and found Mariam and Joseph, and the babe lying in the stall. [17] And when they saw, they made widely⁸¹ known concerning the word that was told them concerning this child. [18] And all those who heard marveled at what was spoken to them by the shepherds. [19] And Mariam kept all these things, pondering it in her heart. [20] And the shepherds returned glorifying and praising God for all that they heard and saw, just as it was told to them.

[21] And when eight days were fulfilled for his⁸² circumcision, his name was called Joshua, what he was called by the messenger before⁸³ he was conceived in the womb. [22] And when the days of their⁸⁴ purification were fulfilled according to the law of Moses,⁸⁵ they brought him up to Jerusalem to present him to the Lord [23] (just as it is written in the law of the Lord, “Every male who opens the womb shall be

69 εγκυω (egkuô) - “pregnant” - used only here.

70 φατην (phatnê) - “stall” - used also in Luke 2:12, 16; and 13:15. Also in LXX it is found in Isaiah 1:3 (NKJV “crib”) and Habakkuk 3:17 (NKJV “stalls”).

71 καταλυματι (katalumati) - “guest room” - used also in Mark 14:14 (“guest room”); Luke 22:11 (“guest room”). In Luke 10:34 (only found here) the word πανδοχειον (pandokeion) is used for “inn” (KJV, NKJV, NAS, NIV).

72 Matthew 11:25; Luke 10:21

73 αγραυλουντες (agraoulountes) - “living out in the fields,” or “living outside”

74 “the glory of the Lord” - this indicates not just a messenger, but the Lord Himself was there.

75 ευαγγελιζομαι (euangelizomai) - “I bring . . . good news” - This is the same root word as is translated “preached the gospel” (NKJV) in Luke 20:1; Acts 14:21; 1 Peter 1:12.

76 “great joy which will be to all people” - But not all (i.e. the wicked) have had great joy over this. How can this be true? Because it is good news. It is a great joy to all people. Sadly, most do not take advantage of this great joy and mercy of God toward them.

77 This happened the same day Christ was born.

78 1 Chronicles 11:4-7

79 John 3:16; Romans 5:6-8 (Matthew 20:28; Mark 10:45; John 12:27)

80 οι ανθρωποι (hoi anthrôpoi) - “the men” - Although the Majority and Received Texts have these words, the KJV and NKJV do not translate them. The Critical Text does not have these words.

81 διεγνωρισαν (diegnôrisan) - “made widely known” - Critical Text εγνωρισαν (egnôrisan) “made known.”

82 αυτον (auton) - “his” for a split Majority Text. παιδιον (paidion) “child” in the Received Text and a partial Majority.

83 Luke 1:26-27, 31

84 αυτων (autôn) - “their” - KJV and NKJV both have “her.” NAS and NIV have “their.” The Majority and Critical Text have αυτων (“their”). The Received Text has αυτης (autês) “her.”

85 Leviticus 12:1-4

called holy to the Lord”),⁸⁶ [24] and to give an offering according to what is said in the law of the Lord, “A pair of turtledoves or two young pigeons.”⁸⁷

[25] And behold, there was a man in Jerusalem whose name was Sumeon,⁸⁸ and this man was righteous and devout, waiting for the comfort⁸⁹ of Israel,⁹⁰ and the Holy Spirit was upon him. [26] And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. [27] And he came in the Spirit into the temple. And when the parents brought in the child Joshua to do with him according to the custom of the law⁹¹ concerning him, [28] he took him into his arms and blessed God and said, [29] “Now your servant is departing⁹² in peace, Lord,⁹³ according to your word. [30] For my eyes have seen your salvation [31] which you have prepared before the face of all peoples, [32] a light⁹⁴ unto revelation for the nations,⁹⁵ and the glory of your people Israel.”

[33] And Joseph and his mother marveled⁹⁶ at the things being spoken about him. [34] And Sumeon⁹⁷ blessed them and said to Mariam his mother, “Behold, this one is appointed⁹⁸ for the fall⁹⁹ and rise¹⁰⁰ of many in Israel, and for a sign spoken against¹⁰¹ [35] (and a sword will pierce through your own soul also), that the thoughts of many hearts might be revealed.¹⁰²

[36] And there was Anna, a prophetess, a daughter of Phanuel,¹⁰³ of the tribe of Asher. She was advanced in many days, having lived 7 years with a husband from her virginity. [37] And she was a widow of about¹⁰⁴ 84 years, who did not depart from the temple, in fastings and prayers serving night and day. [38] And in the same hour she drew near thanking the Lord, and spoke about him to all who were waiting for redemption in Jerusalem.

[39] And after¹⁰⁵ they had finished all things according to the law of the Lord, they

86 Exodus 13:2, 11-16; 34:19 - What is written in the OT is not the same exact wording as is found here in the NT.

87 Leviticus 12:8

88 *συμεων* (*symeōn*) - “Sumeon” - For more on this name see the footnote for Genesis 29:33.

89 *παρακλησιν* (*paraklēsin*) - “comfort” - KJV, NKJV, NAS, NIV “consolation” - This word is also found in Luke 6:24; Acts 4:36 (NKJV “Encouragement”); 9:31; 13:15 (NKJV “exhortation”); 15:31 (NKJV “encouragement”); Romans 12:8 (“exhortation”); 15:4-5; 1 Corinthians 14:3 (NKJV “exhortation” [*παραμυθιαν*, *paramuthian*, “comfort”]; 2 Corinthians 1:3-7; 7:4, 7, 13; 8:4 (NKJV “urgency”), 17 (NKJV “exhortation”); Philippians 2:1 [*παραμυθιον*, *paramuthion*, NKJV “comfort”]; 1 Thessalonians 2:3 (NKJV “exhortation”); 2 Thessalonians 2:16; 1 Timothy 4:13 (NKJV “exhortation”); Philemon 7; Hebrews 6:18; 12:5 (NKJV “exhortation”); 13:22 (NKJV “exhortation”).

90 “comfort of Israel” - see Psalm 119:76 [also interesting, Psalm 119:82]; Isaiah 40:1-8; 51:1-8; 61:1-3; 66:7-16; Jeremiah 31:13-14.

91 Exodus 13:2, 11-16; 34:19

92 *απολυεις* (*apolueis*) present tense - “is departing”

93 *δεσποτα* (*despota*) – found also in reference to God in Acts 4:24; 2 Timothy 2:21 (“Master”); Jude 4; Revelation 6:10. Used for “masters” in 1 Timothy 6:1-2; Titus 2:9; 1 Peter 2:18.

94 Matthew 4:13-16; John 1:9; 3:18-21; 8:12; 9:5; 12:35-36, 46

95 *εθνων* (*ethnōn*) - “nations” - This same word is also translated “Gentiles” (NKJV).

96 They were informed earlier (Matthew 1:18-25; Luke 1:26-55), yet still marveled.

97 *Συμεων* (*Symeōn*) “Sumeon” - NKJV, etc. “Simeon” - see footnote for Luke 2:25.

98 1 Peter 1:20

99 Matthew 21:42-44 (Luke 20:17-18);

100 Matthew 19:28-29

101 Matthew 11:19 (Luke 7:34); Mark 3:21-22; John 7:12; 8:48, 52; 10:20 (Matthew 10:24-25; John 15:20)

102 Hebrews 4:12 (e.g. Genesis 6:5; 1 Chronicles 28:9; Psalm 10:4; 94:11 [1 Corinthians 3:20]; Proverbs 12:5; 15:26; Isaiah 55:8-9; Isaiah 59:7; 65:2; 66:18; Jeremiah 4:14; 6:19; Ezekiel 38:10; Daniel 2:29-30; Matthew 9:4; 12:25; Luke 6:8; 11:17)

103 *Φανουήλ* (*Phanoul*) - “Phanuel” - see footnote for Genesis 32:31.

104 *ως* (*hōs*) - “of about” - Critical Text has *εως* (*heōs*) “until.”

105 *ως* (*hōs*) - “after” - This can be translated either “when” (NKJV) or “after.” Considering Matthew 2:13-15, 19-23 it

returned to Galilee, to their city, Nazareth. [40] And the child was growing and becoming strong¹⁰⁶ in spirit, filled with wisdom¹⁰⁷ and the grace of God was upon him.¹⁰⁸

[41] And his parents were going to Jerusalem every year for the Passover feast. [42] And when he was twelve years old,¹⁰⁹ they went up to Jerusalem according to the custom of the feast. [43] And when they had finished the days, when they returned, the boy Joshua remained in Jerusalem, and Joseph and his mother did not know it. [44] But, supposing him to be in the caravan, they went a day's journey, and sought him among the relatives and the acquaintances. [45] And when they did not find him, they returned to Jerusalem, seeking him. [46] And so it was, after three days they found him in the temple sitting in the midst of the teachers, both listening to them and asking them questions.¹¹⁰ [47] And all who heard him were astonished at his understanding and answers. [48] And when they saw him, they were amazed, and his mother said to him, "Child,¹¹¹ why have you done this to us? Look, your father and I have been anxiously¹¹² looking for you."

[49] And he said to them, "Why were you looking for me? Did you not know¹¹³ that I must be in the things of my Father?"¹¹⁴ [50] And they did not understand the word that he spoke to them.

[51] And he went down with them and came to Nazareth, and was subject to them. And his mother kept all these things in her heart. [52] And Joshua increased in wisdom¹¹⁵ and stature, and in favor with God and men.

3[1] Now in the fifteenth year of the reign of Tiberius¹¹⁶ Caesar, while Pontius Pilate¹¹⁷ was ruling Judea, and Herod was tetrarch¹¹⁸ of Galilee, and his brother

appears "after" is more appropriate.

106 "was growing and becoming strong" - These two verbs are in the imperfect form (ηυξανεν, auxanen; εκραταιουτο, ekraitauioto). Considering the context, they are thus translated as progressive imperfect (i.e. continual past tense action).

107 1 Corinthians 1:24

108 Grace? See Romans 4:4; 11:6 depicting what grace is. Joshua tasted death by the grace of God (Hebrew 2:9) and was heard because of His godly fear (Hebrews 5:7).

109 God in the flesh was twelve years old!

110 This is 18 years prior to his public ministry (Luke 3:23).

111 τεκνον (teknon) - "Child" - NKJV "Son" - The typical word for son is υιος (uios). Used for "child" elsewhere, e.g. Luke 1:7, but also translated son, e.g. Luke 15:31.

112 οδυνωμενοι (odunomenoi) - "anxiously" - from οδυναω (oduvaō) "cause pain." It is found also in Luke 16:24-25 (NKJV "tormented") and Acts 20:38 (NKJV "sorrowing").

113 It would appear they should have (Luke 1:26-55; Matthew 1:20-23; 2:13-22).

114 εν τοις του πατρος μου δει ειναι με (en tois tou patros mou dei einai me) - "I must be in the things of my Father" - more literally, "in the things of my Father must to be me." KJV & NKJV have "I must be about my Father's business?" NAS & NIV have "I had to be in My Father's house" (NAS italicizes "house" and gives the footnote, "lit., in the things of My Father").

115 Wisdom (1 Corinthians 1:24) increased in wisdom. See also Hebrews 5:8 and Proverbs 1:5; 9:9; 10:14; 16:23; 18:15; 19:20; 21:11. Apparently, there was a point in which Christ arrived into all wisdom (John 16:30; except Mark 13:32).

116 τυβεριου (tiberiou) - "Tiberius" - only found here. According to history (which is not always accurate, Ecclesiastes 1:11), he reigned in the Roman empire from 14 AD to 37 AD.

117 ποντιου πιλατου (pontiou pilatou) - "Pontius Pilate" - History claims his reign was from 26 AD to 36 AD (Josephus, *Antiquities* 18.32f, 35, 89).

118 τετραρχουντος (tetrarchountos) - "tetrarch" - apparently the word indicates governing a fourth part of a province, the word for 4 being τετρας (tetras).

Philip¹¹⁹ was tetrarch of Iturea¹²⁰ and the area of Trachonitis,¹²¹ and Lysanias¹²² was tetrarch of Abilene,¹²³ [2] during the chief priesthood¹²⁴ of Annas¹²⁵ and Caiaphas,¹²⁶ the word of God came¹²⁷ to John the son of Zacharias in the wilderness.¹²⁸

[3] And he went into all the surrounding area of the Jordan, preaching an immersion¹²⁹ of repentance¹³⁰ for the forgiveness of sins,¹³¹ [4] as it is written in the book¹³² of the words of Isaiah the prophet, saying,

“A voice shouting¹³³ in the wilderness prepare¹³⁴ the way of the Lord, make his¹³⁵ paths straight. [5] Every valley shall be filled¹³⁶ and every mountain and hill will be

119 φιλιππου (philippou) - “Philip” - Apparently, this is Herod’s brother Philip whose wife (Herodias) Herod had taken for himself (Mark 6:17). There is no word as to whether Philip approved of this or not, but it was clearly wrong (Romans 7:1-3; see also Leviticus 20:10; Proverbs 6:32). [For divorce and remarriage, see Matthew 5:32; 19:9; Mark 10:11-12; Luke 16:18; 1 Corinthians 7:15.]

120 ιτουραιας (itouraias) - “Iturea” - Only mentioned here. History claims this was an area in southern Lebanon, near the current border with Israel.

121 τραχωνιτιδος (trachōnitidos) - “Trachonitis” - only mentioned here. History claims this was an area in modern day Syria south of Damascus.

122 λυσανιου (lusaniou) - “Lysanias” - only mentioned here. There is little known historically (i.e. outside the Biblical account) of this person, other than a possible inscription of him found near Damascus which apparently mentions “Lysanias the tetrarch.” The only other Lysanias near that time period apparently died around 36 BC.

123 αβιληνης (abilēnēs) - “Abilene” - only mentioned here. History claims this was an area North of Damascus.

124 αρχιερεως (archieōs) - “chief priesthood” singular noun - See footnote for John 11:49. See also Leviticus 20:10-15 (also interesting, verses 16-24). Joshua is *the* Chief Priest according to the order of Melchizedek (Hebrews 2:17; 3:1; 4:14-15; 5:1, 5, 10; 6:20; 7:26; 8:1, 3; 9:7, 11, 25; 10:21; 13:11).

125 Αννα (anna) - “Annas” - found also only in John 18:13, 24; Acts 4:6.

126 αννα (anna) - “Annas” - καιαφα (kaiapha) - “Caiaphas” - Here they are both mentioned as high priests. Matthew 26:3, 57; John 11:49 (“that year”); 18:19 (“that year”); mention Caiaphas as high priest. Acts 4:5 notes Annas as high priest. Also, John 18:13 mentions Annas is Caiaphas’ father-in-law. By Acts 23:2 there is another high priest by the name of Ananias (ανανιας, ananias).

127 “the word of God came” - this is similar to 1 Kings 12:22; 1 Chronicles 17:3; and John 10:35. How it came (other than John 10:35, see 2 Peter 1:21) is not specified.

128 ερημω (erēmō) - “wilderness” - This could also be translated “desert” (e.g. NIV). It is the same word used, for example, in Matthew 14:13 & 15 (NKJV “deserted”); Mark 1:35 (NKJV “solitary”), 45; 6:31-32, 35 (NKJV “deserted”).

129 βαπτισμα (baptisma) - “immersion” - What is typically translated “baptism” (which is more of a transliteration than a translation) is immersion, and this can be seen in the use of this Greek word, as it is used for being “buried with Him through baptism” (NKJV Romans 6:4; Colossians 2:12). Also, its figurative usage of Christ’s death and resurrection depicts an immersion as well (Matthew 20:22 [Mark 10:38]; Luke 12:50; see also Matthew 12:39-41; 16:4; Luke 11:29-32). Also, the verb form βαπτιζω (baptizō) besides being used for “baptize” is also used for washing (e.g. Mark 7:4; Luke 11:38) and being immersed into the Red Sea (1 Corinthians 10:2). It is also used in the LXX in 2 Kings 5:14 for when Naaman dipped in the Jordan 7 times. Moreover, the closely related noun βαπτισμος (baptismos) is used for washing (e.g. Mark 7:4, 8 [RT]; Hebrews 6:2; 9:10). Also, another related word is βαπτω (baptō) that means to “dip” (e.g. Luke 16:24; John 13:26; Revelation 19:13). For a Biblical picture of “baptism,” see Acts 8:36-39. There is a Greek word for “sprinkle” (ραντιζω, hrantizō) and it is found in Hebrews 9:13, 19, 21; 10:22; 11:28; 12:24; and 1 Peter 1:2.

130 μετανοιας (metanoias) - “repentance” - Lexicon (Walter Bauer, p. 512) gives as a definition “a change of mind” which is supported in Hebrews 12:17 (see Genesis 27:30-41). Examples of repentance can be seen in Jonah 3:4-10; Isaiah 55:6-7; Psalm 7:12; Proverbs 1:22-23 (for continual turning see Proverbs 13:14; 14:27; 15:24); Acts 26:18 (the spiritual reality); and 1 Peter 3:11.

131 “for the forgiveness of sins” - Here clearly an act (a “work”) is directly associated with the “forgiveness of sins.” Acts 2:38 likewise says, “Repent, . . . be baptized . . . for the remission of sins.” Matthew 26:28 speaks of Christ’s blood being shed for the remission of sins (see also Luke 24:46-47; Hebrews 9:22), and Acts 10:43 notes remission of sins is granted to whoever believes. Faith produces repentance (e.g. Jonah 3:5; James 2:14-26) and immersion (baptism) into truth (i.e. obedience to God, Romans 10:10). Also, an interesting verse on this, Hebrews 10:22 (“bodies washed with pure water”).

132 βιβλω (biblō) - “book”

133 βοωντος (boōntos) - “shouting” - translated usually “cry out” or “shout.” It is used also in Matthew 3:3 (John 1:23); 27:46 (Mark 15:34); Luke 9:38; 18:7, 38; Acts 8:7; 17:6; 25:24; Galatians 4:27. For some verses on shouting, note Psalm

brought low, and the¹³⁷ crooked¹³⁸ shall be made straight and the rough ways smooth; [6] and all flesh shall see the salvation of God.”¹³⁹

[7] Then he said to the multitudes who were coming out to be immersed by him, “Brood of vipers!¹⁴⁰ Who warned you to flee from the coming wrath?¹⁴¹ [8] Do then fruits¹⁴² worthy of the repentance,¹⁴³ and do not begin¹⁴⁴ to say in yourselves, ‘We have father Abraham.’¹⁴⁵ For I say to you that God is able out of these stones to raise up children to Abraham.¹⁴⁶ [9] And even now the ax is laid at the root of the trees.¹⁴⁷ Therefore, every tree that does not bear good fruit he cuts off and casts into the fire.”¹⁴⁸

[10] And the multitudes¹⁴⁹ were asking him saying, “What then should we do?”¹⁵⁰ [11] And he answered and said to them, “He who has two tunics,¹⁵¹ let him give to

5:11; 32:11; 33:3; 35:27; 47:1-5; 66:1-4; 81:1; 95:1-2 (-11); 98:1-6; 100:1-2; 132:9 (Revelation 1:6); Isaiah 12:4-6; [Zechariah 9:9]; 1 Thessalonians 4:16.

134 Malachi 4:5-6 (Luke 1:16-17)

135 LXX (Isaiah 40:3) has “the paths of our God” (του θεου ημων, tou theou amon) instead of “his paths.” The Hebrew (Isaiah 40:3) has “make straight in the desert a highway for our God” (יִשְׂרוּ בְּעֶרְבָה מְסִלָּה לְאַלְהֵינוּ), yasheru bâ`arâbâh mesillâh lê'lohêynu).

136 Isaiah 40:4 in the Hebrew reads, “Every valley shall be exalted” (כָּל-גֵּי' יִנָּשֵׂא, kol-gey' yinnâsê'), which in concept is quite similar to “shall be filled” as is found in the Greek (LXX and Luke).

137 LXX has “all” the crooked (παντα, panta). The Hebrew (Isaiah 40:4) has no all.

138 σκολια (skolia) - “crooked” - found also only in Acts 2:40 (“perverse”); Philippians 2:15 (“crooked”); 1 Peter 2:18 (“harsh”).

139 The Hebrew (Isaiah 40:5) reads “all flesh shall see it together” (כָּל-בָּשָׂר יַחְדָּו, khol-bâsâr yachdâv). “It” equals “the salvation of God.” Also, Luke completely leaves out “**the glory of the Lord shall be revealed**” which is found in both the Greek (LXX) and the Hebrew (Isaiah 40:5).

140 This title is used also in Matthew 3:7; 12:34; 23:33. “Brood of sinful men” is found in Numbers 32:14 and “brood of evildoers” in Isaiah 1:4; 14:20. It is perfectly appropriate to call a bunch of sinners a “brood of vipers” (see also Deuteronomy 32:33; Psalm 58:3-5; 140:3; Romans 3:13). Also, note this is the kind of language John uses to “**to make ready a people prepared for the Lord**” (Luke 1:17), and John, the greatest man born of a woman (Matthew 11:11), displays no concern whatsoever in “turning people off” by his message. This is similar to Joshua's example (e.g. Luke 14:25-26; John 6:52-67).

141 What is the answer? John 1:9; Proverbs 1:20-27; Romans 10:14. Some may confuse this passage with Matthew 3:7, but, **1.** Matthew says John spoke to the Pharisees and Sadducees. Luke says he spoke to the multitude. **2.** Matthew says he spoke to a certain group of people who simply came to his baptism. Luke says he spoke to a general group of people who came with the express purpose of being baptized by him. **3.** Luke 7:29-30 explicitly states the Pharisees “**rejected the will of God for themselves, not having been baptized by him**” (i.e. by John).

142 καρπους (karpous) - Luke 3:8 has “fruits” (plural). Matthew 3:8 has “fruit” (singular), καρπον (karpon).

143 “fruits worthy of repentance” - this concept is the same as found in Acts 26:20 and James 2:14-26. John the Baptist says, “Do . . .” Is this a gospel of “works” (Titus 3:5)? No, it is a gospel of “works” (Titus 3:8; 2:11-15).

144 αρχησθε (archêsthe) - Luke 3:8 uses this word “begin” whereas Matthew 3:9 uses the word for “think,” δοξητε (doxate).

145 The rest of this sentence reveals John is addressing the false notion that simply because they were Jews (physical sons of Abraham, Romans 9:4-5) they somehow might escape the wrath of God, but only those of faith are sons of Abraham and escape the wrath (Romans 2:25-29; 9:6-11; Galatians 3:7). Yet, God does have plans to save “**all** [physical, that’s the context] **Israel**,” Romans 11:25-27 (see Revelation 7).

146 How could it legitimately be physical children of Abraham if they were raised up from literal physical rocks rather than descendants of Abraham? Luke 1:37, no doubt, they would be genetically linked to Abraham and be real actual descendants, even though they came from rocks!

147 i.e. God is *ready* to chop them down! See Psalm 7:11-13. John says, “now!”

148 Luke 13:6-9; John 15:1-6; Romans 11:20-22

149 οχλοι (ochloi) - same word different form as in verse 7.

150 Even though John’s words were “harsh,” they responded very appropriately.

151 χιτωνας (chitonas) - This word is also found, for example, in Matthew 10:10; Mark 6:9; Luke 9:3; John 19:23; Jude 23.

him who has none, and he who has food let him do likewise.”¹⁵²

[12] And tax-collectors¹⁵³ also came to be immersed, and said¹⁵⁴ to him, “Teacher, what should we do?” [13] And he said to them, “Collect no more than has been appointed for you.”

[14] And soldiers also were asking him, saying, “And what should we do?” And he said to them, “Do not shake anyone down,¹⁵⁵ nor accuse falsely, and be content¹⁵⁶ with your wages.”¹⁵⁷

[15] And while the people were expecting and all were reasoning in their hearts about John whether or not he was the Christ, [16]¹⁵⁸ John answered, saying to all, “I indeed immerse you in¹⁵⁹ water, but one who is mightier than I is coming, whose strap¹⁶⁰ of his sandals I am not worthy to loose. He will immerse you in the Holy Spirit and fire, [17] whose winnowing fan is in his hand and he will thoroughly clean out his threshing floor and gather the wheat into his barn;¹⁶¹ but he will burn the chaff in inextinguishable¹⁶² fire.”

[18] And so with many other exhortations he preached good news to the people. [19] But Herod the tetrach, being rebuked by him concerning Herodias, his brother Philip’s wife, and concerning all the evil which Herod did,¹⁶³ [20] added also this, above all, and he shut John up in prison.¹⁶⁴

[21] And it came to pass, when all the people were immersed, Joshua also was immersed and when he prayed, the heaven was opened [22] and the Holy Spirit descended in bodily¹⁶⁵ form like a dove upon him, and a voice from heaven came saying, “You are my beloved son, in you I am well pleased.”¹⁶⁶

[23] And Joshua Himself was about thirty years old at the beginning, being (as was supposed the son of Joseph), of Heli, [24] of Matthat, of Levi, of Melchi, of Janna,¹⁶⁷ of Joseph, [25] of Mattathiah, of Amos, of Nahum, of Esli, of Naggai, [26] of Maath, of Mattathiah, of Semei,¹⁶⁸ of Joseph,¹⁶⁹ of Judah,¹⁷⁰ [27] of Joannas, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, [28] of Melchi, of Addi, of Cosam, of Elmodam,¹⁷¹

152 John details practical godly living (see also Isaiah 58:7-9).

153 Tax-collectors were seen as evil people (Matthew 5:46-47; 18:17). Yet, they are not beyond the salvation of God (e.g. Matthew 21:31-32; Luke 18:9-14; 19:1-9).

154 ειπον (eipon) - 1st singular, RT and MT; CT has 3rd plural ειπαν (eipan). Because of the context here, CT appears to be the correct reading.

155 διασεισητε (diaseisate) - used only here. KJV “violence;” NKJV “intimidate” with footnote, “Lit., *shake down* for money;” NAS “take money . . . by force;” NIV “extort money.”

156 Hebrews 13:5

157 John’s words manifest there is no problem with a believer being a soldier. See also Psalm 18:34; 144:1; Proverbs 20:18; 24:5-6; Ecclesiastes 3:8; Revelation 19:11.

158 Luke’s context for verses 16-17 is different (vs. 15) than that found in Matthew 3:11-12.

159 Luke here does not have “εν” (en, i.e. “in”). Matthew 3:11 and Mark 1:8 do. Matthew 3:11 adds “unto repentance”

160 Matthew 3:11 speaks of removing his sandals. Mark 1:7; Luke 3:16; and John 1:27 speak of loosening a strap. Mark 1:7 and Luke 3:16 say a strap of his sandals (plural). John 1:27 has a strap of his sandal (singular).

161 Luke has “the wheat into his barn.” Matthew 3:12 has “his wheat into the barn.”

162 See footnote for Matthew 3:12.

163 Was John right in rebuking Herod (Proverbs 9:7)?

164 Herod was one *wicked* man. See Mark 6:14-29 (Matthew 14:3-12).

165 σωματικω (sômatikô) - “in bodily form” - used only one other place, 1 Timothy 4:8 (NKJV “bodily”). A term akin to this term is σωματικως (sômatikôs) and is used one place, Colossians 2:9 (“bodily”).

166 John 8:29

167 ιαννα (ianna) “Janna” - Critical Text has ιανναι (iannai) “Jannai” (NAS).

168 σεμει (semei) “Semei” - Critical Text has σεμειν (semein) “Semein” (NAS).

169 ιωσηφ (iosêph) “Joseph” - Critical Text has ιωσηχ (iosak) “Josech” (NAS).

170 ιουδα (iouda) “Judah” - Critical Text has ιωδα (ioda) “Joda” (NAS).

171 ελμωδαμ (elmodam) “Elmodam” - Critical Text has ελμαδαμ (elmadam) “Elmadam” (NAS).

of Er, [29] of Jose,¹⁷² of Eliezer, of Jorim, of Matthat,¹⁷³ of Levi, [30] of Sumeon,¹⁷⁴ of Judah, of Joseph, of Jonan,¹⁷⁵ of Eliakim, [31] of Melea, of Menan,¹⁷⁶ of Mattatha,¹⁷⁷ of Nathan,¹⁷⁸ of David, [32] of Jesse, of Obed,¹⁷⁹ of Boaz,¹⁸⁰ of Salmon,¹⁸¹ of Nahshon, [33] of Amminadab, of Ram,¹⁸² of Joram,¹⁸³ of Hezron, of Perez, of Judah, [34] of Jacob, of Isaac, of Abraham, of Terah, of Nahor, [35] of Serug, of Reu, of Peleg, of Eber, of Shelah, [36] of Cainan,¹⁸⁴ of Arphaxad, of Shem, of Noah, of Lamech, [37] of Mathuselah, of Enoch, of Jared, of Mahalalel, of Cainan, [38] of Enosh, of Seth, of Adam, of God.

4[1] And Joshua, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness [2] for 40 days being tempted by the Devil.¹⁸⁵ And he did not eat anything during those 40 days, and when they were over, afterwards he was hungry. [3] And the Devil said to him, “If you are son of God, speak to this stone to become bread.” [4] And Joshua answered him saying, “It is written, ‘Not by bread alone shall man live, but by every word¹⁸⁶ of God.’”

[5] And when the Devil brought him up to a high mountain, he showed him all the kingdoms of the inhabited world¹⁸⁷ in a moment of time.¹⁸⁸ [6] And the Devil said to him, “To you I will give all this authority and their glory, because they have been delivered to me,¹⁸⁹ and to whomever I will give it.¹⁹⁰ [7] If you, therefore, worship¹⁹¹ before me, all shall be yours.” [8] Joshua answered him saying, “Get¹⁹² behind me, Satan!¹⁹³ It is written, ‘You shall worship the Lord your God, and him only shall you serve.’”¹⁹⁴

172 ιωση (iosê) “Jose” - Critical Text has ιησου (iasou) “Joshua” (NAS, with footnote “Gr., Jesus”).

173 ματθατ (matthat) “Matthat” - Critical Text has μαθηατ (maththat). NAS has “Matthat.”

174 Συμεών (Sumeôn) “Sumeon” - NKJV, etc. “Simeon” - see footnote for Luke 2:25.

175 ιωναν (iônán) “Jonan” - Critical Text has ιοναμ (iovam) “Jonam” (NAS).

176 μαιναν (mainan) “Menan” - Critical Text has μεννα (menna) “Menna” (NAS).

177 From Heli in verse 23 through Mattatha in verse 31, all these men appear to be found only here and nowhere else in Scripture. Although some of the names are identical to other men in Scripture, their fathers identify them as someone else. For example, Eliezer (verse 29) is not the Eliezer in Ezra 10:31 since that Eliezer’s father is Harim (LXX ηραμ, êram, “Harim”) and not Jose (ιωση). The only possible exception to this is Shealtiel and Zerubbabel. This Shealtiel’s father is Neri whereas the Shealtiel in Matthew 1:12 is Jeconiah (see footnotes for Matthew 1:12). Also, the two genealogies found in Luke and in Matthew are completely different until they come together in David. Luke goes through David’s son Nathan, and Matthew through David’s son Solomon.

178 ναθαν (nathan) “Nathan” - Critical Text has ναθαμ (natham). NAS has “Nathan.”

179 ωβηδ (ôbad) “Obed” - Critical Text has ιôβηδ (iobad). NAS has “Obed.”

180 βοοζ (booz) “Boaz” - Critical Text has βοος (boos). NAS has Boaz.

181 σαλμων (salmôn) “Salmon” - Critical Text has σαλα (sala). NAS has “Salmon.”

182 αραμ (aram) “Ram” - Critical Text has αδμιν (admin) “Admin” (NAS).

183 ιωραμ (iôram) “Joram” Majority Text (found also in Matthew 1:8) - Critical Text has αρνι (arni). NAS has “Ram” and footnotes, “Gr., Arni.” Received Text (RT) does not have Joram (ιωραμ) or Arni (αρνι).

184 See Genesis 11:12-13 and the footnote for verse 12.

185 James 1:13

186 ρηματι (rêmati)

187 οικουμενης (oikoumenês) “inhabited world” or “inhabited earth” - see Luke 2:1 and footnote.

188 This was obviously a supernatural event.

189 This appears to be true, at least in part, 1 John 5:19.

190 John 16:11

191 προσκυνησης (proskunêsês) - from προσκυω (proskueô). This word is most often translated “worship” (e.g. Matthew 2:2; 8:2; Revelation 4:10; 5:14). In Matthew 18:26 it is translated “fall down” (NKJV). Revelation 3:9 has an interesting use of this word.

192 υπαγε (upage) - the idea is “depart,” “go away.”

193 σατανα (satana)

194 This exact wording is not found in the Old Testament, some very close can be found in Exodus 22:20; Deuteronomy

[9] And he lead him into Jerusalem and set him upon the pinnacle of the temple and said to him, “If you are son¹⁹⁵ of God, throw yourself down from here. [10] For it is written that, ‘His messengers he shall command concerning you, to guard you,’ [11] and, ‘Upon their hands they shall carry you, lest you strike your foot against a stone.’” [12] And Joshua answered saying to him, “It has been said, ‘You shall not test the Lord your God.’” [13] And after completing every temptation,¹⁹⁶ the Devil withdrew from him until a time.

[14] And Joshua returned in the power of the Spirit into Galilee, and the news about him went out through the whole surrounding region. [15] And he taught in their synagogues, being glorified by all.

[16] And he came into Nazareth, where he was brought up.¹⁹⁷ And he went in, according to his custom, on the day of the sabbaths,¹⁹⁸ to the synagogue, and stood up to read. [17] And he was handed the book of Isaiah the prophet. And when he had unrolled¹⁹⁹ the book, he found the place where it was written, [18] “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.²⁰⁰ He has sent me to heal the broken hearted,²⁰¹ to preach freedom²⁰² to captives,²⁰³ and recovery of sight to the blind,²⁰⁴ to send away the oppressed²⁰⁵ in freedom,²⁰⁶ [19] to preach the acceptable²⁰⁷ year of the Lord.”²⁰⁸

[20] And he rolled up²⁰⁹ the book, handed it to the attendant, and sat down. And the eyes of all in the synagogue were looking intently at him. [21] And he began to say to them, “Today this writing has been fulfilled in your ears.”²¹⁰

[22] And they were all testifying about him and were marveling at the gracious words that were coming out of his mouth. And they were saying, “Is this not the son of Joseph?”

[23] And he said to them, “You shall surely say this parable²¹¹ to me, ‘Physician, heal yourself.’²¹² What we heard was in Capernaum, do also here in your homeland.’

[24] And he said, “Truly, I say to you, that no prophet is accepted in his homeland. [25] But I tell you truly, many widows were in Israel in the days of Elijah, when the

5:7-9; 6:13; 10:20; and 1 Samuel 7:3-4.

195 RT has the definite article, ὁ υἱός (ho uios) “the son.”

196 “every temptation” - Hebrews 2:18; 4:15

197 Luke 2:51

198 σαββατων (sabbatôn) - “sabbaths” - plural form

199 αναπτύξας (anaptuxas) - “unrolled” - only found here. This is not the typical Greek word for “open” (ανοιγω, anoigo, as in Luke 3:21; Revelation 3:7-8; 4:1; 5:2-5; 10:2, 8; etc.)

200 See also Luke 7:22. There are those who know they are spiritually poor (Isaiah 66:2; Matthew 5:3) and there are those who are materially poor (Luke 6:20 [Luke 12:33]; Luke 14:13; James 2:5; see also Isaiah 25:4; 29:18-21; Jeremiah 20:13; Proverbs 23:17-18).

201 What might break the heart? E.g. Psalm 69:20; Jeremiah 23:9. See also Proverbs 15:13; 17:22; 18:14; Isaiah 57:15-21.

202 αφεσιν (aphesin) - “freedom” - this is the same word used for forgiveness (e.g. Luke 1:77; 3:3; 24:47).

203 Captives? See John 8:34-36; 1 Peter 3:19-20a; 4:6; Ephesians 4:8.

204 John 9:39

205 Acts 10:38

206 αφεσει (aphesei) - “freedom” - from the same word as the above.

207 δεκτον (dektion) - “acceptable” - also found in Luke 4:24; Acts 10:35; 2 Corinthians 6:2; Philippians 4:18. For how it is acceptable, please see Luke 2:14; John 3:17.

208 The passage He read from is found in Isaiah 61:1-2.

209 πτύξας (ptuxas) - “rolled up” - This is akin to “unrolled” (αναπτύξας) in verse 17.

210 ωσιν (ōsin) - more literally, “ears.”

211 παραβολην (parabolên) - “parable”

212 Luke 23:35

heaven was shut up for three years and six months, when there was a great famine upon all the land. [26] And to none of them was Elijah sent except unto Zarephath of Sidon, to a woman who was a widow. [27] And there were many lepers in Israel in the time of Elisha the prophet and none of them were cleansed except Naaman the Syrian.”

[28] And when they heard these things, all in the synagogue were filled with wrath, [29] rose up, and cast him out of the city, and brought him to the brow of the hill upon which their city had been built, to throw him down the cliff. [30] But he, going through the midst of them, departed.²¹³

[31] And he came down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.²¹⁴ [32] And they were being amazed by his teaching, because his word was with authority. [33] And in the synagogue there was a man having an unclean demon. And he cried out with a loud voice, [34] saying, “Ah! What is it to us and to you, Joshua of Nazareth? Did you come to destroy us? I know who you are, the Holy One of God!”

[35] And Joshua rebuked him, saying, “Be muzzled,²¹⁵ and come out of him!” And the demon threw him down in their midst and came out of him without harming him. [36] And astonishment was upon all, and they spoke to one another saying, “What word is this, that with authority and power he rebukes the unclean spirits, and they go out?” [37] And the report about him went out into every place of the surrounding region.

[38] And rising up out of the synagogue, he went into the house of Simon. And Simon’s mother-in-law was afflicted with a high fever, and they asked of him concerning her. [39] So standing over her, he rebuked²¹⁶ the fever, and it left her. And immediately rising up, she served them.

[40] And when the sun was setting, all who had those who were sick with various diseases brought them to him. And laying hands on each one of them, he healed them. [41] And demons also were coming out from many, screaming and saying, “You are the Christ, the Son of God!”²¹⁷ And rebuking them, he was not allowing them to speak, because they knew him to be the Christ.

[42] And when it was day, he departed and went to a deserted place, and the crowds sought him, and came to him, and restrained²¹⁸ him that he might not go from them. [43] But he said to them, “I must also preach the good news of the kingdom of God in other cities, because for this I was sent.” [44] And he was preaching in the synagogues of Galilee.

5[1] So it was, as the crowd pressed around him to hear the word of God, that he stood by the lake of Gennesaret.²¹⁹ [2] And he saw two boats standing by the lake,

213 See also John 7:1-7, 32, 45-46; 8:20, 59; 10:24, 31-33, 39.

214 σαββασι (sabbatō) – “sabbaths” plural form

215 φιμωθητι (phimōthēti) - “Be muzzled” (see NKJV footnote) - used in 1 Corinthians 9:9; 1 Timothy 5:18 for “muzzle,” also found in Matthew 22:12, 34; Mark 1:25 (see NKJV footnote); 4:39; 1 Peter 2:15.

216 Luke 8:24 also records rebuking an inanimate object.

217 This helps clarify 1 John 4:15. It obviously isn’t simply certain words coming out of a mouth.

218 κατειχον (kateichon) - “restrained” - NKJV has “tried to keep” - The “tried” is interpretive, for the word itself does not contain this idea. Other places this word is found, Romans 1:18 (suppress); 1 Corinthians 7:30 (possess); 11:2 (keep); 15:2 (hold); 2 Thessalonians 2:6-7 (restrain); etc..

219 γεννησαρετ (gennēsaret) - “Gennesaret” - only found here and in Matthew 14:34 and Mark 6:53; also called the sea of Tiberias (John 6:1, 23; 21:1); LXX “Sea of Chenara,” θαλάσσης Χεναρα (thalassēs chevara) e.g. Numbers 34:11 - Hebrew “Sea of Chinnereth” (or “Kinneret”) תְּרִינֶרֶת (kinneret) see Numbers 34:11 footnote.

and the fishermen gone from them washing the nets. [3] And getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And sitting down, he taught the crowd from the boat. [4] And when he stopped speaking, he said to Simon, "Put out into the deep and let down your nets for a catch."

[5] And Simon answering said to him, "Master,²²⁰ after toiling through the whole night we received nothing, but upon your word I will let down the net." [6] And doing this, they enclosed a great multitude of fish and their net was tearing. [7] So they signaled to their partners, those in the other boat that they should come to help them. And they came and filled both the boats so that they began to sink. [8] And when Simon Peter saw it, he fell down at Joshua's knees, saying, "Depart from me, because I am a sinful man, Lord." [9] For astonishment had seized him and all those with him because of the catch of fish which they gathered, [10] and likewise also, James and John, sons of Zebedee, who were partners with Simon. And Joshua said to Simon, "Do not fear. From now on you shall be catching men." [11] And when they had brought the boats to the land, forsaking everything, they followed him.

[12] And it came to pass when he was in one of the cities, that behold, a man full of leprosy, and when he saw Joshua, he fell on his face begging him, saying, "Lord, if you are willing, you are able to make me clean." [13] And stretching out the hand he touched him saying, "I am willing, be cleansed." And immediately the leprosy departed from him. [14] And he commanded him not to tell anyone, "But depart. Show yourself to the priest and make an offering concerning your cleansing just as Moses commanded, for a testimony to them."²²¹ [15] But the word spread more concerning him, and many crowds came together to hear and be healed by him from their diseases. [16] And he was withdrawing to the wilderness and praying.

[17] And it happened on one of those days when he was teaching, that Pharisees and teachers of the law were sitting there, who had come out of all the towns of Galilee and Judea and Jerusalem. And the power of the Lord was present to heal them.²²² [18] And behold, men brought a man on a bed who was paralyzed, and they sought to bring him in and to set him²²³ before him. [19] And when they did not find how to bring him in through the crowd, going up upon the roof, they let him down through the tiles with the bed into the midst before Joshua. [20] And seeing their faith he said to him, "Man, your sins are forgiven you."

[21] And the scribes and Pharisees began to reason, saying, "Who is this that speaks blasphemes? Who is able to forgive sins except God alone?"²²⁴

[22] But Joshua knowing their reasonings,²²⁵ answered saying to them, "Why are you reasoning in your hearts? [23] What is easier to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? [24] But so that you might know that the son of the man has authority²²⁶ upon earth to forgive sins" - he said to the one paralyzed, "I say to you, arise, and take up your bed. Go to your house." [25] And immediately, rising up before them, taking up what he was lying on, he went to his house, glorifying God. [26] And amazement took hold of them all, and they glorified God;

220 *επιστατα* (epistata) - "Master" - This word is only found in Luke (8:24, 45; 9:33, 49; 17:13).

221 Leviticus 14

222 See also Mark 6:5-6 (Matthew 13:58).

223 Critical Text has "him" here in brackets [αυτον]. Also, "him" is used for good English.

224 Truly only God can forgive sins (Psalm 62:2, 6). Yet, see also John 20:23 (Acts 5).

225 John 16:30

226 *εξουσιαν* (exousian) - "authority" - NKJV has "power." See footnote for Mark 6:7.

and they were filled with fear, saying, “We saw strange²²⁷ things today!”

[27] And after these things he went out and saw a tax collector named Levi sitting at the tax office, and said to him, “Follow me.” [28] And leaving behind everything, rising up, he followed him. [29] And Levi made a mega²²⁸ feast for him in his house. And there was a crowd of many tax collectors and others who were reclining²²⁹ with him. [30] And their scribes and the Pharisees complained to his disciples, saying, “Why do you eat and drink with tax collectors and sinners?”

[31] And Joshua answered and said to them, “Those who are healthy have no need of a physician, but those having it badly. [32] I have not come to call the righteous, but sinners to repentance.”²³⁰

[33] And they said to him, “Why do the disciples of John fast often and make prayers, likewise also the Pharisees, but yours eat and drink?”²³¹ [34] But he said to them, “You are not able to make the sons of the wedding hall²³² fast while the bridegroom²³³ is with them, are you? [35] But the day is coming, and when the bridegroom is taken away from them,²³⁴ then they will fast in that day.”

[36] And he also spoke a parable to them, “No one puts a patch of new garment on an old garment. Otherwise, the new also tears and what was from the new does not match the old. [37] Also, no one puts new wine into old wine-skins. Otherwise, the new wine will burst the wine-skins, and it will pour out and the wine-skins will be ruined. [38] But new wine must be put into new wine skins and both are preserved.”²³⁵ [39] And no one, after drinking old, immediately desires new. For he says, ‘The old is better.’”

6[1] And it was on the second after the first Sabbath²³⁶ that he walked through the grain fields. And his disciples were picking the heads of grain and eating them, rubbing them in the hands. [2] And some of the Pharisees said to them, “Why do you do what is not lawful to do on the sabbaths?”²³⁷

[3] And Joshua answered them saying, “Have you not read this what David did when he was hungry, he and those who were with him? [4] How he came to the house of God and received the bread of the presentation and ate and gave also to those with him, what is not lawful to eat except only the priests?”²³⁸ [5] And he was saying to them, “The son of the man is Lord even²³⁹ of the Sabbath.”²⁴⁰

227 παραδοξα (paradoxa) - “strange” - used only here in the NT.

228 μεγαλην (megalên) - “mega”

229 κατακειμενοι (katakeimenoi) - “reclining” - found also in Mark 1:30 (lay); 2:4 (lying), 15 (dining); 14:3 (sat); Luke 5:25 (lying); 7:37 (sat); John 5:3 (lay), 6 (lying); Acts 9:33 (bed ridden); 28:8 (lay); and 1 Corinthians 8:10 (eating, all in NKJV).

230 Joshua eats and drinks with sinners, not to just “hang out” with them, but to call them to repentance. See Hebrews 7:25.

231 This situation and question may, for some minds, appear to make John’s and the Pharisees’ disciples more pious than Joshua’s.

232 υιους του νυμφωνος (uious tou numphônos) - “sons of the wedding hall” - same words as used in Matthew 9:15 (NKJV footnote, “Lit. *sons of the bridechamber*”) and Mark 2:19. A few manuscripts use this word in Matthew 22:10 instead of γαμος (gamos), the word for marriage or wedding (see footnote in Critical Text).

233 νυμφιος (numphios) - “bridegroom”

234 Acts 1:9-11

235 Hebrews 8:13

236 σαββατω (sabbatô) - “sabbath” singular form

237 σαββασιν (sabbasin) - “sabbaths” plural form

238 1 Samuel 21:1-6

239 και (kai) or “also”

240 σαββατου (sabbatou) - “sabbath” - singular form

[6] And it came to pass also on another Sabbath²⁴¹ he entered the synagogue and taught. And there was a man there, and his right hand was withered.²⁴² [7] And the scribes and the Pharisees were watching if he will heal on the Sabbath,²⁴³ that they might find an accusation against him. [8] But he knew their thoughts, and said to the man who had the withered hand, "Rise up and stand in the midst." And raising up, he stood. [9] Then Joshua said to them, "I will ask you something. Is it lawful on the sabbaths²⁴⁴ to do good or to do evil, to save a soul or to kill?" [10] And looking around at all of them²⁴⁵ he said to him, "Stretch out your hand." And he did so and his hand was restored as healthy as the other. [11] But they were filled with folly,²⁴⁶ and discussed with each other what they might do to Joshua.

[12] And it came to pass in those days that he went out to the mountain to pray, and he was through the night in the prayer of God.²⁴⁷ [13] And when day came, he called his disciples, and choose from them twelve, whom he also named apostles, [14] Simon whom he also named Peter, Andrew his brother, James and John, Philip and Bartholomew, [15] Matthew and Thomas, James that of Alphaeus, and Simon called Zealot,²⁴⁸ [16] Judah²⁴⁹ of James, and Judah Iscariot, who also became a traitor.

[17] And coming down²⁵⁰ with them, he stood on a level place with a crowd of his disciples, and a great multitude of people from all of Judea and Jerusalem, and the seacoast of Tyre and Sidon, who came to hear him and to be healed from their diseases, [18] and those troubled²⁵¹ by unclean spirits, and they were being healed. [19] And the whole crowd was seeking to touch him, because power was coming out from him and was healing them all.²⁵²

[20] And he lifted up his eyes toward his disciples saying, "Blessed are the poor,²⁵³

241 σαββατω (sabbatō) – "sabbath" singular form

242 ξηρα (xara) - "withered" - more literally, "dried up" - e.g. Luke 23:31. In Hebrews 11:29 it's used for dry land, and Matthew 23:15 for land.

243 σαββατω (sabbatō) – "sabbath" singular form

244 τοις σαββασιν (tois sabbasin) – "the sabbaths" plural form; CT τῷ σαββάτῳ (tō sabbatō), "the Sabbath"

245 His anger is mentioned in Mark 3:5.

246 ανοιας (anoias) - NAS notes it is literally folly. It is found one other place, 2 Timothy 3:9 (KJV, NKJV, NAS "folly"). This word is akin to ανοητος (anoatos), "foolish," found in Luke 24:25; Romans 1:24; Galatians 3:1, 3; 1 Timothy 6:9; Titus 3:3. For their folly, see Ecclesiastes 7:9; Proverbs 19:11

247 τη προσευχη του θεου (tē proseuchē tou theou) - "the prayer of God" - KJV, NKJV, NAS "prayer to God," Young's

Literal Translation "the prayer of God." "To God" in the NT is usually in the dative (θεῷ [theō], e.g. 1 Corinthians 11:13; 14:2, 28; 2 Corinthians 9:15) or the accusative (θεὸν [theon], e.g. Romans 10:1; 2 Corinthians 13:7), but it is found in the genitive in Acts 4:19, ὑμῶν ακουειν μαλλον η του θεου (humōn akouein mallon ê tou theou) "to listen to you more than to God" (NKJV), more literally, "to listen of you more than of God," and in Acts 10:2, δεομενος του θεου (deomenos tou theou) "prayed to God." δεομενος (deomenos) could also be translated "imploing" (as in Luke 5:12, see also footnote for use of this same word in Matthew 9:38), thus Acts 10:2 could be translated, "imploing of God." See also Mark 11:22 for use of the genitive.

248 ζηλωτην (zalōtan) - "Zealot" - *one who is zealous* - found also in Acts 1:13; 21:20; 22:3; 1 Corinthians 14:12; Galatians 1:14; Titus 2:14; and 1 Peter 3:13 in the Critical Text (see NAS).

249 Ἰούδαν (ioudan) - "Judah" - typically translated "Judas" - see footnote for Matthew 1:2.

250 This is clearly not the same context as is found in Matthew 5:1.

251 οχλουμενοι (ochloumenoi) - "troubled" - KJV "vexed," NKJV "tormented." This word is only found in one other place, Acts 5:16. Critical Text has ενοχλουμενοι (enochloumenoi) - "troubled" (NAS, NIV), found also in one other place, Hebrews 12:15. The word for "tormented" in the Greek is βασανιζω (basanizō), e.g. Matthew 8:6, 29; Revelation 9:5; 14:10; 20:10.

252 Here is an example of Joshua's ministry. It is not isolated healings of unknown circumstances. It is mass healing, here in particular, and *all* are being healed. For other examples, see Matthew 4:23-24; 8:16; 10:1; 12:15; 14:35-36.

253 James 2:5

because yours is the kingdom of God. [21] Blessed are those who hunger now,²⁵⁴ for you shall be satisfied.²⁵⁵ Blessed are those who weep now,²⁵⁶ for you shall laugh.²⁵⁷ [22] Blessed are you when men hate you,²⁵⁸ and when they exclude you and revile²⁵⁹ you and cast out your name as evil, on account of the son of the man. [23] Rejoice in that day and leap, for behold, your reward is great in heaven, for in accordance to this their fathers did to the prophets.²⁶⁰

[24] But woe to you who are rich, for you receive your comfort.²⁶¹ [25] Woe to you who are full, for you shall hunger.²⁶² Woe to you who laugh now,²⁶³ for you shall mourn and weep.²⁶⁴ [26] Woe²⁶⁵ when men²⁶⁶ speak well of you,²⁶⁷ for in accordance to these their fathers did to the false prophets.²⁶⁸

[27] But to you who hear I say, love your enemies.²⁶⁹ Do good to those who hate you. [28] Bless²⁷⁰ those who curse you. Pray²⁷¹ for those who mistreat you. [29] He who strikes²⁷² you on the cheek, offer also the other.²⁷³ And from the one who takes your garment, do not withhold the shirt. [30] And give to everyone who asks you.²⁷⁴ And from the one who takes what is yours do not ask for them back.²⁷⁵ [31] And just as you want men to do to you, you also do likewise to them. [32] And if you love those who love you, what grace²⁷⁶ is that to you? For even sinners love those who love them.²⁷⁷ [33] And if you love those who love you, what grace is that to you? For even sinners do the same. [34] And if you lend hoping to receive from them, what grace is that to you? For even sinners lend to sinners in order to receive the same amount back. [35] But love your enemies, and do good and lend, expecting nothing;²⁷⁸ and your reward will be great; and you shall be sons of the Most High.

254 Luke 16:20-21

255 Isaiah 65:13-16

256 Ecclesiastes 1:18; 7:2-4

257 Psalm 52:5-7 (God, Psalm 2:4; 37:13; 59:5-8; Proverbs 1:26)

258 John 15:18-19; 17:14; 1 John 3:13

259 ονειδισωσιν (oneidisōsin) - "revile" - used also in Matthew 5:11 (revile); 11:20 (rebuke); 27:44 (reviled); Mark 15:32 (reviled); 16:14 (rebuked); Romans 15:3 (reproach 2x); 1 Timothy 4:10 (reproach); James 1:5 (reproach); 1 Peter 4:14 (reproached).

260 In other words, you are being treated like a prophet of God!

261 Luke 16:25

262 Isaiah 65:13

263 Isaiah 22:12-14

264 Matthew 8:12; 22:13; 24:51; 25:30; Luke 13:28

265 Received Text adds, υμιν (humin) - "to you"

266 Received Text and Critical Text add παντες (pontes), "all."

267 John 15:19a

268 i.e. your on par with the false prophets of old! Verses 21-26 make it clear, this life is not the place to "find the good life" (as in Luke 12:16-21).

269 Romans 12:17-21

270 Romans 12:14 - The same one who wrote Romans 12:14 wrote 1 Corinthians 16:22; Galatians 1:8-9; 5:10-12; and 2 Timothy 4:14. See Ecclesiastes 3:8.

271 1 Timothy 2:4; Titus 3:3

272 τυπτοντι (tuptonti) - found also in Matthew 24:49; 27:30; Mark 15:19; Luke 12:45; 18:13; 23:48; Acts 18:17; 21:32; 23:2-3; 1 Corinthians 8:12.

273 This does not mean you can't avoid trouble (Proverbs 22:3; 27:12; John 7:1; 8:59; 10:39). But, if you do get struck, offer the other cheek. This takes courage (Proverbs 28:1).

274 This statement is not without a context. The context is a person being evil toward you (as in Matthew 5:39-42). There is a time for everything (Ecclesiastes 3:6), even to withhold (Proverbs 11:24).

275 Do not even ask for it back!

276 χαρις (charis)

277 This makes 1 John 3:17 even clearer. This person isn't even doing what the wicked would do!

278 Lend, expecting nothing – see footnotes on interest at Exodus 22:25 & Leviticus 25:36.

For he is kind to the unthankful²⁷⁹ and evil.²⁸⁰ [36] Therefore, be merciful, just as your father also is merciful.^{"281}

[37] "And do not judge, and you will not be judged.²⁸² Do not condemn,²⁸³ and you will not be condemned. Forgive, and you will be forgiven.²⁸⁴ [38] Give, and it will be given to you, good measure, compressed, and shaken, and overflowing they will be given²⁸⁵ into your bosom.²⁸⁶ For with the same measure with which you measure, it will be measured back to you."²⁸⁷

[39] And he spoke a parable to them, "A blind one is not able to lead a blind one, is he?²⁸⁸ Will not both fall into a pit? [40] A disciple is not above his teacher, but everyone who is fully trained will be like his teacher.²⁸⁹ [41] And why do you look at the speck in your brother's eye, but the beam in your own eye you do not notice?²⁹⁰ [42] Or how are you able to say to your brother, 'Brother, let me take out the speck in your eye,' when you do not see the beam in your eye? Hypocrite!²⁹¹ First take out the beam out of your eye, and then you will see clearly to take out the speck in your brother's eye."²⁹²

[43] "For a good tree does not produce bad fruit, nor does a bad tree produce good fruit. [44] For each tree is known by its own fruit.²⁹³ For they do not gather figs from thorns, nor pick grapes from a thornbush. [45] The good man out of the good treasure of his heart brings forth the good, and the evil man out of the evil treasure of his heart brings forth the evil. For out of the abundance of the heart the mouth speaks."²⁹⁴

[46] "And why do you call me, 'Lord, Lord,' and do not do the things I say?²⁹⁵ [47] Everyone who comes to me and hears my words and does them, I will show you whom he is like. [48] He is like a man who built a house, who dug and went deep and put the foundation upon the rock.²⁹⁶ And the flood came, the river burst against that house, and it was not strong enough to shake it,²⁹⁷ for it had been

279 *αχαριστους* (acharistous) - this is the word for grace, but with the alpha before it making it negative. It is more literally, "ungraceful" and is found also in 2 Timothy 3:2. The word for grace, *χαρις* (charis), is used also for thankfulness (e.g. Luke 17:9; Romans 6:17; 2 Corinthians 9:15; 1 Timothy 1:12).

280 And why is He kind? Because He is love (1 John 4:8), and so that they may be destroyed forevermore (Psalm 92:5-7).

281 Romans 2:4-5

282 Improper judgment - Matthew 7:1-2; Romans 14:1-13; 1 Corinthians 4:5 (3:21-4:5); James 4:11-12 (e.g. 2:1-4); proper judgment - Luke 12:56-57; John 7:24; Acts 15:19; 1 Corinthians 2:14-15; 5:12-13; 6:1-6; 10:15; 11:13.

283 *καταδικάζετε* (katadikazete) - found also in Matthew 12:7 (an example of improper condemnation), 37; and James 5:6 (an example of improper condemnation; see also Psalm 94:21). Improper condemnation, Proverbs 17:15; Romans 2:1-3. Proper "condemnation," Deuteronomy 25:1; Psalm 34:21; John 3:18, Hebrews 11:7.

284 Matthew 6:14-15; 18:21-35; Mark 11:25-26; Luke 17:3-4

285 Proverbs 3:9-10

286 *κολπον* (kolpon) - "bosom" - found also only in Luke 16:22-23; John 1:18; 13:23; Acts 27:39 ("bay").

287 1 Corinthians 9:6; Galatians 6:6-10; Proverbs 19:17

288 The negative particle *μητι* (mêti) is used in this sentence, thus "is he" is added to complete the idea.

289 It matters greatly who you follow, who you learn from (Proverbs 13:20).

290 Answer, Proverbs 16:2; 21:2

291 *υποκριτα* (hupokrita) - found also in Matthew 6:2, 5, 16; 7:5; 15:7; 22:18; 23:13-15; 24:51; Mark 7:6; Luke 12:56; 13:15; and the word for hypocrisy (*υποκρισις*, hupokrisis) is found in Matthew 23:28; Mark 12:15; Luke 12:1; Galatians 2:13; 1 Timothy 4:2; 1 Peter 2:1.

292 Once the beam is removed, the speck can be removed.

293 i.e. know by what it produces

294 Mark 7:20-23 - Whether it be thoughts, actions, or words, they come from the heart of man. See also Matthew 12:33-35.

295 Psalm 81:15

296 *πετραν* (petran)

297 Psalm 112:1, 6a

founded upon the rock. [49] But the one who heard and did not do is like the man who built a house upon the ground without a foundation, against which the river burst, and immediately it fell and the ruin of that house was great."²⁹⁸

7[1] And after he finished all his words in the hearing of the people, he went into Capernaum. [2] And a certain slave of a centurion was having it badly, was about to end,²⁹⁹ and he was dear to him. [3] And hearing about Joshua he sent to him elders of the Jews, who were to ask him that, coming, he might rescue his slave. [4] And coming to Joshua, they implored him earnestly saying that the one to whom he will do³⁰⁰ this is worthy, [5] "for he loves our nation and he has built us the synagogue." [6] And Joshua went with them.

And when he was not far from the house, the centurion sent to him a friend saying to him, "Lord, do not bother, for I am not qualified that you should come under my roof. [7] And for this reason I did not think myself worthy to come to you. But speak the word, and my servant will be healed. [8] For I also am a man placed under authority, having soldiers under me. And I say to this one, 'Go,' and he goes. And to another, 'Come,' and he comes. And to my servant, 'Do this,' and he does it."

[9] So when Joshua heard this he marveled at him, and turning to the crowd following him, he said, "I say to you, not even in Israel have I found such faith!" [10] And when the messengers returned to the house they found the sick servant healthy.

[11] And it happened on the next,³⁰¹ he went to the city called Nain, and many of his disciples went with him, and a large crowd. [12] So as he came near the gate of the city, and behold, one dead was being carried out, the only begotton³⁰² son of his mother, and she was a widow; and a large crowd from the city was with her. [13] And when the Lord saw her, he felt compassion³⁰³ for her and said to her, "Do not weep." [14] And coming he touched the coffin, and those carrying it stopped. And he said, "Young man, I say to you,³⁰⁴ arise." [15] And the dead one sat up and began to speak. And he gave him to his mother.

[16] And fear took all, and they glorified God, saying, "A great prophet has risen among us," and "God has visited his people." [17] And this word went out into the whole of Judea about him and in every surrounding area.

[18] And John's disciples told him about all these things. [19] And calling to himself two of his disciples, John sent them to Joshua, saying, "Are you the coming one, or do we look for another?"

[20] And the men came to him saying, "John the immerser sent us to you saying, 'Are you the coming one, or do we look for another?'" [21] And in that hour he healed many from diseases and torments and evil spirits, and many blind were given sight.

298 Absolute eternal destruction or eternal salvation dependent upon whether you do or do not do what Joshua says (Proverbs 13:13; Matthew 7:21; Revelation 22:14)

299 τελευταν (teleutan) - "end" - a way of saying "about to die." The noun form of this word is found, for example, in Luke 21:9, "end" (NKJV).

300 παρεξει (parexei) - "will do" - future indicative. Critical Text has παρεξη (parexê), aorist subjunctive "would do."

301 ἐν τῷ ἑξῆς (en tō hexês) - literally, "on the next," here meaning either, "It happened next" or "on the next day."

302 μονογενης (monogenês) - "only begotton" - same word as used in Luke 8:42; 9:38, and for Joshua in John 3:16, and for Isaac in Hebrews 11:17.

303 εσπλαγχνισθη (esplagchnisthê) - "felt compassion" - noun form is σπλαγχνον (splagchnon) found e.g. in Luke 1:78 (tender); Acts 1:18 (entrails); 2 Corinthians 7:15 (affections).

304 He's speaking to a dead man!

[22] And Joshua answering said to them, "Go, tell John what you see and hear, that the blind regain sight, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized.³⁰⁵ [23] And blessed is he who is not offended³⁰⁶ by me."

[24] And when the messengers of John departed, he began to say to the crowds concerning John, "What had³⁰⁷ you gone out into the wilderness to see? A reed shaking by the wind? [25] But what had³⁰⁸ you gone out to see? A man dressed in soft garments? Behold, those in glorious apparel and live in luxury³⁰⁹ are in palaces. [26] But what had³¹⁰ you gone out to see? A prophet? Yes, I say to you, and more than a prophet. [27] This is he about which it had been written, 'Behold, I send my messenger before your face, who will prepare your way before you.'³¹¹

[28] For I say to you, there is no greater prophet³¹² among those born of women than John the immerser. But he who is least in the kingdom of God is greater than he is." [29] And when all the people heard, even the tax-collectors justified God,³¹³ being immersed in the immersion of John. [30] But the Pharisees and the lawyers rejected the counsel of God for themselves, not being immersed by him.

[31] "To what then shall I liken the men of this generation, and what are they like? [32] They are like children sitting in the marketplace and calling to one another and saying, 'We played the flute to you and you did not dance. We lamented to you and you did not cry.'"

[33] For John the immerser has come neither eating bread nor drinking wine, and you say, 'He has a demon.' [34] The son of the man has come eating and drinking, and you say, 'Behold, a gluttonous man and a wine-drinker, a friend of tax-collectors and sinners!' [35] But the wisdom was justified from all her children."

[36] And someone from the Pharisees was asking him that he might eat with him. And coming into the Pharisee's house, he reclined. [37] And behold, a woman in the city who was a sinner, understanding that he is reclining in the Pharisee's house, brought an alabaster flask of fragrant oil, [38] and stood by his feet behind him weeping. She began to shower³¹⁴ his feet with her tears and was wiping with the hair of her head, and kissing³¹⁵ his feet and anointing with the fragrant oil. [39] And when the Pharisee who invited him saw it, he said in himself saying, "This one, if he were a prophet, would know who and what kind of woman who is touching him, for she is a sinner."

[40] And Joshua answering said to him, "Simon, I have something to say to you." And he says, "Teacher, speak."

[41] "There were two debtors to a certain creditor. One was owing five hundred denarii, and the other fifty. [42] And not having anything to repay, he forgave both.

305 ευαγγελίζονται (euangelizontai) - "are evangelized" - i.e. have the good news preached to them.

306 1 Peter 2:7-8

307 εξεληλυθατε (exeléluthate) - "had gone out" - perfect tense - Critical Text has εξηλθατε (exélthate) - aorist tense, "did go out."

308 εξεληλυθατε (exeléluthate) - "had gone out" - perfect tense - Critical Text has εξηλθατε (exélthate) - aorist tense, "did go out."

309 James 5:5

310 εξεληλυθατε (exeléluthate) - "had gone out" - perfect tense - Critical Text has εξηλθατε (exélthate) - aorist tense, "did go out."

311 See Malachi 3:1-3

312 Greater than all the former prophets, even greater than Noah, Daniel, and Job (Ezekiel 14:14-18).

313 "justified God" - see Job 32:2; 40:8; Psalm 51:4; Romans 3:1-4; 1 Timothy 3:16.

314 βρεχειν (brechein) - "to shower" - more literally, "to rain" - found also in verse 44 and Matthew 5:45; Luke 17:29; James 5:17; Revelation 11:6.

315 κατεφιλει (katéphilei) - "kissing"

Who then of them, tell me, will love him more?" [43] And Simon answering said, "I suppose that whom he forgave the more."

And he said to him, "You judged rightly.³¹⁶ [44] And turning to the woman, he said to Simon, "You see this woman? I entered into your house. You did not give me water for my feet, but she showered my feet with her tears and wiped them with the hair of her head. [45] You did not give me a kiss,³¹⁷ but she, since I entered, has not stopped kissing³¹⁸ my feet. [46] You did not anoint my head with olive oil,³¹⁹ but she anointed my feet with fragrant oil.³²⁰ [47] For which reason, I say to you, her sins, which are many, have been forgiven, because she loved much. And to whom little is forgiven, loves little." [48] And he said to her, "Your sins have been forgiven."

[49] And those reclining together began to say in themselves, "Who is this that even forgives sins?" [50] And he said to the woman, "Your faith has saved you. Go in peace."

8[1] And it was afterwards that he was traveling through each city and village preaching and proclaiming the good news of the kingdom of God, and the twelve were with him, [2] and some women who had been healed of evil spirits and sicknesses, Mary, the one called Magdalene,³²¹ from which came out seven demons, [3] and Joanna, wife of Chuza,³²² Herod's steward, and Susanna,³²³ and many others,³²⁴ who were supporting them³²⁵ from their possessions.

[4] And when many crowds gathered together and came to him from each city, he spoke by a parable: "The sower went out to sow his seed. And when he sowed, some fell by the road, and was trampled, and the birds of the heaven devoured it. [6] And another fell upon the rock, and growing up it withered, because it had no moisture. [7] And another fell in the midst of thorns, and the thorns grew up with it choking it. [8] And another fell into the good earth, and growing it produced fruit a hundredfold." These things he was calling out saying, "He who has ears to hear let him hear."

[9] And his disciples were asking him saying, "What might this parable be?" [10] And he said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest in parables, that, 'Seeing they might not see and hearing they might not understand.'"

[11] "And the parable is this: The seed is the word of God. [12] And those by the road are those who hear, then the devil comes and takes the word from their hearts, so that not believing, they might not be saved. [13] And those upon the rocks, when they hear, they receive the word with joy, and they have no root; and they believe for a time, and in a time of temptation; they fall away. [14] And the one that fell into the thorns, these are the ones who hear, and by cares and wealth and pleasures of the life, coming crowd it, and does not bring fruit to maturity. [15] And the one in

316 He rightly judged an unrevealed outcome.

317 φιλημα (philēma) - "kiss" - found also only in Luke 22:48; Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14.

318 καταφιλουσα (kataphilousa) - "kissing"

319 ελαιω (elaiō) - "olive oil" - see footnote for Mark 6:13.

320 μυρω (murō) - "fragrant oil"

321 μαρια η καλουμενη μαγδαληνη (maria hē kaloumenē magdalēnē) - "Mary, the one called Magdalene" - see footnote for Matthew 27:56.

322 χουζα (chouza) - "Chuza"

323 Σωσαννα (Sōsanna) - "Susanna" - Critical Text and Received Text spell it Σουσαννα (sousanna).

324 ετεραι πολλαι (eterai pollai) - "many others" - feminine

325 Received Text has "him."

the good earth, these are those hearing the word in a good and noble heart. They hold fast and bear fruit in perseverance."

[16] And no one lighting a lamp covers it with a vessel or puts it under a bed, but puts it upon a lampstand, so that those who enter might see the light. [17] For there is nothing hidden which will not be made manifest, nor kept secret which will not be made known and come into a manifestation. [18] Therefore, see how you hear. For he who has, it will be given to him, and he who does not have, even what he thinks he has will be taken from him."

[19] And his mother and brothers came to him, and were not able to meet with him because of the crowd. [20] And it was announced to him saying, "Your mother and your brothers have been standing outside desiring to see you." [21] And answering he said to them, "My mother and my brothers are these, who hear the word of God and do it."

[22] And it happen on one of the days that he and his disciples got into a boat, and he said to them, "We should go to the other side of the lake." And they launched out. [23] And as they sailed, he fell asleep. And a whirlwind of wind came down into the lake, and they were being swamped,³²⁶ and were in danger.

[24] And coming, they awoke him, saying, "Master, Master, we are perishing!" And being aroused, he rebuked the wind and the waves of water, and it became calm. [25] And he said to them, "Where is your faith?" But being afraid, they marveled, saying to one another, "Who then is this that he even rebukes the wind and the water, and they obey him?"³²⁷

[26] And they sailed toward the area of the Gadarenes,³²⁸ which is opposite Galilee. [27] And when he came out upon the land, a man met him who was from the city, who had a demon for a long time. And he was not wearing clothes and did not remain in a house, but in the tombs. [28] And when he saw Joshua, he cried out, fell down before him, and said with a loud voice, "What is to me and you,³²⁹ Joshua, son of the most high God? I beg you, do not torture³³⁰ me!" [29] For he was ordering the unclean spirit to come out from the man. For many times he had seized him, and was guarded being bound with chains and shackles, and breaking the fetters he was driven by the demon into the wilderness.

[30] And Joshua asked him saying, "What is your name?"³³¹ And he said, "Legion,"³³² because many demons came into him. [31] And he was imploring him that he would not order them to depart into the abyss.³³³

[32] And there was a herd of many pigs feeding on the mountain. And he implored him that he might permit them to go into them. And he permitted them. [33] So coming out from the man, the demons went into the pigs, and the herd rushed down the steep bank into the lake and drowned.³³⁴

326 συνεπληρουντο (suneplêrounto) - "swamped" - found also only in Luke 9:51 ("had come" NKJV) and Acts 2:1 ("had fully come").

327 The answer to the question is, He is God in the flesh (1 Timothy 3:16 KJV, NKJV). Yet, see Mark 11:23 (e.g. Joshua 10:12-13); 1 John 3:22; 5:14-15.

328 γαδαρηνων (gadarênôn) - "Gadarenes" - Critical Text has γερασσηνων (gerasênôn) "Gerasenes."

329 τι εμοι και σοι (ti emoi kai soi) - "What is to me and you" - This is the same exact Greek phrase as is found in John 2:4 (see footnote).

330 God does torture (e.g. Matthew 18:34-35; Luke 16:24; Revelation 9:5; 14:10-11; 20:10).

331 τι σοι εστιν ονομα (ti soi estin onoma) - "What is your name?" more literally, "What name is to you."

332 λεγεων (legeôn) - "Legion" - according to history, during the time of Augustus a legion was about 6000 soldiers.

333 αβυσσον (abusson) - "abyss" - found also in Romans 10:7; Revelation 9:1-2, 11; 11:7; 17:8; 20:1, 3.

334 απεπνιγη (apepniḡê) - "drowned" - found also in Matthew 13:7 and Luke 8:7 (choked). See also footnote for Mark

[34] And when the ones feeding saw what happened, they fled and reported it in the city and in the fields. [35] And they came out to see what had happened, and they came to Joshua, and found the man from whom the demons had come out, sitting, clothed, and in his right mind, by the feet of Joshua. And they were afraid. [36] And those who saw reported to them how the demoniac was saved. [37] And all the multitude of the surrounding area of the Gadarenes³³⁵ asked him to depart from them, because they were seized with a great fear. And when he got into the boat, he returned.

[38] And the man from whom the demons had come out was asking of him to be with him. But Joshua sent him away saying, [39] "Return to your house, and tell what great things God did to you." And he went throughout the whole city preaching what great things Joshua did to him.

[40] And it was, when Joshua returned, the crowd welcomed him, for they all were waiting for him. [41] And behold, a man named Jairus came, and he was a ruler of the synagogue. And falling by Joshua's feet he implored him to come to his house, [42] because his only begotten daughter was about twelve years old, and she was dying. And in going with him, the crowds pressed upon him.

[43] And a woman who was having a flow of blood for twelve years, who spent her whole livelihood on doctors, who was not made healthy by anyone's therapy,³³⁶ [44] coming from behind touched the edge of his garment. And immediately her flow of blood stopped.

[45] And Joshua said, "Who touched me?" And while all were denying it, Peter and those with him said, "Master, the crowds throng you and press, and you say, 'Who touched me?'"

[46] And Joshua said, "Someone touched me, for I know power went out from me." [47] And the woman seeing that she had not escaped notice, came trembling and fell down before him. She announced to him before all the people that it was for this reason she touched him and how she was healed immediately. [48] And he said to her, "Be of good cheer, daughter, your faith has saved you. Go in peace."

[49] While he was still speaking, someone came from the ruler of the synagogue's place saying to him, "Your daughter came to her end. Do not bother the teacher."

[50] But when Joshua heard it he answered him saying, "Do not fear. Only believe and she will be saved." [51] And when he came into the house, he did not allow anyone to come in except Peter and John and James and the father and mother of the child. [52] And all wept and mourned for her. And he said, "Do not weep. She did not die, but is sleeping." [53] And they ridiculed him, knowing that she died. [54] But he cast them all outside, and taking hold of her hand, he called and said, "Child, arise." [55] And her spirit returned,³³⁷ and she rose up immediately. And he ordered for her to give her food. [56] And her parents were astonished. But he charged them to tell no one what had happened.

9[1] And calling together the twelve, he gave them power and authority over all the demons,³³⁸ and to heal diseases. [2] And he sent them to preach the kingdom of God and cure the sick. [3] And he said to them, "Carry nothing on the way, neither

5:13.

335 γαδαρηνων (gadarênôn) - "Gadarenes" - Critical Text has γερασσηνων (gerasênôn) "Gerasenes."

336 ουκ ισχυσεν υπ ουδενος θεραπευθηναι (ouk ischusen up oudenos therapeuthênai) - "who was not made healthy by anyone's therapy" - more literally, "she was not made healthy by anyone to treatment."

337 James 2:26

338 Matthew 17:14-21

staffs, nor bag, nor bread, nor silver, nor have two shirts apiece. [4] And whatever house you enter, stay there, and from there go out. [5] And whoever does not receive you, go out from that city and shake the dust from your feet for a testimony against them." [6] So going out, they were going throughout the villages preaching the good news and healing everywhere.

[7] And Herod the Tetrarch heard about all the things being done by him, and he was perplexed, because it was being said by some that John had risen from the dead. [8] But by some that Elijah appeared, but others that a prophet,³³⁹ one of the old ones, arose. [9] And Herod said, "John I beheaded. But who is this about whom I hear such things?" And he was seeking to see him.³⁴⁰

[10] And when the apostles returned, they described to him what they did. And taking them, he withdrew by himself unto a deserted place of a city called Bethsaida. [11] And the crowds knowing it, followed him. And receiving them, he was speaking to them about the kingdom of God, and he was curing those having need of healing.

[12] And the day began to decline.³⁴¹ And coming, the twelve said to him, "Send the crowd away, so that departing into the local villages and the fields, they might rest and find provisions. For we are in a deserted place here.

[13] But he said to them, "You give them something to eat." But they said, "There is not much to us, than five loaves and two fish, unless going, we bought food for all these people." [14] For there was about five thousand men.

And he said to his disciples, "Make them sit down in groups of fifty." [15] And they did so, and they all were reclining. [16] And taking the five loaves and the two fish, looking up into the heaven, he blessed and broke and was giving them to the disciples to set before the crowd. [17] And they ate and were all satisfied, and they took up the leftovers to them, twelve baskets of fragments.

[18] And it came to pass when he was alone praying, the disciples joined him, and he asked them, saying, "Who do the crowds say I am?" [19] And they answered saying, "John the immerser, but others Elijah, but others that one of the old prophets has risen again."

[20] And he said to them, "And who do you say I am?" And Peter answering said, "The Christ³⁴² of God." [21] And warning them, he ordered to tell this to no one,³⁴³ [22] saying that, "The son of the man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and rise on the third day."

[23] And he was saying to all, "If someone wants to come after me, let him deny himself and take up his cross, and follow me. [24] For whoever desires to save his soul, will lose it. And whoever loses his soul for my sake, he shall save it. [25] For what does it profit a man to gain the whole world,³⁴⁴ but lose or forfeit himself? [26] For whoever is ashamed of me and my words, the son of the man will be ashamed of him, when he comes in his glory and of the father's and of the holy messengers'. [27] And I say to you truly, there are some standing here who will by no means taste

339 προφητης (prophêtês) - "prophet" - singular

340 Luke 23:7-9

341 κλινειν (klinein) - "to decline" - see footnote for Matthew 8:20.

342 χριστον (christon) - "Christ" = "Messiah" = "Anointed," e.g. LXX has for Psalm 2:2, "κατα του χριστου αυτου" (kata tou christou autou) "against your anointed." The Hebrew in this verse for "anointed" is משיחו (meshiycho) which can be translated either "His Messiah" or "His Anointed." It is the Hebrew word Messiah (or Anointed) with the pronominal suffix "his" at the end. See also Acts 4:25-27.

343 John 10:24-25

344 Luke 12:16-21

death until they see the kingdom of God."

[28] And it came to pass about eight days after these words, that taking Peter and John and James, he went up to the mountain to pray. [29] And it came to pass while he prayed, the appearance of his face was another,³⁴⁵ and his garment was lightening³⁴⁶ white. [30] And behold, two men spoke with him, who were Moses and Elijah, [31] who appeared in glory speaking of his departure³⁴⁷ which he was about to fulfill in Jerusalem. [32] And Peter and those with him were burdened with sleep. And when they were fully awake, they saw his glory and the two men who stood with him. [33] And it came to pass when they were departing from him, Peter said to Joshua, "Master,³⁴⁸ it is good for us to be here, and let's make three tents, one for you and one for Moses and one for Elijah," not knowing what he was saying.

[34] And when he said these things, a cloud came and overshadowed them, and they were afraid when they came into the cloud. [35] And a voice came out of the cloud saying, "This is my beloved³⁴⁹ son. Listen to him!" [36] And when the voice had stopped, Joshua was found alone. And they kept silent and told no one in those days anything that they saw.

[37] And it came to pass on the next day, when they came down from the mountain, a large crowd gathered to him. [38] And behold, a man from the crowd cried out, saying, "Teacher, I beg you, look upon my son, that he is my only begotten.³⁵⁰ [39] And behold, a spirit takes him, and suddenly he cries out, and convulses him with foam,³⁵¹ and it leaves him with difficulty, bruising him. [40] And I begged your disciples that they might cast it out, and they were not able."

[41] And Joshua answering said, "Oh faithless and perverse generation, how long will I be with you and put up with you? Bring your son here." [42] And while he was coming, the demon threw him down and convulsed. But Joshua rebuked the unclean spirit and healed the child and gave him back to his father. [43] And all were amazed at the majesty of God.

And while everyone marveled at everything that Joshua did, he said to his disciples, [44] "Set these words into your ears, for the son of the man is about to be delivered into the hands of men." [45] And they did not understand this word, and it was hidden from them, that they might not understand it. And they were afraid to ask him about this word.

[46] And a dispute came in among them, as to who might be greatest of them. [47] But Joshua, knowing the thought³⁵² of their heart, taking hold of a child, he stood him by himself, [48] and said to them, "Whoever receives this child in my

345 ετερον (eteron) - "another" - found e.g. Luke 8:6-8 (see this translation); 9:59 (NKJV "another"); 16:13 (NKJV "other").

346 εξαστραπτων (exastraptōn) - "lightening" - only found here. This is the verb for lightening, αστραπτω (astraptō), found also only in Luke 17:24; 24:4, combined with the preposition "out of," εκ (ek). The noun for lighting is αστραπη (astrapē) and is found in Matthew 24:27; 28:3; Luke 10:18; 11:36 (NKJV "bright shining"); 17:24; Revelation 4:5; 8:5; 11:19; 16:18.

347 εξοδον (exodon) - found only also in Hebrews 11:22 ("departure") and 2 Peter 1:15 (NKJV "decease" footnote, "Lit. exodus, departure").

348 επιστατα (epistata) - "Master" - This word is only found in Luke (5:5; 8:24, 45; 9:49; 17:13).

349 Critical Text has ο εκλελεθμενος (ho eklelethmenos) - "the chosen one." NAS reads, "This is My Son, My Chosen One; listen to Him!"

350 μονογενης (monogenēs) - "only begotten"

351 αφρου (aphrou) - "foam" with *at the mouth* understood - only found here. See Mark 9:18 with αφριζει (aphrizei) - "foam at the mouth."

352 διαλογισμων (dialogismon) "thought" - same Greek word as "dispute" in vs 46, elsewhere used for "thoughts" (e.g. Luke 6:8), "disputing" (e.g. Philippians 2:14), "doubts" (e.g. Luke 24:38).

name receives me. And whoever receives me, receives the one who sent me. For he who is least³⁵³ among you all shall be great."

[49] And answering John said, "Master, we saw someone casting out demons in your name, and we forbade him, because he does not follow with us." [50] And Joshua said to him, "Do not forbid, for he who is not against us is for us."

[51] And it came to pass, the days of his ascension³⁵⁴ approached,³⁵⁵ and he set his face to go to Jerusalem, [52] and he sent messengers³⁵⁶ before his face. And going, they came into a town of the Samaritans, in order to prepare for him. [53] And they did not receive him, because his face was going to Jerusalem. [54] And when his disciples James and John saw it, they said, "Lord, do you want us to speak fire down from the heaven and consume them as Elijah³⁵⁷ also did?"

[55] And turning, he rebuked them and said, "You do not know of what sort of spirit you are. [56] For the son of the man did not come to destroy men's souls, but to save." And they went into another town.

[57] And it was, as they were journeying on the road, someone said to him, "I will follow you wherever you might go, Lord." [58] And Joshua said to him, "The foxes have holes and the birds of the heaven nests, but the son of the man has no where he may lay his head."

[59] And he said to another, "Follow me." But he said, "Lord, permit me to go first to bury my father." [60] But Joshua said to him, "Let the dead bury their own dead. But you go proclaim the kingdom of God."

[61] And another also said to him, "I will follow you, Lord, but first let me say goodbye to those in my house." [62] And Joshua said to him, "No one who has put his hand upon the plow, and who looks back at things, is fit for the kingdom of God."³⁵⁸

10[1] After these things the Lord appointed seventy³⁵⁹ others, and sent them two each before his face into every city and place where he was about to go. [2] Then he was saying to them, "Truly the harvest is plentiful, but the workers are few. Beseech,³⁶⁰ therefore, of the Lord of the harvest that he might throw out workers into his harvest. [3] Go. Behold, I send you as lambs in the midst of wolves. [4] Do not carry a money-bag,³⁶¹ bag,³⁶² nor sandals, and greet no one along the way. [5] Into whatever house you enter, first say, 'Peace to this house.' [6] And if a son of peace is there, your peace will rest³⁶³ upon it. But if indeed not, it will return³⁶⁴ upon you. [7] And remain in that house, eating and drinking the things by them, for the worker is worthy of his wages.³⁶⁵ Do not move from house to house. [8] And into whatever

353 This is the perspective of a godly man (Philippians 2:3).

354 αναληψεως (analêpsêos) - "ascension" - from λημψις (lêmpsis) "receiving" only found in Philippians 4:15, and ανα (ana) "up" [e.g. αναβλεπω (anablepô) to look up, from ανα (ana) up and βλεπω (blepô) to see].

355 συμπληρουσθαι (sumplêrousthai) - "approached" - found also only in Luke 8:23 ("filling" NKJV) and Acts 2:1 ("had fully come" NKJV).

356 αγγελους (angelous) - "messengers"

357 2 Kings 1:1-15

358 Luke 14:26; Philippians 3:13; 1 Kings 19:19-21

359 Critical Text adds [two].

360 See footnote on Matthew 9:38.

361 βαλαντιον (balantion) - "money-bag" - found only here, Luke 12:33 and 22:35-36

362 πηρας (pêros) "bag" - found also only in Matthew 10:10; Mark 6:8; Luke 9:3; 22:35-36.

363 επαναπαυσεται (epanapauseitai) - "will rest" - future tense

364 ανακαμψει (anakampsei) - "will return" - future tense

365 1 Corinthians 9:14

city you enter, and they receive you, eat the things set before you. [9] And heal the sick in it, and say to them, 'The kingdom of God has come near to you.' [10] Into whatever city you enter, and they do not receive you, go out into its streets saying, [11] 'Even the dust clinging to us from your city we wipe off against you.³⁶⁶ However, know this, that the kingdom of God has come near to you.' [12] I say to you that it shall be more tolerable for Sodoms³⁶⁷ on that day than for that city."

[13] "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles which were done in you were done in Tyre and Sidon, they would have repented long ago sitting in sackcloth and ashes. [14] However, it shall be more tolerable for Tyre and Sidon in the judgment than for you. [15] And you, Capernaum, who were exalted³⁶⁸ to the heaven, will be brought down³⁶⁹ to Hades. [16] He who hears you hears me, and he who rejects you rejects me. And he who rejects me rejects the one who sent me."³⁷⁰

[17] And the seventy returned with joy, saying, "Lord, even the demons are subject to us in your name."

[18] And he said to them, "I was watching Satan fall as lightning out of the heaven.³⁷¹ [19] Behold, I give to you the authority of which to trample on snakes³⁷² and scorpions,³⁷³ and upon all the power of the enemy, and nothing shall by any means hurt you.³⁷⁴ [20] However, in this do not rejoice that the spirits are subject to you, but³⁷⁵ rejoice that your names were written³⁷⁶ in the heavens."

[21] In that hour Joshua rejoiced in the spirit and said, "I confess³⁷⁷ to you, father, Lord of the heaven and the earth, that you hid these things from wise and prudent, and revealed them to babes. Yes, father, for so it was pleasing³⁷⁸ before you."

[22] And turning to the disciples he said, "All things were delivered to me by my father,³⁷⁹ and no one knows who the son is except the father, and who the father is except the son and to whomever the son wills to reveal."³⁸⁰ [23] And turning to the

366 e.g. Acts 13:51

367 σοδομοις (sodomois) - "Sodoms" - plural noun - plural? See Revelation 11:8; see also Deuteronomy 32:15-32; Isaiah 1:10; 3:9; Jeremiah 23:14; and a city south of Jerusalem, Ezekiel 16:46, 48-49, 53, 55-56.

368 υψωθεισα (upsôtheisa) - "were exalted" - Critical Text has υψωθηση (upsôthêsê) - "will be exalted" with the negative particle μη (mê), thus NAS reads, "will not be exalted to heaven, will you?"

369 καταβιβασθηση (katabibasthêsê) - "will be brought down" - Critical Text has καταβηση (katabêsê) - "will descend."³⁷⁰ Herein is real Christianity (John 8:47; Galatians 2:20; 1 John 4:6).

371 Luke 4:41; 8:2, 27-35; 9:1, 49; all record demons being cast out before this. This apparently was a momentary event. Even though it appears Satan was cast out of heaven in the past (Isaiah 14:12-15; Ezekiel 28:12-17), he still had access to heaven (Job 1 & 2). He no doubt prowls the earth (Job 1:7; 2:2; 1 Peter 5:8). Yet, even after this event in Luke 10:18, believers are said to be fighting the wicked host *in the heavenlies* (Ephesians 6:12), and Satan is identified as the one who had accused the brethren "before our God day and night" (Revelation 12:10). In the future, Satan will be permanently cast out of heaven, after which he knows he has only a short time (Revelation 12:7-12). This short time is only three and a half years (Revelation 12:13-14). After this, Satan is imprisoned for a thousand years (Revelation 20).

372 In light of the implication of the end of this verse in which snakes and scorpions are part of the power of the enemy, see Genesis 3:1 (Revelation 12:9; 20:2); Numbers 21:6 (1 Corinthians 10:9); Deuteronomy 32:24, 33; Jeremiah 8:17; Revelation 9:19.

373 Scorpions are also mentioned in Deuteronomy 8:15; Ezekiel 2:6; Luke 11:12; Revelation 9:3, 5, 10.

374 Mark 16:18

375 Received Text adds μαλλον (mallon) "rather."

376 εγραφη (egraphê) - "were written" - aorist tense - Critical Text has εγγεγραπται (engegraptai) perfect tense of εγγραφω (engraphô), "write in" or "record." NAS has "are recorded."

377 εξομολογουμαι (exomologoumai) - "confess" - see footnote for Matthew 11:25.

378 Psalm 115:3; Romans 9:16, 18

379 Here, before the crucifixion and resurrection, all things are His, as in Matthew 28:18. See also John 3:35; 13:3; 16:15.

380 This verse makes it very clear that it is impossible to know God unless Christ wills to reveal Him to you (Romans 9:16). See also 2 Thessalonians 1:8, and 1 Corinthians 2:11-12 (1 John 5:12; Revelation 2:28/22:16).

disciples privately he said, "Blessed are the eyes that see what you see. [24] For I say to you that many prophets and kings desired to see what you see, and did not see, and to hear what you hear, and did not hear."³⁸¹

[25] And behold, a certain lawyer stood up, testing him, and saying, "Teacher, what do I do that I might inherit eternal life?"

[26] And he said to him, "In the law³⁸² what has been written? How do you read it?"

[27] And answering he said, "You shall love³⁸³ the Lord your God out of your whole heart and out of your whole soul and out of your whole strength and out of your whole³⁸⁴ mind,³⁸⁵ and your neighbor as yourself."³⁸⁶

[28] And he said to him, "You answered correctly. Do this and you shall live."³⁸⁷

[29] But wanting to justify himself he said to Joshua, "And who is my neighbor?"

[30] And Joshua replying said, "A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him and after inflicting blows, departed leaving him being³⁸⁸ half dead. [31] And by chance, a certain priest came down on that road. And seeing him, passed by on the other side. [32] And likewise also a Levite coming, happened by the place, and seeing, passed by on the other side. [33] And a certain Samaritan³⁸⁹ traveling, came by him and when he saw him he felt compassion, and coming, he bandaged his wounds,³⁹⁰ pouring on olive oil³⁹¹ and wine. And mounting him on his own animal, he brought him into an inn, and took care of him. [35] And on the next day, when he was departing, taking out two denarii, he gave them to the inn-keeper and said to him, 'Take care of him, and whatever more you spend, when I return, I will repay you.' [36] Who, therefore, of these three is considered to you³⁹² to be a neighbor of the one who fell into the robbers?"

[37] And he said, "The one who did the mercy with him." Then Joshua said to him, "Go and you do likewise."

[38] And it came to pass, as they went that he entered a certain town. And a

381 1 Peter 1:10-12; Job 19:25

382 Psalm 19:7

383 Deuteronomy 6:5-9; 11:1, 13, 22; 13:3; 19:9; 30:6, 16, 20; Joshua 22:5; 23:11; Psalm 31:23; 97:10; 116:1; Mark 12:30 (first commandment); Romans 8:28; 1 Corinthians 16:22; 1 John 3:17 (someone in need); 4:20 (can't love God and hate bro); 5:2 (we know we love God's children); 5:3 (this is the love of God). See also 2 Thessalonians 3:5; Jude 21.

384 ολης (olês) - "whole" - this word is repeatedly used in this verse indicating this love for God is all consuming. It is to be with the entire being. Scripture commands with other words this love (Romans 14:7-8; 1 Corinthians 15:58; 2 Corinthians 5:14-15; Ephesians 5:10, 15-17; Colossians 3:1; 17).

385 διανοιας (diavoias) - "mind" - found also in Matthew 22:37; Mark 12:30; Luke 1:51 (imagination); Ephesians 2:3; 4:18 (understanding); Colossians 1:21; Hebrews 8:10; 10:16; 1 Peter 1:13; 2 Peter 3:1; 1 John 5:20 (understanding).

386 Leviticus 19:18; Luke 6:31; Ephesians 5:28-28

387 Love fulfills the law (Matthew 7:12; Romans 12:8-12; Galatians 5:13-14). Also, if you love God, you have stopped your rebellion against Him (Proverbs 17:11; Romans 10:9-10; Colossians 1:21).

388 τυγχανοντα (tugchanonta) - "being" - Critical Text omits this word. Context weighs heavily upon the translation of this word. It is from τυγχανω (tugchanō) which is found also in Luke 20:35 (to attain); Acts 19:11 (unusual); 24:2 (enjoy); 26:22 (obtained); 27:3 (to receive); 28:2 (unusual); 1 Corinthians 14:10 (may be); 15:37 (perhaps); 16:6 (it may be); 2 Timothy 2:10 (might obtain); Hebrews 8:6 (he has obtained); 11:35 (might obtain) NKJV.

389 John 4:9; 8:48

390 τραυματα (traumata) - "wounds"

391 ελαιον (elaion) - "olive oil" - found also in Matthew 25:3-4, 8; Mark 6:13; Luke 7:46; 16:6; Hebrews 1:9; James 5:14; Revelation 6:6; 18:13. The word for olive tree or olive is ελαια (elaia) found e.g. in Luke 22:39; Romans 11:17, 24; James 3:12; Revelation 11:4. See Luke 7:46 for "fragrant oil," μυρω (murō).

392 δοκει σοι (dokei soi) - "is considered to you"

certain woman named Martha welcomed him into her house. [39] And to this one³⁹³ was a sister called Mary who also was sitting by Joshua's feet listening to his word. [40] And Martha was distracted with much serving. And approaching she said, "Lord, is it no concern to you³⁹⁴ that my sister was leaving behind only me to serve?³⁹⁵ Therefore, speak to her that she might help me!"

[41] But answering Joshua said to her, "Martha, Martha, you are worried³⁹⁶ and troubled about many things. [42] But one is a need, and Mary choose the good part, which will not be taken from her."

11[1] And it came to pass, when he was in a certain place praying, when he ceased, one of his disciples said to him, "Lord, teach us to pray as John also taught his disciples."

[2] And he said to them, "When you pray, say, 'Our father who is in the heavens.³⁹⁷ Let your name be holy.³⁹⁸ Let your kingdom come.³⁹⁹ Let your will be as in heaven, also upon the earth.⁴⁰⁰ [3] Give us our daily bread each day.⁴⁰¹ [4] And forgive us our sins, for we ourselves also forgive everyone indebted to us.⁴⁰² And do not lead us into temptation,⁴⁰³ but deliver us from the evil one."⁴⁰⁴

[5] And he said to them, "Which of you shall have a friend, and he shall come to him at midnight and say to him, 'Friend, lend me three loaves, [6] because a friend came by out of the way to me, and I do not have anything to set before him.' [7] And he from within answering would say, 'Do not cause me trouble. The door has already been shut,⁴⁰⁵ and my children are with me in bed. I am not able to arise to give to you?' [8] I say to you, even if he will not arise and give to him, because he is his friend; yet because of his persistence, raising up, he will give to him as much as⁴⁰⁶ he needs."

[9] "And I say to you, ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. [10] For everyone who asks receives, and he who seeks finds; and he who knocks it will be opened.⁴⁰⁷ [11] What father of you, when the son asks for bread, he will not⁴⁰⁸ deliver a stone to him, will he? Or,⁴⁰⁹

393 τηδε (têde) - "to this one" - dative demonstrative feminine pronoun from οδε (ode).

394 ου μελει σοι (ou melei soi) - "is it no concern to you"

395 We are to serve (Matthew 20:27), but in the spirit (Galatians 5:22).

396 Philippians 4:6-7

397 Isaiah 57:15; 66:1a; 1 Kings 8:27 (2 Chronicles 6:18)

398 God *alone* is holy (1 Samuel 2:2; Revelation 15:4). There is none like Him (Isaiah 40:12-25). Letting His name be holy = His name being exalted, honored, and recognized as who He really is (e.g. Isaiah 8:13).

399 1 Corinthians 16:22 - This is in the heart of all true believers (e.g. Titus 2:13; 2 Timothy 4:8).

400 Apparently, things go different in heaven than on earth, and His will is not always done on earth as it is in heaven (e.g. Jeremiah 8:21).

401 Matthew 6:34

402 Mark 11:25-26

403 God does not tempt (James 1:12-13), but He will lead into temptation, as with Christ, Matthew 4; Luke 4. Or, e.g. Hezekiah, see 2 Kings 20:12-19/2 Chronicles 32:30-31. See also Psalm 141:4.

404 = save us, e.g. Luke 22:31-32

405 κεκληισται (kekleistai) - "shut" - This word can carry with it the idea of "locked" (e.g. Matthew 23:13; 25:10; John 20:19; Revelation 3:7; 20:3). Other places this word is found is, Matthew 6:6; Luke 4:25; Acts 5:23; 21:30; 1 John 3:17; Revelation 3:8; 11:6; 21:25).

406 οσον (oson) - "as much as" - singular form - Critical and Received Texts have οσων (osôn) plural form, "as many as."

407 Luke 18:1-8

408 μη (mê) - "not" - "will he" is added to complete the idea in English.

409 η (ê) - "Or" - Even though the Received Text has ει (ei) "if" and does not have η (ê) "or," nevertheless the KJV & NKJV have "or," apparently for their translation of και (kai) [which is usually translated "and" or "even"].

even a fish, he will not⁴¹⁰ deliver to him a snake for a fish, will he? [12] Or even if he asks for an egg,⁴¹¹ he will not⁴¹² deliver to him a scorpion, will he? [13] If therefore you being evil⁴¹³ know to give good gifts to your children, how much more shall the father, who is from heaven, give the⁴¹⁴ holy spirit to those who ask him?"

[14] And he was casting out a demon, and it was mute. And it was, when the demon had gone out, the mute spoke, and the crowds marveled. [15] And someone out of them said, "By Beelzebul,⁴¹⁵ ruler of the demons, he casts out the demons." [16] And others, testing, were seeking a sign from him out of heaven.

[17] But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and house against house falls. [18] And so if Satan is divided against himself, how can his kingdom stand? For you say by Beelzebul I cast out the demons. [19] So if I cast out the demons by Beelzebul, by whom do your sons cast out?⁴¹⁶ Because of this, they shall be your judges.⁴¹⁷ [20] But if by the finger of God I cast out the demons, then the kingdom of God has come upon you. [21] When the armed strong one guards his own courtyard,⁴¹⁸ his possessions are in peace. [22] But when one stronger than he comes upon him, he overcomes him. He takes from in which he trusted, his whole armor, and distributes his spoils. [23] He who is not with me⁴¹⁹ is against me, and he who does not gather with me, scatters."⁴²⁰

[24] "When the unclean spirit goes out from the man, it goes through dry places, seeking rest, and finding none it says, 'I will return into my house from where I came out.' [25] And going, it finds it swept and put in order.⁴²¹ [26] Then it goes and takes with it seven other spirits more evil than himself, and comes,⁴²² dwells there, and the last of that man is worse than the first."⁴²³

[27] And it came to pass, when he said these things, a certain woman, lifting up a voice out of the crowd, said to him, "Blessed is the womb which bore you, and the breasts⁴²⁴ which you nursed!⁴²⁵

410 μη (mê) - "not" - "will he" is added to complete the idea in English.

411 οον (ōon) - "egg" - only found here in the NT. In the LXX it is found in Deuteronomy 22:6 (2x); Job 39:14; Isaiah 10:14; 59:5 (2x).

412 μη (mê) - "not" - "will he" is added to complete the idea in English.

413 Romans 3:9-18, 23; **Galatians 3:22**

414 There is no definite article in the Greek here.

415 Even though all texts have βεελζεβουλ (Beelzeboul), the KJV & NKJV have "Beelzebub" which follows the Greek βεελζεβουβ (Beelzeboub). See footnote for Matthew 10:25.

416 The argument might be, "By God." So, God *and* Satan casts out demons? Not!

417 Wicked people will condemn other wicked people in the judgment?

418 αυλην (aulên) - "courtyard" - Matthew 26:3 (palace), 58, 69; Mark 14:54, 66; 15:16 (hall); Luke 22:55 (courtyard); John 10:1, 16 (fold); 18:15; Revelation 11:2 (court) NKJV.

419 Physically with Him? You can be "with" in spirit as well (e.g. 1 Corinthians 5:3). No one on earth is physically with Him today (e.g. 2 Corinthians 5:16).

420 The ultimate scattering - Revelation 6:12-17

421 κεκοσμημενον (kekosmêmenon) - "put in order" - this word is from κοσμεω (kosmeō) and is found also in Matthew 12:44 (put in order); 23:29 (adorn); 25:7 (trimmed); Luke 21:5 (adorned); 1 Timothy 2:9; Titus 2:10; 1 Peter 3:5; Revelation 21:2, 19 (adorned) NKJV.

422 ελθοντα (elthonta) - "comes" - Received and Critical Text have εισελθοντα (eiselthonta) "comes into."

423 Similar to 2 Peter 2:20

424 Mary is and was indeed blessed (Luke 1:28, 42, 45, 48).

425 εθηλασας (ethêlasas) - "you nursed" - NKJV has "nursed you," but this is not grammatically consistent with the Greek. This word is an aorist, active, indicative, second person, singular, which makes Christ the subject, rather than the object, of the verb. This word is also found in Matthew 21:16 (KJV "sucklings"); 24:19 (KJV "give suck"); Mark 13:17 (KJV "give suck"); Luke 21:23 (KJV "give suck"); LXX Job 3:12; Song of Solomon 8:1. Luke 11:27 reads in the KJV, "the paps which thou hast sucked."

[28] But he said, "Yet indeed,⁴²⁶ blessed are those who hear the word of God and keep⁴²⁷ it!"

[29] And when the crowds gathered even more,⁴²⁸ he began to say, "This is an evil generation.⁴²⁹ It seeks a sign,⁴³⁰ and no sign will be given to it except the sign of Jonah the prophet. [30] For just as Jonah was a sign to the Ninevites,⁴³¹ so the son of the man will also be to this generation. [31] The Queen of the south will rise up in the judgment with the men of this generation and condemn them,⁴³² because she came⁴³³ from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. [32] The men of Nineveh will stand up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here."

[33] "No one lighting a lamp puts it in a secret place, nor under the basket, but upon the lampstand; that those who come in may see the light.⁴³⁴ [34] The lamp of the body is the eye. When, therefore, your eye is good,⁴³⁵ your whole body will also be illuminated.⁴³⁶ But when it is evil, your body is dark. [35] Watch,⁴³⁷ therefore, that the light in you is not darkness.⁴³⁸ [36] If, therefore, your whole body is illuminated, having no certain part dark,⁴³⁹ the whole will be illuminated, as when the lamp in the lightning⁴⁴⁰ gives you light."

[37] And when he spoke, a certain Pharisee asked⁴⁴¹ him that he might dine with him. And coming in, he reclined.⁴⁴² [38] And the Pharisee watching, was amazed that he did not first immerse⁴⁴³ before the meal.

[39] And the Lord said to him, "Now you Pharisees clean the outside of the cup and the dish, but your inside is full of robbery⁴⁴⁴ and wickedness. [40] Foolish ones!⁴⁴⁵ Did not the one who made the outside also make the inside? [41] But give

426 μενουν γε (menoun ge) - [Critical Text omits γε (ge)] - "Yet indeed" - These two words are also found in Romans 9:20 ("But indeed" NKJV); 10:18 ("Yes indeed" NKJV); Philippians 3:8 ("Yet indeed" NKJV, RT & CT; MT omits γε [ge]).

427 φυλασσουντες (phulassontes) - "keep" - used in this way e.g. Matthew 19:20; Mark 10:20; Luke 18:21; John 12:25. Also used in the sense of "guard" (e.g. Luke 2:8; 8:29; 11:21).

428 επαθροιζομενων (epathroizomenôn) - "gathered even more" - only found here. NKJV has "were thickly gathered together," KJV "were gathered thick together," NAS "were increasing," NIV "increased," J. P. Green, "pressing upon *Him*."

429 Critical Text adds an additional γενεα (genea) "generation," so it reads, "This generation is an evil generation."

430 The context here is intense. They already had plenty of signs (e.g. John 12:37)!

431 Jonah was a sign to the Ninevites! What's the sign? See Matthew 12:39-40. The Ninevites must have known about Jonah's three days and three nights in the belly of the fish!

432 1 Corinthians 6:2

433 1 Kings 10:1-13; 2 Chronicles 9:1-12

434 Matthew 5:14-16; Ephesians 5:8-13; 1 Thessalonians 2:20

435 See footnote for Matthew 6:22.

436 What are you focused on? What are you looking at? See Hebrews 12:2; Colossians 3:1.

437 σκοπει (skopei) - "Watch" - found also in Romans 16:17 (note); 2 Corinthians 4:18 (look at); Galatians 6:1 (considering); Philippians 2:4 (look out); 3:17 (note) NKJV.

438 1 Corinthians 10:12; Proverbs 12:15; 14:12 (16:25); 21:2/12:1

439 e.g. see John 1:47 and footnote

440 αστραπη (astrapê) - "lightning" - found also only in Matthew 24:27; 28:3; Luke 10:18; 17:24; Revelation 4:5; 8:5; 11:19; 16:18.

441 ηρωτα (êrôta) - aorist tense (i.e. past tense) - "asked" - Critical Text has ερωτα (erôta) - present tense

442 See footnote for Luke 17:7.

443 εβαπτισθη (ebaptisthê) - "immerse"

444 αρπαγης (arpagês) - "robbery" - found also in Matthew 23:25 ("extortion" NKJV); Hebrews 10:34 (plundering). Found also in LXX in Leviticus 6:2 (robbery or plunder) and Nahum 2:12 (spoil).

445 αφρονες (aphrones) - "Foolish ones" - an adjective found also in Luke 12:20 (Fool); Romans 2:20 (foolish); 1 Corinthians 15:36 (foolish one); 2 Corinthians 11:16 (2x fool), 19 (fools); 12:6 (fool), 11 (fool); Ephesians 5:17 (unwise); 1 Peter 2:15 (foolish) NKJV.

alms of what is inside,⁴⁴⁶ and behold, all things are clean to you."

[42] "But woe to you Pharisees! For you tithe the mint and the rue and every herb, and pass by the justice and the love of God. These things it was necessary⁴⁴⁷ to do, and not to leave⁴⁴⁸ those."⁴⁴⁹

[43] "Woe to you Pharisees! For you love the best seat in the synagogues and the greetings in the marketplaces."⁴⁵⁰

[44] "Woe to you, scribes and Pharisees, hypocrites! For you are as unseen tombs,⁴⁵¹ and the men walking over do not know."⁴⁵²

[45] And answering, some of the lawyers say to him, "Teacher, saying these things you insult us also."

[46] And he said, "Woe to you lawyers also! For you burden men with burdens hard to bear, and yourselves you do not touch⁴⁵³ the burdens with one of your fingers."

[47] "Woe to you! For you build the tombs⁴⁵⁴ of the prophets, and your fathers killed them. [48] So then, you testify that you approve the works of your fathers. For they indeed killed them, and you build their tombs.⁴⁵⁵ [49] Because of this, the wisdom of God⁴⁵⁶ also said, 'I will send unto them prophets and apostles, and out of them they will kill and persecute, [50] so that the blood of all the prophets poured out⁴⁵⁷ from the foundation of the world might be sought out⁴⁵⁸ from this generation,⁴⁵⁹ [51] from the blood of Abel unto the blood of Zechariah who perished between the altar and the house.'⁴⁶⁰ Yes, I say to you, it will be sought out from this generation."⁴⁶¹

[52] "Woe to you lawyers, for you removed the key of knowledge. You did not go in

446 τα ενοντα (ta enonta) - "what is inside" - present active participle from ενεμι (eneimi), only found here. This is the copula ("to be") with the preposition "in." NKJV has "such things as you have" with footnote "Or *what is inside*." See also Psalm 15:2.

447 εδει (edei) - "it was necessary" - imperfect active indicative third person singular - NKJV reads, "you ought," but it is not in the second person (i.e. "you"), but third person (i.e. "he" or "it").

448 αφιεναι (aphienai) - "to leave" - Critical Text has παρειναι (pareivai) "to be present," NAS has "neglecting."

449 Joshua says the same thing in Matthew 23:23. They were not wrong for dealing with the lesser matters. In fact, Joshua says they should do that. It's the neglect of the weightier matters (the justice and love of God) that condemns them.

450 John 5:44 - Looking for honor from men prevents faith in God.

451 μνημεια (mnêmeia) - "tombs" - see footnote for Matthew 23:29.

452 = deception, unaware of the death they walk over.

453 προσψαυετε (prosspauete) - "touch" - only found here.

454 μνημεια (mnêmeia) - "tombs" - see footnote for Matthew 23:29.

455 This condemnation is found also in Matthew 23:29-31. They were into their deaths, adorning their tombs.

456 "the wisdom of God" - Himself (1 Corinthians 1:24).

457 εκχουομενον (ekchunomenon) - "poured out" - found also in Matthew 9:17 (poured out); 23:35 (shed); 26:28 (shed); Mark 14:24 (shed); Luke 5:37 (spilled); 22:20 (shed); John 2:15 (poured out); Acts 1:18 (gushed out); 2:17-18, 33; 10:45; 22:20 (shed); Romans 3:15 (shed); 5:5; Titus 3:6; Jude 11 (NKJV "run;" NAS "rushed headlong" with footnote, "Lit., *they have poured themselves out*"); Revelation 16:1 (pour out); 6 (shed), 8, 10, 12, 17.

458 εκζητηθη (ekzêtêthê) - "sought out" - found also in verse 51 and Acts 15:17; Romans 3:11; Hebrews 11:6; 12:17; 1 Peter 1:10.

459 "from this generation" - God does this kind of thing. Brings judgment on sins done in the past upon a future generation. See e.g. Exodus 20:5. See also 2 Kings 24:1-4 and Jeremiah 15:3-4. Manasseh is dead, saved (2 Chronicles 33:10-17), and gone, yet judgment comes upon the people because of *his* sins.

460 οικου (oikou) - "house" - the parallel passage in Matthew 23:35 uses the term ναου (vaou) which is "temple" (also found e.g. in Matthew 23:16, 21; Revelation 16:1, 17). There is also τερον (eiron) for "temple" in the Greek NT as well (e.g. Matthew 21:12, 14-15, 23; 26:55). "House" is also used for the temple of God e.g. in Matthew 12:4 (house of God); 21:13 (My house & house of prayer); John 2:16 (My father's house).

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yourselves, and those coming in you hindered."⁴⁶²

[53] And when he said these things to them,⁴⁶³ the scribes and the Pharisees began to be terribly⁴⁶⁴ hostile, and to interrogate⁴⁶⁵ him about many things, [54] lying in wait for⁴⁶⁶ him, seeking to catch⁴⁶⁷ something out of his mouth⁴⁶⁸ that they might accuse him.

12[1] When the myriads of the crowd⁴⁶⁹ gathered together, so that they trampled one another, he began to say to his disciples first, "Guard⁴⁷⁰ yourselves⁴⁷¹ from the leaven⁴⁷² of the Pharisees, which is hypocrisy. [2] And there is nothing concealed⁴⁷³ which will not be revealed,⁴⁷⁴ and hidden which will not be made known. [3] For whatever you said in the dark will be heard in the light, and whatever you spoke to the ear in the inner rooms, will be preached upon the housetops."⁴⁷⁵

[4] "And I say to you, my friends, you should not be afraid of⁴⁷⁶ those who kill the body and after these things do not have any more to do. [5] But I will show you someone you should be afraid of.⁴⁷⁷ You should be afraid of⁴⁷⁸ the one, after he kills, has the authority⁴⁷⁹ to cast into the hell.⁴⁸⁰ Yes, I say to you, you should be afraid of⁴⁸¹ him. [6] Are not five sparrows sold for two coins?⁴⁸² And not one of them is forgotten before God.⁴⁸³ [7] But even the hairs of your head have all been counted.⁴⁸⁴ Do not be afraid⁴⁸⁵ therefore. You differ⁴⁸⁶ from many sparrows."

462 The lawyers rejected God's will. See Luke 7:30.

463 λεγοντος δε αυτου ταυτα προς αυτους (legontes de autou tauta pros autous) - "And when he said these things to them" - Critical Text does not have these words, but rather κακειθεν εξελθοντος αυτου (kakeithen exelthontos autou) - "And when he went out from there." Critical Text reading is supported by **Ξ** (Codex Sinaiticus), **B** (Codex Alexandrinus), & **C** (Codex Ephraemi Rescriptus).

464 δεινως (deinōs) - "terribly" - found also in the NT only in Matthew 8:6 (NKJV "dreadfully").

465 αποστοματιζειν (apostomatizein) - "interrogate" - only found here.

466 ενεδρευοντες (enedreuontes) - "lying in wait for" - found also in the NT only in Acts 23:21.

467 θηρευσαι (thēreusai) - "to catch" - only found here in the NT. LXX e.g. same exact form found in Genesis 27:5 (to hunt).

468 τι εκ του στοματος αυτου (ti ek tou stomatos autou) - "something out of his mouth" - NAS footnotes "Lit., something out of His mouth."

469 των μυριαδων του οχλου (tōn muriadōn tou ochlou) - "the myriads of the crowd"

470 προσεχετε (prosechete) - "Guard" - can also be translated "Beware" (e.g. Matthew 7:15), "Take heed" or "Be careful" (e.g. Matthew 6:1).

471 εαυτοις (eautois) - "yourselves" - NIV has "Be on your guard"

472 In Matthew 16:12 the leaven is doctrine, here it is hypocrisy.

473 συγκεκαλυμμενον (sugkekalummenon) - "concealed" - only found here

474 αποκαλυφθησεται (apokaluphthēsetai) - "revealed"

475 Ecclesiastes 12:13-14

476 φοβηθητε (phobēthēte) - "You should . . . be afraid of" - aorist, passive, subjunctive, second person, plural

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479 εξουσιαν (exousian) - "authority" - NKJV has "power." See footnote for Mark 6:7.

480 Γεενναν (geennan) - "hell"

481 φοβηθητε (phobēthēte) - "you should be afraid of" - aorist, passive, subjunctive, second person, plural

482 ασσαριων (assariōn) - "coins" - "a Roman copper coin, worth about one-sixteenth of a denarius" (BGAD, p. 117) - only found here and in the similar text of Matthew 10:29. For a denarius, see Matthew 20:2.

483 God remembers and cares for animals (e.g. Psalm 104:14, 21, 27-28; Jonah 4:11), yet at the same time there are animals made to be caught and destroyed (2 Peter 2:12; Psalm 104:29).

484 ηριθμηνται (êrithmēntai) - "have . . . been counted" - perfect, passive, indicative, from αριθμεω (arithmeō), found also only in Matthew 10:30 and Revelation 7:9.

485 φοβεισθε (phobeisthe) - "do . . . be afraid" - present middle imperative - Be afraid of what? Being forgotten by God. God doesn't forget about the sparrows. He most certainly won't forget about you. He *is* a rewarder of those who diligently seek Him (Hebrews 11:6; Psalm 145:18-21).

486 διαφερετε (diapherete) - "differ" - present active indicative second person plural - the basic idea of the word is to

[8] "And I say to you, everyone who confesses me before men, the son of the man will also confess him before the messengers of God. [9] But he who denies me before men will be denied before the messengers of God.⁴⁸⁷ [10] And everyone who will speak a word against the son of the man, it will be forgiven him.⁴⁸⁸ But the one who blasphemes the Holy Spirit, it will not be forgiven him."

[11] "And when they bring you to the synagogues and the rulers and the authorities, do not be concerned⁴⁸⁹ about how or what you might answer,⁴⁹⁰ or what you might say. [12] For the Holy Spirit will teach you in that hour what is necessary to say."⁴⁹¹

[13] And someone out of the crowd said to him, "Teacher, tell my brother to divide with me the inheritance."

[14] And he said to him, "Man, who made me a judge⁴⁹² or arbitrator⁴⁹³ over you?"⁴⁹⁴ [15] And he said to them, "Look out⁴⁹⁵ and guard⁴⁹⁶ against the⁴⁹⁷ covetousnesses,⁴⁹⁸ for not in the abundance to someone, out of his possessions,⁴⁹⁹ is the life to⁵⁰⁰ him."⁵⁰¹

[16] And he spoke a parable to them, saying, "The land of a certain rich man was fruitful.⁵⁰² [17] And he was thinking in himself saying, 'What shall I do, for I do not have where I will gather in my fruits?'⁵⁰³ [18] And he said, 'This I will do. I will tear

"carry through," "carry" from φερω (pheô) and "through," δια (dia). This word is found also in Matthew 6:26; 10:31; 12:12 ("value"); Mark 11:16 ("to carry"); Luke 12:24 ("value"); Acts 13:49 ("being spread"); 27:27 ("driven up and down"); Romans 2:18 ("excellent" NKJV, "essential" NAS); 1 Corinthians 15:41 ("differs"); Galatians 2:6 ("difference"); 4:1 ("differ"); Philippians 1:10 ("excellent" NKJV, NAS) NKJV. How does man differ? See Psalm 8:5-8; Ecclesiastes 3:21; Matthew 12:12 (see this translation).

487 Like Matthew 7:23

488 Automatically? See Matthew 12:31-32 (e.g. Matthew 6:15).

489 μεριμνατε (merimnate) - "be concerned" - see footnote for Matthew 6:25.

490 απολογησησθε (apologêsêsthe) - "you might answer" - found also in Luke 21:14; Acts 19:33; 24:10 ("answer" at end of verse); 25:8; 26:1-2 (answer), 24 (defense); Romans 2:15 (excusing); 2 Corinthians 12:19 (excuse). As can be seen from its usage, it is a word used in the context and sense of making a defense for oneself.

491 e.g. Acts 4:1-20; 5:27-32

492 δικαστην (dikastên) - "judge" - only found also in Acts 7:27, 35 which reference Exodus 2:14 in which the Hebrew word שׁוֹפֵט (shophêt) for "judge" is used. Critical Text has κριτην (kritên), a common Greek word for "judge."

493 μεριστην (meristên) - "arbitrator" - only found here. This word is akin to μερισμος (merismos) found only in Hebrews 2:4 (NKJV "gifts" with footnote "distributions," NAS footnotes, "Lit., *distributions*"); and 4:12 (division).

494 υμας (umas) - "you" - plural

495 ορατε (orate) - "Look out" - this word is one of the words for "seeing" in the Greek (e.g. Luke 16:23 "saw;" John 8:57 "seen;" 9:37).

496 φυλασσεσθε (phulassethe) - "guard" - used for literally guard (e.g. Luke 8:29), "kept" in prison (e.g. Acts 12:4), "keep" or "observe" (e.g. Matthew 19:20), and "look out for" or "watch" or "beware" (e.g. 2 Peter 3:17).

497 της (tês) - "the" - Critical Text has πασης (pasês) "all." NAS has "every form of greed."

498 πλεονεξιας (pleonexias) - "covetousnesses" - plural noun - found also in Mark 7:22; Romans 1:29; 2 Corinthians 9:5 (grudging obligation, NKJV footnotes "Lit., *covetousness*"); Ephesians 4:19 (greediness); 5:3; Colossians 3:5; 1 Thessalonians 2:5; 2 Peter 2:3, 14. The first part of the word being πλεον (pleon) means "much" or "more" (e.g. Luke 3:13; Acts 15:28 [greater NKJV]). Covetousness is "a desire to have more". Hebrews 13:5 well describes covetousness as *not* being content with what one has (see also Philippians 4:11-12; 1 Timothy 6:8-9). The Greek word for covetousness in Hebrews 13:5 is αφιλαργυρος (aphilarguros) which is more literally, "without a love for silver." αργυρος (arguros) is "silver" (e.g. James 5:3). φιλα (phila) is "love" as in the word "brotherly love," φιλαδελφια (philadelphia, e.g. Romans 12:10). And the α (a) at the beginning of the word negates it. Thus, αφιλαργυρος (aphilarguros) = "without a love for silver" (see Ecclesiastes 5:10-11). Finally, a proper perspective on finances is this: we are simply stewards of what is not our own (1 Corinthians 6:19-20), but what is God's (Luke 16:11-13).

499 1 Timothy 6:7; Ecclesiastes 5:15

500 αυτω (autô) - "to him" - dative form - Received and Critical Text have αυτου (autou) "of him," i.e. "his."

501 This sentence is illustrated in the following parable.

502 ευφορησεν (euphorêsen) - "fruitful" - only found here in the NT.

503 καρπους (karpous) - "fruits"

down my barns and build larger ones, and I will gather in all my produce⁵⁰⁴ and my goods there. [19] And I will say to my soul, "Soul, you have many goods laying⁵⁰⁵ for many years. Rest, eat, drink, be merry."⁵⁰⁶ [20] And God said to him, "Foolish one,⁵⁰⁷ this night they are requiring⁵⁰⁸ your soul from you.⁵⁰⁹ And what⁵¹⁰ you prepared, to whom will it be?"⁵¹¹ [21] So is the one who stores up⁵¹² for himself and is not rich into God."⁵¹³

[22] And he said to his disciples, "Because of this, I say to you, do not be concerned⁵¹⁴ about your soul, what you might eat, nor about your body, what you might wear.⁵¹⁵ [23] The soul is more than food and the body than clothing.⁵¹⁶ [24] Observe⁵¹⁷ the ravens, that they do not sow nor reap, which have neither storehouse nor barn, and God feeds them. How more⁵¹⁸ important⁵¹⁹ are you than the birds? [25] And who among you by being concerned is able to add⁵²⁰ one cubit⁵²¹ to his age?⁵²² [26] If then you are not able to do the least, why are you concerned about the others?"

[27] "Observe the lilies, how it⁵²³ grows. It neither toils nor spins. Yet, I say to you, not even Solomon in all his glory was dressed like one of these. [28] And if God so clothes the grass in the field which today is, and tomorrow is thrown into an oven, how much more you, little believers?⁵²⁴ [29] And you, do not seek what you might eat or what you might drink, and do not be anxious.⁵²⁵ [30] For all these things the nations of the world seek after,⁵²⁶ but your father knows that you need

504 γεννηματα (genêmata) - "produce" - found also in Matthew 26:29 (fruit); Mark 14:25; Luke 22:18; 2 Corinthians 9:10 (fruits) NKJV. Critical Text has σιτον (siton) "grain" or "wheat." The Greek word for fruit is καρπος (karpos).

505 κειμενα (keimena) - "laying" - present middle participle accusative plural neuter - refers back to the many goods.

506 ευφραινου (euphrainou) - "be merry" - present passive imperative - found also in Luke 15:23-24 (be merry), 29, 32 (make merry); 16:19 (NKJV "fared"); Acts 2:26 (rejoiced); 7:41; Romans 15:10; 2 Corinthians 2:2; Galatians 4:27; Revelation 11:10 (make merry); 12:12 ; 18:20.

507 αφρον (aphron) - "foolish one" - see footnote for Luke 11:40.

508 απαιτουσιν (apaitousin) - "they are requiring" - present active indicative third person plural - this word is only found also in Luke 6:30 "ask back." NAS footnotes, "Lit., *they are demanding your soul from you.*" Require? See Luke 11:50-51; 12:48; Genesis 9:5; Deuteronomy 10:12; 18:19; 23:21; Psalm 10:13; Ezekiel 3:18, 20 (33:6, 8).

509 Ecclesiastes 8:8a; 9:12

510 α (a) - "what" - plural, neuter

511 Ecclesiastes 2:17-21;

512 θησαυριζων (thêsaurizôn) - "stores up" - found also in Matthew 6:19-20 (lay up); Romans 2:5 (treasuring up); 1 Corinthians 16:2 (storing up); 2 Corinthians 12:14 (lay up); **James 5:3** (heaped up treasure, Εθησαυρισατε εν εσχαταις ημεραις [Ethêsaurisate en eschatais êmerais]); 2 Peter 3:7 (preserved) NKJV.

513 Matthew 6:33; 1 Corinthians 15:58; Colossians 3:1-2; 3:17

514 μεριμνατε (merimnate) - "be concerned" - See footnote for Matthew 6:25.

515 Don't be concerned about the necessities! That's the context. Ravens get fed (vs 24).

516 There's more important matters (e.g. Matthew 4:4; 1 Corinthians 6:13-20; 2 Corinthians 7:1). What was God's concern with Job? His integrity (see Job 1 & 2). God tests men (see Job 17:17-20; Psalm 7:9; 11:4; Proverbs 17:3; Jeremiah 17:10; Revelation 3:10). Life is much more than food and clothing. It's about pleasing God (Ephesians 5:10).

517 κατανοησατε (katanoêsate) - "Observe" - found also in Matthew 7:3 (look at); Luke 6:41; 20:23 (perceived); Acts 7:31-32 (observe, look); 11:6 (considered); 27:39 (observed); Romans 4:19 (consider); Hebrews 3:1 (consider); 10:24 (consider); James 1:23-24 (observes, looks) NKJV.

518 μαλλον (mallon) - "more"

519 διαφερετε (diapherete) - see footnote for Luke 12:7.

520 προσθειναι (prostheinai) - "to add"

521 πηχυν (pêchun) - "cubit" - found also in Matthew 6:27; John 21:8; Revelation 21:17.

522 ηλικιαν (êlikian) - "age" - see footnote for Matthew 6:27.

523 αυξανει (auxavei) - "it grows" - singular verb. See also footnote for Matthew 6:28.

524 ολιγοπιστοι (oligopistoi) - "little believers" - See also footnote for Matthew 6:30.

525 μετεωριζεσθε (meteôrizesthe) - "be anxious" - only found here.

526 What does that look like? How is that seen?

these things. [31] But, seek the kingdom of God, and these things will be added⁵²⁷ to you."

[32] "Do not fear,⁵²⁸ little flock, for the father was pleased⁵²⁹ to give you the kingdom. [33] Sell what you have and give alms.⁵³⁰ Make for yourselves money-bags that do not get old, an unfailing treasure in the heavens,⁵³¹ where they do not come near nor moth destroy. [34] For where your treasure is, there will be your heart also."⁵³²

[35] "Let your loins be girded⁵³³ and your lamps be burning,⁵³⁴ [36] and you be like men waiting⁵³⁵ for their Lord, when he returns from the weddings,⁵³⁶ that when he comes and knocks, immediately they might open it. [37] Blessed are those slaves,⁵³⁷ who, when the Lord comes, he will find awake.⁵³⁸ Truly⁵³⁹ I say to you that he will gird himself and have them recline, and passing through, he will serve them.⁵⁴⁰ [38] And if he comes in the second watch,⁵⁴¹ or in the third watch he comes, and finds him so, blessed are those slaves.⁵⁴² [39] And know this, that if the master of the house had known what hour the thief comes, he would have been awake,⁵⁴³ and not allowed his house to be broken into. [40] And you, therefore,⁵⁴⁴ be ready, for the son of the man comes in the hour you do not think."⁵⁴⁵

[41] And Peter said to him, "Lord, do you say this parable to us, or also to all?"⁵⁴⁶

[42] And the Lord said, "Who then is the faithful and wise steward,⁵⁴⁷ whom the

527 προστεθησεται (prostethēsetai) - "will be added" - this is from the same word used in verse 25. They both are from προστιθημι (prostithēmi).

528 Psalm 33:18

529 ευδοκησεν (eudokēsen) - "was pleased" - aorist active indicative third person singular verb

530 Acts 20:35; 2 Corinthians 9:7; Proverbs 11:24-25

531 Why sell and give? 2 Corinthians 9:6; Galatians 6:6-10

532 Your finances reveal where your heart is, on earth, or in heaven.

533 περιεζωσμεναι (periezōsomenai) - "girded" - with περι (peri) at the beginning of the word the idea is girded around, in comparison to 1 Peter 1:13 with the word αναζωσαμενοι (anazōsamenoi) "gird up." περιεζωσμεναι (periezōsomenai) is found also in verse 37, **Luke 17:8; Ephesians 6:14**; Revelation 1:13; 15:6. "Lions being girded" = ready for action.

534 "lamps be burning" also equals "ready for action." See a similar, yet different analogy also in Matthew 25:1-13.

535 Titus 2:13; 1 Corinthians 1:7; James 5:7-8

536 γάμων (gamôn) "weddings" (plural) WYC; "marriage-feasts" YLT - see footnote for Matthew 22:2.

537 δουλοι (doulōi) - "slaves"

538 γρηγορουντας (grêgorountas) - "awake" - found also in Matthew 24:42-43 (watch); 25:13 (watch); 26:38, 40-41 (watch); Mark 13:34-35 (watch), 37 (watch); 14:34 (watch), 37-38 (watch); Luke 12:39 (watched); Acts 20:31 (watch); 1 Corinthians 16:13 (watch); Colossians 4:2 (being vigilant); 1 Thessalonians 5:6 (watch), 10 (we wake); 1 Peter 5:8 (be vigilant); Revelation 3:2-3 (Be watchful); 16:15 (watches) NKJV. See also Mark 13:33-35 & footnotes.

539 αμην (amên) - "Truly"

540 Even though - Luke 17:5-10 - yet, here we see God's graciousness.

541 φυλακη (phulakê) - "watch" - this is a term used for a guard (e.g. Acts 12:10), for "prison" (e.g. Matthew 5:25; 14:3, 10; 18:30; 25:36, 39, 43-44), and for watches (times, hours) of the night (e.g. Matthew 14:25; 24:43 "hour" NKJV; Mark 6:48).

542 δουλοι (doulōi) - "slaves"

543 εγρηγορησεν (egrêgorēsen) - "have been awake" - Critical Text omits this word and και (kai) also.

544 ουν (oun) - "therefore" - Critical Text omits this word.

545 Likewise warning in Matthew 24:36-44

546 Mark 13:32-37

547 οικονομος (oikonomos) - "steward"

Lord will appoint⁵⁴⁸ over his servants,⁵⁴⁹ to give the allotted food⁵⁵⁰ in time?⁵⁵¹ [43] Blessed is that slave, whom, when his Lord comes, finds so doing. [44] Truly⁵⁵² I say to you, that he will appoint⁵⁵³ him over all his possessions.⁵⁵⁴ [45] And if that slave says in his heart, 'My lord is delaying⁵⁵⁵ to come,⁵⁵⁶ and begins to beat the servants⁵⁵⁷ and maidservants, and also to eat and drink and be drunk, [46] the Lord of that servant will come on a day on which he is not expecting, and in an hour in which he does not know, and will cut him in two⁵⁵⁸ and make⁵⁵⁹ his portion with the unbelievers⁵⁶⁰ [47] But that slave who knew his Lord's will and does not prepare, nor do according to his will, shall be beaten much. [48] But the one who did not know, but did things worthy of blows, shall be beaten little.⁵⁶¹ And to everyone to whom much was given, much shall be sought from him. And to whom much was entrusted, they will ask more of him."⁵⁶²

[49] "I came to cast fire into⁵⁶³ the earth, and how I desire it be already kindled!⁵⁶⁴ [50] But I have an immersion to be immersed with, and how I am distressed⁵⁶⁵ until it is finished!⁵⁶⁶ [51] Do you think that I came to give peace in the earth?⁵⁶⁷ No, I

548 καταστησει (καταστῆσει) - "appoint" - found also in Matthew 24:45 (made ruler), 47 (make . . . ruler); 25:21 (make . . . ruler), 23 (make . . . ruler); Luke 12:14 (made), 44 (make . . . ruler); Acts 6:3 (appoint); 7:10 (made), 27 ("made" with αρχοντα [archonta] "ruler"), 35 ("made" with αρχοντα [archonta] "ruler"); 17:15 (conducted); Romans 5:19 (made 2x); Titus 1:5 (appoint); Hebrews 2:7 (set); 5:1 (is appointed); 7:28 (appoints); 8:3 (appointed); James 3:6 (so set); 4:4 (makes himself) NKJV; 2 Peter 1:8 (render NAS).

549 θεραπειας (therapeias) - "servants" - basic idea of the word is *servicing, service, care*, found also in Matthew 24:45 (Majority and Received Texts; Critical οικετειας [oiketeias], NAS "household"); Luke 9:11 (healing); Revelation 22:2 (healing) NKJV. A noun akin to this is θεραπων (therapōn), "servant," used of Moses in Hebrews 3:5 (LXX Numbers 12:7; Joshua 1:2; 8:31, 33), Joshua in LXX in Exodus 33:11; and others (e.g. Job 3:19; 7:2; 42:7-8).

550 σιτομετριον (sitometrion) - "allotted food" - only found here

551 εν καιρω (en kairō) - "in time"

552 αληθως (alēthōs) - "Truly"

553 See footnote for verse 42.

554 Revelation 2:26-27; 3:21

555 χρονιζει (chronizei) - "delaying" - found also in Matthew 24:48; 25:5; Luke 1:21 (lingered); Hebrews 10:37 (tarry). Here in Luke 12:45 χρονιζει (chronizei) is used with the infinitive ερχεσθαι (erchesthai) "to come," thus, "delaying to come."

556 Matthew 24:48 identifies the servant who says this as evil.

557 παιδας (paidas) - "servants"

558 See also Psalm 50:22; Proverbs 10:31-32; and Matthew 24:51.

559 θησει (thēsei) - "make" - from τιθημι (tithēmi) - a verb variously translated depending on the context. It's basic idea is to put or place.

560 Revelation 21:8; same kind of warning found also in Matthew 24:45-51, except there with the hypocrites.

561 There is a measure of ignorance in the wicked (see Romans 1:21; Ephesians 4:17-18), and will be judged accordingly (see also Romans 2:6-12-16).

562 With much privilege comes much responsibility.

563 εις (eis) - "into" - Critical Text has επι (epi) "upon."

564 ανηφθη (anēphthē) - "kindled" - found also in Acts 28:2 (Received and Majority Texts) and James 3:5. It is evident from this verse that Joshua longed for the day of the Lord (2 Peter 3:10f).

565 The crucifixion and death of Christ was distressing to Him. See also John 12:27-33; 14:1 (13:21), 27; Matthew 26:37-39; Mark 14:34-35. His distress may sound like a breach of Philippians 4:6, but He did not sin (2 Corinthians 5:21) even in this (Hebrews 4:15). In fact, He only could do what He saw the Father doing (John 5:19)! See also Hebrews 12:2.

Others in Scripture are seen to be in distress in anticipation of what is about to come, e.g. see Genesis 32:7; Esther 4:1-4; Isaiah 21:1-4; Micah 1:6-9(?).

566 "until it is finished" - this describes continual distress all the way to the cross, until it was over. Not only was Life (John 14:6) soon to suffer death (Revelation 1:18), "even the death of the cross" (Philippians 2:8), but the Light (John 1:9) was to come under the power of darkness (Luke 22:53). The Son of God was to be forsaken by the Father (Mark 15:34), and the Holy One (Luke 1:35) was to become sin (2 Corinthians 5:21).

567 Luke 2:10-14 certainly may give that impression! Moreover, He did grant some individuals peace (Mark 5:34; Luke 7:50; 8:48; John 14:27; 16:33), and it is only through Him comes peace (e.g. Acts 10:36).

say to you, but rather division.⁵⁶⁸ [52] For from now, five in one house will be divided, three against two and two against three. [53] Father will be divided against son, and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."⁵⁶⁹

[54] And he was saying also to the crowds, "When you see the cloud rising up from the west, immediately you say, 'A shower⁵⁷⁰ is coming,' and so it is. [55] And when a south wind blows, you say that, 'It will be hot,⁵⁷¹ and it is. [56] Hypocrites! You know how to discern⁵⁷² the face of the earth and the heaven, but how do you not discern this time?⁵⁷³ [57] And why even among yourselves do you not judge what is right?"⁵⁷⁴

[58] "For when you go with your adversary to the ruler, on the way give⁵⁷⁵ work⁵⁷⁶ to be released⁵⁷⁷ from him, lest he drag⁵⁷⁸ you to the judge, and the judge deliver you to the officer,⁵⁷⁹ and the officer cast you into prison. [59] I say to you, you shall by no means come out from there until you pay the last mite."⁵⁸⁰

13[1] And there were present at that time some who reported to him about the Galileans whose blood Pilate mixed with their sacrifices. [2] And answering, Joshua said to them, "Do you think that those Galileans were worse sinners than all the Galileans, because they suffered such things? [3] No, I tell you, but unless you repent, you will all likewise perish! [4] Or, those eighteen upon whom the tower in Siloam⁵⁸¹ fell and killed them, do you think that those were debtors⁵⁸² more than all men dwelling in Jerusalem? [5] No, I tell you, but unless you repent you will all likewise perish!"

[6] And he was telling this parable, "A certain one had a planted fig tree in his

568 Matthew 10:34-39

569 Notice, the "against" goes both ways. This well describes the mutual hatred and hostility of the ungodly and the godly towards each other. See Proverbs 29:27. Also, for the ungodly hatred, see e.g. Genesis 4:8 (1 John 3:11-12); Psalm 37:12. For the godly, see e.g. Psalm 15:4; 26:5; 31:6; 119:113, 115; 139:19-22.

570 ομβρος (ombros) - "shower" - found only here. LXX has it in Deuteronomy 32:2 for "raindrops" in NKJV.

571 καυσων (kausōn) - "hot" - found also in Matthew 20:12; James 1:11 (burning heat); also LXX Genesis 31:40 (heat, see footnote for "drought"); Isaiah 49:10 (heat).

572 δοκιμαζειν (dokimazein) - "to discern" - found also in Luke 14:19 (test); Romans 1:28 (retain); 2:18 (approve); 12:2 (prove); 14:22 (approves); 1 Corinthians 3:13 (test); 11:28 (examine); 16:3 (approve); 2 Corinthians 8:8 (testing), 22 (proved); 13:5 (test); Galatians 6:4 (examine); Ephesians 5:10 (acceptable); Philippians 1:10 (approve); 1 Thessalonians 2:4 (2x approved, tests); 5:21 (test); 1 Timothy 3:10 (tested); 1 Peter 1:7 (tested); 1 John 4:1 (test) NKJV.

573 There were *many* signs to discern the time (e.g. Luke 4:40; 5:15; 6:17-19; 7:11-17, 21-22: 9:11). Even the Scriptures foretold them of the timing of the coming of the Messiah. See Daniel 9:24-25 & Nehemiah 1-2. 2 Chronicles 36:22-23 & Ezra 1:1-4 speak of the decree to rebuild the temple. Nehemiah deals with the rebuilding of Jerusalem, which is the decree spoken of in Daniel 9:25.

574 They don't because they are evil (John 3:19-20). See also John 5:44.

575 dos (dos) - "give" - imperative of διδωμι (didōmi).

576 εργασιαν (ergasian) - "work" - found also in Acts 16:16, 19 (profit); 19:24 (profit), 25 (occupation); Ephesians 4:19 (work).

577 απηλλαχθαι (apēllachthai) - perfect passive infinitive - "to be released" - found also in Acts 19:12 (left); Hebrews 2:15 (release).

578 κατασυρη (katasurê) - "drag" - only found here. This is the word for drag, συρω (surō), with the preposition κατα (kata) in front of it. συρω (surō) is found in John 21:8; Acts 8:3; 14:19; 17:6; Revelation 12:4 (drew).

579 πρακτορι (praktori) - "officer" - only found in this verse. It could perhaps be translated "bailiff."

580 λεπτον (lepton) - "mite" - found also in Mark 12:42 and Luke 21:2. Perhaps, for our venacular it could perhaps be translated, "penny."

581 σιλωαμ (silōam) "Siloam" - found only here and in John 9:7, 11.

582 οφειλεται (opheiletai) - "debtors" - plural noun - found also in Matthew 6:12 (debtors); 18:24 (who owed); Romans 1:14 (debtor); 8:12 (debtors); 15:27 (debtors); Galatians 5:3 (debtor) NKJV.

vineyard,⁵⁸³ and he came seeking fruit on it and found none. [7] And he said to the vineyard worker,⁵⁸⁴ 'Look, I am coming for three years seeking fruit on this fig tree and I am finding none. Cut it down. Why does it even waste⁵⁸⁵ the ground?' [8] But he answered and said to him, 'Lord, leave it also this year, until I dig around it and throw⁵⁸⁶ in manure.⁵⁸⁷ [9] If indeed it makes fruit . . . , but if indeed not, in the future cut it down."⁵⁸⁸

[10] And he was teaching in one of the synagogues on the Sabbaths.⁵⁸⁹ [11] And behold, there was a woman having a spirit of infirmity⁵⁹⁰ for eighteen years, and she was bent over and was not able to stand erect⁵⁹¹ at all.⁵⁹² [12] And seeing her, Joshua called and said to her, "Woman, be loosed of your infirmity." [13] And he laid the hands on her, and immediately she was restored and was glorifying God.

[14] And the ruler of the synagogue, being angry because Joshua healed on the Sabbath,⁵⁹³ answered saying to the crowd, "There are six days in which it is necessary to work. Therefore, come in those to be healed and not on the Sabbath⁵⁹⁴ day." [15] Then, the Lord answered and said, "Hypocrite! Do not each of you on the Sabbath⁵⁹⁵ loose his ox or donkey from the stall and lead it to water? [16] And this one, being a daughter of Abraham,⁵⁹⁶ whom Satan bound, look, for eighteen years, was it not necessary for her to be loosed from this bond on the Sabbath⁵⁹⁷ day?" [17] And when he said these things, all opposing him were being humiliated, and all the crowd was rejoicing over all the glorious things done by him.

[18] And he was saying, "What is the kingdom of God like, and to what shall I compare it? [19] It is like a mustard grain, which taking, a man threw into his garden, and it grew and became a large tree,⁵⁹⁸ and the birds of the heaven dwelt in its branches."

[20] Again he said, "To what shall I compare the kingdom of God? [21] It is like

583 ἀμπελώνι (ampelōni) - "vineyard"

584 ἀμπελουργον (ampelourgōn) - "vineyard worker" - only found here

585 καταργεῖ (katargei) - "waste" - found also in Romans 3:3 (without effect), 31 (make void); 4:14 (of no effect); 6:6 (done away with); 7:2 (released), 6 (delivered); 1 Corinthians 1:28 (to bring to nothing); 2:6 (are coming to nothing); 6:13 (destroy); 13:8 (2x, will fail, will vanish away); 10 (will be done away) -11 (put away); 15:24 (puts an end), 26 (destroyed); 2 Corinthians 3:7 (passing away), 11 (passing away), 13 (passing away) -14 (taken away); Galatians 3:17 (of no effect); 5:4 (estranged), 11 (ceased); Ephesians 2:15 (abolished); 2 Thessalonians 2:8 (destroy); 2 Timothy 1:10 (abolished); Hebrews 2:14 (destroy).

586 βαλῶ (balō) - throw - future active indicative

587 κοπρία (kopria) – "manure" – found in the NT only here and in Luke 14:35. Found also in LXX in 2 Kings 9:37 & Jeremiah 25:33. See also footnotes for Philippians 3:8 and Leviticus 4:11.

588 ἐκκοψεῖς (ekkopseis) - "cut it down" - aorist active imperative, may also be future active indicative "you shall cut it down." The Lord warns similarly in Luke 8:18; Hebrews 6:7-8; James 1:21-25.

589 σαββάσιν (sabbasin) – "sabbaths" plural form

590 Paul had a similar infirmity. See 2 Corinthians 12:7-10. See also Isaiah 38:21 and 1 Timothy 5:23 for physical answers to infirmities.

591 ἀνακυψαί (anakupsai) - "stand erect" - KJV "lift herself up," NKJV "raise herself up," NAS "straighten up" - found also only in Luke 21:28 ("look up" NKJV, NAS "straighten up"); John 8:7 (see this translation & footnote), & 10 ("raised Himself up" NKJV).

592 εἰς τὸ παντελεῖς (eis to panteles) - "at all" - or "fully" i.e. not able to fully stand erect. This same exact phrase, εἰς τὸ παντελεῖς (eis to panteles), is also found in Hebrews 7:25, "to the uttermost" (NKJV), or i.e. "completely." NAS has in Luke 13:11 for this phrase "at all."

593 σαββατῶ (sabbatō) – "sabbath" singular form

594 σαββατου (sabbatou) "sabbath" singular form

595 σαββατῶ (sabbatō) – "sabbath" singular form

596 Galatians 3:7

597 σαββατου (sabbatou) "sabbath" singular form

598 δένδρον (dendron) - "tree" - found also e.g. in Matthew 3:10; 7:17; 12:33; Mark 8:24.

leaven, which taking, a woman hid in three measures of flour until it was wholly leavened."

[22] And he was going through the cities and towns teaching, and making a journey towards Jerusalem. [23] And someone said to him, "Lord, are there few who are being saved?"

And he said to them, [24] "Strive⁵⁹⁹ to enter through the narrow gate,⁶⁰⁰ for many, I say to you, will seek to enter and will not be able.⁶⁰¹ [25] From when the master of the house arises and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, Lord, open to us!' then answering he will say to you, 'I do not know you⁶⁰² where you are from.' [26] Then you will begin to say, 'We ate and drank in your presense, and you taught in our streets.' [27] And he will say, 'I say to you, I do not know you where you are from. Depart from me, all workers of iniquity.'⁶⁰³ [28] There shall be the weeping and the gnashing of the teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves cast outside.⁶⁰⁴ [29] And they will come from east and west and north and south, and recline in the kingdom of God. [30] And behold, there are last who shall be first, and there are first who shall be last."⁶⁰⁵

[31] On that day some Pharisees came saying to him, "Get out and go from here, because Herod wants to kill you."⁶⁰⁶

[32] And he said to them, "Go tell that fox,⁶⁰⁷ behold, I cast out demons and perform cures today and tomorrow and on the third day I am perfected.⁶⁰⁸ [33] Nevertheless, I must journey today and tomorrow and the following, because it is not possible⁶⁰⁹ for a prophet to perish outside of Jerusalem."⁶¹⁰

[34] "Jerusalem, Jerusalem, the one who kills the prophets and stones those sent to her!⁶¹¹ How often I wanted to gather together your children as a hen, her brood under the wings, and you were unwilling.⁶¹² [35] Behold, your house is left to you desolate.⁶¹³ And I say to you that you shall not see me until it comes when you say,

599 αγωνιζεσθε (agônizesthe) - "strive" - found also in John 18:36 (fight); 1 Corinthians 9:25 (competes); Colossians 1:29 (striving); 4:12 (laboring fervently); 1 Timothy 4:10 (CT, strive NAS); 6:12 ("fight," the verb, αγωνιζου [agônizou], is used with "fight" the noun, αγωνα [agôna]); 2 Timothy 4:7 ("fight" the noun, αγωνα [agôna], is used with "fight," the verb, ηγωνισμαι [êgônismai]).

600 της στενης πυλης (tês stenês pulês) - "the narrow gate" - same exact words as in Matthew 7:13.

601 Matthew 22:11-14; Hebrews 2:1; 3:12; 4:1, 11; 6:7-8; 10:26-31; 12:15, 25; 2 Peter 1:5-11

602 Not being known by God = perdition (Matthew 7:23; Matthew 25:12). Yet, see also John 5:42. In this verse, we see an example of how the Lord will deny people (see Matthew 10:33; Luke 12:9; 2 Timothy 2:12).

603 Psalm 119:115

604 "outside" = the lake of fire. Compare Revelation 22:15 with Revelation 21:8.

605 Matthew 20:1-16

606 True? See Luke 9:9; 23:8-11.

607 The Lord calls people animals (e.g. Psalm 22:16; Isaiah 56:10-11; Amos 4:1; Matthew 7:6; 15:26; 23:33; Philippians 3:2; Revelation 22:15).

608 τελειουμαι (teleioumai) - "I am perfected" - present passive indicative - can be translated "finished" (e.g. Luke 2:43; John 4:34; 5:36; 17:4; Acts 20:24); "perfect" (e.g. John 17:23; Philippians 3:12; Hebrews 2:10; 5:9; 7:19, 28; 9:9; 10:1, 14; 11:40; 12:23; James 2:22; 1 John 2:5; 4:12, 17-18), and "accomplished" (John 19:28) NKJV. All occurrences of the word are listed. See also Luke 19:11, 28-40.

609 ενδεχεται (endechetai) - "possible" - only found here.

610 Moses died outside of the earthy location of Jerusalem (Deuteronomy 32:48-52; 34:1-7), and he was a prophet (Deuteronomy 34:10), but he wasn't killed by ungodly men. Some were brought back to Jerusalem to be killed (e.g. Jeremiah 26:20-23).

611 Jeremiah 4:14; 8:5-9

612 2 Chronicles 36:15-17

613 Luke 19:41-44; 21:20-24

'Blessed is the one who comes in the name of the Lord.'"⁶¹⁴

14[1] And it came to pass, as he came into the house of a certain ruler of the Pharisees on the Sabbath to eat bread, that they were watching him closely. [2] And behold, a certain man who had edema⁶¹⁵ was before him. [3] And answering, Joshua said to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?" [4] And they were quiet. And taking hold of him, he healed him and let him go. [5] And answering them he said, "Which of you, a son⁶¹⁶ or an ox will fall into a pit, and you will not immediately pull him up on the Sabbath day?" [6] And they were not able to answer him concerning these things.

[7] And he was telling a parable to those who had been invited, noticing how they were choosing the best place, saying to them, [8] "When you are invited by someone to weddings,⁶¹⁷ do not sit down at the best place, lest one more honorable than you be invited by him, [9] and when he comes, who invited you and him, will say to you, 'Give place to this one,' and then you begin with shame to sit down at the last place. [10] But when you are invited, recline at the last place, so that when the one who invited you comes, he might say to you, 'Friend, move up higher.' Then it shall be glory to you before those who recline at the table with you. [11] Because everyone who exalts himself will be humbled, and he who humbles himself will be exalted."⁶¹⁸

[12] And he was saying also to those who invited him, "When you make a meal or a supper, do not call⁶¹⁹ your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also invite you in return, and it be to you a repayment. [13] But when you make a banquet, invite poor,⁶²⁰ crippled, lame, blind, [14] and you shall be blessed, because they do not have anything to repay you. For you shall be repaid⁶²¹ in the resurrection of the righteous."

[15] And when a certain one of those reclining heard these things, he said to him, "Blessed is he who eats bread in the kingdom of God!"

[16] And he said to him, "A certain man made a great supper, and invited many. [17] And sent his slave in the hour of the supper to tell those invited, 'Come, for all things are now ready.' [18] And they all in one accord began to make excuses. The first said to him, 'I bought a field, and I have necessity to go out and see it. I ask you, have me be excused.' [19] And another said, 'I bought five yoke of oxen, and I am going to test them. I ask you, have me be excused.' [20] And another said, 'I married a wife, and because of this I am not able to come.' [21] And that slave coming, announced to his Lord these things. Then the master of the house, being angry, said to his slave, 'Go out quickly into the streets and lanes of the city, and bring here the poor, and crippled, and lame, and blind.' [22] And the slave said, 'Lord, it has been done as you ordered, and still there is room.' [23] And the Lord said to the slave, 'Go out into the roads and hedges, and compel them to come in, so that my house is full. [24] For I say to you that none of those men who were invited

614 Luke 19:37-40

615 ὄδρωπικός (hudrôpikos) - "edema" - formerly called "dropsy" which is "An old term for the swelling of soft tissues due to the accumulation of excess water" (www.medterms.com/script/main/art.asp?articlekey=13311). Ὑδρωπικός (hudrôpikos) is only found here. ὕδωρ (hudôr) is "water" in Greek.

616 υἱός (uios) - "son" - Received Text has οἶκος (onos) - "donkey"

617 γάμους (gamous) "weddings" (plural); WYC "bridals"; YLT "marriage-feasts" - see Matthew 22:2 and footnote.

618 Proverbs 25:6-7

619 φωνεῖ (phônei) - "call" - as in e.g. Luke 8:8, 54

620 πτωχούς (ptôchous) - "poor" - used and defined physically via context in Luke 16:20, 22; 21:3; James 2:2-3, 5-6.

621 Hebrews 11:6

shall taste of my supper."⁶²²

[25] And many crowds were coming together. And turning he said to them, [26] "If anyone comes to me and does not hate⁶²³ his father and mother, and wife and children, and brothers and sisters, and yet also his own soul,⁶²⁴ he is not able to be my disciple. [27] And whoever does not take up his cross and come after me is not able to be my disciple."

[28] "For who of you, wanting to build a tower, does not first, sitting down, calculate the cost, if he has the things for completion? [29] So that, lest he lay his foundation and not being able to finish, all who notice begin to mock him, [30] saying that, 'This man began to build and was not able to finish.'"

[31] "Or, what king going to meet another king in battle does not, sitting down, first decide if he is able with ten thousand to meet the one with twenty thousand coming upon him? [32] And if not, indeed, while he is afar off, sending a delegation, he asks things for peace. [33] Likewise therefore, all of you, whoever does not bid farewell⁶²⁵ to all of his possessions is not able to be my disciple."

[34] "Salt is good, but if the salt becomes tasteless,⁶²⁶ in what will it be seasoned? [35] It is neither usable for earth nor for manure. They throw it out.⁶²⁷ He who has ears to hear let him hear!"⁶²⁸

15[1] And all the tax-collectors and sinners were drawing near to him to hear him. [2] And the Pharisees and scribes complained, saying that, "He receives sinners and eats with them."⁶²⁹

[3] And he spoke to them this parable, saying, [4] "A certain man of you, having a hundred sheep, and loses one of them, does he not leave the ninety nine in the wilderness and go after the lost one until he finds it? [5] And finding it, he lays it upon his shoulders rejoicing. [6] And coming unto the house, he calls together the friends and the neighbors, saying to them, 'Rejoice with me, for I found my sheep which was lost.' [7] I say to you that so⁶³⁰ there is joy in the heaven over one sinner who repents than over ninety nine righteous who have no need of repentance."

[8] Or what woman, having ten drachma,⁶³¹ if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? [9] And when she finds it, she calls together the friends and the neighbors, saying, 'Rejoice with me, for I found the drachma that I lost.' [10] Likewise I say to you, there is joy

622 The Lord invited the Israelites throughout the centuries, but they refused to come (Isaiah 65:2-16). Moreover, God is continually inviting men (**Proverbs 9:1-6**), but men refuse to come (John 3:20). See also Proverbs 1:20-33; 8:1-11; Acts 17:30; Romans 1:18-21; 10:17-18/Psalm 19:1-4.

623 μισεῖ (misei) - "hate" - μισεῖω (miseō) - found also in Matthew 5:43; 6:24; 10:22; 24:9-10; Mark 13:13; Luke 1:71; 6:22, 27; 16:13; 19:14; 21:17; John 3:20; 7:7(2x); 12:25; 15:18(2x)-19, 23(2x)-25; 17:14; Romans 7:15; 9:13; Ephesians 5:29; Titus 3:3; Hebrews 1:9; 1 John 2:9, 11; 3:13, 15; 4:20; Jude 23; Revelation 2:6 (2x); 17:16; 18:2.

624 If you love your own soul, as in Proverbs 19:8 (see also 1 Samuel 18:1, 3; 20:17; Proverbs 11:17; Ephesians 5:29), you will hate your own soul (Luke 14:26, 33), but not as in Proverbs 15:32.

625 ἀποτάσσεται (apotassetai) - present middle indicative - "bid farewell" - found also in Mark 6:46; Luke 9:61; Acts 18:18, 21; 2 Corinthians 2:13. Biding farewell = simply facing the truth. See Luke 16:12; 1 Timothy 6:7; Ecclesiastes 5:15-16.

626 μωρανθή (môranthê) - "becomes tasteless" - used in this same sense in Matthew 5:13. Used also in Romans 1:22 and 1 Corinthians 1:20 for making or becoming foolish. Μωραίνω (môrainō) is only found in these passages in the NT.

627 "They" (God) will throw you out, if you do not endure (Matthew 10:22; John 15:1-6; Romans 11:20-22/2:6-10).

628 Only God can give ears to hear (e.g. Deuteronomy 29:4; Romans 9:18), and even then, He takes away (Luke 8:18).

629 Yet, he was separate from sinners (Hebrews 7:26), exemplified via speaking truth (e.g. Luke 4:25-30; 7:44-47; 11:37-54).

630 οὕτω (outō) - "so" or "in this manner"

631 δραχμας (drachmas) - "drachma" - only found here and in verse 9.

in the presense of the messengers of God upon one sinner who repents."

⁶³²[11] And he said, "A certain man had two sons. [12] And the younger of them said to the father, 'Father, give me the portion of the wealth⁶³³ that falls to me.' And he divided to them⁶³⁴ the livelihood. [13] And after not many days, gathering together everything, the younger son journeyed into a distant country, and there squandered his wealth living loosely.^{635 636} [14] And when he spent all, a severe famine came upon that country, and he began to be in need. [15] And going, he joined himself to one of the citizens of that country, and he sent him into his field to feed pigs. [16] And he was desiring to fill his stomach from the pods⁶³⁷ which the pigs were eating, and no one was giving to him. [17] And when he came to himself, he said, "How many of my father's employees⁶³⁸ have an abundance of bread, and I am perishing in famine!⁶³⁹ [18] Arising, I will go to my father and say to him, 'Father, I sinned against heaven and before you, [19] and I am no longer worthy to be called your son. Make me as one of your employees.' [20] And arising, he went to his father. And while he was still a long way off, his father saw him and felt compassion, and ran, fell upon his neck, and kissed⁶⁴⁰ him. [21] And the son said to him, 'Father, I sinned against heaven and before you, and I am no longer worthy to be called your son.' [22] And the father said to his slaves, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on the feet. [23] And bring the fatted calf, slaughter it, and eating, let us be merry, [24] because this, my son, was dead and came to life again, and was lost and was found.' And they began to be merry."

[25] "And his older son was in the field. And as he came near the house, he heard music⁶⁴¹ and dancing. [26] And summoning one of the servants, he was inquiring what these things might be. [27] And he told him that, 'Your brother is here, and your father slaughtered the fatted calf, because he received him healthy.'⁶⁴² [28] And he was angry⁶⁴³ and did not want to go in. Then his father, coming out, urged him. [29] And answering he said to the father, 'Behold, so many years I am serving you and never did I transgress your command, and never have you given me a kid that I

632 Note the context from verse one of this chapter for understanding the following story of the two sons. Also, note that the wicked are estranged from the womb and go astray as soon as they are born (Psalm 58:3), yet the Lord describes all men as having turned aside (Psalm 14:3; Isaiah 53:6) and knowing God and turning from Him (Romans 1:18-21). So, when God calls men to repentance, He tells the to *return* to Him (e.g. Isaiah 6:10; 10:20-23; 19:22; 55:7; Jeremiah 5:3; 8:5; Zechariah 1:3; Malachi 3:7).

633 ουσιας (ousias) - "wealth" - only found here and in verse 13.

634 *Both* sons were given their share, not just the one.

635 ασωτως (asôtôs) - "loosely" - only found here. A word akin to this is ασωτια (asôtia) which is found in Ephesians 5:18; Titus 1:6 and 1 Peter 4:4 (NKJV, NAS, "dissipation;" KJV "excess").

636 ζων ασωτως (zôn asôtôs) - "living loosely" - participle ζων (zôn) with the adverb ασωτως (asôtôs).

637 κερατιων (keratiôn) - "pods" - only found here - KJV "husks" - According to BGAD (in extrabiblical Greek literature), and NKJV & NAS footnotes, this is "carob pods."

638 μισθοι (misthioi) - "employees" - This is the word for someone who is hired to be paid for work. μισθος (misthos) is "wage." μισθιος (misthios) is wage earner (i.e. an employee).

639 λιμω (limô) - "famine" - same word as in verse 14, there spelled, λιμος (limos). It can also be translated "hunger" (e.g. 2 Corinthians 11:27). It's predominate context and usage in the NT is in the sense of "famine." See remaining passages, Matthew 24:7; Mark 13:8; Luke 4:25; 21:11; Acts 7:11; 11:28; Romans 8:35; Revelation 6:8; 18:8.

640 κατεφιλησεν (katēphilēsen) - "kissed" - found also only in Matthew 26:49; Mark 14:45; Luke 7:38, 45; Acts 20:37.

641 συμφωνιας (sumphônias) - "music"

642 υγιαινοντα (ugiainonta) - "healthy" - found also in Luke 5:31; 7:10; 1 Timothy 1:10; 6:3; 2 Timothy 1:13; 4:3; Titus 1:9, 13; 2:1-2; 3 John 2.

643 This does not depict a godly response.

might be merry with my friends.⁶⁴⁴ [30] But when this son of yours, who consumed your livelihood with prostitutes,⁶⁴⁵ came, you slaughtered the fatted calf for him!⁶⁴⁶ [31] And he said to him, 'Child,⁶⁴⁷ you are always with me, and all things that are mine are yours.⁶⁴⁸ [32] And it was necessary to be merry and rejoice, because this brother of yours was dead and came to life again and was lost and was found.'"

16[1] And he was saying also to his disciples, "There was a certain rich man who had a steward, and this one⁶⁴⁹ was reported⁶⁵⁰ to him as squandering his possessions. [2] And calling him he said to him, 'What is this I hear about you? Give the account⁶⁵¹ of your stewardship, for you shall no longer be able⁶⁵² to be steward.' [3] And the steward said in himself, 'What shall I do, for my Lord⁶⁵³ is taking the stewardship away from me? I am not able to dig. I am ashamed to beg.⁶⁵⁴ [4] I know what I shall do, so that when I am removed from the stewardship, they shall receive me into their houses.' [5] And summoning each one of his Lord's debtors, he was saying to the first, 'How much do you owe my Lord?' [6] And he said, 'One hundred baths of olive oil.' And he said to him, 'Take your writing⁶⁵⁵ and sitting down quickly write fifty.' [7] Then to another he said, 'And how much do you owe?' And he said, 'A hundred kors⁶⁵⁶ of wheat.'⁶⁵⁷ And he says to him, 'Take your writing and write eighty.' [8] And the Lord praised the unjust steward because he acted shrewdly. For the sons of this age are more shrewd in their generation than the sons of light.⁶⁵⁸ [9] And I say to you, make for yourselves friends⁶⁵⁹ out of unjust mammon,⁶⁶⁰ so that when you fail,⁶⁶¹ they might receive you⁶⁶² into everlasting tents.⁶⁶³ [10] He who is faithful in least is also faithful in much, and he who is unjust in least is also unjust in much. [11] If then you were not faithful in the

644 This is an idle futile claim, since he received a portion just as the other son did (see verse 12).

645 πορνῶν (pornôn) - "prostitutes"

646 He despises the rightful grace and mercy of the father.

647 τέκνον (teknon) - "Child"

648 σά (sa) - "yours" - plural

649 οὗτος (outos) - "this one"

650 διεβλήθη (dieblêthê) - "was reported" - only found here. According to BGAD this word has the idea of bringing a charge against someone. Thus, NKJV translates this word, "an accusation was brought;" KJV "was accused."

651 τὸν λόγον (ton logon) - "the account"

652 δυνῆση (dunêshê) - "shall . . . be able" - future tense - Critical Text has δυνῆ (dunê), present tense, thus translated "can . . . be" (NAS).

653 κύριος (kurios) - "Lord"

654 ἐπιτεῖν (epitein) - "to beg" - found also only in Luke 18:35 in the Critical Text.

655 γράμμα (gramma) - "writing" - found also only in Luke 16:7; 23:38 ("inscription"); John 5:47 ("writings"); 7:15 ("letters"); Acts 26:24 ("learning"); 28:21 ("letters"); Romans 2:27 ("written"), 29 ("letter"); 7:6 ("letter"); 2 Corinthians 3:6 ("letter" 2x), 7 ("written"); Galatians 6:11 ("letters"); 2 Timothy 3:15 ("Scriptures").

656 κορυός (koruos) - "kors" - apparently this is the same as כֹּר (kor) in the Hebrew, found in 1Kings 4:22 (2x); 5:11 (2x) (Hebrew 5:2, 25); 2 Chronicles 2:10 (2x) (Hebrew 2:9); 27:5; Ezra 7:22 (2x only in Aramaic plural, כֹּרֵינ, koriyn). Ezekiel 45:14 reveals how much is in a kor.

657 σίτου (sitou) - "wheat"

658 Apparently, they are more shrewd in being evil, than the sons of light are in being good.

659 Making friends equals winning souls (Proverbs 11:30), because we do not want to be a friend of the world (James 4:4), but rather make a friend in Christ.

660 μαμώνα (mamôna) - "mammon"

661 ἐκλειπήτε (ekleipête) - "you fail" - found also in Luke 22:32; 23:45 (Critical Text, ἐκλειπόντος, ekleipontos); Hebrews 1:12.

662 Proverbs 11:25; Ecclesiastes 11:1-2

663 σκηνάς (skénas) - "tents" - found also in Matthew 17:4; Mark 9:5; Luke 9:33; Acts 7:43-44; 15:16; Hebrews 8:2, 5; 9:2-3, 6, 8, 11, 21; 11:9; 13:10; Revelation 13:6; 15:5; 21:3.

unjust⁶⁶⁴ mammon, who will believe⁶⁶⁵ you with the true.⁶⁶⁶ [12] And if you were not faithful in what is another's,⁶⁶⁷ who will give to you what is yours.⁶⁶⁸ [13] No household servant⁶⁶⁹ is able to serve two Lords. For he will hate⁶⁷⁰ the one and love the other, or he will hold⁶⁷¹ to one and despise⁶⁷² the other. You are not able to serve God and mammon."

[14] And the Pharisees, who were lovers of money,⁶⁷³ also heard these things, and they were ridiculing⁶⁷⁴ him. [15] And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted⁶⁷⁵ among men is an abomination⁶⁷⁶ before God.⁶⁷⁷ [16] The law and the prophets were until John.⁶⁷⁸ From then the kingdom of God is preached and everyone is pressing⁶⁷⁹ into it. [17] And it is easier for the heaven and the earth to pass away than for one tittle⁶⁸⁰ to fall."⁶⁸¹

[18] "Everyone who divorces his wife and marries another commits adultery.⁶⁸² And everyone who marries her who has been divorced from a husband commits adultery."⁶⁸³

[19] "There was a certain rich man, and he was wearing⁶⁸⁴ purple and fine linen,

664 ἀδικῶ (adikō) - "unjust" - see Ecclesiastes 5:16

665 Πιστεῦσαι (pisteusei) - "believe" - future indicative, 3rd, singular

666 ἀληθινόν (alēthinon) - "true" - found also in John 1:9; 4:23, 37; 6:32; 7:28; 8:16; 15:1; 17:3; 19:35; 1 Thessalonians 1:9; Hebrews 8:2; 9:24; 10:22; 1 John 2:8; 5:20(2x); Revelation 3:7, 14; 6:10; 15:3; 16:7; 19:2, 9, 11; 21:5; 22:6. Eternal riches are called true in comparison to the fleeting (Proverbs 23:4-5) and temporary riches of this world (Ecclesiastes 5:10-16; 1 Timothy 6:7).

667 Luke 14:33; 2 Corinthians 5:15 (Romans 14:7-8); 1 Corinthians 6:19-20; Psalm 24:1

668 Revelation 22:19; Exodus 32:31-33

669 οἰκέτης (oiketēs) "household servant" - there are other words for servant (e.g. δοῦλος, παῖς, διάκονος), but this one is particular to a household.

670 1 John 2:15-17; 1 Timothy 6:9-11 (the man of God flees [forsakes, Luke 14:33] these things);

671 ἀνθεξεται (anthexetai) - "hold" - found also in Matthew 6:24; 1 Thessalonians 5:14 (NKJV "uphold") and Titus 1:9 (NKJV "holding fast").

672 Proverbs 28:16

673 φιλαργυροί (philarguroi) - "lovers of money" - more literally, "lovers of silver." Silver is ἀργυρίον (argurion), e.g. Acts 3:6, and the verb for love is φιλεῶ (phileō), as in John 15:19; 16:27a. It is a friendship kind of love, as the word for friend is φίλος (philos), e.g. John 3:29.

674 ἐξεμυκτηρίζον (exemuktērizon) - "ridiculing" - only found also in Luke 23:35 (NKJV "sneered"). A word akin to this is μυκτηρίζεται (muktērizetai) found only in Galatians 6:7 ("mocked").

675 ὑψηλόν (upsēlon) - "exalted" - found also in Matthew 4:8 ("high"); 17:1 ("high"); Mark 9:2 ("high"); Acts 13:17 ("uplifted"); Romans 11:20 ("haughty"); 12:16 ("high"); 1 Timothy 6:17 ("haughty"); Hebrews 1:3 ("high"); 7:26 ("higher," ὑψηλοτερός, upsēloteros); Revelation 21:10 ("high"), 12 ("high").

676 βδέλυγμα (bdelugma) - "abomination" - found also in Matthew 24:15; Mark 13:14; Revelation 17:4-5; 21:27.

Examples of these abominations? Matthew 23:5-10, 29-31; Luke 6:26; John 5:44; Revelation 18:9-20

677 Yet, Romans 12:17

678 And they were after John as well (verse 17).

679 βιάζεται (biazetai) - "pressing" - found also only in Matthew 11:12 (βιάζεται, biazetai, "suffers violence").

680 κεραιάν (keraian) - "tittle" - a point or small sign used as a diacritical mark in writing or printing, found also in Matthew 5:18.

681 πεσεῖν (pesein) - "to fall" - from πίπτω (piptō). This verse lets us know God has preserved His word to the very detail. When it comes to manuscripts then, it is our job to attempt to decipher the correct reading (Proverbs 2:1-12).

682 Joshua gives no exception here, but there is an exception (Matthew 5:32; 19:9).

683 Joshua gives no exception, but there is an exception, when they come to Christ. See 2 Corinthians 5:17; 1 Corinthians 7:8-9 Note verse 8 "unmarried." 1 Corinthians 7:11 identifies a divorced woman as "unmarried," thus "unmarried" in verse 8-9 includes a divorced woman. Context is 1 Corinthians 7:17-24.

684 ἐνεδιδυσκετο (enedidusketo) - "he was wearing" - imperfect middle third singular, found also only in Mark 15:17 and Luke 8:27 (Majority and Received Texts).

being splendorously⁶⁸⁵ merry⁶⁸⁶ every day. [20] And there was a certain poor one⁶⁸⁷ named Lazarus who had been laid⁶⁸⁸ at his gate covered with sores [21] desiring to be fed from the crumbs which fell from the rich one's table. But even the dogs were coming licking his sores. [22] And it was, the poor one died,⁶⁸⁹ and he was carried away by the messengers unto⁶⁹⁰ the bosom⁶⁹¹ of Abraham. And the rich one also died⁶⁹² and was buried. [23] And in Hades,⁶⁹³ lifting up his eyes, being in torment, he sees⁶⁹⁴ Abraham from a distance, and Lazarus in⁶⁹⁵ his bosoms.⁶⁹⁶ [24] And he, calling out, said, 'Father Abraham, have mercy on me and send Lazarus that he might dip⁶⁹⁷ the tip of his finger in water and cool my tongue; for I am tormented in this flame.'⁶⁹⁸ [25] And Abraham said, 'Child,⁶⁹⁹ remember⁷⁰⁰ that you received your good things in your life, and Lazarus likewise had⁷⁰¹ things. But now here⁷⁰² he is comforted, and you are tormented. [26] And besides all this, between us and you a great chasm⁷⁰³ has been fixed, so that those wanting to cross from here to you are not able, nor those from there cross over to us.' [27] And he said, 'I ask you then, father, that you might send him to my father's house, [28] for I have five brothers, that he might solemnly testify to them; so that they don't also come into this place of torment.'⁷⁰⁴ [29] Abraham says to him, 'They have Moses and the prophets. Let them hear them.'⁷⁰⁵ [30] And he said, 'No, father Abraham, but if someone from the dead goes to them, they will repent.' [31] And he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded if someone rises from the

685 λαμπρως (lamprôs) - "splendorously" - only found here. The word akin to this is λαμπρος (lampros) meaning "bright," "shining," found in Luke 23:11 (gorgeous); Acts 10:30 (bright); James 2:2-3 (fine); Revelation 15:6 (bright); 18:14 (splendid); 19:8 (bright); 22:1 (clear), 16 (bright).

686 ευφραينوμενος (euphainomenos) - "being . . . merry" - from ευφραينو (euphainô)

687 πτωχος (ptôchos) - "poor one" - NKJV & KJV translate this word "beggar" only here and verse 22. Πτωχος is found also only in Matthew 5:3; 11:5; 19:21; 26:9, 11; Mark 10:21; 12:42-43; 14:5, 7; Luke 4:18; 6:20; 7:22; 14:13, 21; 16:20, 22; 18:22; 19:8; 21:3; John 12:5-6, 8; 13:29; Romans 15:26; 2 Corinthians 6:10; Galatians 2:10; 4:9; James 2:2-3, 5-6; Revelation 3:17; 13:16. The noun used for beggar elsewhere in the Critical Text is προσαιτης (prosaîtês) which is only found in the Critical Text in Mark 10:46 and John 9:8. The verb form of this word is used in the MT & RT in these verses and in Luke 18:35. Mark 10:46; Luke 18:35; and John 9:8 all have the participle προσαιτων (prosaîtôn) for "begging" in the MT & RT. As can be seen from the verses above πτωχος (ptôchos) is not a technical term for begging. Thus, it says nothing about whether Lazarus actually begged or not, which is in question in light of Psalm 37:25.

688 εβεβλητο (ebeblêto) - "had been laid" - pluperfect passive of βαλλω (ballô)

689 Isaiah 57:1-2

690 εις (eis) - "unto" or "into," yet see the similar passage of John 13:23. There it reads, εν τω κολπω (en tō kolpō), more literally, "in the bosom" of Joshua.

691 κολπον (kolpon) - "bosom" - see footnote for Luke 6:38.

692 Isaiah 48:22

693 Αιδη (Aidê) - "Hades" - found also only in Matthew 11:23; 16:18; Luke 10:15; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13-14.

694 Isaiah 66:24; Revelation 22:15 (outside); Romans 9:22; Yet, Revelation 21:4.

695 εν (en) "in" or "on" - more literally, "in." See footnote for verse 22.

696 κολποις (kolpois) - "bosoms" - see footnotes for Luke 16:22 & 6:38.

697 βαψη (bapsê) - "dip" - from βαπτω (baptô).

698 This is the fate of all the wicked when they die (e.g. Jude 7).

699 Τεκνον (Teknon) - "Child"

700 Abraham calls him to "remember."

701 κακα (kaka) - "bad things" - Luke 6:20-26 is fulfilled.

702 ωδε (ôde) - "here" - Received Text has οδε (ode) which has the similar idea of "this" one (here), used e.g. in Revelation 2:1 ("these things," ταδε, tade). See also footnote in Luke 10:39.

703 χασμα (chasma) - "chasm"

704 He knows now what he suppressed (Romans 1:18) all his life (Ecclesiastes 3:11; Romans 1:32).

705 James 1:21; Isaiah 56:1-7a

dead.⁷⁰⁶

17[1] And he said to his disciples, "It is impossible⁷⁰⁷ that offenses⁷⁰⁸ do not come. But woe through whom it comes!⁷⁰⁹ [2] It is better for him if a millstone were placed around his neck, and he were thrown into the sea, rather than he offend one of these little ones. [3] Take heed to yourselves.⁷¹⁰ And if your brother sins against you,⁷¹¹ rebuke him.⁷¹² And if he repents, forgive him.⁷¹³ [4] And if seven times a day he sins against you, and seven times a day he returns saying, 'I repent,' you shall forgive him."

[5] And the apostles said to the Lord, "Add to⁷¹⁴ us faith." [6] And the Lord said, "If you have faith as of a mustard seed, you could say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it would obey you."⁷¹⁵

[7] "And who among you, having a slave plowing or herding, whom, coming in out of the field, will immediately say, 'Come here, recline.'⁷¹⁶ [8] But, will he not say to him, 'Prepare something. I will dine,⁷¹⁷ and being girded, serve me until I have eaten and drank, and after these things you shall eat and drink?' [9] He does not thank⁷¹⁸ that slave because he did the things commanded? I think not. [10] Likewise, you also, when you do all the things commanded you, say that, 'We are unprofitable⁷¹⁹ slaves, for what we ought to do we have done.'"

[11] And it came to pass as he was going to Jerusalem, he was also going through the midst of Samaria and Galilee. [12] And when he came into a certain town, ten

706 What about Matthew 11:21-23? Did they not have Moses and the Prophets? Sodom didn't, but what about Tyre and Sidon? Psalm 145:19-20. There is a serious advantage to having the written word of God!

707 ανενδεκτον (anendekton) - "impossible" - only found here

708 σκανδαλα (skandala) - "offenses" - Christ is the rock of offense, πετρα σκανδαλου (petra skandalou), 1 Peter 2:8, and offends (e.g. John 6:61, 66; Matthew 15:12-13), and does not offend (e.g. Matthew 17:27), all in righteousness.

709 ερχεται (erchetai) - "it comes" - singular verb

710 2 Corinthians 6:3; 1 Corinthians 10:31-33; 8:10-13; Romans 14:14-16; Philippians 1:9-10 (Matthew 24:10)

711 εις σε (eis se) - "against you" - these words are not found in the Critical Text, but they are in the next verse in the CT.

712 Leviticus 19:17

713 Proverbs 10:12; 18:19; Colossians 3:12-13; 1 Peter 4:8; Mark 11:25-26

714 προσθεσ (prosthes) - "Add to" - KJV, NKJV, NAS "Increase" - προσθεσ is from προστιθημι (prostithēmi) which more literally means "put to" or "add." It is found in Matthew 6:27 (add), 33; Mark 4:24 ("more will be given" NKJV); Luke 3:20; 12:25, 31; 19:11 ("another" NKJV); 20:11-12 ("again" NKJV); Acts 2:41, 47; 5:14; 11:24; 12:3 ("proceeded further"); 13:36 ("buried" NKJV); Galatians 3:19; Hebrews 12:19 ("be . . . anymore" NKJV, μη προστεθηναι αυτοις λογον, με prostethēnai autois logon; more literally, "not to add to them a word").

715 e.g. 2 Samuel 17:33-37, 44-47; 2 Kings 2:23-24; Mark 11:20-24; see also Romans 11:36; Hebrews 11:6; 1 John 5:14-15

716 αναπεσε (anapese) - "recline" - NKJV, NAS "sit down to eat" with NAS footnote, "Lit., recline," KJV "sit down to eat" - This word which is from αναπιτω (anapitō) is usually in a context that depicts to "recline" or "sit down" to eat (e.g. Matthew 15:35; Mark 6:40; 8:6; Luke 11:37; 14:10 (1st recline); 22:14; John 6:10(2x); 13:12; but it can also simply mean to recline (e.g. John 13:25; 21:20).

717 δειπνησω (deipnēsō) - "I will dine" - future active indicative 1st person singular from δειπνω (deipnēō) found also in Luke 22:20 ("after supper," μετα το δειπνησαι (infinitive) [meta to deipnēsai], more literally, "after the dining"); 1 Corinthians 11:25 (wording same as Luke 22:20); Revelation 3:20.

718 Μη χαριν εχει (Mē charin echei) - "he does not thank" - more literally, "he does not have grace" - meaning, "he does not thank." χαριν (charin) is the word for grace or favor in the NT (e.g. Luke 1:30; John 1:16; Acts 2:47), but it is also used, as here, in the sense of giving thanks. See also this same word used in a similar fashion in e.g. Romans 6:17 (χαρις δε τω θεω, charis de tō theō, more literally, "but grace be to God" see NKJV); 2 Corinthians 2:14 (τω δε θεω χαρις, tō theō charis, more literally, "and grace be to God" see NKJV); 8:16; 9:15; 1 Timothy 1:12 (χαριν εχω, charin echō; more literally, "I have grace," NKJV "I thank"); 2 Timothy 1:3 (Χαριν εχω τω θεω, charin echō tō theō; more literally, "I have grace to God," NKJV "I thank God").

719 αχρειοι (achreioi) - "unprofitable" - found only here and in Matthew 25:30. The verb form, ηχρειωθησαν (ēchreiothēsan), is only found in Romans 3:12. Αχρηστον (achrēston) is akin to these, and it is only found in Philemon 11 (NKJV "unprofitable").

leperous men met him, who stood at a distance.⁷²⁰ [13] And they lifted up a voice saying, "Joshua, master,⁷²¹ have mercy on us!"

[14] And seeing, he said to them, "Go show yourselves to the priests."⁷²² And it came to pass, as they went, they were cleansed. [15] And one of them, upon seeing that he was healed, returned, with a loud voice glorifying God. [16] And he fell on the face by his feet, thanking⁷²³ him. And he was a Samaritan. [17] And answering Joshua said, "Where not ten cleansed? But where are the nine? [18] They are not found returning to give glory to God except this foreigner."⁷²⁴ [19] And he said to him, "Arising, go. Your faith has saved you."

[20] And being asked by the Pharisees when the kingdom of God is coming, he answered them and said, "The kingdom of God does not come with observation, [21] nor will they say, 'Look here,' or 'Look there.' For behold, the kingdom of God is inside⁷²⁵ you."

[22] And he said to the disciples, "Days will come when you will desire to see one of the days of the son of the man, and you will not see. [23] And they will say to you, 'Behold here,' or 'Behold there.' Do not go after nor pursue. [24] For as the lightening which flashes out of the one under heaven shines under the heaven, so shall the son of the man be in his day. [25] But first he must suffer many things and be rejected by this generation. [26] And just as it was in the days of Noah, so shall it be also in the days of the son of man. [27] They were eating, drinking, marrying, and giving in marriage, until the day Noah entered into the ark,⁷²⁶ and the flood⁷²⁷ came and destroyed all. [28] Likewise, even as it was in the days of Lot. They were eating, drinking, buying, selling, planting, building. [29] And on the day Lot came out from Sodom, it rained fire and brimstone from heaven and destroyed all. [30] It shall be according to these things, the day the son of the man is revealed. [31] On that day, whoever is on the housetop, and his possessions is in the house, let him not go down to take them. And whoever is in the field, likewise let him not return to things behind.⁷²⁸ [32] Remember Lot's wife.⁷²⁹ [33] Whoever seeks to save his soul will lose it, and whoever loses it shall keep it alive.⁷³⁰ [34] I say to you, in this night there shall be two upon one bed. One⁷³¹ will be taken along⁷³² and the

720 Leviticus 13:45-46

721 επιστατα (epistata) - "master"

722 Luke 5:14 (Leviticus 14)

723 ευχαριστων (eucharistôn) - "thanking"

724 αλλογενης (allogenês) - "foreigner" - only found here. This word is a combination of αλλος (allos) "other" & γενης (genês) "race." Another word translated "foreigner" is βαρβαρος (barbaros) in 1 Corinthians 14:11 (NKJV), and it is found also in Acts 28:2, 4 (NKJV natives); Romans 1:14; Colossians 3:11 (barbarian).

725 εντος (entos) - "inside" - found in the NT only here and Matthew 23:26. LXX has it in Psalm 39:3 for בקרבי (beqirbiy) "within me" or more literally, "in my insides;" 103:1 for קרבי (qerâvay) "within me" or "inside me;" 109:22 for בקרבי (beqirbiy) "within me" or more literally, "in my insides;" Song of Solomon 3:10 for תוכו (tokho) "Its interior;" Isaiah 16:11 for קרבי (qirbiy) "my insides;" and Daniel 10:16 for ציראי (tsiryay) for "my sorrows," in the Greek LXX "my insides." How is the kingdom of God inside you? See Romans 10:6-8/Deuteronomy 30:11-14; Mark 12:34 "not far."

726 κιβωτον (kibôton) - "ark" - used for the ark of Noah (Matthew 24:38; Hebrews 11:7; 1 Peter 3:20) and the ark in the tabernacle (Hebrews 9:4; Revelation 11:19).

727 κατακλυσμος (kataklusmos) - "flood" - only found also in Matthew 24:38-39; 2 Peter 2:5.

728 εις τα οπισω (eis ta opisô) - "to things behind"

729 Genesis 19:16-17, 24-26

730 ζωογονησει (zôogonêsei) - "keep . . . alive" - found also only in Acts 7:19 ("might . . . live" NKJV) and 1 Timothy 6:13 ("gives life" NKJV).

731 εις (eis) - "One" - masculine - also Critical and Received Text have the article ο (o) thus they read, "the one."

732 παραληφθησεται (paralêphthêsetai) - "will be taken along" - from παραλαμβανω (paralambanô) - παρα (para) = along side and λαμβανω (lambanô) = I take or I receive. It is found also in Matthew 1:20, 24; 2:13-14, 20-21; 4:5, 8;

other⁷³³ left. [35] Two will be grinding⁷³⁴ together. The one⁷³⁵ herself⁷³⁶ will be taken along⁷³⁷ and the other⁷³⁸ left. [36]⁷³⁹ Two will be in the field. The one⁷⁴⁰ will be taken, and the other⁷⁴¹ left."

⁷⁴²[37] And answering they say to him, "Where, Lord?" And he said to them, "Where the body⁷⁴³ is, there shall the eagles be gathered."

18[1] And he was telling them also a parable for the necessity to always pray and to not lose heart,⁷⁴⁴ [2] saying, "There was a certain judge in a certain city who did not fear God and did not respect⁷⁴⁵ man. [3] And there was a widow in that city, and she was coming to him, saying, 'Avenge⁷⁴⁶ me from my adversary.'⁷⁴⁷ [4] And he did not want to for a time. But after these things he said in himself, 'Even though I am not afraid of God and I do not respect man, [5] yet because this widow brings trouble to me, I will avenge her, lest in the end, coming, she wear me out.'⁷⁴⁸

[6] And the Lord said, "Hear what the unjust judge says. [7] And shall not God surely⁷⁴⁹ do the vengeance⁷⁵⁰ of his elect who cry out⁷⁵¹ to him day and night, even suffering long with them? [8] I say to you that he will do their vengeance in speed.⁷⁵² However, when the son of the man comes, will he really⁷⁵³ find the faith upon the

12:45; 17:1; 18:16; 20:17; 24:40-41; 26:37; **27:27**; Mark 4:36; 5:40; 7:4 (received); 9:2; 10:32; 14:33; Luke 9:10, 28; 11:26; 17:35; 18:31; John 1:11 (receive); **14:3** (receive); **19:16**; Acts 15:39; 16:33; 21:24, 26, 32; 23:18; 1 Corinthians 11:23 (received); 15:1 (received), 3 (received); Galatians 1:9 (received), 12 (received); Philippians 4:9 (received); Colossians 2:6 (received); 4:17 (received); 1 Thessalonians 2:13 (received); 4:1 (received); 2 Thessalonians 3:6 (received); Hebrews 12:28 (receiving).

733 ετερος (eteros) - "other" - masculine - with both subjects in the masculine, those in the one bed are both men.

734 αληθουσαι (alêthousai) - "grinding" - feminine participle

735 μια (mia) - "One" - feminine

736 αὐτό (auto) - "herself"

737 παραληφθησεται (paralêphthêsetai) - "will be taken along"

738 ετερα (etera) - "other" - feminine

739 This verse is in the RT, but not in the MT or CT. Such is the case with Acts 8:37 & 15:34.

740 εις (eis) - "one" - masculine

741 ἕτερος (heteros) - "other" - masculine

742 Critical and Majority Texts do not have verse 36, Received Text does. Verse 36 reads, δυο εσονται εν τω αγρω ο εις παραληφθησεται, και ο ετερος αφεθησεται (duo esontai en tō agrō o eis paralêphthêsetai, kai o eteros aphethêsetai) - "Two shall be in the field. The one shall be taken along, and the other shall be left."

743 σωμα (sōma) - "body" - can be living (e.g. Luke 11:34; 12:4; 1 Corinthians 5:3; 6:18; 7:34) or dead (Luke 23:52, 55; 24:3, 23; John 19:38, 40; 20:12; James 2:26).

744 εκκακειν (ekcakein) - "lost heart" - found also in 2 Corinthians 4:1, 16; Galatians 6:9; Ephesians 3:13; 2 Thessalonians 3:13. Critical Text has for all these passages, including Luke 18:1, εγκακεω (egkakeō) which is basically a synonym. εγκακεω (egkakeō) is only found in these texts in the Critical Text.

745 εντρεπομενος (entrepomenos) - "respect" - used in this way in Matthew 21:37; Mark 12:6; Luke 20:13; and Hebrews 12:9. Elsewhere it is used for "shame" (1 Corinthians 4:14; 2 Thessalonians 3:14; Titus 2:8).

746 εκδικησον (ekdikêson) - "Avenge" - found also in verse 5; Romans 12:19; 2 Corinthians 10:6 (punish); Revelation 6:10; 19:2.

747 αντιδικου (antidikou) - "adversary" - found also in Matthew 5:25(2x); Luke 12:58; 1 Peter 5:8.

748 υποπιαζη (uropiazê) - "wear . . . out" - Green "subdue" - found only one other place, 1 Corinthians 9:27 (υπωπιαζω, uropiazô, NKJV "discipline," NAS "buffet")

749 ου μη (ou mê) - "not . . . surely" - This is a double negative making it emphatic (e.g. used in John 10:5, "by no means").

750 ποιηση την εκδικησιν (poiêsê tēn ekdikêsin) - "do the vengeance"

751 βοωντων (boōntōn) - "crying out" - from βοαω (boāō) - found also in Matthew 3:3; 27:46; Mark 1:3; 15:34; Luke 3:4; 9:38; 18:38; John 1:23; Acts 8:7; 17:6; 25:24; Galatians 4:27. For an example of this crying out, see Revelation 6:9-11.

752 εν ταχει (en tachei) - "in speed" - always in this form with this same preposition. Can mean "quickly," as here and in Acts 12:7; 22:18; or "shortly" or "soon" (i.e. in short order) as in Acts 25:4; Romans 16:20(either way?); 1 Timothy 3:14; Revelation 1:1(?); 22:6(?).

753 αρα (ara) - "really" - found also only in Acts 8:30 (Do you *really* understand what you are reading?" TT) and

earth?"⁷⁵⁴

[9] And he said to some who trusted upon themselves that they are righteous, and despised others,⁷⁵⁵ this parable: [10] "Two men went up into the temple to pray, the one a Pharisee and the other a tax collector.⁷⁵⁶ [11] The Pharisee stood praying these things to himself:⁷⁵⁷ 'God, I thank you that I am not as other men, extortioners,⁷⁵⁸ unjust, adulterers, or even as this tax collector. [12] I fast twice from the sabbath.⁷⁵⁹ I tithe all that I get.' [13] And the tax collector standing at a distance not willing even to lift up the eyes to the heaven, but was beating on his breast,⁷⁶⁰ saying, 'God, be merciful⁷⁶¹ to me, the sinner!' [14] I say to you, this one went down to his house justified rather than that one. For everyone who exalts himself will be humbled,⁷⁶² and he who humbles himself will be exalted."⁷⁶³

[15] And they were bringing to him also the infants⁷⁶⁴ so that he might touch them. And seeing it, the disciples rebuked them. [16] But Joshua summoned them⁷⁶⁵ saying, "Let the children come to me and do not forbid them. For of such is the kingdom of God. [17] Truly I say to you, whoever does not receive the kingdom of God as a child, will by no means enter it."

[18] And a certain ruler asked him, saying, "Good teacher, what shall I do to inherit eternal life?"

[19] And Joshua said to him, "Why do you call me good? No one is good⁷⁶⁶ except one, God. [20] You know the commandments. Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Honor your father and your mother."

[21] And he said, "All of these I kept from my youth."

[22] And hearing this, Joshua said to him, "One thing is lacking you. Sell all that you have and distribute to the poor, and you shall have treasure in heaven. And come, follow me."

[23] And hearing these things, he became very sad, for he was exceedingly rich.

[24] And when Joshua saw him become very sad,⁷⁶⁷ he said, "How difficult it is for those having the riches to enter the kingdom of God!⁷⁶⁸ [25] For it is easier for a camel to enter through a hole⁷⁶⁹ in a needle than for a rich one to enter the kingdom of God."

Galatians 2:17 ("then is Christ a sin servant?" TT).

754 As for the end, this is answered in Matthew 24:29-31; 25:31-34 (Revelation 7), at the calm (Matthew 24:44), 2 Timothy 3:1-5; 4:3; 2 Peter 2:2; 1 Thessalonians 4:17.

755 Obviously, this is *not* talking about Psalm 15:4.

756 Notice, the tax collector went to the temple. See Hebrews 4:16. Boldly = faith = Psalm 33:13 (Hebrews 11:6).

757 "to himself" in and of itself is not necessarily a bad sign. See e.g. 1 Corinthians 14:28, but we know this prayer was an abomination to the Lord (Proverbs 15:26).

758 ἀρπαγες (arpages) - "extortioners," NAS "swindlers" - found also in Matthew 7:15 (ravenous); 1 Corinthians 5:10-11; 6:10 (all "extortioners" NKJV).

759 δις του σαββατου (dis tou sabbatou) - "twice from the sabbath" - i.e. "twice a week" (NKJV)

760 See also Luke 23:48.

761 ἰλασθητι (ilasthēti) - "be merciful" - only found one other place, Hebrews 2:17, "to make propitiation" (NKJV).

762 Daniel 12:2; Isaiah 66:22-24

763 Revelation 22:3-5

764 βρεφη (brephē) - "infants" - found also in Luke 1:41, 44; 2:12, 16; Acts 7:19; 2 Timothy 3:15; 1 Peter 2:2.

765 αυτα (auta) - "them" - neuter plural, matching τα βρεφη (ta brephē), "the infants," thus this refers to the infants. Joshua was calling the infants to himself.

766 "No one is good" - Ecclesiastes 7:20; 8:12-13

767 Matthew 13:44-46; Hebrews 10:34; Mark 6:24

768 Proverbs 13:8

769 τρυμαλιας (trumalias) - "hole" - found also only in Mark 10:25, and in the LXX, e.g. Jeremiah 13:4; 16:16.

[26] And those hearing said, "And who is able to be saved?"

[27] And he said, "What is impossible with men is possible with God."

[28] And Peter said, "Look, we have left all and followed you."

[29] And he said to them, "Truly I say to you that there is no one who has left house or parents or brothers or wife or children for the sake of the kingdom of God, [30] who will not receive back many times more in this time, and in the age to come eternal life."

[31] And taking the twelve aside, he said to them, "Look, we are going up to Jerusalem, and all things that have been written through the prophets about the son of the man will be completed.⁷⁷⁰ [32] For he will be delivered to the nations, and he will be mocked and mistreated⁷⁷¹ and spit upon, [33] and scourging, they will kill him. And on the third day he will arise." [34] And they understood none of these things, and this word was hidden from them, and they did not know the things spoken.

[35] And it came to pass when he drew near to Jericho, a certain blind man was sitting by the road begging.⁷⁷² [36] And hearing a crowd passing through, he was asking what this might be. [37] And they announced to him that Joshua the Nazarene⁷⁷³ was coming by. [38] And he shouted, saying, "Joshua, son of David, have mercy on me!" [39] And those who went before rebuked him that he should be quiet. But he cried out much more, "Son of David, have mercy on me!"

[40] And standing still, Joshua ordered him to be brought to him. And when he came near, he asked him, saying, [41] "What do you desire I do?"

And he said, "Lord, that I may receive sight."

[42] And Joshua said to him, "Receive sight. Your faith has saved you." [43] And immediately he received sight, and followed him glorifying God. And when all the people saw, they gave praise to God.

19[1] And entering he was passing through Jericho. [2] And behold, a man named Zacchaeus,⁷⁷⁴ and he was a chief tax collector, and he was rich. [3] And he was seeking to see Joshua, who he is,⁷⁷⁵ and he was not able because of the crowd, for he was short in stature. [4] And running ahead, he climbed into a sycamore tree⁷⁷⁶ in order to see him, for he was about to come by. [5] And as he came by the place, Joshua looked up, saw him, and said to him, "Zacchaeus, hurry, come down, for today I must stay in your house." [6] And hurrying he came down, and welcomed him gladly.

[7] And seeing, all complained⁷⁷⁷ saying that, "He went in to rest⁷⁷⁸ with a sinner

770 τελεσθησεται (telesthêsetai) - "completed" or "perfected"

771 υβρισησεται (ubristhêsetai) - "mistreated" - found also only in Matthew 22:6 (treated spitefully); Luke 11:45 (insult); Acts 14:5 (abuse); 1 Thessalonians 2:2 (spitefully treated).

772 προσαιτων (prosaitôn) MT, RT - "begging" - found also only in Mark 10:46 and John 9:8 both also προσαιτων (prosaitôn) in the MT & RT. Critical Text has επαιτων (epaitôn) here in Luke 18:35 which also means "begging."

773 ο ναζωρατος (o nazôraios) - "the Nazarene" - KJV, NKJV "of Nazareth" - See footnote for Matthew 2:23.

774 ζακχαιος (zakchaios) - "Zacchaeus" - only found in this chapter

775 τις εστι (tis esti) - "who he is" - present tense

776 συκομοραταν (sukomôraian) - "sycamore tree"

777 Same kind of issue found in Matthew 9:11; Mark 2:16; Luke 5:30; 15:2; and the related false accusation is found in Matthew 11:19; Luke 7:34. See also Hebrews 7:26.

778 καταλυσι (katalusi) - "rest" - used in this way also only in Luke 9:12. Found also in Matthew 5:17(2x, to destroy, καταλυσι); 24:2 (thrown down); 26:61 (to destroy, καταλυσι); 27:40 (destroy); Mark 13:2 (thrown down); 14:58 (destroy); 15:29 (destroy); Luke 21:6 (thrown down); Acts 5:38 (it will come to nothing)-39 (overthrow, καταλυσι); 6:14 (destroy); Romans 14:20 (destroy); 2 Corinthians 5:1 (destroyed); Galatians 2:18 (destroyed).

man."⁷⁷⁹

[8] And Zacchaeus standing said to the Lord, "Behold, the half of my possessions, Lord, I give to the poor, and if I extorted⁷⁸⁰ something from someone, I return fourfold."⁷⁸¹

[9] And Joshua said to him that, "Today salvation came to this house, because he also is a son of Abraham. [10] For the son of the man came to seek and to save that which was lost."

[11] And when they heard these things, again⁷⁸² he spoke a parable, because he was near Jerusalem and they thought that the kingdom of God was about to immediately appear.⁷⁸³ [12] He said therefore, "A certain nobleman went to a far country to receive for himself a kingdom and to return. [13] And calling ten of his slaves, he gave to them ten minas,⁷⁸⁴ and said to them, 'Do business⁷⁸⁵ until I come.' [14] But his citizens were hating him, and sent a delegation after him, saying, 'We do not want this one to reign over us.'⁷⁸⁶ [15] And it happened, when he returned, receiving the kingdom, he then said to call to him these slaves who he gave the silver, that he might know what each one gained by trading. [16] And the first one came, saying, 'Lord, your mina earned ten minas.' [17] And he said to him, 'Well done, good slave. Because you were faithful in very little, have authority over ten cities.' [18] And the second came saying, 'Lord, your mina made five minas.' [19] And he said also to him, 'And you be over five cities.' [20] And another came, saying, 'Lord, behold, your mina which I have kept in a handkerchief.'⁷⁸⁷ [21] For I was fearing you, because you are an austere⁷⁸⁸ man. You take what you did not put in and reap what you did not sow.' [22] And he says to him, 'Out of your mouth I will judge you, evil slave. You knew that I am an austere man, taking what I did not put in and reaping what I did not sow. [23] And why did you not give my silver to the bank,⁷⁸⁹ so when I came I might collect it with interest?' [24] And to those standing by he said, 'Take from him the mina and give it to the one who has the ten minas.' [25] And they said to him, 'Lord, he has ten minas.' [26] 'For I say to you that to everyone who has will be given, and from him who does not have, even what he has will be taken from him. [27] However, those enemies of mine, who did not want me to reign over them, bring here and slay⁷⁹⁰ before me.'"

[28] And after saying these things, he was going forward, going up to Jerusalem. [29] And it happened, as he drew near to Bethsphage⁷⁹¹ and Bethany, to the

779 αμαρτωλω ανδρι (hamartôlô andri) - "sinner man"

780 εσυκοφαντησα (esukophantêsa) - "I extorted" - This verb is in the indicative form indicating he is not speaking hypothetically, but in reality, that he did indeed do so and will make it right by paying back fourfold.

781 2 Samuel 12:6

782 προσθεις (prostheis) - "again" - see footnote for Luke 17:5.

783 They missed Daniel 9:26; Isaiah 53; Zechariah 12:10 (Psalm 16:10; 22:16-18).

784 μνας (mnas) - "minas" - only found in this chapter in the NT. In Hebrew μνα (mna) is מנה (mâneh) and is found in 1 Kings 10:17; Ezra 2:69; Nehemiah 7:71-72, and in Ezekiel 45:12 it gives a value.

785 πραγματευσασθε (pragmateusasthe) - "Do business" - only found here

786 John 1:11

787 σουδαριω (soudariô) - "handkerchief" - found also only in John 11:44; 20:7; Acts 19:12.

788 αυστηρος (austêros) - "austere" - only found here and in verse 22.

789 επι τραπεζαν (epi trapezan) - "to the bank" - more literally, "upon the table." Επι (epi) is "upon" and τραπεζαν (trapezan) is "table" (e.g. Matthew 21:12; Mark 11:15; John 2:15; Luke 16:21; 22:21).

790 κατασφαξατε (katasphaxate) - "slay" - only found here in the NT. It is found in the LXX in Ezekiel 16:40 (thrust through) and Zechariah 11:5 (slaughter).

791 βηθσφαγη (bêthsphagê) - "Bethsphage" - Critical and Received Texts have βηθφαγη (bêthphagê).

mountain that is called of olives,⁷⁹² he sent two of his disciples, [30] saying, “Go into the opposite town, in which when you enter you will find a colt bound, upon which no man has ever sat. Loosen it and bring it. [31] And if someone asks you, ‘Why are you loosening?’ so you shall speak to him, that ‘Its Lord⁷⁹³ has need.’”

[32] And departing, those sent found it just as he said to them. [33] And when they loosened the colt, the lords⁷⁹⁴ of it said to them, “Why are you loosening the colt?” [34] And they said, “Its Lord⁷⁹⁵ has need.” [35] And they brought it to Joshua. And throwing their garments upon the colt, they put Joshua on it. [36] And as he went, they were spreading their garments on the road.

[37] And as he was now drawing near to the descent of the mountain of olives, the whole multitude of the disciples rejoicing began to praise God with a loud voice for all of the powerful things which they saw, [38] saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!”

[39] And some of the Pharisees from the crowd said to him, “Teacher, rebuke your disciples.” [40] And answering he said to them, “I say to you that, if these should be silent, the stones would have⁷⁹⁶ cried out!”⁷⁹⁷

[41] And as he drew near, seeing the city, he wept⁷⁹⁸ over it, [42] saying that, “If you knew, even you, especially in this your day, the things for your peace! But now it is hidden from your eyes. [43] For the days will come upon you, and your enemies will put⁷⁹⁹ a rampart⁸⁰⁰ around you and encircle you and close you in on every side, [44] and level you and your children to the ground; and there shall not be left in you a stone upon a stone, because you did not know the time of your visitation.⁸⁰¹

[45] And coming into the temple, he began to throw out those who were selling in it and those buying, [46] saying to them, “It is written, ‘My house is a house of prayer,’ but you made it a cave⁸⁰² of robbers.”⁸⁰³

792 ελαιῶν (elaiôn) - “of olives” - KJV, NKJV, NAS “Olivet,” NAS footnotes “Or, *Olive Grove*.” According to BGAD extra biblical literature uses it for “Olive Grove.” This exact form can also be found in Matthew 21:1 (“of olives” NKJV); 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:37; 21:37 (“Olivet” NKJV); 22:39; John 8:1. In the LXX this same form is found in Exodus 27:20; 30:24; **2 Samuel 15:30** (this verse indicates this being called “ελαιῶν” goes way back to at least the time of David, but there it is זֵיטִים [zēyitim], either olives or olive trees); Psalm 128:3; Zechariah 4:12; 14:4. According to BGAD “Olivet” is from the Latin olivetum which equals olive grove. Acts 1:12 has ελαιῶνος (elaiônos) indicating “olive grove.”

793 See footnote for Mark 11:3.

794 Κύριοι αὐτοῦ (kurioi autou) - “lords of it”

795 See footnote for Mark 11:3.

796 κερραξονται (kekraxontai) - “would have cried out” perfect tense. Critical Text has κραξουσιν (kraxousin) future tense, “will cry out.”

797 KJV, NKJV has “immediately,” but there is no word for that in the Greek in any of the three Texts. NAS & Green have no “immediately.”

798 Tears of faith, truly believing and knowing what is coming, as in 2 Kings 8:11-12.

799 περιβαλουσιν (peribalousin) - “put . . . around”

800 χαρακα (charaka) - “rampart” - only found here in the NT. In the LXX it is used for translating סִוּלָה (solelâh) which is a rampart or siege “mound.” See Isaiah 37:33; Ezekiel 4:2; 26:8 in LXX. According to BGAD, extra biblical literature uses it for a palisade, a fence of stakes.

801 επισκοπης (episkopês) - “visitation” - found also only in Acts 1:20 (office); 1 Timothy 3:1 (bishop); 1 Peter 2:12 (visitation). The verb akin to this is επισκοπεω (episkopeô) found only in Hebrews 12:15 (looking carefully) and 1 Peter 5:2 (serving as overseers). The visitation is one of God's grace in Christ (John 1:17; 3:17), which the Jews failed to heed (John 1:11), thus God's judgment came (Luke 21:20-24).

802 σπηλαιον (spêlaion) - “cave” - found also only in Matthew 21:13; Mark 11:17; John 11:38; Hebrew 11:38; Revelation 6:15.

803 ληστων (lēstôn) - “robbers” - found also only in Matthew 21:13; 26:55; 27:38, 44; Mark 11:17; 14:48; 15:27; Luke 10:30, 36; 22:52; John 10:1, 8; 18:40; 2 Corinthians 11:26. The word for thief is κλεπτης (kleptês), e.g. in John 10:1 both words are found.

[47] And he was teaching daily in the temple. But the chief priests and the scribes and the leaders of the people were seeking to destroy him, and they were not finding what they might do, for all the people were hanging⁸⁰⁴ on hearing him.

20[1] And it was on one of those days, when he was teaching the people in the temple and evangelizing, the priests and scribes together with the elders approached⁸⁰⁵ [2] and spoke to him saying, “Tell us in what authority you do these things? Or who is the one who gave you this authority?”

[3] And answering, he said to them, “I will also ask you a word,⁸⁰⁶ and you tell⁸⁰⁷ me. [4] The immersion of John, was it from heaven or from men?”

[5] And they reasoned to themselves, saying that, “If we say, 'Out of heaven,' he will say, 'Why did you not believe him?' [6] And if we say, 'Out of men,' all the people will stone us, for they are convinced John is a prophet.” [7] And they answered not to know from where.

[8] And Joshua said to them, “Neither am I telling you in what authority I do these things.”

[9] And he began to speak to the people this parable, “A man planted a vineyard, and leased it to farmers, and went on a journey⁸⁰⁸ for a long time. [10] And in time, he sent a slave to the farmers, so that they might give him from the fruit of the vineyard. But the farmers beating him, sent him away empty. [11] And he proceeded to send another slave. And those ones, beating him also, dishonored and sent him away empty. [12] And he proceeded to send a third. And they also, wounding⁸⁰⁹ this one, cast him out. [13] And the Lord of the vineyard said, 'What shall I do? I will send my beloved son. Perhaps,⁸¹⁰ when they see him, they will respect him. [14] And when they saw him, the farmers reasoned to themselves, saying, 'This one is the heir. Come, let us kill him, so the inheritance may be ours. [15] And casting him outside the vineyard, they killed him. What then will the Lord of the vineyard do to them? [16] He will come and destroy those farmers and give the vineyard to others.”

And hearing it, they said, “May it not be!”

[17] And he looked at them saying, “What then is this that is written, 'The stone which the builders rejected, this became into the head of the corner.’”⁸¹¹ [18] Everyone who falls upon that stone will be shattered,⁸¹² and upon whomever it falls, it will scatter⁸¹³ him.”

[19] And the chief priests and the scribes sought to lay their hands on him in that same hour, and they were afraid, for they knew that he spoke this parable to them.

804 εξεκρεματο (exekremato) - “hanging” - only found here

805 επεστησαν (epestêsan) - “approached” - KJV “came upon,” NKJV, NAS “confronted” - found also only in Luke 2:9 (stood), 38 (coming); 4:39 (stood); 10:40 (approached); 21:34 (come); 24:4 (stood by); Acts 4:1 (came upon); 6:12 (came upon); 10:17 (stood); 11:11 (stood); 12:7 (stood by); 17:5 (attacked); 22:13 (stood), 20 (standing); 23:11 (stood by), 27 (coming); 28:2 (falling); 1 Thessalonians 5:3 (comes upon); 2 Timothy 4:2 (Be ready), 6 (is at hand) all NKJV.

806 λογον (logon) - “word”

807 ειπατε (eipate) - “you tell” - aorist imperative

808 See footnotes for Mark 12:1.

809 τραυματισαντες (traumatisantes) - “wounding” - found also in Acts 19:16 and in the LXX in Isaiah 53:3 (“wounded”)

810 ισως (isôs) - “perhaps” - KJV “it may be,” NKJV “probably,” NAS “perhaps” - only found here in the NT, but in the LXX it is used in Genesis 32:20(H21); Jeremiah 26:3; 36:4, 7 for the translation of the Hebrew word יֵלַי ('ulay) “perhaps,” and also for the Aramaic word תְּהֵוֵי (tehevê) “it may be” in Daniel 4:27(Aramaic 4:24).

811 See footnotes for Mark 12:10.

812 See footnote for Matthew 21:44.

813 See footnote for Matthew 21:44.

[20] And watching, they sent spies, pretending⁸¹⁴ to be righteous themselves,⁸¹⁵ so that they might catch his word,⁸¹⁶ to deliver him to the ruler⁸¹⁷ and the authority of the governor. [21] And they questioned him, saying, “Teacher, we know that you speak and teach rightly, and do not receive face,⁸¹⁸ but upon truth you teach the way of God. [22] Is it lawful for us to give tax⁸¹⁹ to Caesar⁸²⁰ or not?”

[23] And observing their craftiness, he said to them, “Why do you test me? [24] Show me a denarius. Whose image and inscription does it have?”

And answering they said, “Caesar’s.”

[25] And he said to them, “Give therefore to Caesar the things of Caesar, and to God the things of God.” [26] And they were not able to catch his word before the people. And marveling at his answer, they were silent.⁸²¹

[27] And some of the Sadducees who deny there is a resurrection, questioned him, [28] saying, “Teacher, Moses wrote to us, if some brother dies, having a wife, and he dies without children, that his brother should take the wife and raise up a seed⁸²² for his brother. [29] Now, there were seven brothers. And the first taking the wife, dies without children. [30] And the second took the wife, and he died without children.⁸²³ [31] And the third took her. And likewise, also the seven did not leave a child and died. [32] And after all, the wife died also. [33] Therefore, in the resurrection, whose⁸²⁴ wife does she become? For the seven had her for a wife.”

[34] And answering them, Joshua said, “The sons of this age marry and are given in marriage. [35] But those considered worthy⁸²⁵ to gain that age and the resurrection of the dead neither marry nor are given in marriage. [36] For neither are they able still to die, for they are like messengers,⁸²⁶ and they are sons of God, being sons of the resurrection. [37] But that the dead are raised, even Moses

814 υποκρινομενους (hupokrinomenous) - “pretending”

815 εαυτους (eautous) - “themselves”

816 λογου (logou) - “word”

817 αρχη (archê) - “ruler”

818 λαμβανεις προσωπον (lambaneis prosôpon) - “receive face” - KJV “acceptest thou the person,” NKJV “show personal favoritism,” NAS “partial to any” - similar construction found in Galatians 2:6, προσωπον θεος ανθρωπου ου λαμβανει (prosôpon theos anthrôpou ou lambanei) more literally, “God does not receive the face of man,” NKJV “God shows personal favoritism to no man.” Also, in LXX Leviticus 19:15 ληψη προσωπον πτωχου (lêpsê prosôpon ptôchou) “receive face of poor” is for the Hebrew תִּסְאֵף פְּנֵי דָל (tisâ’ phenêy-dâl) “receive face of poor,” NKJV “be partial to the poor.” Likewise, Psalm 82:2, προσωπα αμαρτωλων λαμβανετε (prosôpa hamartôlôn lambanete) “receive the face of sinners” is for פְּנֵי רְשָׁאִים תִּסְאֵף (phenêy reshâ’ yim tis’u) “receive the face of the wicked,” NKJV “show partiality to the wicked.” Likewise, in Malachi 2:9 ελαμβανετε προσωπα (elambanete prosôpa) “receive face,” is for נֹסֵאִים פְּנֵי (nose’ yim pâniym) “receive face,” NKJV “show partiality.”

Yet, “receive face” does not always mean “partiality,” e.g. Genesis 32:20(H21) “he will accept me,” יִסְאֵף פְּנֵי (yisâ’ phânây), more literally, “he will receive my face;” Malachi 1:8 תִּקְבַּץ יִסְאֵף (yisâ’ phâneykha) “accept you,” more literally, “receive your face” (LXX ληψεται προσωπον σου (lêpsetai prosôpon sou); Malachi 1:9 יִסְאֵף מִקְּמֶךָ (yisâ’ mikkem pâniym) “accept you,” more literally, “accept from you face.” See also footnote for Deuteronomy 10:17.

819 φορον (phoron) - “tax” - singular – found only in the NT in the plural in Luke 23:2; Romans 13:6 and in the singular in Romans 13:7(2x).

820 καισαρι (kaisari) “Caesar”

821 He stopped their mouths (Titus 1:11).

822 σπερμα (sperma) “seed”

823 For verse 30, Critical Text only has και ο δευτερος (kai ho deuterous) “And the second” for the entire verse.

824 τινος αυτων (tinous autôn) “whose” - more literally, “who of them”

825 Romans 2:6-10; Psalm 15; 24:3-6

826 ισαγγελοι (isangeloi) “like messengers” - this implies angels can’t die, yet they fight. See e.g. Daniel 10:12-13 (20-21).

reported⁸²⁷ at the bush, as he says,⁸²⁸ 'Lord, the God⁸²⁹ of Abraham and the God of Isaac and the God of Jacob.'⁸³⁰ [38] But God is not of dead ones,⁸³¹ but of living ones,⁸³² for all live to him."⁸³³

[39] And some of the scribes answering said, "Teacher, you spoke well." [40] And no longer did anyone dare question him.

[41] And he said to them, "How do they say the Christ is to be the son of David? [42] And David himself says in the book of Psalms, 'The Lord said to my Lord, sit at my right, until I place your enemies as a footstool for your feet.'⁸³⁴ [44] David, therefore, calls him Lord, and how is he his son?"

[45] And in the hearing of all the people, he said to his disciples, [46] Beware⁸³⁵ of the scribes who desire to walk around in long robes and love greetings in the marketplaces and best seats in the synagogues and best places at the suppers, [47] who devour⁸³⁶ widows' houses, and in pretense⁸³⁷ make long prayers. These shall receive greater condemnation."

21[1] And looking up, he saw the rich throwing their gifts into the treasury. [2] And he also saw a certain needy⁸³⁸ widow throwing there⁸³⁹ two mites. [3] And he said, "Truly I say to you that this poor⁸⁴⁰ widow threw more than all. [4] For all these out of their abundance threw into the gifts of God, but she out of her poverty, threw the livelihood she was having."⁸⁴¹

[5] And someone was speaking about the temple, that it was adorned with beautiful stones and donations.⁸⁴² He said, [6] "These things which you see – days are coming in which not a stone will be left upon a stone which will not be torn down."

[7] And they questioned him, saying, "Teacher, when, therefore, will these things be? And what is the sign when these things are about to come?"

[8] And he said, "See that you are not deceived. For many will come upon my name, saying that, 'I am,'⁸⁴³ and 'The time has come near.'⁸⁴⁴ Do not, therefore, go

827 ἐμηνύσεν (emênusen) - "reported" - found also only in John 11:57 (report); Acts 23:30 (told); 1 Corinthians 10:28 (told).

828 ὡς λέγει (ὡς λεγει) "as he says"

829 κυριον τον θεον (kurion ton theon) – "Lord, the God"

830 This is stated four times in that context. See Exodus 3:6, 15-16; 4:5.

831 νεκρῶν (nektrôn) - "dead ones" - plural noun

832 ζώντων (zôntôn) - "living ones" - plural noun

833 All live to Him. See John 5:28-29 for "all live," and for "to Him" see e.g. Psalm 22:27-29; Isaiah 45:23; Philippians 2:9-11; Revelation 5:13 ("creature" is κτίσμα, from the same word as is in James 1:18 for human "creatures," κτισμάτων, indicating "every creature" includes humans in Revelation 5:13. Also, κτίσις, "creature," is used for or includes humans in Mark 16:15; 2 Corinthians 5:17; Colossians 1:23; Hebrews 4:13).

834 ποδῶν (podôn) "feet"

835 προσεχετε (prosechete) - "Beware" or "Be on the alert" (προσεχετε απο των γραμματεων)

836 κατεσθιουσι (katesthiouisi) - "devour" - more literally, "eat down"

837 See footnote for Mark 12:40.

838 πενιχραν (penichran) "needy" - found only here in the NT. In LXX Proverbs 28:15; 29:7.

839 εκει (ekei) - "there"

840 πτωχη (ptôchê) - "poor"

841 This passage lets us know what God is looking at. See also 2 Corinthians 9:6; Galatians 6:6-7; Proverbs 11:24-25, 28.

842 John 2:20; Haggai 1:1-2:9

843 See footnote for Mark 13:6.

844 ἤγγικε (êngike) - "has come near" - perfect tense – found also only in Matthew 3:2 ("is at hand"); 4:17; 10:7 ("drew near"); 21:1, 34; **26:45-46** ("is at hand"); Mark 1:15; 11:1 ("drew near"); 14:42; Luke 7:12 ("came near"); 10:9 ("come near"), 11; 12:33 ("approaches"); 15:1, 25; 18:35 ("coming near"), 40; 19:29, 37 ("drawing near"), 41; 21:20 ("is near"), 28 ("draws near"); 22:1, 47; 24:15, 28; Acts 7:17; 9:3; 10:9; 21:33; 22:6; 23:15 ("comes near"); **Romans 13:12** ("is at

after them.⁸⁴⁵ [9] But when you hear of wars and commotions,⁸⁴⁶ do not be terrified.⁸⁴⁷ For it is necessary for these things to be first, but not immediately is the end.”

[10] Then he was saying to them, “Nation will raise up against nation, and kingdom against kingdom.⁸⁴⁸ [11] And there shall be great earthquakes⁸⁴⁹ various places and famines and plagues, and fearful things⁸⁵⁰ and great signs from heaven. [12] And before all these things, they will lay their hands upon you and persecute, delivering unto synagogues and prisons, bringing before kings and governors for my name's sake. [13] And it will turn out⁸⁵¹ to you for a testimony. [14] Therefore, put⁸⁵² into your hearts not to meditate beforehand⁸⁵³ to give a defense.⁸⁵⁴ [15] For I will give you a mouth and wisdom which all those opposing you will not be able to speak against nor resist.⁸⁵⁵ [16] And you will be delivered over also by parents and relatives and friends and brothers,⁸⁵⁶ and put some of you to death.⁸⁵⁷ [17] And you will be hated⁸⁵⁸ by all because of my name. [18] And a hair out of your head will by no means perish. [19] By your perseverance⁸⁵⁹ possess⁸⁶⁰ your souls.”⁸⁶¹

[20] “And when you see Jerusalem surrounded by armies, then know that its desolation has come near. [21] Then let those in Judea flee into the mountains, and let those in the midst of her depart, and let those in the area⁸⁶² not come into her. [22] Because these are the days of vengeance,⁸⁶³ of which to fulfill all the things

hand”); **Philippians 2:30** (“came close”); **Hebrews 7:19** (“draw near”); **10:25** (“approaching”); **James 4:8(2x); 5:8** (“is at hand”); **1 Peter 4:7**.

845 Luke 17:22-24 (-37)

846 ακαταστασιας (akatastasias) - “commotions” - found also only in 1 Corinthians 14:33 (confusion); 2 Corinthians 6:5 (tumults); 12:20 (tumults); James 3:16 (confusion).

847 πτοηθητε (ptoêthête) - “be terrified” - found also only in Luke 24:37 (and in a manuscript in Luke 12:4). See also Psalm 46:1-3.

848 Daniel 11:25f (context of chapter 11 is much war)

849 σεισμοι (seismoi) - “earthquakes”

850 φοβητρα (phobêtra) - “fearful things” plural noun - only found here. In LXX it is found in the singular in Isaiah 19:17, φοβητρον (phobêtron) “terror.”

851 αποβησεται (apobêsetai) - “turn out” - found also only in Luke 5:2 (gone); John 21:9 (come); Philippians 1:19 (turn out) NKJV.

852 θεσθε (thesthe) - “put” - aorist middle imperative from τιθημι (tithêmi).

853 προμελεταν (promeletan) - “to meditate beforehand” - present active infinitive; see this same command earlier in Matthew 10:17-20.

854 απολογηθηναι (apologêthênai) - “to give a defense” - aorist passive infinitive; see also 1 Peter 3:15.

855 αντιστηναι (antistênai) - “resist” - to be set against – found also only in Matthew 5:39; Acts 6:10 (resist); 13:8 (withstood); Romans 9:19; 13:2 (resist); Galatians 2:11; Ephesians 6:13 (withstood); 2 Timothy 3:8; 4:15; James 4:7; 1 Peter 5:9 (resist) NKJV.

856 Critical and Received Texts have a different word order, “brothers and relatives and friends.” See also Psalm 50:20 (context) and Jeremiah 9:2-4 (-6) (-9), 13-14a.

857 This is said earlier in a different context in Matthew 10:21-22.

858 Proverbs 29:27

859 υπομονη (upomonê) - “perseverance” - found also in Luke 8:15 (patience); Romans 2:7 (patient continuance); 5:3-4 (perseverance); 8:25; 15:4-5 (patience); 2 Corinthians 1:6 (enduring); 6:4 (patience); 12:12 (perseverance); Colossians 1:11 (patience); 1 Thessalonians 1:3; 2 Thessalonians 1:4 (patience); 3:5; 1 Timothy 6:11; 2 Timothy 3:10; Titus 2:2; Hebrews 10:36 (endurance); 12:1 (endurance); James 1:3-4; 5:11(2x endure, perseverance); 2 Peter 1:6; Revelation 1:9; 2:2-3 ([both] patience), 19; 3:10; 13:10; 14:12. μονη (monê) is only found in John 14:23 (“home”) and the plural μοναι (monai) only in John 14:2 (“mansions”). The basic idea is dwelling or place of staying.

860 κτησασθε (ktêsasthe) - “possess” - found also only in Matthew 10:9 (provide); Luke 18:12 (possess); Acts 1:18 (purchased); 8:20 (purchased); 22:28 (obtained); 1 Thessalonians 4:4 (possess).

861 Romans 2:7; Hebrews 3:6, 14; Revelation 2:7, 11, 17, 26; 3:5, 12, 21

862 χωραις (chôrais) - “area” - plural noun

863 Luke 19:41-44

written.⁸⁶⁴ [23] But woe to those who have in the womb and who nurse⁸⁶⁵ in those days! For there shall be great distress upon the land and wrath on this people. [24] And they shall fall by the edge⁸⁶⁶ of the sword, and be taken captive into all the nations. And Jerusalem shall be trampled by the nations,⁸⁶⁷ until the times of the nations⁸⁶⁸ be fulfilled.”

[25] “And there shall be signs in sun and moon and stars,⁸⁶⁹ and upon the earth distress of nations in perplexity,⁸⁷⁰ from noise of sea and surge,⁸⁷¹ [26] men becoming cold⁸⁷² from fear and expectation of the things coming upon the inhabited world,⁸⁷³ for the powers of the heavens will be shaken. [27] And then they will see the son of the man coming in clouds with power and great glory. [28] But when these things begin to happen, stand erect⁸⁷⁴ and lift up your heads, because your redemption draws near.”

[29] And he spoke a parable to them: “Look at the fig tree and all the trees. [30] When they are budding⁸⁷⁵ already, seeing for yourselves, you know that already the summer is near. [31] So also you, when you see these things happening, know that the kingdom of God is near. [32] Truly I say to you, that this generation⁸⁷⁶ will by no means pass away until all things happen. [33] The heaven and the earth will pass away, but my words will by no means pass away.”

[34] “Take heed to yourselves, lest your hearts be burdened in carousing⁸⁷⁷ and drunkenness⁸⁷⁸ and cares of this life,⁸⁷⁹ and that day come upon you suddenly. [35] For as a snare it will come upon all who dwell upon the face of all the earth. [36] Be awake,⁸⁸⁰ therefore, in every time asking that you might be considered worthy to escape all the things about to be, and to stand before the son of the man.”

[37] And he was during the days in the temple teaching, and the nights going out, he was staying on the mountain that is called of olives.⁸⁸¹ [38] And all the people were coming early⁸⁸² to him in the temple to hear him.

864 See Luke 18:31 (32-33) & 24:25-27 for contextual fulfilling of “all things.”

865 θηλαζουσαις (thêlázousais) - “nurse” - KJV “give suck”

866 στοματι (stomati) - “edge” - more literally, “mouth” - e.g. same word as in verse 15.

867 εθνων (ethnôn) - “nations” - same word (different spelling, εθνη (ethnê)) as in prior sentence.

868 “times of the nations” - Romans 11:25

869 Isaiah 30:19-26

870 απορια (aporia) - “perplexity” KJV, NKJV, NAS - only found here in NT. The verb akin to this is απορευω (aporeô) found only in Mark 6:20 (CT, perplexed, NAS); Luke 24:4 (perplexed); John 13:22 (perplexed); Acts 25:20 (uncertain); 2 Corinthians 4:8 (perplexed); Galatians 4:20 (doubts) NKJV.

871 σαλου (salou) - “surge” - only found here – used in LXX in Psalm 89:9 (rise) and Jonah 1:15 (raging).

872 αποψυχοντων (apopsuchontôn) - “men becoming cold;” NAS “fainting;” KJV, NKJV “hearts failing them” - only found here. This is a compound word with the preposition απο (apo) “from” and the verb ψυχω (psuchô) “become cold” which is found only in Matthew 24:12 (see footnote).

873 οικουμενη (oikoumenê) - “inhabited world” - see footnote in Luke 2:1.

874 See footnote for Luke 13:11.

875 προβαλωσιν (probalôsin) - “budding” - more literally, “putting out” - found only here and in Acts 19:33 (“putting . . . forward” NKJV).

876 η γενεα αυτη (hê genea hautê) - “this generation” - see footnote for Matthew 24:34.

877 κραιπαλη (kraipalê) - “carousing” = excessive drinking - found only here.

878 μεθη (methê) - “drunkenness” - found also only in Romans 13:13 and Galatians 5:21.

879 βιωτικαις (biôtikais) - “this life” - only found here and in 1 Corinthians 6:3-4. The context of 1 Corinthians 6:3-4 and use of this word (there βιωτικα [biôtika]) without the use of the demonstrative pronoun makes it clear the meaning is “this life.”

880 αγρυπνειτε (agrupneite) - See footnote on Mark 13:33.

881 See footnote for Luke 19:29.

882 ωρθριζε (ôrthrizê) - “coming early” - only found here in NT.

22[1] And the feast of unleavened bread⁸⁸³ drew near, which is called Passover. [2] And the chief priests and the scribes were seeking how they might kill him, for they feared the people.

[3] And Satan entered⁸⁸⁴ into Judah, the one called Iscariot, who was of the number of the twelve. [4] And going out, he discussed with the chief priests and captains, how he might deliver him to them. [5] And they were glad, and agreed to give him silver. [6] And he promised, and was seeking an opportunity to deliver him to them apart from the crowd.

[7] And the day of the unleavened bread came, in which it is necessary to sacrifice the Passover. [8] And he sent Peter and John, saying, "Go prepare for us the Passover, so that we might eat." [9] And they said to him, "Where do you desire we prepare?" [10] And he said to them, "Behold, when you go into the city, a man will meet you carrying a pitcher of water. Follow him into the house which he enters. [11] And you will say to the master of the house, 'The teacher says to you, "Where is the guest room where I might eat the Passover with my disciples?"' [12] And that one will show you a large upper room, spread out. There prepare." [13] And going, they found it just as he had said to them, and they prepared the Passover.⁸⁸⁵

[14] And when the hour came, he reclined, and the twelve apostles with him. [15] And he said to them, "In desire I desired⁸⁸⁶ to eat this Passover with you before I suffer.⁸⁸⁷ [16] For I say to you that no longer will I by any means eat out of it until it is fulfilled in the kingdom of God." [17] And taking a cup, giving thanks⁸⁸⁸ he said, "Take this and divide it among yourselves. [18] For I say to you that I will by no means drink from the product⁸⁸⁹ of the vine until the kingdom of God comes." [19] And taking the bread, giving thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. This do in remembrance of me."

[20] Likewise, and the cup after the dining, saying, "This cup is the new covenant in my blood, shed for you.⁸⁹⁰ [21] But behold, the hand of the one who betrays me is with me at the table. [22] And the son of the man indeed goes according to what has been determined, but woe to that man by whom he is betrayed!" [23] And they began to discuss among themselves who then it might be, out of them, who was about to do this.

[24] And there was also a dispute among them, which one of them is considered to be the greatest. [25] And he said to them, "The kings of the nations lord over them, and those who exercise authority over them are called benefactors. [26] But not so among you, but the greatest among you let him be as the youngest, and the one who leads as the one who serves. [27] For who is greatest, the one who reclines or the one who serves? Is it not the one who reclines? Yet, I am in your midst as the

883 η εορτη των αζυμων (hê heortê tôn azumôn) - "the feast of unleavened bread" - see also footnote for Mark 14:1.

884 εισηλθε . . . ο Σατανας (eisêthe . . . ho Satanas) - "Satan entered" - Satan entered Judas after this as well. See John 13:27.

885 Exodus 12:1-14; Deuteronomy 16:1-7; 1 Corinthians 5:7

886 επιθυμια επεθυμησα (epithumia epethumêsa) - "in desire I desired" - the basic idea of both the noun and verb forms here is desire. The terms themselves are neither good or bad. Context plays a big role in the use of these words. See footnotes for Matthew 5:28 and Mark 4:19.

887 προ του με παθειν (pro tou me pathein) - "before I suffer" - more literally, "before the me to suffer." παθειν (pathein) is "to suffer." The noun akin to this is παθος (pathos) which is used for "passion" in the NT (e.g. Romans 1:26; Colossians 3:5; 1 Thessalonians 4:5).

888 ευχαριστησας (eucharistêsas) - "giving thanks"

889 γενηματος (genêmatos) - "product" - See Luke 12:18 and footnote.

890 Acts 20:28

one who serves. [28] But you are the ones who have remained with me in my trials. [29] And I decree⁸⁹¹ to you, just as my father decreed to me, a kingdom, [30] so that you might eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel.”

[31] And the Lord said, “Simon, Simon, behold, Satan⁸⁹² asked for you to sift as the wheat. [32] But I asked⁸⁹³ for you, that your faith not fail. And when you return, strengthen your brethren.” [33] And he said to him, “Lord, with you I am ready to go both to prison and to death.” [34] And he said, “I say to you, Peter, a rooster will by no means make a noise today before which three times you deny⁸⁹⁴ to know me.”⁸⁹⁵

[35] And he said to them, “When I sent you without money-bag and bag⁸⁹⁶ and sandals, you did not lack anything, did you?”⁸⁹⁷ And they said, “Nothing.” [36] He said therefore to them, “But now the one who has a money-bag, take it up, likewise also a bag. And the one who does not have, let him sell his garment and buy a sword. [37] For I say to you that yet this what has been written is necessary to be fulfilled in me, the “And he was numbered with lawless ones.”⁸⁹⁸ For also the things about me have an end.” [38] And they said, “Lord, behold, here are two swords.” And he said to them, “It is enough.”

[39] And coming out, he went, according to the custom, unto the mountain of the olives. And his disciples also followed him. [40] And coming to the place, he said to them, “Pray not to enter into temptation.” [41] And he withdrew from them about a stone's throw, and getting on the knees,⁸⁹⁹ he prayed, [42] saying, “Father, if you are willing, take this cup from me – however, not my will, but yours be.” [43] And a messenger appeared to him from heaven strengthening him. [44] And being in agony,⁹⁰⁰ he prayed more earnestly. And his sweat became like drops⁹⁰¹ of blood going down upon the ground. [45] And rising up from the prayer, going to the disciples, he found them sleeping from the sorrow. [46] And he said to them, “Why do you sleep? Rising up, pray, that you do not enter into temptation.”

[47] And while he was still speaking, behold, a crowd, and the one called Judah, one of the twelve, went before them, and drew near to Joshua and kissed⁹⁰² him. [48] And Joshua said to him, “Judah, with a kiss⁹⁰³ you betray the son of the man?”

[49] And those around him seeing what was going to happen said to him, “Lord, shall we strike by a sword?” [50] And one of them struck the slave of the chief priest and cut off his right ear.

[51] And Joshua answering said, “Permit even this.” And touching his ear, he

891 διατιθεμαι (diatithemai) - “decree” - KJV “appoint;” NKJV “bestow;” NAS “grant” - found also only in Acts 3:25 (“made”); Hebrews 8:10 (“make”); 9:16-17 (“testator”); 10:16 (“make”).

892 ο Σατανας (ho satanas) - “Satan” or “the adversary” - from Hebrew שָׂטָן (satan) meaning “adversary” (e.g. Numbers 22:22, 32; 1 Kings 11:14).

893 εδεηθην (edeêthên) “asked”

894 απαρνηση μη ειδεναι με (aparnêsê mê eidevai me) - “you deny to know me” - literally, “you deny **not** to know me”

895 See footnote for Matthew 26:34.

896 πηρας (pêros) “bag” - found also only in Matthew 10:10; Mark 6:8; Luke 9:3; 10:4; 22:36.

897 This question is actually asked in the negative using μη (mê), thus “did you” is added to bring the sense across in English.

898 ανομων (anomôn) “lawless ones”

899 γονατα (gonata) plural noun - “knees”

900 αγωνια (agônia) - “agony”

901 θρομβοι (thromboi) - “drops” NAS – KJV, NKJV “great drops”

902 φιλησαι (philêsai) - “kissed” - this is the same verb (φιλεω) used for love. See footnote for Matthew 6:5.

903 φιληματι (philêmati) - “with a kiss” - this is a dative noun related to the verb for “kiss” (or “love”) in the prior verse. See footnote for Luke 7:45.

healed him. [52] And Joshua said to those who came upon him, chief priests and captains of the temple and elders, “As upon a robber you have come out with swords and clubs?⁹⁰⁴ [53] When I was with you daily in the temple, you did not lay the hands upon me. But this is your hour and the authority⁹⁰⁵ of the darkness.”⁹⁰⁶

[54] And arresting him, they lead away and brought him into the house of the chief priest. And Peter followed from a distance. [55] And a fire being lite in the midst of the courtyard, they sat down together, and Peter was sitting in the midst of them.

[56] And a certain servant girl seeing him sitting at the light and looking intently at him, said, “This one was also with him.” [57] And he denied him, saying, “Woman, I do not know him.” [58] And after a little while another⁹⁰⁷ seeing him said, “You also are out of them.” And Peter said, “Man,⁹⁰⁸ I am not!” [59] And after about an hour passed, another person insisted, saying, “Upon truth, this one also was with him, for he also is a Galilean!”

[60] And Peter said, “Man, I do not know what you are saying!” And immediately, while he was still speaking, a rooster made noise. [61] And turning, the Lord looked at Peter. And Peter remembered the word of the Lord, as he said to him that, “Before a rooster is to make noise, you will deny me three times.” [62] And going outside, Peter wept bitterly.

[63] And the men who held Joshua mocked and beat him. [64] And covering him, they were striking his face and asking him, saying, “Prophecy! Who is the one who struck you?” [65] And many other things blaspheming they were saying unto him.

[66] And as it was day, the council of elders of the people, chief priest, and scribes, came together and lead him into their council, saying, [67] “If you are the Christ, tell us.” And he said to them, “If I tell you, you will by no means believe. [68] And if I also ask, you will by no means answer or let me go. [69] From the now, the son of the man will be sitting at the right of the power of God.” [70] And they all said, “You, therefore, are the Son of God?” And he said to them, “You say that I am.” [71] And they said, “What further need do we have of testimony? For we ourselves heard it from his mouth!”

23[1] And the whole multitude of them arising, lead him unto Pilate. [2] And they began to accuse him, saying, “We found this one misleading the⁹⁰⁹ nation and forbidding to give taxes to Caesar, saying he himself is Christ, a king.”

[3] And Pilate asked him, saying, “Are you the king of the Jews?” And he answering him said, “You say.” [4] And Pilate said to the chief priests and the crowd, “I find no fault in this man.”

[5] But they were insisting, saying, “He stirs up⁹¹⁰ the people, teaching throughout all Judea, beginning from Galilee until here.” [6] And Pilate, hearing Galilee, asked if the man is of Galilee. [7] And realizing that he is out of the authority of Herod, he

904 ξυλῶν (xulôn) - “clubs” - this is a basic word for wood, e.g. Luke 23:31; 1 Corinthians 3:12; Revelation 18:12(2x) (“wood”); Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24; Revelation 2:7; 22:2(2x), 14, 19(Critical & Majority) (“tree”); Acts 16:24 (“stocks”). There is another word for tree as well, δένδρον (dendron), used e.g. in Matthew 3:10; 7:17-19; 12:33(3x); 13:32; 21:8; etc..

905 ἐξουσία (exousia) - “authority” - see footnote for Matthew 7:29.

906 See also John 12:31; 14:30; 16:11; Hebrews 2:14.

907 ἕτερος (eteros) - “another” - masculine noun

908 ἀνθρώπε (anthrôpe) - “Man” - masculine noun

909 Critical Text has “our.”

910 ἀνασειει (anaseiei) - “stirs up” - This word is only also found in Mark 15:11 ἀνεσεισαν (aneseisan) where they stir up the crowd.

sent him up to Herod, him being also in Jerusalem in those days. [8] And Herod, seeing Joshua, was exceedingly glad. For he was wanting, for a long while, to see him, because of the hearing much about him, and he hoped to see some sign being done by him. [9] And he was asking him in many words, but he answered him nothing. [10] And the chief priests and the scribes had stood vigorously⁹¹¹ accusing him. [11] And Herod, treating him with contempt together with his troops, and mocking, arraying him in fine clothing,⁹¹² sent him up to Pilate. [12] And Pilate and Herod became friends on the same day with one another, for previously they were at enmity with each other.

[13] And Pilate, calling together the chief priests and the rulers and the people, [14] said to them, “You brought this man to me, as misleading the people. And behold, I before you examining, found no fault in this man of which you accuse him. [15] Yet, neither did Herod, for I sent you up to him, and behold, nothing worthy of death is done by him. [16] Therefore, after punishing, I will release him.” [17]⁹¹³ And he was having necessity to release to them one at the feast.

[18] And they cried out all together, saying, “Take this one, and release to us Barabbas” [19] – who was, because of a certain rebellion being in the city and a murder, thrown into prison. [20] Again, therefore, Pilate called out,⁹¹⁴ wanting to release Joshua. [21] And they were crying out saying, “Crucify, crucify him!”

[22] And the third time he said to them, “For what bad did he do? I found no reason for death in him. Punishing, therefore, I will release him. [23] But they were insisting with loud voices, demanding he be crucified. And their voices and of the chief priests were prevailing. [24] And Pilate determined it to be their request. [25] And he released the one who for rebellion and murder had been thrown into the prison, whom they were requesting, and delivered Joshua to their will.

[26] And as they lead him away, taking hold of a certain Simon of Cyrene, coming from a field, they put upon him the cross to bear behind Joshua. [27] And a great multitude of the people followed him, and women who were also mourning and lamenting him. [28] But Joshua turning to them said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.⁹¹⁵ [29] For behold, the days are coming in which they will say, 'Blessed are the sterile⁹¹⁶ and wombs that never bore and breasts⁹¹⁷ that never nursed.'⁹¹⁸ [30] Then they will begin to say to the mountains, 'Fall on us!' And to the hills, 'Cover us!' [31] For if in the green tree they do these things, in the dry what might happen?”

[32] And there were also two others, criminals, with him to be put to death. [33] And when they came upon the place that is called Skull,⁹¹⁹ there they crucified him, and the criminals, one on the right, the other on the left. [34] And Joshua was

911 ευτονως (eutonōs) - “vigorously” - found also only in Acts 18:28 (“vigorously”).

912 εσθητα λαμπραν (esthēta lampran) - “fine clothing” - These same two words are also only found together in Acts 10:30 (“bright clothing,” εσθητι λαμπρα); James 2:2 (“fine apparel,” εσθητι λαμπρα), 3 (“the fine clothes,” την εσθητα την λαμπραν). λαμπραν (lampran) is also found only in Revelation 15:6 (“bright”); 18:14 (“splendid”); 19:8 (“bright”); 22:1 (“clear”), 16 (“bright”).

913 Critical Text does not have verse 17.

914 Critical Text adds αυτιος (autios) “to them.”

915 This must have been quite a moment! The context is, He is saying little to nothing (Isaiah 53:7), and suddenly He opens His mouth and speaks.

916 στειραι (steirai) - “sterile” - NKJV “barren” - found also only in Luke 1:7, 36; Galatians 4:27.

917 μαστοι (mastoi) - “breasts” - KJV “paps”

918 εθηλασαν (ethēlasan) - “nurse” - KJV “gave suck”

919 Κρανιον (Kranion) - “Skull” - KJV, NKJV, “Calvary;” NAS “Skull” with footnote, “in Lat., *Calvarius; or Calvary*” - found also only in Matthew 27:33; Mark 15:22; John 19:17 (all three “skull” KJV; “Skull” NKJV).

saying, “Father, forgive them, for they do not know what they do.” And they divided his garments, casting a lot.⁹²⁰ [35] And the people stood looking.

And the chief priests also with them were ridiculing, saying, “He saved others, let him save himself, if he is the Christ, the chosen of God.” [36] And the soldiers also mocked him, coming and offering him sour wine, [37] and saying, “If you are the king of the Jews, save yourself.”

[38] And an inscription was also written above him in letters of Greek and Roman⁹²¹ and Hebrew: THIS IS THE KING OF THE JEWS. [39] And one of the criminals who were hanging was blaspheming, saying, “If you are the Christ, save yourself and us.”

[40] And answering, the other rebuked him, saying, “Do you not fear God, since you are in the same condemnation? [41] And we indeed justly, for what we did is worthy of what we are receiving.⁹²² But this one did nothing wrong.” [42] And he was saying to Joshua, “Remember me, Lord, when you come in your kingdom.” [43] And Joshua said to him, “Truly I say to you, today with me you shall be in the paradise.”⁹²³

[44] And it was about the sixth hour, and darkness was upon the whole earth until the ninth hour. [45] And the sun became dark, and the curtain of the temple was split in the middle. [46] And crying out with a loud voice Joshua said, “Father, into your hands I will commit⁹²⁴ my spirit.”⁹²⁵ And saying these things, he breathed out.⁹²⁶

[47] And the centurion,⁹²⁷ seeing what happened, glorified God, saying, “Surely, this man was righteous.” [48] And all the crowd who came together upon this sight, seeing what happened, beating their breasts, were returning. [49] And all his acquaintances and women who followed together with him from Galilee had been standing by from a distance, watching these things.

[50] And behold, a man named Joseph, a council member, was present, a good and righteous man⁹²⁸ [51] (this one was not consenting to their counsel and deed), from Arimathea a city of the Jews, who also was waiting also himself for the kingdom of God, [52] this one, coming to Pilate, requested the body of Joshua. [53] And taking it down, he wrapped it in linen, and put it in a hewn tomb, which no one was ever lain. [54] And the day was preparation. A sabbath was dawning.⁹²⁹ [55]

920 κληρον (klêron) - “a lot” - Critical Text has κληρους (klêrous) “lots” (plural). Although the Received Text has κληρον (klêron) which is singular, KJV & NKJV translate it plural, “lots.”

921 Ρωμαϊκοίς (Rômaïkois) only found here - “Roman” - referring to the Roman language, which historically was Latin. The word for “Roman” in John 11:48; Acts 2:10; 16:21, 37-38; 22:25-27, 29; 23:27; 25:16; 28:17 is ρωμαίος (rômaios).

922 αξία γαρ ὧν ἐπραξαμεν ἀπολαμβάνομεν (axia gar ὧν epraxamen apolambanomen) - “for what we did is worthy of what we are receiving” more literally, “for worthy what we did we are receiving.” αξία (axia) “worthy” e.g. Luke 3:8; 7:4; 10:7; 12:48; 15:19, 21; 23:15.

923 παραδεισῶ (paradeisô) - “paradise” - only also found in 2 Corinthians 12:4; Revelation 2:7.

924 παραθησομαι (parathêsomai) future tense - “I will commit” - KJV “commend;” NKJV, NAS “commit” - Critical Text has παρατιθεμαι (parathêsomai) present tense. LXX Psalm 31:5 has παραθησομαι (parathêsomai). The whole sentence is identical in LXX as here in Luke, εις χειρας σου παραθησομαι το πνευμα μου (eis cheiras sou parathêsomai to pneuma).

925 See Ecclesiastes 8:8, but Jesus *did* have this power. See also Matthew 27:50; John 10:18; 19:30.

926 ἐξεπνευσε (exepneuse) - “breathed out” or “expired” - NKJV “breathed His last” - This is from the verb for breathe, πνεω (pneô), and the preposition “out,” εκ (ek).

927 εκατονταρχος (ekatontarchos) - “centurion” - see footnote for Mark 15:39.

928 See John 19:38 and footnote.

929 επεφωσκε (epephôske) - “was dawning” (i.e. drawing near, it was close to night fall) - KJV “drew on;” NKJV “drew near;” NAS “about to begin” with footnote, “Lit., dawn.” This word is also only found in Matthew 28:1 (NKJV “began to dawn” τη επιφωσκουση [epiphôskousê]). In Matthew 28:1 it is obviously referring to the beginning of the day

And women, who had been with him out of Galilee, following after, observed the tomb and as his body was placed. [56] And returning, they prepared spices⁹³⁰ and fragrant oils.⁹³¹

24[1] And they rested on the sabbath according to the commandment. And on the one from the sabbath,⁹³² deep⁹³³ morning, they came upon the tomb, bringing the spices⁹³⁴ they prepared. [2] And they found the stone rolled away from the tomb. [3] And coming in, they did not find the body of the Lord Joshua. [4] And it happened in the great perplexing of them about this, and behold, two men stood by them in lightening⁹³⁵ clothing. [5] And as they were terrified⁹³⁶ and bowing the face unto the earth, they said to them, “Why are you seeking the living among the dead? [6] He is not here, but risen! Remember as he spoke to you being still in Galilee, [7] saying that it is necessary for the son of the man to be delivered into the hands of sinful men, and be crucified, and on the third day arise.” [8] And they remembered his words.⁹³⁷

[9] And returning from the tomb, they announced all these things to the eleven and all the rest. [10] And they were the Magdalene Mary and Joanna and Mary of James, and the rest⁹³⁸ together with them, who were saying to the apostles these things. [11] And their words appeared before them as nonsense,⁹³⁹ and they did not believe them. [12] Yet, Peter arising ran to the tomb, and bending over, he sees the linen cloths⁹⁴⁰ lying alone, and he departed marveling to himself what had happened.

[13] And behold, two of them were journeying on that same day to a village having sixty stadia from Jerusalem, the name, Emmaus. [14] And these were speaking to each other about these things that had happened. [15] And it happened as they spoke and discussed, also Joshua himself approached traveling with them. [16] And their eyes were restrained so as to not recognize him.

[17] And he said to them, “What are these words that you are exchanging to one another while walking, and you are sad?”

[18] And the one whose name was Cleopas⁹⁴¹ answering said to him, “Are you the only one sojourning⁹⁴² Jerusalem, and do not know the things happening in it in

(sunlight). Here in Luke it is used for the beginning of the new day which begins at twilight (night). For more on that, see Leviticus 23:32 and footnote.

930 αρωματα (arômata) - “spices”

931 At this point, the English texts (e.g. NKJV; KJV; NAS; NIV) translate και το μεν σαββατον ησυχασαν κατα την εντολην (kai to men sabbaton hêsuchasan kata tèn entolên) “and they rested on the sabbath according to the commandment” as being part of verse 56. In the Majority, Received, and Critical Texts (UBS), they have it at the beginning of chapter 24. The Nestle-Aland text (a critical text type) has it at the beginning of chapter 24.

932 τη δε μια των σαββατων (tê de mia tôn sabbatôn) “on the one from the sabbath” - see footnote for Matthew 28:1.

933 βαθεως (bathêôs) - more literally, “deep” (i.e. early). See John 8:2 and footnote.

934 αρωματα (arômata) - “spices”

935 αστραπτουσαις (astraptousais) – participle, “lightening” - found also only in Luke 17:24 (“flashes”). This is the verb form of the noun for lightening, αστραπη (astrapê, e.g. see footnote for Luke 11:36).

936 εμφοβων (emphobôn) - “terrified” - found also in Luke 24:37; Acts 10:4; 22:9 (Received Text); 24:25; Revelation 11:13.

937 ρηματων (hrêmatôn) - “words”

938 αι λοιπαι (ai loipai) feminine plural noun – “the rest”

939 ληρος (lêros) singular masculine noun - “nonsense” - KJV, NKJV “idle tales”; NAS “nonsense” - only found here.

940 οθονια (othovia) - “linen cloths” - found also only in John 19:40; 20:5-7.

941 κλεοπας (kleopas) - “Cleopas” - only found here.

942 παροιικτες (paroikies) present active indicative verb - “sojourning” - the idea is “inhabit as a stranger” - found also only in Hebrews 11:9 (“dwelt”). Related noun: παροιικια (paroikia) “stay” or “sojourn” found only in Acts 13:17 “they dwelt as strangers” (NKJV translates it as a verb, but it is actually a noun, as the NAS more accurately translates it

these days?”

[19] And he said to them, “What things?”

And they said to him, “The things concerning Joshua the Nazarene,⁹⁴³ who was a man, a prophet, powerful in deed and word before God and all the people, [20] and how the chief priests and our rulers delivered him into condemnation of death, and crucified him. [21] And we were hoping that it was he who was about to⁹⁴⁴ redeem Israel. But indeed with all these today brings this third day from which these happened. [22] But also some women among us astonished⁹⁴⁵ us, being early at the tomb. [23] And not finding his body, they came saying also a vision of angels they had seen, which say he lives. [24] And some of those with us departed to the tomb and found it so, just as also the women said, but him they did not see.”

[25] And he said to them, “Oh foolish⁹⁴⁶ and slow⁹⁴⁷ of the heart which to believe upon all which the prophets spoke! [26] Were these things not necessary, the Christ to suffer and enter into his glory?” [27] And beginning from Moses and from all the prophets, he was interpreting⁹⁴⁸ to them in all the writings the things about himself.

[28] And they drew near unto the village to which they were journeying, and he was pretending⁹⁴⁹ to go farther. [29] And they urged⁹⁵⁰ him, saying, “Remain with us, for it is toward evening, and the day has declined.”⁹⁵¹ And he went in to remain with them. [30] And it happened, while he reclined with them, taking the bread, he blessed, and breaking it, he gave to them. [31] And their eyes were opened and they recognized him. And he became invisible⁹⁵² from them. [32] And they said to each other, “Was not our heart burning⁹⁵³ in us as he was speaking to us on the way, and

“stay.” It more literally reads, “in the sojourn in the land of Egypt”) & 1 Peter 1:17 (“stay”). Also, related noun:

παροικος (paroikos) “stranger” found only in Acts 7:6 (“dwell” more literally, “stranger” i.e. “would be a stranger”), 29 (“dweller”); Ephesians 2:19 (“strangers”); 1 Peter 2:11 (“sojourners”).

943 του ναζωραιου (tou nazôraiou) “the Nazarene” - KJV, NKJV “of Nazareth” - See footnote for Matthew 2:23. Critical Text has του ναζαρηνου (tou nazarênou) “of Nazareth”.

944 μελλων (mellôn) - “about to” - see footnote for Matthew 2:13.

945 εξεστησαν (exestêsan) - “astonished” - from εξιστημι (existêmi) more literally, to “put, place, or stand out”.

946 ανοητος (anoêtos) - “foolish” - found also only in Romans 1:14 (“unwise”); Galatians 3:1 (“foolish”), 3 (“foolish”); 1 Timothy 6:9 (“foolish”); Titus 3:3 (“foolish”).

947 βραδεις (bradeis) - “slow” - found also only in James 1:19 (“slow”).

948 διηρμηνευεν (diêrmênêuen) - “was interpreting” - imperfect verb – Critical Text has διερμηνευσεν (diêrmênêusen) aorist verb, “interpreted” – found also only in Acts 9:36 (“translated”); 1 Corinthians 12:30 (“interpret”); 14:5 (“interprets”), 13 (“interpret”), 27 (“interpret”). The noun akin to this is διερμηνευτης (diêrmênêutês) “interpreter” found only in 1 Corinthians 14:28.

949 προσεποιειτο (prosepoiëito) - “was pretending” - imperfect verb – Critical Text has προσεποιησατο (prosepoiêساتο) aorist verb, “pretended” - found also only in John 8:6 in the Critical and Received Text.

950 παρεβιασαντο (parebiasanto) - “urged” - found also only in Acts 16:15 (“persuaded”).

951 κεκλικεν (keklikên) - “has declined” - see footnote for Matthew 8:20.

952 αφαντος (aphantos) - “invisible” - only found here: αφαντος εγενετο απ' αυτων (aphantos egeneto ap' autôn) “became invisible from them” i.e. vanished from them.

953 καιομένη (kaiomenê) - “burning” - this word is also only found in Matthew 5:15 (light *a lamp*); 13:40 (*tares* burned); Luke 12:35 (*lamps* burning); John 5:35 (burning . . . *lamp*); 15:6 (burned); 1 Corinthians 13:3 (*body to be* burned); Hebrews 12:18 (*mountain* . . . burned); Revelation 4:5 (*seven lamps of fire* burning); 8:8 (*mountain* burning), 10 (*star* burning); 9:2 (MT burning *furnace*; RT & CT *great furnace*); 19:20 (burning *with brimstone*); 21:8 (burning *with fire and brimstone*).

Similar idea of a hot heart (as in Luke 24:32) is found in the Hebrew word for melt (e.g. Exodus 16:21; Psalm 68:2; 97:5;

112:10) used e.g. in Deuteronomy 1:28 (יִמְסוּ [hêmasu] discouraged *our hearts*); 20:8 (faint; לֹא יִמְסוּ אֶת־לֵבָבְךָ לֵבָבְךָ [lo' yimmas 'et-levav 'echâyv kilvâvo] more lit., “not melt the heart of his brethren as his heart”); Joshua 2:11 (יִמְסוּ [yimmas] *our hearts* melted); 5:1 (יִמְסוּ [yimmas] *heart* melted); 7:5 (hearts . . . melted); Judges 15:14 (broke loose, יִמְסוּ [yimmas] *heart* melted completely); Psalm 22:14; Isaiah 13:7; 19:1; Ezekiel 21:7 (H12); Nahum 2:10 (H11, *heart* melts).

as he was opening to us the writings?” [33] And arising the same hour, they returned unto Jerusalem, and found the eleven⁹⁵⁴ and those with them gathered together, [34] saying that “The Lord has certainly risen and appeared to Simon!” [35] And they reported the things on the way, and how he was made known to them in the breaking of the bread.

[36] And as they spoke of these things, Joshua himself stood in the midst of them, and says to them,⁹⁵⁵ “Peace to you.” [37] And being frightened and terrified, they were thinking to see a spirit. [38] And he said to them, “Why are you troubled? And because of what are doubts arising in your hearts? [39] Look, my hands and my feet, that it is I myself. Handle me and see, for a spirit does not have flesh and bones, just as you see I have.” [40] And saying this, he showed them the hands and the feet. [41] And still they were not believing from the joy and marveling, he said to them, “What do you have eatable⁹⁵⁶ here?” [42] And they gave him a piece of baked fish, and from bee⁹⁵⁷ honeycomb. [43] And taking, he ate before them.

[44] And he said to them, “These are the words I spoke to you still being with you, that it was necessary to fulfill all things that have been written in the law of Moses and prophets and Psalms about me.” [45] Then he opened their mind to understand the writings.⁹⁵⁸ [46] And he said to them that, “Thus it has been written, and thus it was necessary for the Christ to suffer and arise from the dead on the third day, [47] and upon his name repentance and forgiveness of sins might be preached unto all the nations, beginning from Jerusalem. [48] And you are witnesses of these things. [49] And behold, I send the promise of my father upon you, and you shall stay in the city of Jerusalem⁹⁵⁹ until which you are clothed with power out of high.”⁹⁶⁰

[50] And he led them outside until unto Bethany, and lifting up his hands, he blessed them. [51] And it happened, when he blessed them, he parted from and carried up into the heaven. [52] And worshipping him, they returned unto Jerusalem with great joy, [53] and were through all⁹⁶¹ in the temple praising and blessing God. Amen.

Likewise, Psalm 39:2-3 well illustrates **sorrow** dictating a hot/burning heart, which is the context of this statement in Luke 24:32 in which they say, “was not our heart burning . . .”. Luke 24:17 notes they were sad. Verse 21 says, “we **were** hoping” (= lost hope). Jesus rebukes them for being foolish and slow of heart to believe (vs. 25).

954 At this point this includes Thomas, but soon thereafter (the same day) he is gone. See John 20:19-28.

955 This was minus Thomas. See John 20:19-28.

956 βρώσιμον (brôsimon) - “eatable” - adjective only found here. βρώματα (brôsimon) is “food” (e.g. Matthew 14:15; Luke 3:11; etc.). There is also τροφή (trophê) “food” (e.g. Matthew 3:4; 6:25; etc.).

957 μελισσιου (melissiou) adjective only found here - “bee” - και απο μελισσιου κηριου (kai apo melissiou kêriou) “and from bee honeycomb” is not found in the Critical Text.

958 He had previously kept them from understanding, Luke 9:45; 18:34. See also Acts 16:14 (“The Lord opened her heart”).

959 Critical Text omits ιερουσαλημ (ierousalêm) “of Jerusalem”.

960 οψους (opsous) - “high” - see footnote for Luke 1:78.

961 δια παντος (dia pantos) - “through all” - KJV, NKJV “continually”

John¹

According to John²

1[1] In the beginning was the word,³ and the word was with⁴ the God,⁵ and God was the word.⁶ [2] He was in the beginning with God.⁷ [3] All things were made through him,⁸ and without him not even one was made that was made.⁹ [4] In him was life,¹⁰

1 This is the common English title for this book.

2 ΚΑΤΑ ΙΩΑΝΝΗΝ (kata iōannên) - "According to John" - This is the title given in the Greek text.

3 The "word" (λογος, logos) in the book of John is identified as God (John 1:1), as coming in the flesh (i.e. Jesus, John 1:14), and used for the "word" (λογω, logō) which Jesus had spoken (John 2:22; 4:41, 50; 5:24), as the "saying" that is true (John 4:37), as the "word" the Samaritan woman spoke (λογον, logon, John 3:39), etc.. Moreover, λογος (logos) and ρημα (hrēma) are synonyms. They are clearly used synonymously in Luke 20:20 (λογου, NKJV "words" [Greek is singular]) and verse 26 (ρηματα, NKJV "words" [Greek is singular]); synonymously in John 10:19 (τους λογους, NKJV "these sayings") and 10:21 (ταυτα τα ρηματα, NKJV "these . . . words"); synonymously in John 12:47 (ρηματων "words") and 12:48 (ρηματα "words, and λογος "word"); synonymously in John 15:3 (λογον "word") and 15:7 (ρηματα "words"); synonymously in John 17:6 (λογον, "word"), and 17:8 (ρηματα "words"); synonymously in Acts 2:14 (ρηματα "words") and 2:22 (λογους "words"); synonymously in Acts 10:36 (λογον "word") and 10:37 (ρημα); synonymously in Acts 10:44 (ρηματα "words;" λογον "word"); synonymously in Hebrews 12:19 (ρηματων "words;" λογον "word"); and synonymously in 1 Peter 1:23 (λογου "word" of God) and 1:25 (ρημα "word" of the Lord). In Luke 22:61 the critical text has ρηματος (hramatos) for the "word" of the Lord, but the Majority Text (M) and Received Text (TR) has λογου (logou).

Also, ρημα is used for the "word(s) of God" in Matthew 4:4; Luke 3:2; 4:4 (M/TR); John 3:34 (verbal); 8:47 (verbal); Acts 11:16 (verbal); Ephesians 6:17; Hebrews 6:5; 11:3 (verbal), like λογος is used for the "word(s) of God" in Luke 5:1 (verbal); 8:11 (verbal), 21 (verbal); 11:28 (verbal); Acts 4:31 (verbal); etc.. Also, λογος is used for the written word of God in Mark 7:13; John 8:55 (at least includes the written word); 10:35; 17:17 (at least includes); Romans 9:6 (includes); 1 Timothy 4:4 (includes); Hebrews 4:12 (includes); Revelation 17:17 (includes).

Also, in its translation of "the Ten Commandments" the LXX bears witness to both λογος and ρημα being synonymous terms *and* that they are terms used for both the spoken and written word of God. Exodus 34:28 and Deuteronomy 10:4 have "τους δεκα λογους" (tous deka logous), i.e. "the Ten Words" (or "Sayings"). Deuteronomy 4:13 has "τα δεκα ρηματα" (ta deka hrēmata) i.e. "the Ten Words" (or "Sayings"). This LXX rendering of the "Ten Commandments" fits well with the Hebrew word for the "Ten Commandments," אֲשֶׁר־הִדְבַרְתָּ (aseret haddevāriym), "the ten words" (or "things"). The word of God (ο λογος του θεου) and the Scripture (η γραφη) are synonymous (John 10:35). John 1:1 reveals that Scripture (the word) was in the beginning. This is elsewhere supported by Psalm 40:7; 139:16 ("in your book"); Isaiah 46:9-10; Revelation 17:8.

4 "The word was *with* God." Since Joshua is the word (John 1:14; Revelation 19:13), and Joshua is the wisdom of God (Luke 11:49/Matthew 23:34-35; 1 Corinthians 1:24, 30; Colossians 2:3), Proverbs 8:22-31 well illustrates how "the word was with God" in the beginning (see also Proverbs 8:32-36).

5 τον θεον (ton theon) - more literally "the God." This first occurrence of God (θεον) in this verse has the definite article. The second does not (θεος, theos). JW's add the indefinite article to the latter part of this verse, but there is no such thing as an indefinite article in the Greek. Nevertheless, the Word is "a God," He is *the* God (e.g. see in the NWT Isaiah 43:11/Titus 2:13; Hosea 13:4/2 Peter 1:1; John 8:24, 58; 20:28-29; 1 John 5:20).

6 "God was the word" - The word of God is God (Galatians 3:8; Hebrews 4:12-13). Even though this says "was" (past tense), God does not change (Psalm 102:26-27; Malachi 3:6; Hebrews 13:8), and so God is still the word. John 1:1 reveals the plurality of God. Since God is the word, God is revealed to be both with God and God Himself. Though He is one God (Isaiah 45:5, 14, 21-22; 46:9), He is plural in who He is (Genesis 1:26-27; 3:22; 11:7-8; Isaiah 48:16; Matthew 28:19;

Revelation 1:4-5). "He is Holy Gods" as Joshua 24:19 says (אֱלֹהִים קְדוֹשִׁים הוּא).

7 He (the word, Joshua, Scripture) was in the beginning with God. This is illustrated also in Genesis 1:26-27; Isaiah 46:10; 48:3; Revelation 1:8; 3:14; 22:12-13.

8 Genesis 1:1; Psalm 148:3; Isaiah 40:26; 42:5; 45:12, 18; Colossians 1:16; Hebrews 1:2; Revelation 4:11

9 Is there anything that was not made? God (Psalm 90:2; 93:2; Micah 5:2; Habakkuk 1:12; Hebrews 7:3). He created everything else (Colossians 1:16-17).

10 John 5:26; 6:33/51; 14:6; Job 34:14/Hebrews 1:2; 11:3; Psalm 104; 119:50, 93; Proverbs 3:21-22; 4:13, 20-22; 8:34-35

and the life was the light¹¹ of men. [5] And the light shines¹² in the darkness, and the darkness did not comprehend¹³ it.

[6] There was a man sent from God, whose name was John. [7] He came as a witness,¹⁴ that he might testify about the light,¹⁵ that all might believe¹⁶ through him. [8] He was not that light, but was sent that he might testify about the light.¹⁷ [9] It¹⁸ was the true light that gives light to every man coming into the world.¹⁹ [10] He was in the world, and the world was made through him, and the world did not know him.²⁰ [11] He came to his own,²¹ and his own did not receive him. [12] But as many as received him, to them he gave the right²² to become²³ children of God, to those who believe in his name.²⁴ [13] Who were born not of blood, nor of the will of the flesh,²⁵ nor of the will²⁶ of man, but of God.²⁷

[14] And the word became flesh²⁸ and dwelt among us, and we saw his glory,²⁹ the glory as of the only begotten³⁰ from the Father, full of grace³¹ and truth.³² [15] John testified about him and cried out saying, "This was whom I said, 'He who comes after me is before me, because he was before me.'"³³ [16] And of his fulness we have

11 The light of men? See John 1:9 (also Psalm 36:9; Romans 1:19-20; John 8:12).

12 "light shines" is present tense - "comprehend" is past tense. The light is always shining (Psalm 19:1-4; Proverbs 1:20-23; 8:1-21; 9:1-6) in the darkness (Acts 26:18; Ephesians 5:8; 6:12; Colossians 1:13; 1 Peter 2:9), and when the light came in the flesh (John 1:14; 9:5; 12:46; 14:6) the darkness (Ephesians 5:8) did not comprehend it (e.g. John 8:43-44; 12:37-40 [see also Isaiah 44:14-20]; 1 Corinthians 2:14; 2 Corinthians 4:4).

13 *κατελαβεν* (*katelaben*) - "comprehend" - used in this way in Ephesians 3:18 (*καταλαβεσθαι*, *katalabesthai*). It can also be translated "overcome" (NKJV footnote). This same word is used for the demon who "seizes" (Mark 9:18), the darkness that might "overtake" you (John 12:35); the rulers who "perceived" (Acts 4:13); Peter who "perceived" (Acts 10:34); Festus who "found" (Acts 25:25); Gentiles who "attained" (Romans 9:30; see also Philippians 3:12), a prize that one may "obtain" (1 Corinthians 9:24), and a Day that can "overtake" (1 Thessalonians 5:4). For "the darkness did not overcome it" see e.g. Matthew 22:15-22, 34-46; John 10:17-18/2:19-21; Revelation 1:18.

14 Proverbs 14:5, 25

15 "testify about the light" - John 1:26-27, 29-36; Luke 3:16-17.

16 "that all might believe" - like Romans 11:32.

17 Although he was not the light, John was a light himself (John 5:33-35).

18 *ην* (*an*) - "He was" - KJV "That was," NKJV "That was," NAS "There was." This is the same word used in verse 10 for "He was" at the beginning of the verse.

19 NIV is less literal with, "The true light that gives light to every man was coming into the world." Also, see footnote for John 1:4.

20 This is how insane (Ecclesiastes 9:3) the world is, and how far from the Truth. They do not even know who made them, nor the purpose for which they were made (Colossians 1:16; Psalm 92:5-7; Romans 9:21-23).

21 The first "own" is in the neuter plural the second "own" is in the masculine plural. His "own" who did not receive Him = the Jews (see e.g. Matthew 15:24; John 5:16-18; 7:1, 20; 8:48, 52, 59).

22 *εξουσιαν* (*exousian*) - "right" - translated this way also e.g. in Romans 9:21; 1 Corinthians 9:12; Revelation 22:14.

This can also be translated "power" (e.g. Matthew 9:8; Luke 12:5; Revelation 9:10) and "authority" (e.g. Matthew 21:23 [2x]; 28:18).

23 Philippians 2:14-15

24 "his name" = who he is. See e.g. Genesis 21:33; Exodus 33:19; 34:5; Leviticus 24:10-16; Deuteronomy 32:3-4; Psalm 113:1-3; 116:4; 148:13; Proverbs 18:10; Isaiah 30:27.

25 Jeremiah 13:23; Proverbs 17:11; John 3:20; Galatians 5:17

26 Romans 9:16

27 John 3:3; 1 John 3:9; 5:1/Hebrews 10:39

28 Zechariah 6:12-13; 13:7; John 3:13; 6:62; 1 Corinthians 15:47; Philippians 2:4-11; Revelation 13:8

29 Luke 9:32; 2 Peter 1:16-18; John 2:11; 11:4 (Psalm 24:10)

30 *μονογενοϋς* (*monogenous*) - "only begotten" - used of Christ and others (e.g. Luke 7:12; 8:42; 9:38; Hebrews 11:17).

31 e.g. John 8:1-11

32 John 7:16-18

33 Micah 5:2

all received,³⁴ and grace for grace.³⁵ [17] For the law was given through Moses, the grace and the truth was through Joshua Christ.³⁶ [18] No one has ever seen God.³⁷ The only begotten son,³⁸ who is in the bosom³⁹ of the Father, he explained⁴⁰ him.

[19] And this is the testimony of John when the Jews sent preists and Levites from Jerusalem to ask him, “Who are you?” [20] And he confessed, and did not deny, and confessed, “I am not the Christ.” [21] And they asked him, “Who then? Are you Elijah?”⁴¹ And he said, “I am not.”⁴² “Are you the prophet?”⁴³ And he answered, “No.” [22] They said therefore to him, “Who are you, so that we might give an answer to those who sent us? What do you say about yourself?” [23] He said, “I am a voice shouting in the wilderness make straight the way of the Lord’ as Isaiah the prophet said.”⁴⁴ [24] And those who were sent were from the Pharisees.

[25] And they asked him and said to him, “Why then are you immersing if you are not the Christ nor Elijah nor the prophet?” [26] John answered them saying, “I immerse in water, but in the midst⁴⁵ of you stands one you do not know. [27] This is the one who comes after me, who has been⁴⁶ before me, whom I am not worthy that I might loose the strap of his sandal.” [28] These things happened in Bethany⁴⁷ on the other side of the Jordan, where John was immersing.

[29] On the next day he saw Joshua coming to him and said, “Behold, the lamb of God who removes the sin of the world!”⁴⁸ [30] This is he of whom I said, ‘After me comes a man who has been before me, for he was before⁴⁹ me.’ [31] And I did not know him,⁵⁰ but that he might be manifested to Israel, because of this I came immersing in water.” [32] And John testified saying, “I have seen the Spirit descend as a dove from heaven, and it remained upon him. [33] And I did not know him, but

34 Colossians 2:9-10

35 *χαριν αντι χαριτος* (charin anti charitos) - “grace for grace” - exact meaning difficult to determine. KJV, NKJV “grace for grace,” NAS “grace upon grace” with footnote “Lit. grace for grace,” NIV “one blessing after another.”

36 Romans 16:25-27

37 John 5:37; 1 John 3:6 (see also Exodus 33:11; 34:18-23)

38 CT - *θεος* (theos) - “God”

39 chest

40 *εξηγησατο* (exêgêsato) - “explained” - found also in Luke 24:35; Acts 10:8; 15:12, 14; 21:19 (“told”). See Matthew 5:45-48; 6:1-8, 14-18, 26, 32; 7:11, 21; 10:20, 28; 11:25-27; 15:13; 16:17, 27; 18:10, 14, 19, 35; 20:23; 24:36; John 4:23-24; 5:17-23, 26, 36-38; 6:27, 44, 57; 8:16-18, 25-29; 10:15-18, 29-30, 36-38; 14:6-11, 21-24, 26-28; 15:8, 23; 16:15, 23, 25-28; 17:3.

41 Malachi 4:5-6

42 This actually could have been answered either yes or no. John said, “No” which was true. He was not Elijah. Yet, Joshua said he was (Malachi 4:5; Matthew 11:14; 17:10-13/Mark 9:11-13 - “as it is written of him” - This is no record we have).

43 Deuteronomy 18:18-19

44 Isaiah 40:3

45 Note verse 29. Joshua is there the next day. Joshua was actually standing in the midst of them. For similar wording (in the Greek as well), see John 20:19, 26; Acts 17:22; 27:21. Also, see 1 Samuel 10:23 and Zechariah 1:8, 10-11 for the same idea of standing in the midst.

46 *γεγονεν* (gegoven) - “has been” - KJV, NKJV “is preferred,” NAS “has a higher rank” with footnote “Lit., has become before me,” NIV “has surpassed.” The Greek word here is not a specific term, context weighs heavily upon it, and it is common in the NT with various translations (e.g. “born” Romans 1:3; “was” Luke 4:42; “made” John 1:3; “come to pass” Luke 2:15; etc.).

47 John 11:18 is another Bethany (*βηθανια*, Bêthania), because it is nowhere near the Jordan as this one is. The Received Text has “Bethabara” (*βηθαβαρα*, Bêthabara).

48 See also 2 Corinthians 5:18-21; 2 Peter 2:1; John 4:42/1 John 4:14/1 Timothy 4:10; Romans 5:2.

49 *πρωτος* (prôtos) - “before” or “first” - The idea with this word is that Christ came first, even though John was actually born approximately 6 months before Christ (Luke 1:24-26). See also Micah 5:2.

50 Isaiah 53:2

the one who sent me to immerse in water, he said to me, ‘Upon whom you see the Spirit descend and remain upon him, this is the one who immerses in the Holy Spirit.’⁵¹ [34] And I have seen and have testified that this is the Son of God.”⁵²

[35] Again, on the next day, John stood with two of his disciples, [36] and seeing Joshua walking around, he said, “Behold, the lamb of God!”⁵³ [37] And the two disciples heard him speak, and followed Joshua. [38] But Joshua turning and seeing them following, said, “What do you seek?” And they said to him, “Rabbi (which is to say, when interpreted, “Teacher”), “Where are you staying?” [39] He said to them, “Come and see.” They came and saw where he was staying, and stayed with him that day. It was about the tenth hour.⁵⁴

[40] One of the two who heard John and followed him was Andrew, the brother of Simon Peter. [41] This one found first his own brother, Simon, and said to him, “We have found the Messiah” (which is translated, Christ).⁵⁵ [42] And he brought him to Joshua. ⁵⁶When Joshua looked at him he said, “You are Simon the son of Jonah.”⁵⁷ You shall be called Cephas⁵⁸ (which is translated Peter).⁵⁹

[43] On the next day, Joshua wanted to go to Galilee, and he found Philip and said to him, “Follow me.” [44] And Philip was from Bethsaida, from the city of Andrew and Peter. [45] Philip found Nathanael⁶⁰ and said to him, “We have found him of whom Moses in the law and the prophets wrote - Joshua from Nazareth, the son of Joseph.” [46] And Nathanael said to him, “Can anything good come out of Nazareth?” And Philip said to him, “Come and see.”

[47] Joshua saw Nathanael coming to him and said concerning him, “Behold, an Israeli⁶¹ in whom there is no deceit.”⁶² [48] Nathanael said to him, “How do you know me?” Joshua answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” [49] Nathanael answered and said to him, “Rabbi, you are the son of God! You are the king of Israel!”

[50] Joshua answered and said to him, “Because I said to you, ‘I saw you under

51 This event must have taken place before Joshua's immersion, because John knew who Joshua was before he baptized him (see Matthew 3:13-17, note particularly verse 14).

52 John openly testifies this. The demons do it and Joshua rebukes them (Mark 3:11-12; 5:7 [Luke 8:28]; Luke 4:41). Yet, Joshua Himself declared it (e.g. John 5:18-19; 9:35-39; Matthew 27:63-64).

53 Revelation 5

54 This is about 10 AM. See John 19:14 and footnote.

55 The Received Text adds the definite article, thus “the Christ” (KJV, NKJV).

56 The Received Text (with a split Majority) has δε (de), thus NKJV has “Now” (KJV “And”).

57 ἰωῆνα (iōna) - “Jonah” - CT has ἰωάννου (iōannou) “John.” See also John 21:15-17 and footnotes.

58 κηφας (kêphas) - “Cephas” - according to Bauer (p. 431) this is the Aramaic word for rock. It is found also in 1 Corinthians 1:12; 3:22; 9:5; 15:5; Galatians 1:18 (CT); 2:9, 11 (CT), and 14 (CT).

59 πετρος (petros) - “Peter” - NKJV, KJV “Stone” - apparently means “stone.” πετρα (petra) is the word used for rock in e.g. Matthew 7:24-25; 16:18; 27:51, 60, etc.

60 Ναθαναηλ (nathanaêl) - “Nathanael” - He is only mentioned by this name in this chapter and in John 21:2. But, this same name is found in the OT as “Nethanel” (NKJV, NAS; KJV “Nethaneel”). See footnote for Numbers 1:8.

61 Ἰσραηλίτης (Israêlîtês) - “Israeli” - this is the same exact Greek word as is found in LXX Leviticus 24:10 (see footnote) for ἡαῖς ῥεῖλῖ (hayyisreéliy) “the Israeli.” This Greek word can also be found in LXX Numbers 25:8 (ἄνθρωπον τὸν

Ἰσραηλίτην [anthrôpon ton Israêlîtên] for ἰϋσὴρ-ῖσραῖ [iysh-yisrà’êl] “man of Israel”); 2 Samuel 17:25; Acts 2:22 (plural Ἰσραηλίται [Israêlîtai] “Israelis” or “Israelites”); 3:12; 5:35; 13:16; 21:28; Romans 9:4; 11:1; 2 Corinthians 11:22.

62 δολος (dolos) - “deceit” - KJV, NAS “guile,” NKJV “deceit,” NIV “false.” This word is also found in Matthew 26:4; Mark 7:22; Acts 13:10; Romans 1:29; 2 Corinthians 12:16 (NKJV “cunning”); 1 Thessalonians 2:3; 1 Peter 2:1, 22; 3:10. Nathanael was a man who spoke the truth in his heart (Psalm 15:2) and to others (Ephesians 4:25). This is another example of a truly godly life. It *can* be lived, by the power of God (e.g. Job 1:1; 2:3; 29:7-17, 21-25; 31:1-40; Daniel 9:23; 10:11, 19; Ezekiel 14:14, 20). Even though no one living is righteous in the sight of God (Psalm 143:2; Ecclesiastes 7:20), there is a serious measure of righteousness that can be lived (Matthew 5:6; Romans 8:1; Galatians 5:16).

the fig tree, 'you believe? Greater things than these you shall see." [51] And he said to him, "Truly truly⁶³ I say to you, hereafter you shall see heaven opened and the messengers of God ascending and descending upon the son of the man."⁶⁴

2[1] And on the third day there was a wedding in Cana of Galilee, and Joshua's mother was there. [2] And Joshua and his disciples were also invited to the wedding. [3] And when they ran out of wine, Joshua's mother said to him, "They have no wine."

[4] Joshua said to her, "What is it to me and you, woman?⁶⁵ My hour has not yet come." [5] His mother said to the servants, "Do whatever he says to you."

[6] Now there were there six stone waterpots set according to the purification of the Jews, containing between two or three metratas.⁶⁶ [7] Joshua said to them, "Fill the waterpots with water." And they filled them to the brim. [8] And he said to them, "Draw some out now, and bring it to the head waiter." And they brought it.

[9] And when the head waiter tasted the water that had become wine, and did not know where it was from (but the servants who had drawn the water knew), the head waiter called the bridegroom [10] and said to him, "Every man puts out the good wine first, and when they have become drunk,⁶⁷ then the inferior. You have kept the good wine until now." [11] This beginning of signs Joshua did in Cana of Galilee and manifested his glory, and his disciples believed in him.

[12] After this, he went down to Capernaum,⁶⁸ he and his mother and his brothers, and his disciples, and they stayed there not many days.

[13] And the passover of the Jews drew near, and Joshua went up to Jerusalem.

[14] And he found in the temple those who sold oxen and sheep and doves, and money-changers sitting.⁶⁹ [15] And he made a whip out of ropes,⁷⁰ and drove all out of the temple, with the sheep and the oxen, and he poured out the money-changers money, and overturned the tables.⁷¹ [16] And to those selling the doves he said, "Take these things away from here! Do not make my father's house a house of merchandise!" [17] And his disciples remembered that it is written, "The zeal⁷² for

63 αμην αμην (amên amên) - "truly truly"

64 This is never recorded for us (see John 21:25). Context (verse 50) implies the event took place sometime during Nathanael's time on earth with Christ.

65 τι εμοι και σοι γυναι (ti emoi kai soi gunai) - more literally, "What to me and to you, woman." See footnote for Matthew 27:4.

66 μετρητας (metrêtas) - a liquid measure equivalent to about 9 gallons (according to Bauer, p. 514). Thus, two or three is 18 or 27 gallons. KJV translates "firkins" which, according to Webster, a firkin is about 1/4 barrel.

67 μεθυσθωσιν (methusthōsin) - "have become drunk" (from μεθυσκομαι, *to become intoxicated*) - KJV translates "have drunk well," NKJV "have well drunk," NAS "have drunk freely" with footnote, "Or, *have become drunk*," NIV "have had too much to drink." The Greek word used here means to become intoxicated. It is found also in Luke 12:45 ("be drunk"); Ephesians 5:18; 1 Thessalonians 5:7 ("get drunk"); Revelation 17:2. Some (e.g. Moulton, *Concordance To The Greek New Testament*, p. 622) claim this word is from μεθυω (methuo) "be drunk," which is also found in Matthew 24:49 ("the drunkards"); Acts 2:15; 1 Corinthians 11:21; 1 Thessalonians 5:7 ("are drunk"); Revelation 17:2 (according to Moulton) and Revelation 17:6. The Greek noun for "drunkard" is μεθυσος (methusos) and it is found in 1 Corinthians 5:11 and 6:10.

The Greek word for simply drinking (not getting drunk necessarily) is πινω (pino). It is used, for example, in Matthew 6:25-26 for simply drinking, and Romans 14:21 for drinking wine, but there the context is not intoxication. In Matthew 24:49 it is used in the context of drinking with drunkards (i.e. getting drunk). It looks like Jesus was applying Proverbs 31:6-7.

68 A city in Galilee (Luke 4:31)

69 καθημενους (kathêmenous) - "sitting" (KJV) - NKJV "doing business" with footnote, "Lit. sitting."

70 σχοινιων (schoinion) - "ropes" (or "cords" NKJV) - found one other place, Acts 27:32. With the making of the whip, this was obviously premeditated.

71 See also Mark 11:11-23.

72 ζήλος (zêlos) "zeal" - found also in Acts 5:17 ("indignation"); 13:45 ("envy"); Romans 10:2 ("zeal"); 13:13 ("envy"); 1

your house will consume⁷³ me.”

[18] Therefore, the Jews answered and said to him, “What sign do you show us, since you do these things?” [19] Joshua answered and said to them, “Destroy this temple, and in three days I will raise it up.”⁷⁴ [20] Therefore, the Jews said, “In forty six years this temple was built, and you will raise it up in three days?” [21] But he was speaking concerning the temple of his body.⁷⁵ [22] Therefore, when he was risen from the dead, his disciples remembered that he was saying this, and they believed the writing and the word which Joshua said.

[23] And when he was in Jerusalem during the Passover, during the feast, many believed in his name, seeing from him the signs which he did. [24] But Joshua himself⁷⁶ was not believing⁷⁷ himself in them, because he knew all, [25] and because he had no need that anyone should testify concerning the man,⁷⁸ for he himself⁷⁹ knew what was in the man.⁸⁰

3[1] Now there was a man out of the Pharisees whose name was Nicodemus,⁸¹ a ruler of the Jews. [2] This one came to him at night and said to him, “Rabbi, we know that you are a teacher come from God, for no one is able to do these signs which you do unless God is with him.”⁸²

[3] Joshua answered and said to him, “Truly truly I say to you, unless someone has been born from above,⁸³ he is not able to see⁸⁴ the kingdom of God.” [4] Nicodemus said to him, “How is a man able to be born when he is old? He is not⁸⁵ able to go into his mother’s womb a second time and be born?”

[5] Joshua answered, “Truly truly I say to you, unless someone has been born out of water⁸⁶ and spirit, he is not able to enter the kingdom of God.⁸⁷ [6] That which has been born out of the flesh is flesh, and that which has been born out of the spirit is

Corinthians 3:3 (“envy”); 2 Corinthians 7:7, 11 (“zeal”); 9:2 (“zeal”); 11:2 (“jealousy”); 12:20 (“jealousies”); Galatians 5:20 (“jealousies”); Philippians 3:6 (“zeal”); Colossians 4:13 (“zeal”); Hebrews 10:27 (“indignation”); James 3:14, 16 (“envy”).

73 καταφαγεται (kataphagetai) - “will consume” (CT, MT) - καταφαγε (katephage) - “consumed” (RT, LXX, see Psalm 69:9).

74 This was later used against the Lord (Matthew 26:61; 27:40; Mark 14:58).

75 1 Corinthians 6:19

76 αυτος (autos) “Himself” - KJV, NKJV, and NIV do not translate this word. NAS translates it, “on His part.”

77 ἐπίστευεν (episteuen) - “believing”

78 Psalm 14:1-3; 53:1-3; Romans 3:9-18 (Ecclesiastes 7:20)

79 αὐτὸς (autos) - “himself”

80 A wicked heart is in man (Jeremiah 17:9).

81 νικοδημος (nikodêmos) “Nicodemus” - only found in this chapter and in John 7:50; 19:39.

82 This is piercing truth the Pharisees did not want to acknowledge (see Matthew 12:22f; John 9:16-34; 10:25, 37-38).

83 ανωθεν (anôthen) “from above;” KJV, NKJV “again” - found also only in Matthew 27:51 (“top”); Mark 15:38 (“top”); Luke 1:3 (“from the beginning”); John 3:7 (“again”), 31 (“from above”); 19:11 (“from above”); Acts 26:5 (“from the first”); Galatians 4:9 (no translation in the NKJV & KJV. NAS has “all over” for “παλιν ανωθεν [palin anôthen]” “all over again” [NAS]; “παλιν [palin]” is “again”); James 1:17 (“from above”); 3:15 (“from above”), 17 (“from above”). See John 3:6-8 for the definition of “born from above” (or “born again”) being “born out of the spirit.” This concept of being born from above is also found in John 1:13; 1 Peter 1:3, 23; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18.

84 This is present tense “not able to see.” This has to do with the sight of understanding (as in Romans 11:8, 10; 15:21; 1 Corinthians 13:12; Hebrews 3:19; James 2:22, 24). What about those who fall away? See Luke 8:18.

85 KJV and NKJV (“Can he . . .”) leaves out the negative particle. NAS (“He cannot . . . , can he”) and NIV (“Surely he cannot . . .”) leave it in.

86 The water and the spirit are explained in the next verse. Water = born of the flesh. Spirit = born of the spirit.

87 Here it has to do with entering the kingdom. This would be both in this life (Matthew 12:28; Mark 10:15; Luke 8:10; 17:21; Romans 14:17; 1 Corinthians 4:20) and in the next (Mark 14:25; Luke 13:28-29; 1 Corinthians 15:50; Galatians 5:21).

spirit. [7] Do not marvel that I said to you,⁸⁸ ‘You⁸⁹ must be born from above.’ [8] The wind⁹⁰ blows where it will, and the sound of it you hear, but you do not know from where it comes and where it goes. So is everyone who has been born out of the spirit.”⁹¹

[9] Nicodemus answered and said to him, “How can these things be?” [10] Joshua answered and said to him, “You are the teacher of Israel and you do not know these things?”⁹² [11] Truly truly I say to you,⁹³ that which we know we speak and what we have seen we testify, and our testimony you have not received.⁹⁴ [12] If I told you earthly things and you do not believe, how, if I tell you heavenly things, will you believe.”⁹⁵

[13] “And no one has ascended⁹⁶ into the heaven except the one who has descended out of the heaven, the son of the man who is in the heaven.”⁹⁷ [14] And just as Moses lifted up the serpent in the wilderness,⁹⁸ so the son of the man must be lifted up,⁹⁹ [15] that everyone who believes in him may not perish but have eternal life. [16] For so¹⁰⁰ God loved the world that he gave his only begotten son,¹⁰¹ that

88 singular

89 plural

90 πνευμα (pneuma) “wind” - this is the same word for spirit in the prior verses.

91 2 Corinthians 5:17

92 No flattery here!

93 plural

94 Who is the “we” in this verse? The Father and the Son (Genesis 1:26-27; John 5:19; 8:16-18, 28-29, 38; 10:30; 12:49-50; 14:10).

95 1 Corinthians 2:14. These words indicate Nicodemus was not yet saved. Although, Joshua is not referring just to Nicodemus, because the “you”s in this verse are all plural. In verse 11 the first “you” is singular and the last one is plural.

96 This is a curious passage. For one, Christ says He has already ascended before He has ascended (as in Luke 24:51; Acts 1:9-11). Second, there are others who have ascended to heaven, angels (Genesis 28:12), Enoch (Genesis 5:22-24; Hebrews 11:5), and Elijah (2 Kings 2:9-11; Luke 9:30).

Evidently, the angels, Enoch, and Elijah did not ascend in the way Christ is talking about how He has ascended. Now, how could He have already ascended at this point in time in John 3 (before His crucifixion, resurrection, and ascension)? Remember the Man, the Lord God, was **walking** in the garden (Genesis 3:8)? He met with Abraham (Genesis 14:18-20/Hebrews 7; Genesis 18). He wrestled Jacob (Genesis 32:22-30). He's been on earth, and has ascended to heaven, *and* descended.

Proverbs 30:4 is a great commentary (Psalm 36:9) on this. In Proverbs 30:2 Agur (the son of Jakeh) speaks as if he were “more stupid than any man.” In other words, these are things that should be known, but he's speaking like he doesn't know them. He says he does “not have the understanding of a man,” nor does he “have knowledge of the Holy One” (verse 3). In other words, he's speaking like he is ignorant of what a man should know about God.

In this context, Agur asks several questions. The very first question he asks is: “Who has ascended into heaven and descended?” (It is literally, “and” not “or” as the NKJV & KJV have it). The rest of the questions are all things that **only** God has done, and he ends asking what His name is (who has done all these things), and what is His **Son's** name. Proverbs 30:2-4 teaches the same concept as John 3:13.

Note also, verse 12 of John 3. Joshua ends that verse talking about heavenly things, and immediately after that says, “No one has ascended to heaven” except Him. In other words, He is the only one who has gone to heaven, and here He is, on the earth, ready (if you will), or able, to talk about heavenly things, obviously, with authority. He's been there. He not only has been there, but is still there as He speaks (“who is in heaven”).

The crux of the passage is: Christ is letting Nicodemus know He can authoritatively speak of heavenly things like no other. No one else has ascended as He has, and here He is on the earth able to tell about it. In other words, He has ascended and descended, just as Proverbs 30:4 says. [See also Deuteronomy 30:12-14; Psalm 68:18; Romans 10:6-8; Ephesians 4:8-10.]

97 ο ων εν τω ουρανου (ho ōn en tō ouravou) “who is in the heaven” is not in the Critical Text. Also, every “heaven” in this verse has the definite article in the Greek.

98 Numbers 21:4-9 (2 Kings 18:4)

99 John 8:28; 12:32-33

100 ουτω (outō) “so” - i.e. in this manner

101 “only begotten son” begotten in eternity (Isaiah 57:15; see also Psalm 2:7, verse 11-12 he is here, long before the

everyone who believes in him should not perish¹⁰² but have eternal life. [17] For God did not send his son into the world to condemn¹⁰³ the world, but that the world might be saved¹⁰⁴ through him.”

[18] “He who believes in him is not condemned,¹⁰⁵ but he who does not believe has already been condemned,¹⁰⁶ because he has not believed in the name of the only begotten son of God.¹⁰⁷ [19] And this is the condemnation, that the light has come into the world, and men loved the darkness rather than the light, for their deeds were evil. [20] For everyone who does evil hates the light¹⁰⁸ and does not come to the light,¹⁰⁹ so that his deeds are not exposed. [21] But he who practices the truth comes to the light that his deeds might be manifested that in God it is done.”¹¹⁰

[22] After these things Joshua and his disciples came into the land of Judea, and there he remained with them and immersed.¹¹¹ [23] And John also was immersing in the Aenon¹¹² near Salim, because there was much water there. And they were coming and being immersed. [24] For John had not yet been thrown into prison.

[25] Then there came a debate out of John’s disciples with the Jews about purification.¹¹³ [26] And they came to John and said to him, “Rabbi, he who was with you on the other side of the Jordan, to whom you have testified - look, he is immersing, and all are coming to him.”

[27] John answered and said, “A man is not able to receive anything unless it has been given to him from heaven.¹¹⁴ [28] You yourself testify that I said, ‘I am not the Christ,’ but that ‘I was sent before him.’ [29] He who has the bride is the bridegroom.¹¹⁵ And the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. Therefore, this my joy has been fulfilled. [30] He must increase, and I decrease.”

[31] “He who comes from above¹¹⁶ is above all things.¹¹⁷ He who is from the

incarnation, the son; see also Proverbs 30:2-4).

102 This is the term Christ used to describe the eternal state of the lost. The “perishing” is an eternal conscious state of death and torment (e.g. Isaiah 66:24; Revelation 14:9-11; 20:10; 21:8).

103 κρινη (krinë) - “condemn” - this word can be translated judge or condemn. In the context of Christ’s life this is obviously meaning He did not come to judge or condemn in the sense of bringing judgment (destruction). Christ clearly “judged” or “condemned” in the sense of exposing evil men (e.g. Matthew 23; Luke 11:37-54; John 8:44). Revelation 19 reveals Christ coming in judgment, and this same Greek word is used in Revelation 19:11 (“He judges” NKJV). For other examples of the use of the word κρινη see Matthew 5:40 (“sue”); 7:1-2; 19:28; Luke 6:37a; 7:43; 12:57; 19:22; 22:30; John 5:22, 30; 7:24, 51; Revelation 6:10; 11:18; 16:5; 18:8, 20; **19:2**; 20:12-13; etc.

104 “that the world might be saved” - for similar teaching see Romans 11:32; 1 Timothy 2:4. This is an interesting statement in light of John 17:9.

105 Romans 8:1, 28-39 (continue to love God and this all will apply to you, Matthew 12:30; Luke 16:13); Hebrews 9:28

106 For this “already been condemned” there is a cure (see e.g. Acts 2:22-24, 37; Ephesians 2:3; 1 Timothy 1:12-16).

107 1 John 5:9-13

108 “hates the light” - John 8:12; 15:18-25

109 “does not come to the light” = evil men do not seek God (Romans 3:11) and will not come to Him (Romans 3:12).

110 εν θεω εστιν ειργασμενα (en theô estin eirgasmena) - “in God it is done” - Romans 3:22; Galatians 2:20; Philippians 3:9

111 John 4:2 reveals Joshua was not doing the actual immersing.

112 αιων (ainôn) - “Aenon” - Aenon and Salim (σαλημ, salam) are only found here.

113 καθαρισμου (katharismou) - “purification” - This word is also found in Mark 1:44; Luke 2:22; 5:14; John 2:6; Hebrews 1:3; 2 Peter 1:9. It does not say what particular purification issue was debated.

114 Romans 11:36

115 Joshua used a similar analogy in Mark 2:19-20.

116 ανωθεν (anôthen) - “from above” - This is the same word found in verse 3 for “born again” (NKJV). See footnote for John 3:3.

117 Even though Philippians 2:6-11 says what it says, yet even before Christ died He was above all.

earth,¹¹⁸ is from the earth and speaks from the earth. He who comes from heaven is above all things. [32] And what he has seen and heard, this he testifies; and his testimony no one receives.¹¹⁹ [33] He who has received his testimony has certified¹²⁰ that God is true.¹²¹ [34] For he whom God sent speaks the words¹²² of God, for God does not give the spirit by measure.¹²³ [35] The father loves the son and has given all things into his hand.¹²⁴ [36] He who believes in the son has eternal life, but he who disobeys¹²⁵ the son shall not see life; but the wrath of God remains upon him.”¹²⁶

4[1] Therefore, when the Lord knew that the Pharisees heard that Joshua was making disciples and immersing more than John [2] (although Joshua himself was not immersing, but his disciples), [3] he left Judea and departed to Galilee. [4] And he had to go through Samaria.¹²⁷ [5] So, he came to a city of Samaria called Sychar,¹²⁸ near the land¹²⁹ that Jacob gave to his son Joseph.¹³⁰ [6] And Jacob’s spring¹³¹ was there. Therefore, Joshua, being weary¹³² from the journey, sat thus

118 “from the earth” - see Genesis 2:7; 3:19; Psalm 103:14; Ecclesiastes 3:20; 1 Corinthians 15:47.

119 The next verse proves this to not be an absolute statement.

120 εσφραγισεν (esphragisen) - “certified” - This same word is found in Matthew 27:66; John 6:27; Romans 15:28; 2 Corinthians 1:22; Ephesians 1:13; 4:30; Revelation 7:3-5, 8; 10:4; 20:3; 22:10. The noun form (“seal,” σφραγις, sphragis) is used in Romans 4:11; 1 Corinthians 9:2; 2 Timothy 2:19; Revelation 5:1-2, 5, 9; 6:1, 3, 5, 7, 9, 12; 7:2; 8:1; 9:4.

121 Titus 1:2

122 ρηματα (rêmata) - “words”

123 John 7:37-39 (? 2 Kings 2:9-10, something different)

124 Matthew 28:18? John 3:35 reveals this was already done before Matthew 28:18 (see also Revelation 1:18).

125 απειθων (apeithôn) - “disobeys” - KJV, NKJV “does not believe,” NAS “disobeys,” NIV “rejects.” This word is also found in Acts 14:2; 19:9; Romans 2:8; 10:21; 11:30-31; 15:31; Hebrews 3:18; 11:31; 1 Peter 2:8; 3:1, 20; 4:17. The noun akin to this for “disobedience” is απειθεια (apeitheia) and it is found in Romans 11:30, 32; Ephesians 2:2; 5:6; Colossians 3:6; Hebrews 4:6, 11. Also, the noun akin to this for “disobedient” απειθης (apeithas) is found in Luke 1:17; Acts 26:19; Romans 1:30; 2 Timothy 3:2; Titus 1:16; 3:3. For this concept of disobedience to the Son which results in condemnation, see, e.g. Psalm 2:12; Matthew 7:26-27; 2 Thessalonians 1:8.

απειθω (apeithô) is πειθω (peithô) with the negating alpha (α) in front of it. πειθω (peithô) is found in Matthew 27:20 (“persuaded”), 43 (“trusted”); 28:14 (“appease”); Mark 10:24 (“trust”); Luke 11:22 (“trusted”); 16:31 (“persuaded”); 18:9 (“trusted”); 20:6 (“persuaded”); **Acts 5:36-37** (“obeyed”), 40 (“agreed”); 12:20 (“having made . . . their friend” i.e. “befriended”); 13:43 (“persuaded”); 14:19 (“persuaded”); 17:4 (“persuaded”); 18:4 (“persuaded”); 19:8 (“persuading”), 26 (“persuaded”); 21:14 (“persuaded”); 23:21 (“yield”); 26:26 (“convinced”), 28 (“persuade”); 27:11 (“persuaded”); 28:23-24 (“persuading”/ “persuaded”); **Romans 2:8** (“obey”; απειθουσι [apeithousi] “do not obey”), 19 (“confident”); 8:38 (“persuaded”); 14:14 (“convinced”); 15:14 (“confident”); 2 Corinthians 1:9 (“trust”); 2:3 (“having confidence”); 5:11 (“persuade”); 10:7 (“convinced”); **Galatians 1:10** (“persuade”); **3:1** (“obey”, RT & MT texts); **5:7** (“obeying”), 10 (“confidence”); Philippians 1:6 (“confident”), 14 (“confident”), 25 (“confident”); 2:24 (“trust”); 3:3 (“confidence”), 4 (“confidence” 2x); 2 Thessalonians 3:4 (“confidence”); 2 Timothy 1:5 (“persuaded”), 12 (“persuaded”); Philemon 21 (“confidence”); Hebrews 2:13 (“trust”); 6:9 (“confidence”); 11:13 (“assured”, RT); **13:17** (“obey”), 18 (“confident”); **James 3:3** (“obey”); 1 John 3:19 (“assure”).

The noun akin to πειθω (peithô) is πειθοις (peithois) and it is only found in 1 Corinthians 2:4 (“persuasive”).

126 Psalm 7:11f

127 σαμαρειας (samareias) - “Samaria”

128 συχαρ (suchar) - “Sychar”

129 χωριου (chôriou) - “land” - NKJV & NIV “plot of ground,” KJV & NAS “parcel of ground.” NKJV translates this same word “place” in Matthew 26:36; Mark 14:32; “field” in Acts 1:18-19; “land” in Acts 4:34; 5:3, 8; and “estate” in Acts 28:7.

130 Genesis 33:18-20 (48:22); Joshua 24:32

131 πηγη (pêgê) - “spring” - found also in Mark 5:29; John 4:14; James 3:11; 2 Peter 2:17; Revelation 7:17; 8:10; 14:7; 16:4; 21:6. See also footnote for John 4:11.

132 Joshua was truly human. He was in this weak flesh. See “**the flesh is weak**” Matthew 26:41 (Mark 14:38); “**flesh of men**” 1 Corinthians 15:39; “**God was manifested in the flesh**” 1 Timothy 3:16; “**He shared in the same**” Hebrews 2:14; “**days of His flesh**” Hebrews 5:7; “**suffered for us in the flesh**” 1 Peter 4:1.

John

by¹³³ the spring. It was about the sixth hour.¹³⁴

[7] A woman of Samaria comes to draw water. Joshua says to her, “Give me a drink.”¹³⁵ [8] For his disciples had gone away into the city in order to buy food. [9] So, the woman of Samaria says to him, “Why do you, being a Jew,¹³⁶ ask me, being a Samaritan woman, for a drink?” For Jews have no dealings with Samaritans.¹³⁷

[10] Joshua answered and said to her, “If you had known the gift of God and who it is who says to you, ‘Give me a drink,’ you would have asked him and he would have given you living water.”¹³⁸ [11] The woman says to him, “Sir,¹³⁹ you have no bucket¹⁴⁰ and the well¹⁴¹ is deep. Where then do you have¹⁴² the living water? [12] You are not greater than our father Jacob who gave us the well, and drank from it himself and his sons and his livestock, are you?”¹⁴³

[13] Joshua answered and said to her, “Everyone who drinks from this water will thirst again, [14] but whoever drinks from the water that I will give him will not thirst forever.¹⁴⁴ But the water I give him will become in him a spring of water springing up¹⁴⁵ to eternal life.”

[15] The woman said to him, “Sir, give me this water, so that I may not thirst and not come here to draw.” [16] Joshua said to her, “Go, call your husband and come here.” [17] The woman answered and said, “I have no husband.” Joshua said to her, “You have well said, ‘I have no husband,’ [18] for you have had five husbands, and the one you have now is not your husband. This you have spoken truly.”

[19] The woman said to him, “Sir, I perceive that you are a prophet. [20] Our fathers worship on this mountain, and you¹⁴⁶ say that in Jerusalem is the place where one must worship.”¹⁴⁷

[21] Joshua said to her, “Woman, believe me that the hour is coming when neither on this mountain nor in Jerusalem you will worship¹⁴⁸ the father. [22] You worship

133 επι (epi) - “by” or “upon”

134 This is about 6 AM. See John 19:14 and footnote.

135 Joshua is a stranger to this woman (see context) and yet there is no “please” here (at least recorded).

136 How would she know He was a Jew? Apparently, simply by looks.

137 Evidently, Joshua didn’t follow this protocol. John 8:48 reveals the Jews thought very lowly of Samaritans. Thus, is the significance of Luke 17:16 noting “And he was a Samaritan.” Also, this gives some context to Joshua’s story of the good Samaritan in Luke 10:33.

138 What is the living water? Water is spiritually used to speak of the Spirit of truth (i.e. the Holy Spirit, John 7:37-39; 14:15-18; 15:26; 16:13), God (Jeremiah 2:13/17:13), and salvation (Isaiah 55:1; Psalm 36:9; John 4:10-14; Revelation 7:17; 21:6; 22:1,17).

139 κυριε (kurie) - “Sir” - This is the same word translated “Lord” (e.g. Matthew 7:21-22; 8:2, 6, 8) most of the time, but it is translated “Sir” several times (e.g. NKJV in Matthew 13:27; 21:30; 27:63; Luke 13:8; John 4:15, 19, 49; 5:7; 12:21; 20:15; Revelation 7:14). Clearly, context dictates here that it is appropriately translated “Sir.”

140 αντλημα (antlêma) - “bucket” - a noun only found here.

141 φρεαρ (phrear) - “well” - found also in the next verse (“well”) and in Luke 14:5 and Revelation 9:1-2 translated “pit.”

142 εχεις (echeis) - “have” - this is the same exact Greek word as the first “have” in this verse. NKJV translates like this Greek word like this (“get”) only one other time and that’s in John 4:52 (“he got better” or it could be translated “he had improved”).

143 μη συ μειζων (mê su meizôn) - more literally, “You are not greater . . .” with the idea, “You are not greater . . . are you?” But there is no “are you” in the Greek.

144 ου μη διψηση εις τον αιωνα (ou mê dipsêsê eis ton aiôna) - “will not thirst forever”

145 αλλομενου (allomenou) - “springing up” - can also be translated “bubbling up” or “welling up.” This word is found also in Acts 3:8 and 14:10. For the concept Christ is speaking of, see also John 7:37-39.

146 υμεις (umeis) - “you” plural

147 According to the law, Jerusalem was the place one ought to worship (that is, sacrifice in particular). See Deuteronomy 12:2-14; 14:22-26; 16:5-6. See also Joshua 22:10-29.

148 προσκυνησετε (proskunêsete) - “you [plural] will worship”

what you do not know.¹⁴⁹ We worship what we know, for the salvation is from the Jews.¹⁵⁰ [23] But the hour is coming, and now is, when the true worshippers will worship the father in spirit and truth; for also the father is seeking¹⁵¹ such to worship him. [24] God is spirit, and those who worship him must worship in spirit and in truth.”¹⁵²

[25] The woman said to him, “I know that the Messiah¹⁵³ is coming (who is called Christ). When he comes, he will tell us all things.” [26] Joshua said to her, “I who speak to you am he.”

[27] And at this, his disciples came and were amazed that he was speaking with a woman, yet no one said, “What are you seeking?” or “Why are you speaking with her?” [28] Then the woman left her water pot and went¹⁵⁴ into the city, and said to the men, [29] “Come, see a man who told me all I ever did. Is not¹⁵⁵ this the Christ?”

[30] They went out of the city and were coming to him. [31] But¹⁵⁶ in the meantime, his disciples were beseeching him, saying, “Rabbi, eat.” [32] But he said to them, “I have food to eat that you do not know.” [33] Therefore, the disciples were saying to one another, “Did someone not¹⁵⁷ bring him something to eat?”

[34] Joshua said to them, “My food is to do the will of the one who sent me and to finish his work. [35] Do you not say, ‘There are still four months and then comes the harvest?’ Behold, I say to you, lift up your eyes and look at the fields, for they are white for harvest already!¹⁵⁸ [36] And the one who reaps receives wages, and gathers fruit¹⁵⁹ unto eternal life; so that both the one who sows¹⁶⁰ and the one who reaps may rejoice together. [37] For in this the saying is true, ‘One sows and another reaps.’ [38] I sent you to reap what you did not labor for. Others labored, and you have come into their labor.”

149 Speaking in the plural “you,” Joshua here indicates the Samaritans did not know God.

150 The salvation is from the Jews. See Psalm 147:19-20; Romans 11; Ephesians 2:11-13. See also Philippians 3:2-3 (“we are the circumcision”). What matters is being a true Jew (Romans 2:28-29; Galatians 3:6-9). See also 2 Corinthians 1:20, “all the promises of God in Him are yes.”

151 “the father is seeking” - see 2 Chronicles 16:9a (NAS); Acts 17:26-27, 30; 1 Timothy 2:4 (Matthew 22:14 “many are called”).

152 Truth - Exodus 18:21 (“men of truth”); Deuteronomy 32:4 (“A God of truth”); Joshua 24:14 (“serve Him in sincerity and truth”); 1 Samuel 12:24 (“serve Him in truth”); Psalm 15:4; 33:4 (“all His work is done in truth”); 45:4 (“because of truth”); 51:6; 54:5; 57:10; 60:4; 91:4; 96:13; 100:5 (117:2; 146:6); 119:160 (John 17:17); 145:18; Isaiah 26:2; 38:18 (“cannot hope for your truth”); 59:4 (“nor does anyone plead for truth”); Jeremiah 5:3 (“are not Your eyes on the truth?”); 9:3 (“not valiant for the truth”); Zechariah 8:3 (“city of truth”); 8:19 (“love truth”); Romans 2:8 (“do not obey the truth”).

Spirit - The spirit that dwells in this body. See Job 32:8 (“there is a spirit in man”); Psalm 32:2 (“in whose spirit there is no deceit”); 51:17 (“broken spirit”); Proverbs 20:27 (“spirit of a man is the lamp of the Lord, searching all the inner depths”); Isaiah 26:9 (“by my spirit within me I will seek You early”); 42:5 (“and spirit to those who walk on it”); 57:15 (“humble spirit”); 66:2 (contrite spirit); Daniel 7:15 (grieved in spirit); Romans 1:9; 2:29; 1 Corinthians 2:11; Ephesians 3:16 (inner man).

153 μεσias (mesias) - “Messiah”

154 KJV & NKJV add “her way,” but there is no “her way” in the Greek. NAS & NIV have no “her way.”

155 μητι (mêti) - usually not translated, but it is a negative particle. Found also in Matthew 7:16; 12:23; 26:22, 25; Mark 4:21; 14:19; Luke 6:39; 9:13; John 8:22; 18:35; Acts 10:47; 2 Corinthians 1:17; 12:18; James 3:11.

156 δε (de) - “But” - Although the KJV and NKJV follow the Received Text which has this word in it, they do not translate it. This word is not found in the Critical Text, but is in the Majority Text.

157 μη τις ηνεγκεν αυτω φαγειν (mê tis ênegken autô phagein) - “Someone didn’t bring him something to eat, did they?” Similar to verse 29, this is a negative statement in the Greek, but is typically translated without the negative. The “did they” is not in the Greek, but it is what is implied and doesn’t make good or meaningful English without it.

158 e.g. John 7:31; 8:30; 10:42; 11:45; 12:11 (some believing was not unto salvation, e.g. John 12:42-43/Galatians 1:10; John 2:23-24; Acts 8:13, 18-23).

159 Romans 1:13; Philippians 1:22; Colossians 1:6.

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

[39] And out of that city many of the Samaritans believed in him because of the word of the woman who testified, “He told me all I ever did.” [40] So when the Samaritans came to him, they beseeched him to stay with them, and he stayed there two days.¹⁶¹ [41] And many more believed because of his word. [42] And they said to the woman, “No longer because of your word do we believe, for we ourselves have heard and know that this is truly the Savior of the world, the Christ.”¹⁶²

[43] And after the two days, he went out from there and departed to Galilee. [44] For Joshua himself testified that a prophet in his own homeland¹⁶³ does not have honor. [45] So when he came into Galilee, the Galileans received him, having seen all that he did in Jerusalem at the feast, for they themselves also came to the feast.

[46] So Joshua came again into Cana of Galilee where he made the water wine. And there was a certain royal official¹⁶⁴ whose son was sick in Capernaum. [47] This one, hearing that Joshua had come from Judea into Galilee, went to him and was beseeching him that he might come down and heal his son; for he was about to die.

[48] So Joshua said to him, “If you do not see signs and wonders, you will not believe.”¹⁶⁵ [49] The royal official said to him, “Lord, come down before my child dies!” [50] Joshua said to him, “Go.¹⁶⁶ Your son lives.” And the man believed the word that Joshua spoke to him, and departed.¹⁶⁷ [51] Now as he came down, his servants met him and announced, saying, “Your child lives!” [52] Then he inquired from them the hour in which he got better. And they said to him, “Yesterday, at the seventh hour¹⁶⁸ the fever left him.” [53] So the father knew that it was in that hour in which Joshua said to him, “Your son lives.” And he himself believed and his whole house. [54] This again was the second sign Joshua did when he came out of Judea into Galilee.

5[1] After these things, there was a feast of the Jews, and Joshua went up to Jerusalem. [2] Now there was in Jerusalem by the Sheep Gate a pool which is called in Hebrew Bethesda,¹⁶⁹ having five porches. [3] In these lay a great multitude of sick people, blind, lame, withered,¹⁷⁰ waiting for the moving of the water. [4] For a messenger came down at a certain time in the pool and stirred up the water. Then, the first one who stepped down after the stirring of the water was made well of whatever disease he was held by. [5] And a certain man was there who had been sick thirty and eight years.

[6] When Joshua saw him lying there, and knew that he had it already for a long

161 Joshua totally debunks the “Jews have no dealings with Samaritans” (verse 9), and not only talks with them, but stays a couple of days with them!

162 How would they know? Job 38:36 (Ephesians 2:1-10)

163 πατριδι (patriidi) - “homeland” - found in Matthew 13:54, 57; Mark 6:1, 4; Luke 4:23-24; Hebrews 11:14 (“homeland” NKJV).

164 βασιλικος (basilikos) - “royal official” (see NKJV footnote)

165 The “you”s in this verse are plural.

166 πορευου (poreuou) - “Go” - KJV, NKJV, NAS add “your way.” NIV reads, “You may go.” There is no “your way” in the Greek. Young’s Literal translation has simply “Go!”

167 επορευετο (eporeueto) - “departed” - from the same word for “Go” earlier in the verse. Again, KJV & NKJV add “his way.” NAS & NIV do not. NAS reads, “he started off,” NIV “departed.”

168 This is about 7 AM. See John 19:14 and footnote.

169 βηθesda (bethesda) - “Bethesda” - Critical Text has βηθζαθα (bethzatha).

170 ξηρων (xêrôn) - “withered” - This is the same word used for the withered hand in Matthew 12:10; Mark 3:3; and Luke 6:6, 8. The basic idea is dry, and is used this way in Luke 23:31 and Hebrews 11:29. In Matthew 23:15 it is translated “land.” Also, at this point the Critical Text ends verse 3 and completely omits verse 4, but verse 7 is in the Critical Text, which mentions the stirring of the water. NIV omits the last part of verse 3 and all of verse 4 in its text and places these in a footnote.

time, he said to him, “Do you wish to be well?” [7] The one who was sick answered him, “Lord, I do not have a man, so that when the water is stirred, he may put me into the pool, but while I am coming, another steps down before me.” [8] Joshua said to him, “Rise, take up your bed and walk.” [9] And immediately the man was well, and he took up his bed and was walking. [10] And that day was the Sabbath.

Therefore, the Jews were saying to the one who was healed, “It is the Sabbath. It is not lawful for you to carry the bed.”¹⁷¹ [11] He answered them, “The one who made me well, he said to me, ‘Take up your bed and walk.’” [12] They therefore asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” [13] But the one who was cured did not know who he was, for Joshua withdrew, a crowd being in the place.

[14] After these things Joshua found him in the temple and said to him, “Look, you have been made well. No longer sin,¹⁷² lest a worse thing¹⁷³ happen to you.”¹⁷⁴ [15] The man departed and told the Jews that Joshua is the one who made him well. [16] And because of this, the Jews were persecuting Joshua, and sought to kill him, because he did these things on the Sabbath.

[17] But Joshua answered them, “My father is working until now, and I am working.”¹⁷⁵ [18] Because of this, therefore, the Jews sought to kill him more, because not only was he breaking the Sabbath, but he also was saying God was his own father making himself equal with God.

[19] Therefore, Joshua answered and said to them, “Truly, truly, I say to you, the son is not able to do anything from himself,¹⁷⁶ except what he sees the father doing. For whatever he does, these also the son likewise does. [20] For the father loves the son and shows him all things that he does, and greater works than these he will show him; that you may marvel. [21] For just as the father raises the dead and gives life, so also the son gives life to whom he wishes. [22] For the father judges no one, but has given all judgment to the son,¹⁷⁷ [23] so that all might honor the son just as they honor the father. [24] He who does not honor the son does not honor the father who sent him.”

[24] “Truly, truly, I say to you that he who hears my word and believes the one who sent me, has eternal life, and does not come into judgment, but has passed out of death into life. [25] Truly, truly, I say to you that the hour is come and now is, when the dead shall hear the voice of the son of God, and those who hear shall live. [26] For just as the father has life in himself, so he has given the son also to have life in himself. [27] And he has given him authority to execute judgment, because he is son of man.¹⁷⁸ [28] Do not marvel¹⁷⁹ at this: because the hour is coming in which all who are in graves shall hear his voice [29] and come forth - those who did good,

171 Did Joshua break the Sabbath? Verse 18 says He did. See also Jeremiah 17:21-22.

172 John 8:11; Matthew 5:48

173 “worse thing” - χειρον τι (cheiron ti) - more literally, “lest some hand happen to you” (ινα μη χειρον τι σοι γενηται, iva mē cheiron ti genētai).

174 e.g. 2 Chronicles 26:3-5, 16-21.

175 i.e. God works on the Sabbath (Romans 11:36; Hebrews 1:3)

176 See John 6:57 and 1 Corinthians 11:3. Romans 11:36 includes Christ (Psalm 2:7; John 1:18).

177 1 Peter 1:17? See John 8:16; 5:19, 30.

178 υιος ανθρωπου - “son of man” - Christ uses this term “son of man” without any definite articles only here. See footnote for Matthew 8:20 regarding the use of the definite articles in “the Son of the Man” in Scripture. Here in John 5:27 Christ is evidently referring to His humanity, being a son of man, i.e. a son of mankind. God the Father has given Christ “the authority to execute judgment” “because He is son of man.”

179 “Do not marvel” - see also Ecclesiastes 5:8; John 3:7; 1 John 3:13.

John

unto a resurrection of life, but those who did evil, unto a resurrection of condemnation.”

[30] I am not able to do anything from myself. Just as I hear, I judge, and my judgment is righteous; because I do not seek my will, but the will of the father who sent me.”

[31] “If I testify concerning myself, my testimony is not true.¹⁸⁰ [32] There is another who testifies¹⁸¹ concerning me, and I know that the testimony which he testifies concerning me is true. [33] You sent to John, and he bore witness to the truth. [34] But I do not receive testimony from man,¹⁸² but I say these things that you might be saved.¹⁸³ [35] He was the burning and shining lamp, and you were willing to rejoice for a time in his light. [36] But I have the greater witness than John.¹⁸⁴ For the works which the father gave me that I might finish the same, the same works which I do, testify concerning me that the father has sent me.”

[37] “And the father who sent me, he has testified concerning me. You have not heard his voice at any time nor seen his form.¹⁸⁵ [38] And his word you do not have remaining in you, because whom he sent, him you do not believe. [39] You search the writings, because you think in them you have eternal life,¹⁸⁶ and these are they which testify concerning me. [40] And you are not willing to come to me that you might have life.¹⁸⁷

[41] I do not receive glory from men.¹⁸⁸ [42] But I know you, that the love of God¹⁸⁹ you do not have in yourselves. [43] I have come in the name of my father, and you do not receive me. If another comes in his own name, him you will receive.¹⁹⁰ [44] How are you able to believe, receiving glory from one another, and the glory which is from the only God you do not seek?¹⁹¹ [45] Do not think that I will accuse you before the father. The one who accuses you is Moses, in whom you hope. [46] For if you were believing Moses, you would be believing me, for he wrote concerning me.¹⁹² [47] But if you do not believe his writings, how will you believe my words?”

6[1] After these things Joshua departed to the other side of the sea of Galilee, that of Tiberias. [2] And a great multitude followed him, because they saw his signs which he performed upon those who were sick. [3] And Joshua went up to the mountain, and there he sat with his disciples. [4] And the Passover, the feast of the Jews, was at hand. [5] Then, when Joshua lifted up the eyes, and saw that a great multitude was coming to him, he said to Philip, “Where shall we buy bread that these may eat?” [6] But this he was saying to test him,¹⁹³ for he knew what he was about to do.

180 John 8:13-18

181 e.g. Matthew 3:17; John 12:27-28

182 John the Baptist was sent for men, not Christ.

183 1 Timothy 2:4

184 1 John 5:9

185 εἶδος (eidos) - “form” - can also be translated “outward appearance.” This Greek word is also found in Luke 3:22; 9:29; 2 Corinthians 5:7; and 1 Thessalonians 5:22. Joshua is obviously not speaking of the reality of John 14:9 here.

186 This is not wrong thinking, Matthew 4:4; John 1:1, 14; 14:6; James 1:21; 1 Timothy 4:16.

187 i.e. you are not willing to heed the very Scriptures you think you get eternal life from!

188 John 5:44; 12:42-43 - Christ not only pays no heed to this, but he does not receive it.

189 1 John 5:3

190 Nothing new, Isaiah 30:11.

191 Proverbs 29:25; Isaiah 2:22

192 Yes indeed, everytime the Lord was mentioned, he wrote of Him.

193 Psalm 11:4-5a

[7] Philip answered him, “Bread from two hundred denarii¹⁹⁴ is not enough for them, so that each of them might receive some small amount.” [8] One of his disciples, Andrew, Simon Peter’s brother, said to him, [9] “There is one lad here that has five loaves of barley and two fish,¹⁹⁵ but what are these for so many?”

[10] But Joshua said, “Make the men¹⁹⁶ sit down.” And there was much grass in the place. So the men¹⁹⁷ sat down. The number was five thousand. [11] And Joshua received the bread, and after he gave thanks, he distributed them to the disciples, and the disciples to those reclining, likewise also from the fish, as much as they were wanting. [12] And when they were satisfied, he said to his disciples, “Gather together the leftover fragments, so that none is lost.” [13] So they gathered together and filled twelve baskets of fragments from the five loaves of barley that were left over from those who had eaten. [14] Then the men who saw the sign Joshua did, said “This is truly the prophet¹⁹⁸ who is coming into the world.” [15] Joshua, therefore, knowing that they were about to come and sieze him so that they might make him king, withdrew to the mountain by Himself alone.

[16] And when it was late, his disciples went down by the sea, [17] and getting into the boat, they went to the other side of the sea to Capernaum. And it was already dark, and Joshua had not come to them. [18] And the sea arose with a great wind blowing. [19] So when they had rowed twenty five or thirty stadia,¹⁹⁹ they saw Joshua walking upon the sea and coming near the boat, and they were afraid.

[20] But he said to them, “It is me. Do not be afraid.” [21] Therefore, they were willing to receive him into the boat, and immediately the boat was by the land where they were going.

[22] On the next day, when the crowd that was standing on the other side of the sea saw that there was not another boat there except that one his disciples entered, and that Joshua did not go with his disciples into the boat, but the disciples departed alone - [23] however boats came from Tiberias near the place they ate bread after the thanking of the Lord - [24] when, therefore, the crowd saw that Joshua was not there, nor his disciples, they themselves entered the boats and went to Capernaum, seeking²⁰⁰ Joshua. [25] And when they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?”

[26] Joshua answered them and said, “Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate from the bread and were filled. [27] Work not for the food that perishes, but for the food that remains unto eternal life, which the son of the man will give you. For God the father has set his seal²⁰¹ on him.”

[28] Therefore, they said to him, “What shall we do that we might work the works of God?” [29] Joshua answered and said to them, “This is the work of God, that you

194 δηναρῖων (dênariôn) - “denarii” - Matthew 20:2 illustrates a denarius for one day’s worth of work. Matthew 22:19 illustrates a denarius as currency. Luke 10:35 illustrates two denarii being given to the innkeeper to care for a man. Revelation 6:6 mentions the denarius in time of famine.

195 ὄψαρια (opsaria) - “fish” - found also in John 6:11; 21:9, 10, 13. The other Greek word used for “fish” is ἰχθυῶν (ichthuas), e.g. Matthew 14:17.

196 ἀνθρώπους (anthrôpous) - “men” - The Greek word for people is λαός (laos, e.g. Matthew 27:25).

197 ἀνδρες (andres) - “men” - This is another Greek word for men.

198 Deuteronomy 18:15-19

199 σταδίου (stadiou) - “stadia” - This is purportedly approximately 185 meters.

200 John 6:26

201 ἐσφραγισεν (esphagisen) - “seal” - same word used in Matthew 27:66; John 3:33; Romans 15:28; 2 Corinthians 1:22; Ephesians 1:13; 4:30; Revelation 7:3-5, 8; 10:4; 20:3; 22:10.

believe in him whom he sent.” [30] Therefore, they said to him, “What sign then do you perform that we may see and believe you? What work do you do? [31] Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread out of heaven to eat.’”

[32] Therefore, Joshua said to them, “Truly, truly, I say to you, Moses did not give you the bread out of heaven, but my father gives you the true bread out of heaven. [33] For the bread of God is what comes down out of heaven and gives life to the world.”

[34] Therefore, they said to him, “Lord, always give us this bread.” [35] So Joshua said to them, “I am the bread of life. He who comes to me will not hunger, and he who believes in me will never thirst.²⁰² [36] But I said to you that you also have seen me and do not believe. [37] All that the father gives me will come to me, and he who comes to me I will certainly not cast out. [38] For I have come down out of²⁰³ heaven, not so that I might do my will, but the will of the one who sent me. [39] And this is the will of the father who sent me, that all that he gives me I should not lose any of it, but raise it up in the last day.²⁰⁴ [40] And this is the will of him who sent me, that all who see the son and believe in him should have eternal life, and I will raise him up in the last day.”

[41] Therefore, the Jews complained about him because he said, “I am the bread that came down out of heaven.” [42] And they said, “Is this not Joshua the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’”

[43] Therefore, Joshua answered and said to them, “Do not complain with one another. [44] No one is able to come to me unless the father who sent me drags²⁰⁵ him, and I will raise him up in the last day. [45] It is written in the prophets, ‘And they shall all be taught of God.’²⁰⁶ Therefore, everyone who hears²⁰⁷ from the father and learned, comes to me. [46] Not that anyone has seen the father, except he who is from God; he has seen the father.²⁰⁸ [47] Truly, truly, I say to you, he who believes in me has eternal life. [48] I am the bread of life. [49] Your fathers ate the manna in the wilderness and died. [50] This is the bread which is come down out of heaven, so that one may eat of it and not die.²⁰⁹ [51] I am the bread of life which came down out of heaven. If one eats of this bread, he shall live forever. And the bread that I shall give is my flesh, which I shall give²¹⁰ for the life of the world.”

[52] Therefore, the Jews quarreled among themselves saying, “How is he able to give the²¹¹ flesh to eat?” [53] Joshua therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the son of the man and drink his blood, you have no

202 Isaiah 55:1-7; In this verse (John 6:35) Joshua well defines what He is talking about in this context. Eating His flesh = coming to Him = “will not hunger,” and drinking His blood = “believes in me” = “will never thirst.”

203 εκ (ek) - “out of” - Critical Text has απο (apo) “from.”

204 1 Thessalonians 4:15-5:3

205 ελκυση (elkusê) aorist subjunctive - “drags” - KJV “draw;” NKJV, NAS “draws” - see footnote for John 12:32.

206 Isaiah 54:13

207 ακουων (akouôn) - a present participle - “who hears.” The Critical Text and Received Text have ακουσας (akousas) which is an aorist participle.

208 From this statement it is evident that the father can be seen, at the very least, by the Son. What about Daniel 7:9-14? See Exodus 33:11, 20.

209 The same word used for “died” in verse 49 is used here in verse 50.

210 Critical Text does not have “which I shall give” (ην εγω δωσω, ên egô dôsô).

211 Critical Text has αυτου (autou) “his” in brackets.

life in you.²¹² [54] He who feeds on²¹³ my flesh and drinks my blood has eternal life,²¹⁴ and I will raise him up in the last day. [55] For my flesh is true food, and my blood is true drink. [56] He who feeds on my flesh and drinks my blood abides in me and I in him. [57] Just as the living father sent me, and I live because of the father, so he who feeds on me, he also shall live because of me. [58] This is the bread which came down out of heaven, not as your fathers ate the manna and died. He who feeds on this bread shall live forever.” [59] These things he said in the synogogue as he taught in Capernaum.

[60] Therefore, many of his disciples when they heard him said, “This word is hard.²¹⁵ Who is able to hear it?”

[61] And Joshua perceiving in himself that his disciples complained about this, said to them, “Does this cause you to stumble? [62] What then if you should see the son of the man ascend to where he was before? [63] It is the spirit who gives life. The flesh profits nothing. The words which I speak to you are spirit and they are life.²¹⁶ [64] But there are some of you who do not believe.” For Joshua knew from the beginning who it is who did not believe and who it is who would betray him. [65] And he said, “Because of this, I have said to you that no one is able to come to me unless it has been given him from my father.”

[67] From this, many of his disciples went back and no longer walked with him. [67] Therefore, Joshua said to the twelve, “Do you not also want to go?” [68] Then Simon Peter answered him, “Lord, to whom shall we go? You have words of eternal life. [69] And we have come to believe and know that you are the Christ, the son of the living God.”

[70] He answered them, “Did I not choose you the twelve, and one of you is a devil?”²¹⁷ [71] But he was speaking of Judah²¹⁸ Iscariot,²¹⁹ of Simon, for this was he who would betray him, being one of the twelve.

7[1] And after these things Joshua walked around in Galilee, for he did not want to walk in Judea because the Jews were seeking to kill him.²²⁰ [2] And the Jew’s feast of tabernacles²²¹ was near. [3] Therefore, his brothers said to him, “Depart from

212 This is in the present tense. In other words, unless you presently eat and drink the flesh and blood of the son of man, you presently do not have life (Matthew 8:22; Luke 9:6).

213 τρωγων (trôgôn) - “feeds” - This is a different Greek word than the one that has been used (φαγητε, phêgate, verse 53) throughout chapter 6 thus far. This Greek word is found only here in chapter 6 and in John 13:18 and Matthew 24:38.

214 See John 6:63; 1:1, 14; Hebrews 4:12-13; 5:12-14; 1 Peter 2:2.

215 σκληρος (sklêros) - “hard” - found also in Matthew 25:24; Acts 26:14; James 3:4; Jude 15.

216 See footnote for John 6:35.

217 John 12:6, yet, Matthew 10:1-4!

218 Ἰούδαν (ioudan) - “Judah” - typically translated “Judas” - see footnote for Matthew 1:2.

219 Ἰσκαριωτην (iskariôtên) - “Iscariot” - Critical Text has Ἰσκαριωτου (iskariôtou), which would make it, “of Simon of Iscariot.” Some manuscripts (א [Sinaiticus], Θ [Tiflis: Koridethi], f13 [a family of manuscripts, 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689]) have απο καρυωτου (apo karuôtou) apparently meaning “from Kerioth.” Thus, “Iscariot” looks as if it is from יִישׁ קֵרִיּוֹת (‘iysh qeriyot) “man of Kerioth.” יִישׁ (‘iysh) is “man” in Hebrew and קֵרִיּוֹת (qeriyot) literally means “cities” and is translated that way e.g. in Amos 2:2, πολεων (poleôn), in the LXX. Moreover, in the Septuagint (LXX), Jeremiah 48:24, 41 (LXX 31:24, 41) has καρυωθ (karuôth) for “Kerioth” (NKJV), which is similar to the “Iscariot,” Ἰσκαριωθ (iskariôth), found in the Critical Text in Mark 3:19; 14:10; and Luke 6:16. See also footnote for John 13:26.

220 Jesus’ prudence (Proverbs 22:3; 27:12) is an excellent example. Fleeing danger *is* consistent with trusting God. Jesus’ time to die was set (John 7:6, 30; 8:20; Romans 5:6). He was even supernaturally spared death (e.g. Luke 4:28-30). Yet, Jesus protects himself nonetheless (see also John 8:59; 10:39). David’s life is another good example. God clearly declared that he is and would be king, yet David repeatedly fled from before Saul (1 Samuel 13:14; 16:12-13 [16:1-5]; 18:10-11; 19:9-12; 21:10-15/Psalm 34; 23:26-29; 24:1-22; 26:21-27:1-4).

221 Leviticus 23:33-44; Deuteronomy 16:13-17

here and go into Judea, that your disciples may see your works that you do. [4] For no one does what he is doing in secret while he himself seeks to be in the open. If you do these things, show yourself to the world.” [5] For not even his brothers were believing in him.

[6] Therefore, Joshua said to them, “My time is not present, but your time is always ready.²²² [7] The world is not able²²³ to hate you,²²⁴ but it hates me; because I testify about it that its works are evil.²²⁵ [8] You go down to this feast. I am not yet²²⁶ going down to this feast, because my time has not yet been fulfilled.” [9] After he said these things to them, he remained in Galilee.

[10] But when his brothers went down, then he also went down to the feast, not publicly, but as in secret.²²⁷ [11] Then the Jews were seeking him at the feast and were saying, “Where is he?” [12] And there was much complaining about him in the crowds. Some were saying, “He is good.” Others were saying, “No, but he deceives the crowd.”²²⁸ [13] Yet, no one spoke openly about him because of the fear of the Jews.

[14] Now in the middle of the feast, Joshua went down to the feast and taught. [15] And the Jews were amazed saying, “How does he know letters, not having been educated?”²²⁹

[16] Therefore, Joshua answered them and said, “My doctrine is not mine but the one who sent me.²³⁰ [17] If anyone is willing to do his will, he will know about the doctrine, whether it is from God, or I speak from myself.²³¹ [18] He who speaks from himself, seeks his own glory. But he who seeks the glory of the one who sent him, he is true, and there is no unrighteousness in him.²³² [19] Did not Moses give you the law, and none of you do the law? Why do you seek to kill me?”

[20] The crowd answered and said, “You have a demon. Who is seeking to kill you?” [21] Joshua answered and said to them, “I did one work, and you all marvel. [22] Because of this Moses gave you the circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. [23] If a man can receive circumcision on the Sabbath, that the law of Moses might not be broken, are you angry at me because I made a whole man healthy on the Sabbath? [24] Do not judge according to appearance, but judge with righteous judgment.”

[25] Therefore, some from Jerusalem were saying, “Is this not he whom they are seeking to kill? [26] And look! He speaks openly, and they are saying nothing to him. Do the rulers indeed know that this is truly the Christ? [27] But we know where he is from. But when the Christ comes, no one will know where he is from.”

[28] Therefore, Joshua cried out in the temple teaching and saying, “You both know me, and know where I am from.²³³ And I have not spoken from myself, but the

222 See Ecclesiastes 9:12. Also, were Joshua’s brothers not elect (Acts 1:14; Psalm 139:16; Isaiah 46:10)? Yet, their time was “always ready.”

223 Romans 1:32

224 At the time, they were of the world.

225 This is like Amos 5:10, 12-13; Isaiah 59:13-15a.

226 οὐπω (oupô) - “not yet” - Critical Text has οὐκ (ouk) “not,” thus the NAS has no “yet.”

227 Proverbs 12:23

228 This is as 2 Corinthians 6:8 says, “as deceivers, yet true.”

229 Somehow they knew, or assumed, he wasn’t educated.

230 This is the stand of any and every godly man who teaches (1 Corinthians 2:1-5).

231 Psalm 145:18

232 2 Corinthians 5:21

233 Matthew 2:23

one who sent me is true, whom you do not know. [29] I know him, because I am from him, and he sent me.”

[30] Therefore, they sought to seize him, and no one laid a hand on him, because his hour had not yet come. [31] Yet, many out of the crowd believed in him and were saying, “When the Christ comes, he will not do more signs than these which he has done, will he?”²³⁴

[32] The Pharisees heard the crowd murmuring²³⁵ these things about him, and the Pharisees and chief priests sent officers to seize him. [33] Joshua therefore said,²³⁶ “I am with you yet a little while, and then I go to the one who sent me. [34] You shall seek me and not find me,²³⁷ and where I am²³⁸ you are not able to come.”²³⁹

[35] The Jews therefore said to themselves, “Where does he intend to go that we will not find him? He does not²⁴⁰ intend to go into the dispersion among the Greeks and teach the Greeks, does he? [36] What is this word which he said, “You shall seek me and not find,²⁴¹ and where I am you are not able to come?”

[37] And on the last day of the great feast Joshua stood and cried out saying, “If anyone thirsts,²⁴² let him come to me and drink. [38] He who believes in me, as the writing said, out of his belly²⁴³ shall flow rivers of living water.” [39] And this he said about the Spirit, which those who believing in him would receive, for the Holy Spirit was not yet,²⁴⁴ because Joshua was not yet glorified.²⁴⁵

[40] Therefore, many out of the crowd when they heard the word²⁴⁶ were saying, “This is truly the prophet.” [41] Others were saying, “This is the Christ.” Others were saying,²⁴⁷ “For the Christ does not²⁴⁸ come out of Galilee, does he?²⁴⁹ [42] Has not the writing said that the Christ comes out of the seed of David and from the town of Bethlehem, where David was?” [43] Therefore, there was a division²⁵⁰ in the crowd because of him. [44] And some of them wanted to seize him, but no one laid hands on him.

[45] Then the officers to the chief priests and Pharisees came, and they said to them, “Why did you not bring him?” [46] The officers answered, “Never so spoke a man like this man!” [47] Then the Pharisees answered them, “You are not²⁵¹

234 This question is actually asked in the negative (μητι, mati), but it is difficult to express the same idea in the English using a negative particle.

235 γογγυζοντος (gognuzovtos) - this is from the same root word translated earlier in John for complaining (e.g. John 6:41, 43, 61).

236 Received Text adds αυτοις (autois) “to them.”

237 Proverbs 1:28

238 “where I am” - see John 3:13. He was presently in heaven at that same time.

239 John 14:6

240 The negative particle μη (mê) is used here and to give the idea, “does he” is added at the end.

241 Majority Text does not have “me” (με, me). The Critical Text has it in brackets.

242 Psalm 42:2; 63:1; Isaiah 55:1; Revelation 21:6; 22:17 (see also Psalm 16:2)

243 κοιλιας (koilias) - “belly” - found also in Matthew 12:40; 15:17; 19:12; Mark 7:19; Luke 1:15, 41-42, 44; 2:21; 11:27; 15:16; 23:29; John 3:4; Acts 3:2; 14:8; Romans 16:18; 1 Corinthians 6:13; Galatians 1:15; Philippians 3:19; Revelation 10:9-10.

244 This is how it literally reads. The word “given,” as in the NKJV, is not in the Greek, but is implied by the context. The Holy Spirit obviously has always existed (e.g. Genesis 1:2; Psalm 90:2; John 4:24).

245 John 14:16-18; Acts 1:6-8; 2:1-4; Hebrews 2:1-4

246 τον λογον (ton logon) - “the word” - Critical text has “these words,” των λογων τουτων (tôn logôn toutôn).

247 Received Text adds “but” (δε, de).

248 The negative particle is used (μη, ma) and “does he” is added to express the idea.

249 Yes He does (Isaiah 9:1-2; Matthew 4:13-16).

250 σχισμα (schisma) - “division”

251 The negative particle is used (μη, mê) and “are you” is added to express the idea.

deceived also, are you? [48] No one out of the rulers or the Pharisees believed in him, have they? [49] But this crowd who does not know the law is cursed.”

[50] Nicodemus said to them (the one who came at night to him, being one of them), [51] “Our law does not²⁵² condemn the man unless it hears from him first and knows what he does, does it?” [52] They answered and said to him, “You also are not²⁵³ from Galilee, are you? Search and see, that a prophet has not arisen²⁵⁴ out of Galilee.” And they went each to his house.²⁵⁵

8[1] And Joshua went to the Mount of Olives. [2] And in deep²⁵⁶ morning Joshua came again into the temple, and all the people came to him, and sitting down, he taught them.

[3] And the scribes and Pharisees brought to him a woman caught in adultery,²⁵⁷ and set her in the midst, [4] and said to him, “Teacher, we found²⁵⁸ this one in the act of adultery. [5] And in our²⁵⁹ law Moses commanded such a one to be stoned.²⁶⁰ Therefore, what do you say about her?”²⁶¹ [6] And this they said testing him, that they might have an accusation against him.

But Joshua bending down, wrote with the finger on the ground.²⁶² [7] And as they continued asking him, looking up²⁶³ he said to them, “The one of you without sin, let him cast the first stone at her.” [8] And again, bending down he wrote on the ground. [9] And hearing, they went out one by one, beginning from the old even to the last.²⁶⁴ And Joshua was left alone, and the woman being in the midst.²⁶⁵ [10] And Joshua standing up²⁶⁶ looked at her and said,²⁶⁷ “Woman, where are those accusers of yours? Did no one condemn you?” [11] And she said, “No one, Lord.” And Joshua said to her, “Neither do I condemn you. Go and from now on sin no more.”²⁶⁸

252 The negative particle is used (μη, mē) and “does it” is added to express the idea.

253 The negative particle is used (μη, mē) and “are you” is added to express the idea.

254 εγγεραται (egēgertai) - This is in the perfect form. Critical Text has it in the present tense (εγγιρεται, egeiretai). Also, see footnote for verse 41 in regards to a prophet from Galilee.

255 The Critical Text brackets John 7:53 through John 8:11 noting that these verses are not found in several Greek manuscripts. Received and Majority Texts include these verses.

256 βαθεως (batheōs) - more literally, “deep” (i.e. early). This Greek word is also only used in Luke 24:1 (“deep morning”); John 4:11 (“well is deep”); Acts 20:9 (“deep sleep”); Revelation 2:24 (“depths of Satan”). The Received and Critical Texts do not have this word in this verse.

257 Where’s the man? Leviticus 20:10

258 Majority Text has “we found this one,” Received and Critical Texts, “this woman was caught.”

259 Majority Text has “our law.” Received Text and Critical Text have “the law” with “commanded us.” RT has “us” after the word “Moses,” CT before “Moses.”

260 Deuteronomy 22:23-24

261 Received and Critical Texts do not have “about her.”

262 Received Text adds, μη προσποιουμενος (ma prospoioumenos) - “taking no notice,” or “pretending not to hear.”

This Greek word is also found in Luke 24:28 (προσεποιειτο), “He acted as though” (NAS).

263 αναβλεψας (anablepsas) - Majority Text. Received Text has ανακυψας - (anakupsas), Critical Text, ανεκυψεν (anekupsen) “raised up,” or “stood up.”

264 Received Text adds, “και υπο της συνειδησεως ελεγχομενοι” (kai hupo tēs suneidēseōs elegchomevoi) - “and being convicted by *their* conscience.”

265 ουσα (ousa) “being” - Majority and Critical Text. Received Text has εστωσα (estosa) - “standing.”

266 ανακυψας (anakupsas) - “standing up” - see footnote for Luke 13:11.

267 Received Text reads, “και μηδενα θεασαμενος πλην της γυναικος” (kai mêdena theasamenos plan tēs gunaikos) - “and seeing no one but the woman.” Thus it reads, “And Joshua raising up, and seeing no one but the woman, said to her.” Critical Text simply has, “And straightening up, Joshua said to her,” (NAS).

268 απο του νυν μηκετι αμαρτανε (apo tou nun mêketi hamartane) - more literally, “from the now, no longer sin.” Received Text does not have “απο του νυν” (apo tou nun) “from the now,” or “from now on.” Also, see Matthew 5:48.

[12] Then Joshua spoke to them saying, “I am the light of the world.²⁶⁹ He who follows me shall not walk in the darkness, but will have the light of life.”

[13] Therefore, the Pharisees said to him, “You are testifying about yourself. Your testimony is not true.”²⁷⁰ [14] Joshua answered and said to them, “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I come from and where I am going. [15] You judge according to the flesh. I judge no one.²⁷¹ [16] And even if I judge, my judgment is true, because I am not alone; but I and the father²⁷² who sent me. [17] And also in your law it is written that the testimony of two men²⁷³ is true. [18] I am he who testifies about myself, and the father who sent me testifies about me.”²⁷⁴

[19] Then they were saying to him, “Where is your father?” Joshua answered, “You do not know me or my father.²⁷⁵ If you had known me, you would have known my father also.” [20] These words Joshua spoke in the treasury, as he was teaching in the temple, and no one seized him; because his hour had not yet come.²⁷⁶

[21] Then Joshua again said to them, “I am going away and you will seek me, and you will die in your sin.²⁷⁷ Where I go you are not able to come.”²⁷⁸ [22] Then the Jews were saying, “He is not going to kill himself, is he,²⁷⁹ because he says, ‘Where I go you are not able to come?’”

[23] And he said to them, “You are from below. I am from above. You are of this world. I am not of this world. [24] Therefore, I said to you that you shall die in your sins, for if you do not believe that I am,²⁸⁰ you will die in your sins.”

[25] Therefore, they were saying to him, “Who are you?” And Joshua said to them, “Just what I have been saying to you from the beginning.²⁸¹ [26] I have much²⁸² concerning you to speak and to judge, but the one who sent me is true, and I, what I hear from him, these I say to the world.” [27] They did not know that he was speaking to them of the father. [28] Joshua therefore said to them, “When you lift up the son of the man, then you will know²⁸³ that I am and I do nothing from myself; but just as my father teaches me, these I speak. [29] And the one who sent me is with me. The father has not left me alone, because I always do things pleasing to him.” [30] When he spoke these things, many believed in him.

269 John 1:9; Job 33:29-30; Proverbs 6:23

270 This goes back to Joshua’s previous statement in John 5:31 (see also John 5:19, 30a).

271 Joshua is certainly not talking about discerning as in 1 Corinthians 2:15, for in the very same sentence immediately prior to saying, “I judge no one” he judges (discerns) them by saying they judge according to the flesh. In the context, it is evident Christ judges no one (presently) as he did not judge (condemn) the woman. He came to save men’s lives, not destroy them (John 3:17; **12:47**).

272 “father” is in the nominative form. NKJV adds “with.” There is no “with” in the text. NAS does not follow the Critical Text here. It leaves out “father” and instead has “He,” apparently because of two Greek manuscripts and two versions (old translations) which omit “father.”

273 “two men” - δυο ανθρωπων (duo anthrôpôn)

274 These verses testify that there are two men in the Godhead (see also Genesis 1:26-27 and our article, *The Lord Is A Man*).

275 John 14:7-9

276 Not because they didn’t want to seize Him (John 7:1, 13, 25, 32, 44-46).

277 Dying in your sin equals going to hell (see Ezekiel 3:19-20; Revelation 21:8).

278 Not able to come to paradise (e.g. Luke 23:43).

279 The negative particle μητι (mati) is here so “is he” is added to complete the idea in English.

280 εγω ειμι (egô eimi) - This is identical to the end of John 8:58, “I am.” See also Exodus 3:13-14. This statement and context (John 8:58) reveals, if you don’t believe Joshua is God (John 1:1, 14), you go to hell (Revelation 21:8).

281 John 5:17-18, 21-23, 24-27

282 Luke 12:2 (Ecclesiastes 12:14; Matthew 10:26; Mark 4:22; Luke 8:17); John 5:22

283 “then you will know” - Luke 23:44-48?

[31] Therefore, Joshua was saying to those Jews who had believed in him, “If you remain²⁸⁴ in my word, truly you are my disciples. [32] And you shall know the truth, and the truth shall set you free.”

[33] They answered him, “We are Abraham’s offspring²⁸⁵ and we have never been enslaved to anyone. How do you say that you shall be set free?” [34] Joshua answered them, “Truly, truly, I say to you that everyone who practices sin is a slave of sin. [35] And the slave does not remain in the house forever. The son remains forever. [36] Therefore, if the son sets you free, you shall be free indeed.”²⁸⁶

[37] I know that you are the offspring of Abraham, but you seek to kill me, because my word has no place in you. [38] What I have seen²⁸⁷ with my father I speak, and you then, do what you have seen with your father.”²⁸⁸

[39] They answered and said to him, “Our father is Abraham.” Joshua says to them, “If you were children of Abraham, you would do the works²⁸⁹ of Abraham. [40] But now you seek to kill me, a man who has spoken the truth to you, which I heard from God. This Abraham did not do. [41] You do the works of your father.” Therefore, they said to him, “We have not been born out of fornication, we have one father - God.”

[42] Joshua therefore said to them, “If God were your father, you would love me, for I came and am from God.²⁹⁰ For I have not come of myself, but he sent me. [43] Why do you not understand my speech? Because you are not able²⁹¹ to hear my word. [44] You are of the devil father,²⁹² and the desires of your father you want to do. He was a murderer from the beginning,²⁹³ and he has not stood in the truth; because truth is not in him. When he speaks the lie, he speaks from himself, because he is a liar and the father of it. [45] But I, because I speak the truth, you do not believe me. [46] Who of you convicts me of sin? But since I speak the truth, why do you not believe me? [47] He who is of God hears the words of God. Because of this you do not hear, because you are not of God.”

[48] The Jews therefore answered and said to him, “Do we not rightly say that you are a Samaritan and have a demon?” [49] Joshua answered, “I do not have a demon, but I honor my father; and you dishonor me. [50] And I do not seek my glory. There is one who seeks and judges.²⁹⁴ [51] Truly, truly, I say to you, if anyone keeps my word, he shall by no means see death forever.”²⁹⁵

[52] Therefore, the Jews said to him, “Now we know that you have a demon! Abraham died and the prophets, and you say, ‘If anyone keeps my word he shall by no means taste death forever.’ [53] You are not greater than our father Abraham, who died, are you?²⁹⁶ Also the prophets died. Who do you make yourself out to be?”

284 Acts 11:23; 13:43; 14:22

285 σπέρμα (sperma) “offspring”

286 Romans 6:18-21

287 John 5:19-20

288 Critical Text has α ἠκουσατε παρα του πατρος ποιειτε (a êkousate para tou patros poieite) - “you do what you heard with the father.” What father? See John 8:44.

289 James 2:21-23

290 1 Corinthians 15:47; Philippians 2:6-7

291 Romans 9:18

292 του πατρος του διαβολου (tou patros tou diabolou) - “of the devil father”

293 1 John 3:10-12

294 Philippians 2:9-11; See also John 5:22, yet see also John 5:30/8:26.

295 θανατον ου μη θεωρηση εις τον αιωνα (thanaton ou mê theôpêshê eis ton aiôna) - more literally, “death no no he shall see unto forever” or “he shall by no means see death forever.” See also John 11:26; Proverbs 12:28.

296 The negative particle (μη, mê) is in this question. “Are you” is added to complete the idea in English.

[54] Joshua answered, "If I glorify myself, my glory is nothing.²⁹⁷ My father is the one who glorifies me, which you say that he is your God. [55] And you do not know him, but I know him. And if I say that I do not know him, I will be a liar like you, but I do know him; and I keep his word. [56] Your father Abraham was overjoyed that he might see my day, and he saw and rejoiced."

[57] The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?" [58] Joshua said to them, "Truly, truly, I say to you, before Abraham was born, I am." [59] Therefore, they picked up stones to throw at him, but Joshua hid himself and went out of the temple, going through the midst of them and so passed by.

9[1] And passing by he saw a man blind from birth. [2] And his disciples asked him saying, "Rabbi,²⁹⁸ who sinned, this one or his parents, that he should be born blind?"

[3] Joshua answered, "Neither this one sinned nor his parents, but that the works²⁹⁹ of God might be manifested in him. [4] I must work the works of the one who sent me while it is day. The night is coming³⁰⁰ when no one is able to work.³⁰¹ [5] While I am in the world, I am the light of the world."³⁰² [6] When he had said these things, he spat³⁰³ on the ground and made clay out of the spit,³⁰⁴ and smeared³⁰⁵ the clay upon the eyes of the one blind. [7] And he said to him, "Go wash in the pool of Siloam" (which is translated, Sent). So, he went and washed, and came back seeing.³⁰⁶

[8] Therefore, the neighbors and those who had seen him formerly that he was blind, were saying, "Is this not the one who sat and begged?" [9] Some were saying, "This is the one." But others were saying, "He is like him." He was saying, "I am."³⁰⁷

[10] Therefore, they were saying to him, "How were your eyes opened?" [11] He answered and said, "A man called Joshua made clay and smeared my eyes and said to me, 'Go to the pool of Siloam and wash.' So, after going and washing, I received sight." [12] Therefore, they said to him, "Where is he?" He says, "I don't know."

[13] They brought him, the one formerly blind, to the Pharisees. [14] And it was the Sabbath when Joshua made the clay and opened his eyes. [15] Therefore, again the Pharisees asked him how he received sight. And he said to them, "He put clay upon my eyes, and I washed, and I see."

[16] Then, some of the Pharisees were saying, "This man is not from God, because he does not keep the Sabbath."³⁰⁸ Others were saying, "How is a man who is a sinner able to do such signs?" And there was a division³⁰⁹ among them. [17] They

297 Proverbs 15:33; 18:12; 25:27; Luke 14:11

298 Joshua allows himself to be called "Rabbi" ("teacher" in Hebrew) because *he is* our teacher, but we shouldn't be called "teacher," as he points out in Matthew 23:8.

299 "works" plural, there is more than just one work of God in this chapter.

300 Luke 22:53; John 16:32

301 This verse indicates the disciples were not even able to do the works of God during that terrible time of betrayal and deliverance up of Christ to the wicked.

302 John 16:10

303 "he spat" - επτυσεν (eptusen) from πτυω (ptuō), an onomatopoeia (a word that sounds like its action).

304 πτυσματος (ptusmatos)

305 επεχρισεν (epechrisen) - "smeared" found only here (KJV, NKJV "anointed," NAS "applied"). The normal word for "anoint" in the Greek is αλειφω (aleiphō) found e.g. in John 11:2; 12:3; James 5:14.

306 This man was *born* blind. He had never seen the light of day! Now, suddenly, he is seeing!

307 εγω ειμι (egō eimi) - "I am" - In other words, "I am the one."

308 Exodus 31:14-15; 35:2-3 - it appears they considered the making of the clay work.

309 σχισμα (schisma)

said to the blind one again, "What do you say about him, because he opened your eyes?" And he said, "He is a prophet." [18] Therefore, the Jews did not believe concerning him, that he was the one blind and received sight, until they called the parents of him who received sight. [19] And they asked them saying, "Is this your son, whom you say that he was born blind? How then does he now see?"

[20] And his parents answered them and said, "We know that this is our son and that he was born blind. [21] But how he now sees we do not know, or who opened his eyes we do not know. He has age, ask him. He will speak for himself." [22] His parents said these things, because they feared the Jews; for the Jews had already agreed that if anyone confessed him to be Christ, he would be a banished one from the synagogue.³¹⁰ [23] Because of this, his parents said, "He has age, ask him."

[24] Therefore, they called for the man who was blind a second time and said to him, "Give glory to God!³¹¹ We know that this man is a sinner."³¹² [25] He answered and said, "If he is a sinner, I don't know. One thing I know, that I was blind. Now I see."

[26] And they said to him again, "What did he do to you? How did he open your eyes?" [27] He answered them, "I told you already, and you did not listen. Why do you want to hear it again? You don't also want to be his disciples, do you?"³¹³ [28] They reviled³¹⁴ him and said, "You are his disciples, but we are Moses' disciples. [29] We know that God has spoken to Moses, but this one we do not know where he is from."

[30] The man answered and said to them, "For in this is a wonder, that you do not know where he is from; yet he opened my eyes. [31] And we know that God does not hear sinners,³¹⁵ but if someone is a worshiper of God and does his will, he hears him.³¹⁶ [32] From eternity³¹⁷ it was unheard of that anyone opened the eyes of one who had been born blind. [33] If this one was not from God, he would not be able to do anything."

[34] They answered and said to him, "You were born completely in sin,³¹⁸ and are you teaching us?"³¹⁹ And they threw him outside.³²⁰

[35] Joshua heard that they threw him outside, and finding him, he said to him, "Do you believe in the son of God?"³²¹ [36] He answered and said, "And who is he, Lord, that I might believe in him?" [37] And Joshua said to him, "You have both

310 "banish one from the synagogue" is one Greek word, *αποσυναγωγος* (aposunagōgos). See footnote for John 12:42.

311 These evil men who are refusing to give glory to God, in hypocrisy they tell the man to give glory to God (Psalm 81:15).

312 They are completely wrong on this as well (2 Corinthians 5:21; Hebrews 4:15).

313 The negative particle *μη* (ma) is used, and "do you" is added to complete the idea.

314 *ελοιδορησαν* (eloidorēsān) - "reviled" = verbally abusive. This context teaches well what reviling is. For use of this same Greek word elsewhere see Acts 23:4; 1 Corinthians 4:12; 1 Peter 2:23. For noun forms of the same Greek word see 1 Peter 3:9; 1 Timothy 5:14 (*λοιδορια*, loidoria) and 1 Corinthians 5:11; 6:10 (*λοιδορος*, loidoros). Jude 9 "reviling" is *βλασφημιαις* (blasphēmias), to speak evil of.

315 Other verses on God not listening, see 1 Samuel 8:18; Psalm 34:15-16 (1 Peter 3:12); 66:18; Proverbs 1:24-29; 15:8-9, 26, 29; 28:9; Isaiah 1:15; 59:1-4; Jeremiah 7:16; 11:14; 14:11-12; Ezekiel 8:16-18; Micah 3:1-4; Zechariah 7:12-13.

316 Hebrews 11:6

317 *εκ του αιωνος* (ek tou aiōnos) - "from eternity" - "eternity" does not always mean eternity in the future. Here it means eternity past, as in Psalm 90:2; Micah 5:2. See also footnote for Luke 1:70 on *αιωνος* (aiōnos).

318 And they weren't? See Psalm 51:5; 58:3/53:2-3 ("children of men").

319 Here's a question without the use of the negative particle. Also, the pride of the Pharisees is revealed in their words, "are you teaching us?" (Proverbs 9:7; 12:1).

320 *εξω* (exō) - "outside"

321 Critical Text has "son of man" - *ανθρωπου* (anthrōpou).

seen him, and it is he who is speaking with you.” [38] And he said, “I believe, Lord!” And he worshiped³²² him.

[39] And Joshua said, “Unto judgment I came into this world, so that those who do not see, might see, and those who see may become blind.”³²³ [40] And those from the Pharisees who were with him heard these things and said to him, “We are not blind also, are we?”³²⁴ [41] Joshua said to them, “If you were blind,³²⁵ you would not have sin, but now you say, 'We see.' Therefore, your sin remains.”

10[1] “Truly, truly, I say to you, he who does not enter through the door into the fold³²⁶ of the sheep, but climbs over at another place, he is a thief³²⁷ and a robber.³²⁸ [2] But the one who enters through the door is the shepherd³²⁹ of the sheep. [3] To this one the door keeper³³⁰ opens, and the sheep hear his voice.³³¹ And he calls his own sheep by name,³³² and leads them out.³³³ [4] And when he brings out his own sheep, he goes before them, and the sheep follow him; because they know his voice.³³⁴ [5] Yet, they will by no means³³⁵ follow another³³⁶ but will flee³³⁷ from him, because they do not know the voice of others.”³³⁸ [6] This proverb³³⁹ Joshua said to

322 προσεκύνησεν (prosekunêsen) - This word is used for worship (Matthew 4:9-10; John 4:20-24; Acts 7:43; Revelation 3:9); and for falling down before someone (e.g. Matthew 18:26).

323 Luke 8:18

324 The negative particle μη (mê) is used, and "are we" is added to complete the idea. They seem here to have an idea of what Joshua's is talking about.

325 They are not physically blind, but they *are* spiritually blind (John 12:40); yet Joshua says, "If you were blind . . .". If they were physically blind they would not have sin? No, Psalm 14:1-3 (this includes the blind). If they were spiritually blind, they would not have sin? No, 2 Corinthians 4:4/Revelation 21:8. Their sin lies within their claim (as in 1 John 2:4), "you say, 'We see.' Therefore, your sin remains." Therefore, if they didn't claim to see (if they were blind), they would not have sin.

326 See footnote on Luke 11:21

327 κλεπτης (kleptês)

328 This verse describes coming into the fold through another way other than the truth (John 10:9; 14:6). This person, who is both a thief *and* a robber, is there to steal sheep (as in Acts 20:30). A thief is simply someone who steals. A robber (here, ληστης, lêstês) is someone who steals, and if need be, violently (e.g. ληστης is found in Matthew 26:55 [Mark 14:48; Luke 22:52]; Luke 10:30, 36; 2 Corinthians 11:26).

329 John 10:11, 16 (one shepherd); Hebrews 13:20; 1 Peter 2:25; 5:4; Joshua enters in through Himself (John 10:7, 9).

330 Who is the door keeper? John 10:15a; 17:11-12

331 Whose voice? John 10:27

332 Galatians 4:9

333 Verse 3 looks like the process in which the Father gives Christ the sheep (John 17:11-12/6:44).

334 John 8:47; 10:27 (i.e. they follow the truth) - Also, He leads and the sheep follow, beyond this life (e.g. Revelation 7:17).

335 There is no way one of Christ's sheep will follow anyone other than Christ.

336 αλλοτριω (allotriô) - "another" - the basic idea is "another" (i.e. someone else). It is used also in Matthew 17:25-26 ("strangers"); Luke 16:12 ("another man's"); Acts 7:6 ("foreign"); Romans 14:4 ("another's"); 15:20 ("another man's"); 2 Corinthians 10:15-16 ("other man's," "another man's"); 1 Timothy 5:22 ("other people's"); Hebrews 9:25 ("another"); 11:9 ("foreign"), 34 ("aliens"). There are other words for stranger in the Greek: παροικος (paroikos), found in Acts 7:6 (NKJV "dwell," better, "would be strangers in a foreign land"), 29 ("dweller"); Ephesians 2:19 (NKJV "foreigners"); 1 Peter 2:11 (NKJV "sojourners"), and ξενος (xenos) found in Matthew 25:35, 38, 43-44; 27:7; Acts 17:18; Romans 16:23; Ephesians 2:12, 19; Hebrews 11:13; 13:9; 1 Peter 4:12; 3 John 5.

337 Continuance with someone else (i.e. not fleeing) reveals that person to be not one of Christ's sheep. See also Proverbs 17:4a.

338 Those who fear the Lord depart from evil (Proverbs 14:16; 16:6), and false teachers and false doctrine are evil. Without holiness, that is, separation from lies and liars, no one will see the Lord (Hebrews 12:14; see also 2 Corinthians 6:14-7:1; 2 Timothy 2:20-21).

339 παροιμιαν (paroimian) - "proverb" - NKJV "illustration"; KJV "parable" - found also in John 16:25 (NKJV "figurative language"; KJV "proverbs"), 29 (NKJV "figure of speech"; KJV "proverb"); 2 Peter 2:22 ("proverb"). 2 Peter 2:22 and the LXX in Proverbs 1:1 testify that this is the Greek word for "proverb." LXX begins with, "Παροιμια Σαλωμωντος (paroimiai salômôntos)," "Proverbs of Solomon." The Greek word for parable is παραβολη (parabolê, e.g. Matthew 13:3).

them, but they did not understand what it was that he spoke to them.

[7] Therefore, Joshua said again to them, "Truly, truly, I say to you, that I am the door of the sheep. [8] All who came,³⁴⁰ are thieves and robbers,³⁴¹ but the sheep did not hear them.³⁴² [9] I am the door.³⁴³ If anyone enters through me, he shall be saved, and shall go in and go out and find pasture.³⁴⁴ [10] The thief does not come except to steal and kill and destroy.³⁴⁵ I came that they might have life and might have an abundant one.³⁴⁶ [11] I am the good shepherd. The good shepherd lays down his soul³⁴⁷ for the sheep. [12] But the hireling,³⁴⁸ who is not the shepherd, who does not own the sheep, sees the wolf³⁴⁹ coming and leaves the sheep and flees, and the wolf snatches them and scatters the sheep.³⁵⁰ [13] And the hireling flees,³⁵¹ because he is a hireling and it does not matter to him about the sheep. [14] I am the good shepherd, and I know those who are mine,³⁵² and I am known by my own. [15] As the father knows me, I also know the father, and I lay down my soul for the sheep. [16] And other sheep I have which are not of this fold,³⁵³ and them also I must bring; and they shall hear my voice. And there shall be one flock,³⁵⁴ one shepherd.³⁵⁵ [17] Because of this,³⁵⁶ my father loves me, because I lay down my soul

340 Received Text has προ εμου (pro emou) "before me." Critical Text brackets these words. This is a "split" majority (if you will). There are many manuscripts that have these words in them. From the apparatus in the CT it appears it is a slim majority at best.

341 Joshua speaks in the context of false spiritual leaders (John 9:40-41), and here speaks of those whom the sheep did not hear (i.e. follow).

342 The sheep of the past, just as the sheep of the present (John 10:5), did not follow false spiritual leaders. Moreover, Matthew 24:24 brings up the question of the possibility of deceiving the elect. John 10:5, 8, 27-29 indicate this to be an impossibility (that is, unto perdition), along with Romans 8:30-39; 1 John 3:9; 5:18.

343 That door is truth (John 14:6).

344 Find pasture = find food (Jeremiah 15:16; 1 Peter 2:2; Job 23:12).

345 This well describes the sole purpose of false teachers (2 Peter 2:3), being nonetheless deceived themselves (2 Timothy 3:13).

346 περισσόν (perisson) accusative adjective – "abundant one"

347 ψυχήν (psukên) - Matthew 2:28; Mark 10:45; John 13:37-38; 15:13; and 1 John 3:16, all likewise use the word "soul" in the sense of life. See the word study on soul in footnote for Genesis 1:20 & 2:7. His suffering was in His flesh (see 1 Peter 2:24; 4:1; Colossians 1:22a; 2:14), and Leviticus 17:11 reveals, "The soul of the flesh is in the blood."

348 μισθωτός (misthôtos) - "hireling" = a hired man, found also in Mark 1:20. This is what false teachers are in it for, wages (2 Peter 2:3, 14-15; 1 Timothy 6:5). Hireling = another description of a false spiritual leader.

349 A wolf is someone who would be spiritually harmful to the sheep (Zephaniah 3:3; Matthew 7:15; Luke 10:3; Acts 20:29). That could be, for example, a false teacher or a false brother or sister (2 Corinthians 11:26). False spiritual leaders do not protect the sheep from other false spiritual leaders or spiritually harmful people.

350 What sheep? The sheep the hireling is hired to watch. This verse is a description of a hireling. It is not a description of Christ's sheep. Nowhere does it say it is. Nowhere is Joshua depicted as ever leaving His sheep with a hireling. On the contrary, Christ is in contrast to the hireling. He is not a hireling. He is the good shepherd (John 10:14). How would He be any better than the hireling, if he left His sheep to a hireling, knowing beforehand (as He describes here) how the hireling will act? No, Joshua is the good shepherd who leads His sheep (John 10:4), and they follow Him and not a stranger (John 10:4-5, 27). A hireling is a stranger (another other than Christ) to the sheep. Christ's sheep would not follow a hireling. Moreover, there is only one shepherd of Christ's sheep (John 10:16). Thus, this verse is a description of how a hireling cares not for the sheep (any sheep).

351 He leaves the sheep to themselves and to the danger around them.

352 Joshua's point in this chapter is not to say all sheep are His. He never says that. He does say He knows His own.

353 This fold = the Jews (Matthew 10:5-6; 15:24).

354 One flock = Ephesians 2:11-3:6

355 This is an interesting Greek sentence. The words for "one" are two different Greek words, μία (mia) and εις (eis), and the words for "flock" and "shepherd" are identical, ποιμην (poimên), except that the accent is on the first syllable for "flock," and it is on the last syllable for shepherd.

356 Hebrews 5:7 (man also, because . . . Psalm 116:1)

that I may take it again.³⁵⁷ [18] No one takes it from me,³⁵⁸ but I lay it down of myself. I have authority³⁵⁹ to lay it down,³⁶⁰ and I have authority to take it again. This commandment³⁶¹ I received from my father."

[19] Therefore, there was a division³⁶² again among the Jews because of these words. [20] And many of them were saying, "He has a demon and is mad."³⁶³ Why listen to him?" [21] Others were saying, "These are not the words of one demon possessed. Is a demon able to open the eyes of the blind?"³⁶⁴

[22] And it was the dedication³⁶⁵ in Jerusalem, and it was winter. [23] And Joshua was walking in the temple in the porch of Solomon. [24] Then the Jews surrounded him and were saying to him, "Until when do you suspend our soul? If you are the Christ, tell us plainly."

[25] Joshua answered them, "I told you,³⁶⁶ and you did not believe. The works that I do in my father's name, these testify about me."³⁶⁷ [26] But you do not believe, for you are not my sheep, as I said to you. [27] My sheep hear my voice, and I know them; and they follow me. [28] And I give them eternal life, and they shall by no means perish forever; and no one will snatch them out of my hand. [29] My father, who gave them to me, is greater than all, and no one is able to snatch them out of my father's hand. [30] I and the father are one."

[31] Therefore, the Jews again picked up stones in order to stone him. [32] Joshua answered them, "Many good works I showed you from my father. For which of those works do you stone me?" [33] The Jews answered him saying, "For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself God."

[34] Joshua answered them, "Has it not been written in your law, 'I said, you are gods'?"³⁶⁸ [35] If he called them gods, to whom the word³⁶⁹ of God came (and the writing is not able to be destroyed), [36] do you say of the one whom the father sanctified and sent into the world, "You blaspheme," because I said, 'Son of God I am'? [37] If I do not do the works of my father, do not believe in me. [38] But if I do, even if you do not believe in me, believe in the works, that you may know and

357 He laid down His soul from the foundation of the world. See Revelation 13:8 & John 17:24 (see also Revelation 1:18).

358 Even though it says, Acts 2:22-23, no one actually took His life. He willingly laid it down (Matthew 26:51-53).

359 εξουσιαν (exousian) - can be translated power (e.g. Revelation 12:10; 11:6) or authority (e.g. Matthew 7:29; 8:9) or right (e.g. John 1:12).

360 Luke 23:46; John 19:30

361 It was a command from God to both die *and* raise from the dead.

362 σχισμα (skisma)

363 The insane (Ecclesiastes 9:3) accuse the Wisdom of God (Luke 11:49-51/Matthew 23:34-36; 1 Corinthians 1:24) to be insane.

364 The implied answer here is "no." Scripture never explicitly answers this question, but Christ points to His works (miracles) as proof He is from God (John 5:36; 10:25, 37-38; 15:24). Also, this is clearly stated as the work of God (John 9:3).

365 εγκαινια (egkainia) - "dedication" or "Hanukkah" (also spelled "Chanukkah") – according to history this commemorates the dedication of the temple around 165 BC (for some history, see 1 Maccabees 4:36-59 [vs. 56, εγκαινισμον (egkainismon)]; 2 Maccabees 10:1-8; these are not Scripture, see our report on the apocrypha). The Hebrew word for Hanukkah, חֲנֻכָּה (chanukkâh), is found in Numbers 7:10-11, 84, 88; 2 Chronicles 7:9; Nehemiah 12:27; Psalm 30:1 (title) and means dedication.

366 John 8:58

367 Luke 7:18-23

368 Psalm 82:6 (see also verses 1-7). Scripture also calls men gods in Exodus 18:11 (compare with Nehemiah 9:9-10). It also calls angels gods in Psalm 8:5 ("angels" Hebrew is אֱלֹהִים [elohiyim], "gods," compare w/Hebrews 2:7 ἀγγέλους).

369 λογος (logos)

believe that the father is in me and I in him." [39] Therefore, they sought again to seize him, and he escaped from their hand.

[40] And he departed again beyond the Jordan to the place where John was first immersing, and he remained there. [41] And many came to him and were saying, "Indeed, John did no sign, but all things that John said about him were true." [42] And many believed in him there.

11[1] And there was a certain one sick, Lazarus from Bethany, from the town of Mary and Martha her sister, [2] and it was Mary who anointed the Lord with fragrant oil and wiped his feet with her hair,³⁷⁰ whose brother Lazarus was sick. [3] So, the sisters sent for him saying, "Lord, behold, he whom you love³⁷¹ is sick."

[4] And when Joshua heard it he said, "This sickness is not unto death, but about the glory of God, so that the son of God might be glorified through it."³⁷² [5] And Joshua loved³⁷³ Martha and her sister and Lazarus. [6] So, when he heard that he is sick, he indeed then remained in the place where he was two days. [7] Then after this he says to the disciples, "Let us go into Judea again."

[8] The disciples say to him, "Rabbi, recently the Jews were seeking to stone you, and again you are going there?"³⁷⁴

[9] Joshua answered, "Are there not twelve hours in the day? If someone walks in the day he will not stumble, because he sees the light of this world.³⁷⁵ [10] And if someone walks in the darkness³⁷⁶ he stumbles, because the light is not in him." [11] These things he said, and after this he says to them, "Our friend³⁷⁷ Lazarus has fallen asleep,³⁷⁸ but I go so that I may awaken him."

[12] His disciples therefore said, "Lord, if he has fallen asleep he will be saved."³⁷⁹ [13] But Joshua had spoken about his death, but they thought that he spoke about the slumbering³⁸⁰ of sleep.³⁸¹

[14] Therefore, then Joshua said to them plainly, "Lazarus died. [15] And I rejoice for you, so that you might believe, because I was not there. Nevertheless, let us go to him."

[16] Thomas, who is called Twin, said to his fellow disciples, "Let us go also that we might die with him."

[17] Then, when Joshua went, he found him having already been in the tomb four days. [18] And Bethany was near Jerusalem, about fifteen stadia.³⁸² [19] And many of the Jews had come to those³⁸³ around Martha and Mary, so that they might comfort them concerning their brother. [20] Then, when Martha heard that Joshua

370 John 12:1-8

371 φιλεις (phileis) - "you love"

372 John 12:9-11

373 Ηγαπα (êgapa) - "loved"

374 John 8:58; 10:31, 39

375 John 8:12; 9:5; Matthew 5:14

376 John 12:35; 1 John 2:11

377 φιλος (philos) - "our friend"

378 κεκοίμηται (kekoimêtai) - "has fallen asleep" - see footnote for Matthew 27:52.

379 σωθησεται (sôthêsetai) - "he will be saved"

380 κοιμησεως (koimêsôs) - "slumbering" - found only here, but the verb akin to this is κοιμαω (koimaô) and is found in Matthew 27:52; 28:13; Luke 22:45; John 11:11-12; Acts 7:60; 12:6; 13:36; 1 Corinthians 7:39 ("dies" NKJV); 11:30; 15:6, 18, 20, 51; 1 Thessalonians 4:13-15; 2 Peter 3:4.

381 υπνου (upnou) - "sleep" - found also in Matthew 1:24; Luke 9:32; Acts 20:9(2x); Romans 13:11.

382 σταδιων (stadiôn) - "stadia" - about the distance of a stadium. According to BDB this about 185 meters.

383 τας (tas) - "those" - This is a plural feminine definite article. Critical Text has την (tên) which is a singular feminine definite article.

is coming, she went to meet him, and Mary was sitting in the house.

[21] Then Martha said to Joshua, "Lord, if you were here, my brother would not have died. [22] But even now I know that whatever you ask God, God will give you."

[23] Joshua says to her, "Your brother shall rise again."

[24] Martha says to him, "I know that he shall rise again in the resurrection on the last day."

[25] Joshua said to her, "I am the resurrection³⁸⁴ and the life.³⁸⁵ He who believes in me, even though he dies, he shall live. [26] And everyone who lives and believes in me shall by no means die unto eternity.³⁸⁶ Do you believe this?"

[27] She says to him, "Yes, Lord, I have believed that you are the Christ, the son of God, he who comes into the world."

[28] And after these sayings, she departed and called Mary her sister secretly, saying, "The teacher is here and is calling you." [29] When she heard, she arose quickly and went to him. [30] And Joshua had not yet come into the town, but was in the place where Martha met him. [31] Then the Jews who were with her in the house and comforting her, seeing that Mary quickly rose up and went out, followed her, saying that, "She is going to the tomb in order to weep there."

[32] Then Mary, when she came where Joshua was, seeing him, fell at his feet, saying to him, "Lord, if you were here, my brother would not have died."

[33] Therefore, when Joshua saw her weeping and the Jews who came with her weeping, he groaned³⁸⁷ in the spirit and was disturbed himself. [34] And he said, "Where have you put him?"

They say to him, "Lord, come and see."

[35] Joshua wept.³⁸⁸

[36] The Jews therefore were saying, "Look how he loved³⁸⁹ him!"

[37] And some of them said, "Was not this one, who opened the eyes of the blind,³⁹⁰ able to do something so that he also would not have died?"

[38] Joshua, therefore, again groaning in himself, comes to the tomb. And it was a cave, and a stone lay upon it. [39] Joshua says, "Remove the stone."

Martha, the sister of the one who was dead, says to him, "Lord, he already smells,³⁹¹ for it is the fourth day."

[40] Joshua says to her, "Did not I say to you that if you believe you will see the glory of God?"³⁹² [41] They removed, therefore, the stone where the dead one was laying. And Joshua lifted up the eyes upward and said, "Father, I thank you that you heard me. [42] And I know that you always here me, but because of the crowd standing around I spoke,³⁹³ that they might believe that you sent me." [43] And after saying these things, he cried out with a loud voice, "Lazarus, come out!"³⁹⁴ [44] And

384 John 5:21-29

385 John 1:4; 5:26; 14:6; 1 John 5:12 (Revelation 1:18)

386 εις τοσ αιωνα (eis tos aiōna) – "unto eternity" - see footnote for Matthew 21:19. See also Proverbs 12:28.

387 ενεβριμησατο (evebrimēsato) - "groaned" - found also in Matthew 9:30 ("sternly warned" NKJV); Mark 1:43 ("strictly warned" NKJV); 14:5 ("they criticized . . . sharply" NKJV); John 11:38 ("groaning" NKJV).

388 εδακρυσεν (edakrusen) - "wept" - only found here in the NT.

389 εφιλει (ephilei) - "loved" - imperfect

390 John 9

391 οζει (ozei) - "he . . . smells" - only found here. KJV "he stinketh."

392 See John 11:4, 23. Where did He say this?

393 Even though Joshua prayed this prayer to be seen by these people, he was not living against Matthew 6:5. It was for their soul's sake, "that they might believe."

394 εξω (exō) - "out" or "outside"

John

he who had been dead came out, the feet and the hands bound with grave clothes,³⁹⁵ and his face wrapped with a handkerchief.³⁹⁶ Joshua says to them, "Loose him and release to go."³⁹⁷

[45] Therefore, many of the Jews who came to Mary and saw what Joshua did, believed in him. [46] But some of them went away to the Pharisees and told them what Joshua did.

[47] Then, the chief priests³⁹⁸ and the Pharisees gathered together³⁹⁹ a council,⁴⁰⁰ and were saying, "What should we do? For this man does many signs. [48] If we let him continue,⁴⁰¹ all will believe in him, and the Romans shall come and take away both our place and the nation."⁴⁰²

[49] And a certain one of them, Caiaphas, who was chief priest⁴⁰³ that year, said to them, "You do not know anything,⁴⁰⁴ [50] nor do you consider⁴⁰⁵ that it is profitable for you that one man should die for the people,⁴⁰⁶ and not the whole nation perish." [51] And this he did not say from himself,⁴⁰⁷ but being chief priest that year he prophesied that Joshua was about to⁴⁰⁸ die for the nation, [52] and not for the nation only, but so that the children of God who are scattered might be gathered into one.⁴⁰⁹ [53] Therefore, from that day they plotted so that they might kill him.

[54] Therefore, Joshua no longer walked publicly among the Jews, but went from there into the area⁴¹⁰ near the wilderness, into a city called Ephriam. And there he was staying with his disciples.

[55] And it was near the Passover of the Jews, and many out of the area⁴¹¹ went up into Jerusalem before the Passover, in order to purify⁴¹² themselves. [56] Then they were seeking Joshua and speaking with one another standing in the temple, "What do you think - that he will by no means come to the feast?" [57] And the chief priests and the Pharisees had also given a command, that if anyone knows where he is, he should report it that they might seize him.

395 κειριαις (keiriais) - "grave clothes" - found only here

396 σουδαριω (soudariō) - "handkerchief" - found also only in Luke 19:20; John 20:7; Acts 19:12.

397 αφετε υπαγειν (aphete upayein) - more literally, "release to go" - Critical Text has an additional αυτον (auton), "him," so the end of the verse may read, "let him go."

398 αρχιερευς (archieus) - "chief priests"

399 Σουνηγαγον (sounêgagon) - "gathered together" - aorist active indicative third plural from συναγω (sounagō)

400 συνεδριον (sunedrion) - "council" - translated also as "Sanhedrin." See footnote for Matthew 5:22.

401 αφωμεν αυτον ουτω (aphōmen auton outō) - "we let him continue" - more literally, "let him so."

402 The very argument they give to preserve themselves and the nation is the very thing that destroyed them and the nation. See Luke 19:41-44

403 αρχιερευς (archieus) - "chief priest" - this is the same word as used in verse 47 for "chief priests" except that this is in the singular and that in the plural.

404 He is correct on this. They were of the same nature as in 1 Timothy 6:3-4.

405 This is true as well. They did not consider Isaiah 53 and Daniel 9:26.

406 This is truth, at least in part, that had already been prophesied (Isaiah 53:5-12).

407 John 18:14 reveals he was giving advice.

408 εμελλεν (emellen) - "was about to" - NKJV "would," NAS "was going to," Jay P. Green "was about to." See footnote for Matthew 2:13.

409 Ephesians 2:11-3:6

410 χωραν (chōran) - "area"

411 χωρας (chōras) - "area" - may also be translated "country" or "region" or "place" or "district" or "field" or "land." This is the same word as in the prior verse. It is also found in Matthew 2:12; 4:16; 8:28; Mark 1:5; 5:1, 10; 6:55; Luke 2:8; 3:1; 8:26; 12:16 (land); 15:13-15 (country); 19:12; 21:21; John 4:35 (fields); Acts 8:1; 10:39; 12:20; 13:49; 16:6; 18:23; 26:20; 27:27; James 5:4 (fields).

412 αγνισωσιν (agnisōsin) - "purify" - from αγνιζω (agnizō) found also only in Acts 21:24, 26; 24:18; James 4:8; 1 Peter 1:22; 1 John 3:3.

12[1] Then, six days before the Passover, Joshua came into Bethany, where Lazarus was, the one who had been dead, whom he raised from the dead. [2] Then they made for him a supper there, and Martha served, and Lazarus was one of those reclining⁴¹³ with him. [3] Then Mary took a pound of fragrant oil⁴¹⁴ of costly pure⁴¹⁵ nard,⁴¹⁶ and anointed Joshua's feet, and wiped his feet with her hair. And the house was filled from the fragrance of the fragrant oil.

[4] Then one of his disciples, Judah Iscariot, of Simon, who was about to betray him, says, [5] “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” [6] And this he said not because he cared about the poor, but because he was a thief; and he had the money box⁴¹⁷ and was taking the things put in.

[7] Then Joshua said, “Leave her. For the day of my burial she has kept this. [8] For the poor you you always have with you, but me you do not always have.”

[9] Then, a crowd, many of the Jews, that were there, came also, not because of Joshua only, but in order to see Lazarus also, whom he raised from the dead. [10] But the chief priests plotted to also kill Lazarus, [11] for because of him many of the Jews were going away and believing in Joshua.

[12] On the next day, a crowd, many who came for the feast, hearing that Joshua is coming to Jerusalem, [13] took Palm branches and came out to meet him and cried out, “Hosanna!⁴¹⁸ Blessed is he who comes in the name of the Lord, King⁴¹⁹ of Israel!”

[14] And Joshua, finding a little donkey,⁴²⁰ sat upon it, just as it is written, [15] “Do not fear, daughter of Zion. Behold, your king is coming sitting on a colt of a⁴²¹ donkey.”⁴²²

[16] And these things the disciples did not understand⁴²³ at first, but when Joshua was glorified, then they remembered that these things were written about him; and they did these things to him. [17] Then, the crowd who was with him

413 ἀνακειμένων (anakeimenôn) - “reclining” NKJV, “sat at the table” - found also in Matthew 9:10 (NKJV “sat at the table”); 22:10-11 (NKJV “guests”); 26:7 (NKJV “He sat at the table”), 20 (NKJV “He sat down”); Mark 6:26 (NKJV “those who sat”); 14:18 (NKJV “sat”); 16:14 (NKJV “sat at the table”); Luke 22:27(2x, NKJV “sits at the table”); John 6:11 (NKJV “sitting down”); 13:23 (NKJV “leaning”), 28 (NKJV “one at the table”).

414 μύρου (murou) - “fragrant oil” - KJV “ointment,” NKJV “oil,” NAS “perfume” - found also only in Matthew 26:7, 12; Mark 14:3-5; Luke 7:37-38, 46; 23:56; John 11:2; 12:3, 5; Revelation 18:13.

415 πιστικῆς (pistikês) - “pure” (NAS) – only found here and in the parallel passage in Mark 14:3. According to BGAD later Greek usage has it belonging to πιστις (pistis), the word for faith and trust.

416 νάρδου (nardou) - “nard” - KJV, NKJV “spikenard,” NAS “nard” - found also only in Mark 14:3. The Hebrew word is נֶרֶד (nêred) and is found in Song of Solomon 1:12 & 4:13-14.

417 γλωσσόκομον (glôssokomon) - “money box” - only found also in the NT in John 13:29. It is also found in LXX in 2 Chronicles 24:8, 10-11 for the Hebrew word אֲרוֹן ('aron), NKJV “chest,” which is also the word used for the ark of God (e.g. Exodus 25:10).

418 ὡσαννα (hôsanna) - “Hosanna!” - found also only in Matthew 21:9(2x), 15; Mark 11:9-10. Apparently, this equals הוֹשֵׁעַ הוֹשֵׁעַ (hoshâ` nâ) in Aramaic, and in Hebrew it would be הוֹשִׁיעָה הוֹשִׁיעָה (hoshiy`âh nâ), meaning “save now” or “save please.” הוֹשִׁיעָה (hoshiy`âh) can mean now (e.g. Exodus 3:3 NKJV) or please (e.g. Genesis 18:4 NKJV) depending on the context. הוֹשִׁיעָה (hoshiy`âh) means “save” (e.g. same form found in Judges 7:2; Psalm 44:3 [Hebrew 44:4]; 98:1, NKJV “gained . . . victory”).

419 Critical and Received Text both have the definite article for King. Majority Text does not.

420 ονάριον (onarion) - “little donkey” - KJV “young ass,” NKJV, NAS “young donkey” - BGAD says, “Lit. little donkey.”

421 ονού (onou) - “donkey”

422 Neither the Hebrew in Zechariah 9:9 nor the Greek (LXX) in Zechariah 9:9 exactly match this quote, but the Hebrew and Greek (LXX) in Zechariah 9:9 coincide with each other quite well. Perhaps, it is a reference to what is written elsewhere (in the heavens? Psalm 119:89), or meant not to be exacting (as in 2 Kings 9:32).

423 ἐγνώσαν (egnôsan) - “understand”

when he called Lazarus out of the tomb and raised him from the dead, testified. [18] Because of this, the crowd met him, because they heard he had done this sign. [19] Then the Pharisees said to each other, “You see that you are accomplishing nothing. Look, the world went after him!”

[20] And there were some Greeks⁴²⁴ out of those who went up that they might worship at the feast. [21] These, therefore, went to Philip, who is from Bethsaida of Galilee, and were asking him, saying, “Lord,⁴²⁵ we desire to see Joshua.” [22] Philip goes and speaks to Andrew, and in turn, Andrew and Philip speak to Joshua.

[23] And Joshua answered them, saying, “The hour has come that the son of the man might be glorified. [24] Truly, truly, I say to you, if the grain of wheat does not, falling into the ground, die, it remains alone. But if it dies, it bears much fruit. [25] He who loves his soul shall lose it, and he who hates his soul in this world will keep it unto eternal life. [26] If someone serves me, let him follow me, and where I am, there my servant shall be. And if someone serves me, the father will honor him.”

[27] Now my soul has been troubled,⁴²⁶ and what should I say? ‘Father, save me from this hour?’ But because of this I came into this hour. [28] Father, glorify your name.”

A voice, therefore, came out of the heaven, “I both glorified and I will glorify again.”

[29] Therefore, the crowd standing and hearing were saying it had thundered.⁴²⁷ Others were saying, “A messenger has spoken to him.”

[30] Joshua answered and said, “This voice did not come for me, but for you. [31] Now is the judgment of this world. Now the ruler of this world will be cast outside.⁴²⁸ [32] And I, if I am lifted up⁴²⁹ from the earth, I will drag⁴³⁰ all to myself.” [33] And he was saying this, indicating what kind of death he was about to die.

[34] The crowd answered him, “We heard out of the law that the Christ remains forever.⁴³¹ So how do you say, ‘The son of the man must be lifted up?’ Who is this the son of the man?”

[35] Joshua said, therefore, to them, “Yet a little time the light⁴³² is with you. Walk while you have the light, so that darkness does not overtake you. And he who walks in the darkness does not know where he is going.⁴³³ [36] While you have the light, believe in the light, so that you may become⁴³⁴ sons of light.”

424 Ἕλληνες (Ellênes) - “Greeks” - apparently proselytes, a convert to Judaism (Acts 2:10 “proselytes,” προσηλυτοὶ [proselutoi]; 13:43; see also Esther 8:17)

425 κυριε (kurie) - “Lord”

426 τεταρακται (tetaraktai) - “has been troubled” - perfect passive indicative - found also only in Matthew 2:3; 14:26; Mark 6:50; Luke 1:12; 24:38; John 5:4 (“stirred”), 7; 11:33; 12:27; 13:21; 14:1, 27; Acts 15:24; 17:8, 13 (“stirred”); Galatians 1:7; 5:10; 1 Peter 3:14. Though it says here Jesus was troubled, and the context is His concern about what is coming (the crucifixion), nonetheless He never sinned (Hebrews 4:15). See also Proverbs 12:25; Ezekiel 12:18-20 (Deuteronomy 32:26-29).

427 Job 37:1-5a

428 Hebrews 2:14

429 John 3:14-15

430 ἐλκυσω (elkusô) - “will drag” - KJV, NKJV, NAS “draw” - used also in John 6:44 (“draw” NKJV); 18:10 (drew); 21:6 (“draw” NKJV), 11 (dragged); Acts 16:19 (dragged); 21:30 (dragged); James 2:6 (drag). The context for “will drag all to myself” is judgment (verse 31). For this dragging, see e.g. John 5:21-29 (Matthew 25:31f).

431 Isaiah 9:6-7

432 John 8:12; 9:5; 11:9-10 (Romans 13:13; 1 Thessalonians 5, 8)

433 1 John 2:11

434 Philippians 2:14-15

Joshua said these things, and departing, hid from them. [37] And though he had done so many signs before them, they did not believe in him, [38] that the word of the prophet Isaiah might be fulfilled which said, “Lord, who believed our report? And to whom was the arm of the Lord revealed?”⁴³⁵

[39] Because of this, they were not able to believe, because again Isaiah said, [40] “He has blinded their eyes, and hardened their heart, so that they might not see with their eyes, nor understand in their heart and turn and I should heal them.”⁴³⁶

[41] These things Isaiah said when he saw his glory and spoke concerning him.

[42] Nevertheless, yet⁴³⁷ even among the rulers many believed⁴³⁸ in him, but because of the Pharisees they did not confess, that they might not be banished ones from the synagogue.⁴³⁹ [43] For they loved the glory⁴⁴⁰ of men rather than the glory of God.⁴⁴¹

[44] And Joshua cried out and said, “He who believes in me, does not believe in me, but in the one who sent me. [45] And he who sees me sees the one who sent me.⁴⁴² [46] I have come, light into the world, so that everyone who believes in me may not remain in darkness. [47] And if someone hears my words and does not believe, I do not judge him, for I did not come so that I judge⁴⁴³ the world, but that I will save⁴⁴⁴ the world.⁴⁴⁵ [48] He who rejects me and does not receive my words has the one who judges him – the word⁴⁴⁶ which I spoke, that judges him on the last day. [49] For I did not speak out of myself, but the father who sent me, he has given me commandment, what I might say and what I might speak.⁴⁴⁷ [50] And I know that his commandment is eternal life.⁴⁴⁸ That, therefore, I speak, just as the father has said to me, so I speak.”

13[1] And before the feast of the Passover,⁴⁴⁹ Joshua knowing that his hour had

435 Isaiah 53:1

436 Isaiah 6:9-10 (see also verses 1-8)

437 *μεντοι* (*mentoi*) - “yet” - found also only in John 4:27 (yet); 7:13 (yet); 20:5 (yet); 21:4 (yet); 2 Timothy 2:19 (nevertheless); James 2:8 (really); Jude 8 (not translated) NKJV.

438 Exodus 4:31; 14:31; Psalm 106:12-13; John 2:23-24

439 *αποσυναγωγοι* (*aposunagōgoi*) - “banished ones from the synagogue” - plural adjective found also only in John 9:22; 16:2. Apparently, this word is not found in LXX or secular literature.

440 *δοξαν* (*doxan*) - “glory” - The word for “honor” is *τιμην* (*timên*) e.g. Romans 2:7.

441 John 5:44

442 John 14:7-11; 2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3

443 *κρινω* (*krinō*) - “I judge” - present active indicative

444 *σωσω* (*sōsō*) - “I will save” - future active indicative 1st person, singular. See also John 3:17; Romans 11:32; 2 Corinthians 5:19

445 *τον κοσμον* (*kosmon*) - “the world” - accusative

446 Hebrews 4:12-13

447 John 5:19

448 Psalm 33:18-22; 34:22

449 *Προ δε της εορτης του Πασχα* (*Pro de tēs eortēs tou Pascha*) - “And before the feast of the Passover” - The gospel of John anticipates the Passover, here and in John 18:28; 19:14, 42. John 18:39 says, “at Passover.” The other three gospels mention the Passover having already taken place the night just before Jesus is betrayed. See Matthew 26:17-19; Mark 14:12-16; Luke 22:7-15. The answer to this apparent contradiction is found in Numbers 28:16-17 and Leviticus 23:5-6. These passages reveal the fourteenth day of the first month (of Abib, Exodus 13:4; 23:15; 34:18; Deuteronomy 16:1) is Passover and the next day, the fifteenth, is the feast of unleavened bread which is also called the Passover (see e.g. Luke 22:1). Here in John 13:1 it is called “the feast of the Passover” which equals “the feast of unleavened bread” which began on the fifteenth (Numbers 28:17). That feast, that fifteenth of the month, didn't start until twilight in the evening of the day Jesus was crucified. The Biblical days are evening to evening (Leviticus 23:32).

Therefore, the Passover of the fourteenth was what the disciples and Joshua celebrated. They celebrated it at the beginning of the fourteenth in the evening (Numbers 9:2-5). That fourteenth day started at twilight of the evening of the night Joshua was betrayed and continued on as the fourteenth day until the next evening. Thus, Joshua was crucified on

come, that he should pass⁴⁵⁰ out of this world to the father, loving his own who are in the world, unto the end he loved them. [2] And supper being over, the devil⁴⁵¹ already having thrown into the heart of Judah, of Simon, Iscarot, that he might betray him, [3] Joshua knowing that the father had given all things to him, into the hands, and that he came from God and is going to God, [4] arose from the supper and setting aside the garments, and taking a towel, girded himself. [5] Then he throws water into the wash basin⁴⁵² and began to wash⁴⁵³ the disciples feet and to wipe with the towel with which he was girded.

[6] Then he comes to Simon Peter, and that one says to him, "Lord, you wash my feet?" [7] Joshua answered and said to him, "What I do you do not know now, but you shall know after these things." [8] Peter says to him, "By no means shall you wash my feet unto eternity!"⁴⁵⁴ Joshua answered him, "If I do not wash you, you have no part with me." [9] Simon Peter says to him, "Lord, not my feet only, but also the hands and the head!" [10] Joshua says to him, "He who has bathed has no need⁴⁵⁵ to wash other than the feet, but is wholly clean. And you are⁴⁵⁶ clean, but not all." [11] For Joshua knew⁴⁵⁷ the one who was betraying him.⁴⁵⁸ Because of this he said, "You are not all clean."

[12] When then he washed their feet and took his garments, reclining again, he said to them, "Do you know what I have done to you? [13] You call me, 'The teacher,' and 'The Lord,' and you speak rightly, for I am."⁴⁵⁹ [14] If therefore, I washed your feet, the Lord and the teacher, you also ought to wash one another's feet. [15] For I have given you an example,⁴⁶⁰ so that just as I did to you, so you should do.⁴⁶¹ [16] Truly truly I say to you, the slave is not greater than his lord, nor is the one sent greater than the one who sent him. [17] If you know these things, blessed are you if you do them. [18] I do not speak concerning all of you. I know whom I choose, but so that the writings might be fulfilled, 'The one who eats bread with me, lifted his heel⁴⁶² against me.' [19] For now I speak to you before it is to be, so that when it is, you might believe that I am.⁴⁶³ [20] Truly truly I say to you, the

the fourteenth of Abib, which was the Preparation Day, as Matthew 27:62; Mark 15:42; Luke 23:54; and John 19:14, 31, 42. note. It was in preparation for the fifteenth day (Numbers 28:17) which began the week long feast of Passover (Numbers 28:17). That fifteenth day was a sabbath (Numbers 28:18), which they were anticipating (Mark 15:42). It was a high sabbath (John 19:31), no doubt, because of the Passover feast. See also footnote for John 18:28.

450 μεταβη (metabê) - "pass" - found also only in Matthew 8:34 (depart); 11:1 (departed); 12:9 (departed); 15:29 (departed); 17:20 (move); Luke 10:7 ("go" i.e. move); John 5:24 (passed); 7:3 (depart); Acts 18:7 (departed); 1 John 3:14 (passed) NKJV.

451 For further insight into the working of Satan and man's subjugation to him, see Mark 4:15; Acts 5:3; 26:18; 2 Timothy 2:26.

452 τον νιπηρα (ton niptêra) - "the wash basin" - KJV "a bason;" NKJV "a basin;" NAS "the basin"

453 νιπτειν (niptein) - "to wash" - for washing of feet, see Genesis 18:4; 19:2; 24:32; 43:24; Exodus 30:17-21; 40:30-32; Judges 19:21; 1 Samuel 25:41; 2 Samuel 11:8; Song of Solomon 5:3; 1 Timothy 5:10. Future, Psalm 58:10.

454 εις τον αιωνα (eis ton aiôna) - "unto eternity" - see footnote for Matthew 21:19.

455 "need" - as this language depicts, and as the verses on foot washing illustrate (vs. 5 footnote), Jesus was dealing with a need in washing their feet. It was not a religious ceremony.

456 εστε (este) - "you are" - plural you

457 See also John 6:64; 70.

458 John 6:64, 70

459 Matthew 23:8

460 υποδειγμα (upodeigma) - "example" - found also only in Hebrews 4:11; 8:5 ("copy"); 9:23 ("copies"); James 5:10; 2 Peter 2:6.

461 Mark 9:35; 10:42-45

462 Psalm 41:9

463 John 8:24, 58

one who receives whomever I sent, receives me.⁴⁶⁴ And the one who receives me, receives the one who sent me.”

[21] Saying these things, Joshua was moved⁴⁶⁵ in the spirit and testified and said, “Truly truly I say to you that one out of you shall betray me.” [22] The disciples therefore were looking at one another, perplexed about whom he speaks. [23] And there was reclining one of his disciples on the breast⁴⁶⁶ of Joshua, whom Joshua was loving.⁴⁶⁷ [24] Simon Peter nods⁴⁶⁸ therefore to this one to ask who it might be about which he speaks. [25] And that one thus leaning upon Joshua's chest,⁴⁶⁹ says to him, “Lord, who is it?” [26] Joshua answers, “It is that one whom I, dipping the piece of bread, will give it.” And dipping the piece of bread, he gives it to Judah Iscariot,⁴⁷⁰ of Simon. [27] And after the piece of bread, then Satan entered⁴⁷¹ into that one. Joshua says therefore to him, “What you do, do quickly.”⁴⁷² [28] But no one of those reclining was knowing why he said this to him. [29] For some were thinking since Judah was having the money-box,⁴⁷³ that Joshua was saying to him, “Buy what we need for the feast,” or that he might give something to the poor. [30] Receiving therefore the piece of bread, that one immediately went out. And it was night.

[31] When he went out, Joshua says, “Now the son of the man was glorified,⁴⁷⁴ and God was glorified⁴⁷⁵ in him. [32] If God was glorified in him, also God will glorify him in himself, and will glorify him immediately. [33] Children, a little longer I am with you. You will seek me, and just as I said to the Jews that 'Where I go, you are not able to come,' so I say to you now. [34] A new⁴⁷⁶ commandment I give to you, that you love one another. Just as I loved you, so also you love one another. [35] In this all⁴⁷⁷ will know that you are my disciples, if you have love in one another.”

[36] Simon Peter says to him, “Lord, where are you going?” Joshua answered him, “Where I go you are not able now to follow me, but later you will follow me.” [37] Peter says to him, “Lord, why am I not able to follow you now? I will lay down my soul for you.” [38] Joshua answered him, “Will you lay down your soul for me? Truly truly I say to you, a rooster will by no means make a noise until which you will deny me three times.”⁴⁷⁸

14[1] “Do not let your⁴⁷⁹ heart be moved.⁴⁸⁰ Believe in God and believe in me. [2]

464 Galatians 2:20

465 εταραχθη (etarachthê) - “moved”

466 κολπῶ (kolpô) - “breast”

467 ηγαπα (êgapa) - “was loving” - imperfect, active, indicative

468 νευει (neuei) - “nods” - present, active, indicative – This verb is only found also in Acts 24:10 (“nodded” NKJV).

469 στηθος (stêthos) - “chest”

470 ισκαριωτη (iskariôtê) - “Iscariot” - The noun here (ισκαριωτη) is in the dative form coinciding with ιουδα (iouda) “Judas” which is also in the dative. Thus we have “to Judas Iscariot.” The Critical Text has ισκαριωτου (iskariôtu) which is the genitive form which would make it, of Simon “of Iscariot.” See also footnote for John 6:71.

471 εισηλθεν . . . ο Σατανας (eisêthen . . . ho Satanas) - “Satan entered” - Satan entered Judas prior to this as well. See Luke 22:3.

472 Jesus is telling Judas to do his wickedness quickly! See also Amos 4:4; Matthew 23:32 (Numbers 22:20-22a)

473 γλωσσοκομον (glôssokomon) - “money-box” - see footnote for John 12:6.

474 εδοξασθη (edoxasthê) - “was glorified” - aorist, passive, indicative

475 εδοξασθη (edoxasthê) - “was glorified” - aorist, passive, indicative

476 The new commandment is to love one another (i.e. love the brethren), not before specifically commanded.

477 “all” = all believers, e.g. 1 John 3:23; 4:7-12, 21 (1 Peter 1:22; 1 John 2:9, 11; 3:15; 2 John 1:5).

478 See footnote for Matthew 26:34.

479 υμων (humôn) - “your” - plural

480 ταρασσεσθω (tarassesthô) - “moved” - this is from the same verb as is used in John 13:21, εταραχθη (etarachthê),

In my father's house⁴⁸¹ are many dwellings,⁴⁸² and if not, I would have told you. I go to prepare a place for you. [3] And if I go and prepare a place for you, I am coming again and will take you along to myself, so that where I am you also might be. [4] And where I go you know, and the way you know.”

[5] Thomas says to him, “Lord, we do not know where you are going, so how are we able to know the way?” [6] Joshua says to him, “I am the way and the truth and the life. No one comes to the father except through me. [7] If you were knowing me, you were knowing also my father, and from now you know him and have seen him.”

[8] Philip says to him, “Lord, show us the father and it is enough for us.” [9] Joshua says to him, “So much time with you I am and you have not known me, Philip? He who has seen me has seen the father. So how do you say, ‘Show us the father?’ [10] Do you not believe that I am in the father and the father is in me? The words which I speak to you I do not speak from myself, but the father who remains in me, he does the works. [11] Believe me that I am in the father and the father is in me, and if not, because of the works themselves believe me.”

[12] “Truly truly I say to you, he who believes in me, the works which I do also that one will do, and greater than these he will do, because I go to my father. [13] And whatever you ask in my name, this I will do, so that the father might be glorified in the son. [14] Whatever you ask in my name, I will do. [15] If you love me, keep⁴⁸³ my commandments. [16] And I will ask the father, and another⁴⁸⁴ helper⁴⁸⁵ he will give you, so that he might remain with you forever, [17] the spirit of truth,⁴⁸⁶ which the world is not able to receive, because it does not perceive it⁴⁸⁷ nor know it. But you know it, for he remains with⁴⁸⁸ you and will be in you. [18] I will not leave you orphaned. I am coming to you.”

[19] “Yet a little and the world no longer perceives me, but you perceive me. Because I live, so you will live. [20] In that day you will know that I am in my father, and you in me, and I in you. [21] He who has my commandments and keeps them, that one is the one who loves me. And the one who loves me will be loved by my father, and I will love him and manifest⁴⁸⁹ myself to him.”

[22] Judah, not Iscariot, says to him, “Lord, and⁴⁹⁰ what happened that to us you are about to manifest yourself and not to the world?” [23] Joshua answered and said to him, “Whoever loves me, will keep my word.⁴⁹¹ And my father will love him,

where Jesus was “moved.”

481 οικια (oikia) - “house”

482 μοναι (monai) - “dwellings” - KJV, NKJV “mansions;” NAS “dwelling places;” NIV “rooms” - only found here and in John 14:23 (μονην [monên], NKJV “home”). This word, μονη (monê), for “dwelling,” is the same spelling in the nominative form as the adjective μονη (monê) “alone” or “only” found e.g. in Luke 10:40 (μονην [monên]), and in this form, μονη (monê), e.g. in the LXX in Isaiah 49:21 (also in Esther 4:13 & Isaiah 3:26, but not evident in NKJV).

483 τηρησατε (têrêsate) - “keep” - aorist, active, imperative - Critical Text has τηρησετε (têrêsate), future, active, indicative, “you will keep” - a few manuscripts have τηρησητε (têrêsête) aorist, active, subjective, “keep.”

484 αλλον (allon) - “another” - this indicates Christ is a παρακλητον (paraklêton) “helper” by the use of this word “another.” 1 John 2:1 calls Christ a παρακλητον (paraklêton), “advocate” (NKJV).

485 παρακλητον (paraklêton) - “helper” (NKJV; NAS); KJV “Comforter” - only found also in John 14:26; 15:26; 16:7; 1 John 2:1 (“advocate” NKJV). παρα (para) is “beside” or “from” and κλητον (klêton) is “called.”

486 “spirit of truth” = “the holy spirit” (John 14:26)

487 αυτο (auto) - “it” - neuter - “spirit,” πνευμα (pneuma), is neuter.

488 παρ' (par) - “with” - could also be translated as in John 19:25 “by” (παρα) the cross.

489 εμφανισω (emphanisô) - “manifest;” (KJV, NKJV); NAS “disclose” - found also only in Matthew 27:53 (“appeared”); John 14:22; Acts 23:15 (“suggest”), 22 (“revealed”); 24:1 (“gave evidence”); 25:2 (“informed”), 15 (“informed”); Hebrews 9:24 (“appear”); 11:14 (“plainly”).

490 και (kai) - “and” - found in the Majority and Critical Texts, but not in the Received Text.

491 λογον (logon) - “word” - see footnote for John 15:7, ρηματα (hrêmata) - “words”

and we will come to him and make a dwelling with him. [24] The one who does not love me, does not keep my words. And the word which you hear is not mine, but the father's who sent me.”

[25] “These things I have spoken to you while remaining with you. [26] And the helper, the holy spirit, whom the father will send in my name, that one will teach you all things⁴⁹² and remind you of all things which I said to you.”

[27] “Peace I leave to you. my peace I give to you, not as the world gives, I give to you. Do not let your heart be moved,⁴⁹³ nor let it be cowardly.⁴⁹⁴ [28] You heard that I said to you, 'I go and come to you.' If you were loving⁴⁹⁵ me, you rejoiced⁴⁹⁶ that I said, 'I go to the father,' because my father is greater than I. [29] And now I have told you before it is to be, that when it is, you might believe. [30] I will no longer speak with you much, for the ruler of the world is coming, and he does not have anything in me. [31] But that the world might know that I love the father, and just as the father commanded me, so I do. Arise, let us go from here.”

15[1] “I am the true vine, and my father is the farmer.⁴⁹⁷ [2] Every branch in me not bearing fruit, he takes it away. And everyone bearing the fruit, he prunes⁴⁹⁸ it that it might bear more fruit. [3] Already you are clean⁴⁹⁹ because of the word which I have spoke to you. [4] Remain in me, and I in you. Just as the branch is not able to bear fruit from itself, if it does not remain in the vine, so neither are you if you do not remain in me. [5] I am the vine. You are the branches. He who remains in me and I in him, this one bears much fruit, for apart from me, you are not able to do anything. [6] If someone does not remain in me, he is thrown outside as the branch and dried up,⁵⁰⁰ and they gather them and throw them into the fire, and they are being burned.⁵⁰¹ [7] If you remain in me and my words⁵⁰² remain in you, you shall ask whatever you will, and it shall be to you. [8] In this my father was glorified, that you might bear much fruit, and you shall be to me disciples.”

[9] “As the father loved me, so I loved you. Remain in my love. [10] If you keep my commandments, you remain in my love, just as I have kept my father's commandments and remain in his love. [11] These things I have spoken to you that my joy might remain in you and your joy might be full. [12] This is my commandment, that you love one another, just as I loved you. [13] No one has greater love than this, that he lay down his soul for his friends. [14] You are my friends,⁵⁰³ if you do what I command you. [15] I no longer call you slaves,⁵⁰⁴ for the

492 “teach you all things” = 1 John 2:27 “anointing teaches you concerning all things”

493 *ταρασσεσθω* (*tarassesthō*) - “moved” - see footnote for John 14:1.

494 *δειλιατω* (*deiliatō*) - “let it be cowardly” - only found here. A word akin to this, *δειλιας* (*deilias*), is found only in 2 Timothy 1:7 (“fear” NKJV; “timidity” NAS). Also akin is *δειλος* (*deilos*) found only in Matthew 8:26 (“fearful”); Mark 4:40 (“fearful”); Revelation 21:8 (“cowards”).

495 *ηγαπατε* (*ēgapate*) - “you were loving” - imperfect active indicative

496 *εχαρητε* (*echarēte*) - “you rejoiced” - aorist passive (deponent) indicative

497 *γεωργος* (*geōrgos*) - “farmer” - see footnote for Mark 12:1.

498 *καθαρει* (*kathairei*) - “prunes” - only found here.

499 *καθαροι* (*katharoi*) - “clean”

500 *εξηρανθη* (*exēranthē*) - “dried up” - aorist passive indicative – same exact verb as is used in Revelation 16:12 (“dried up,” *εξηρανθη*).

501 *καιεται* (*kaietai*) - “they are being burned” - present passive indicative

502 *ρηματα* (*hrēmata*) - “words”

503 *φιλοι* (*philoī*) - “friends”; Abraham was a friend of God, Isaiah 41:8; James 2:23. Christ calls a wicked man “friend” (NKJV) in Matthew 22:12 & 26:50, yet it is a different Greek word, *εταιρε* (*etaire*), “Companion,” which is used also in Matthew 11:16 (“companions”).

504 No longer *δουλους* (*doulous*) - “slaves” - see e.g. Matthew 24:45; Luke 17:5-10; yet, *δουλος* (*doulos*) is used for Peter

slave does not know what his lord is doing; but I have called you friends, because all things that I heard from my father I made known to you. [16] You did not choose me, but I choose you and appointed you that you might go and bear fruit; and your fruit remain, that whatever you ask the father in my name, he might give you. [17] These things I command you, that you love one another.”

[18] “If the world hates you, you know that it has hated me before⁵⁰⁵ you. [19] If you were out of the world, the world would love it's own. But because you are not out of the world, but I chose you out of the world, because of this the world hates you. [20] Remember the word which I said to you, 'The slave is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my word, they will also yours.⁵⁰⁶ [21] But all these things they do to you because of my name, for they do not know the one who sent me. [22] If I did not come and speak to them, they would not have sin,⁵⁰⁷ but now an excuse they do not have for their sin. [23] The one who hates me, also hates my father. [24] If I did not do the works among them which no other had done, they would not have sin. But now they have both seen and hated both me and my father. [25] But that the word might be fulfilled which was written in their law that, 'They hated me without a cause.'⁵⁰⁸

[26] “When the helper comes, whom I will send to you from the father, the spirit of truth, who goes out from the father, that one will testify about me. [27] And you also will testify, because you were with me from the beginning.”

16[1] These things I have spoken to you that you might not be made to stumble. [2] They will expel you from the synagogues, but the hour comes in that all who kill you think to offer service to God. [3] And these things they will do, because they do not know the father nor me. [4] But these things I have spoken to you, that when the hour comes, you might remember that I told you of them. And these things I did not tell you from the beginning, because I was with you.”

[5] “But now I am going to the one who sent me, and none of you ask me, 'Where are you going?' [6] But because of these things I have spoken to you, the sorrow⁵⁰⁹ has filled your heart. [7] But I tell you the truth. It is to your advantage that I leave. For if I do not leave, the helper will not come to you. But if I go, I will send him to you. [8] And when that one comes he will convict the world about sin and about righteousness and about judgment: [9] about sin indeed,⁵¹⁰ because they do not believe in me, [10] about also⁵¹¹ righteousness, because I go to my father and you no longer see me; [11] and about judgment, because the ruler of this world has been judged. [12] I have still many things to say to you, but you are not able to bear them now.⁵¹² [13] But when that one comes, the spirit of truth, he will lead you into all the truth. For he will not speak from himself, but whatever he hears he will speak; and the coming things he will announce to you. [14] That one will glorify me, because he will receive from me and announce to you. [15] All things which the

in 2 Peter 1:1 and John in Revelation 1:1 (and for believers), Paul in Romans 1:1; Galatians 1:10; a believer, 2 Timothy 2:24; Revelation 2:20; 7:3; 19:2, 5; 22:3, 6. See also Galatians 4:1-7 and Philemon 16 for “no longer slaves.”

505 πρωτον (prôton) - “before” or “first”

506 1 John 4:6; John 8:47; Matthew 10:40-41

507 “they would not have sin” - see also verse 24 & John 9:41.

508 δωρεαν (dôrean) - “without a cause” - see also Psalm 35:19; 69:4; 109:3; 119:161.

509 η λυπη (hê lupê) - “the sorrow”

510 μεν (men) - “indeed”

511 δε (de) - “also”

512 Luke 24:27?

father has are mine. Because of this I said that he receives from me and announces to you.”

[16] “A little and you are not seeing me, and again a little and you will see me, because I go to the father.” [17] Therefore, some out of his disciples said to one another, “What is this that he says to us, 'A little and you are not seeing me, and again a little and you will see me,' and that, 'I go to the father?’” [18] They were saying, therefore, “What is this that he says, 'the little'? We do not know what he is saying.”

[19] Joshua therefore knowing that they were desiring to ask him, also said to them, “About this are you seeking with one another that I said, 'A little and you are not seeing me, and again a little and you will see me?’ [20] Truly truly I say to you that you will weep and lament, and the world will rejoice. And you will be sorrowful, but your sorrow will become joy. [21] The woman when she is in labor has sorrow, because her hour has come. And when the child is born, she no longer remembers the tribulation,⁵¹³ because of the joy that a man⁵¹⁴ has been born into the world. [22] So you therefore, sorrow you indeed have now, but I will see you again, and your heart will rejoice; and your joy no one takes away from you. [23] And in that day you will not ask me anything. Truly truly I say to you that whatever you ask the father in my name he will give to you. [24] Until now you did not ask anything in my name. Ask and you shall receive, that your joy might be fulfilled.”

[25] “These things I have spoken to you in proverbs,⁵¹⁵ but the hour is coming when I will no longer speak to you in proverbs; but in frankness I will announce to you about the father. [26] In that day you will ask in my name, and I do not say to you that I will ask the father about you. [27] For the father himself loves⁵¹⁶ you, because you have loved⁵¹⁷ me, and have believed that I came from⁵¹⁸ God. [28] I came from the father and I have come into the world. Again, I am leaving the world and going to the father.”

[29] His disciples say to him, “See, now in frankness you are speaking and speaking no proverb. [30] Now we know that you know all things and have no need that someone ask you. In this we believe that you came from God.” [31] Joshua answered them, “Now do you believe? [32] Behold, the hour is coming and now has come, that each one of you will be scattered to his own things, and you will leave me alone. And I am not alone, because the father is with me. [33] These things I have spoken to you that in me you might have peace. In the world you have tribulation, but be of good cheer, I have overcome⁵¹⁹ the world.”

17[1] These things Joshua spoke and lifted up his eyes unto the heaven and said, “Father, the hour has come. Glorify your son, that also your son might glorify you, [2] just as you gave⁵²⁰ him authority over all flesh, so that all which you have given him, he might give to them eternal life. [3] And this is eternal life, that they

513 θλιψεως (thlipseōs) - “tribulation” - same exact word as is used in Revelation 7:14 (θλιψεως).

514 ανθρωπος (anthrōpos) - “man”

515 παροιμιας (paroimiais) - “proverbs” - see footnote for John 10:6.

516 φιλει (philei) - “loves”

517 πεφιληκατε (pephilékate) - “have loved” - perfect active indicative, from the same root as φιλει (philei) “loves.”

518 παρα (para) - “from” - as in John 19:25 “by” (παρα) the cross.

519 νενικηκα (nenikēka) - “I have overcome” - perfect active indicative. Here, before the cross, Christ has *already* overcome the world.

520 εδωκας (edōkas) - aorist indicative - “gave” - i.e. Christ already had authority over all flesh before the cross and resurrection, before Matthew 28:18.

might know you, the only true God, and whom you sent, Joshua Christ. [4] I glorified you upon the earth. The work which you had given me that I might do I finished. [5] And now glorify me, you, father, with⁵²¹ yourself, in the glory which I was having with⁵²² you before the world was.”

[6] “I manifested your name to the men whom you have given me out of the world. They were yours, and you have given them to me, and your word they have kept. [7] Now they have known that all that you have given me is from you. [8] For the words which you have given me I have given them. And they received them and knew truly that I came from you, and believe that you sent me. [9] I ask⁵²³ about them. I do not ask about the world, but about whom you have given me, because they are yours. [10] And all things that are mine are yours, and things yours are mine, and I have been glorified in them. [11] And I am no longer in the world, and these are in the world; and I come to you. Holy father, keep them in your name, which you have given me, that they might be one as us. [12] While I was with them in the world, I was keeping them in your name. Those you gave me I guarded, and out of them none were destroyed⁵²⁴ except the son⁵²⁵ of the destruction,⁵²⁶ that the writings might be fulfilled.⁵²⁷ [13] And now I am coming to you, and these things I speak in the world, that they might have my joy fulfilled in them. [14] I have given them your word, and the world hated them, because they are not out of the world, just as I am not out of the world. [15] I do not ask that you take them out of the world, but that you keep them out of the evil one. [16] Out of the world they are not, just as I am not out of the world. [17] Sanctify them in your truth. Your word is truth. [18] Just as you sent me in the world, so I sent them into the world. [19] And for them I sanctify myself, that they also might be sanctified in truth.”

[20] “I do not ask about these alone, but also about those who believe in me because of their word. [21] In order that they all might be one, just as you, father, are in me and I in you, that they also might be one in us, that the world might believe that you sent me. [22] And the glory which you have given me, I have given them, that they might be one just as we are one. [23] I in them, and you in me, that they might be perfected into one, and that the world might know that you sent me and loved them, just as you loved me. [24] Father, those whom you have given me, I will that where I am so those might be with me, that they might see my glory which you gave me; because you loved me before the foundation of the world. [25] Righteous father, and the world did not know you, but I knew you, and these knew that you sent me. [26] And I made known to them your name and will make known, that the love which you loved me might be in them and I in them.”

18[1] Saying these things, Joshua went with his disciples on the other side of the brook⁵²⁸ of the Kidron,⁵²⁹ where there was a garden in which he and his disciples

521 παρα (para) - “with” - NKJV footnote, “Lit. *alongside*”

522 παρα (para) - “with”

523 ερωτω (erôtô) - “ask” - this is the same exact word as is used e.g. in Luke 14:19 (“ask” NKJV, ερωτω). The word for “pray” is προσευχομαι (proseuchamai) e.g. Philippians 1:9 or Mark 14:32 (προσευξομαι, proseuchômai, aorist subjunctive).

524 απολετο (apôletô) - “destroyed”

525 ο υιός της απολειας (ho huios tês apôleias) – “the son of the destruction” – this is the same exact phrase as is found in 2 Thessalonians 2:3 for ο άνθρωπος της αμαρτίας (ho anthrôpos tês hamartias) “the man of sin.”

526 απολειας (apôleias) - “destruction” - see footnote for Matthew 7:13.

527 See John 13:8; Psalm 41:9; Acts 1:20; Psalm 69:25; 109:8.

528 χειμαρρου (cheimarrou) - “brook”

529 κεδρων (kedrôn) - “Kidron” - only found here in NT.

entered. [2] And Judah, the one who betrayed him, also knew the place, because Joshua often also met there with his disciples. [3] Judah therefore, receiving the cohort,⁵³⁰ and servants of the chief priests and the Pharisees, comes there with lanterns and torches and weapons.⁵³¹ [4] Joshua therefore, knowing all things that were coming upon him, going out said to them, “Who do you seek?”

[5] They answered him, “Joshua the Nazarene.”⁵³² Joshua says to them, “I am.” And Judah, the one betraying him, was standing with them. [6] Therefore, as he said to them that, “I am,” they drew back and fell to the ground. [7] Again, therefore, he asked them, “Who do you seek?” And they said, “Joshua the Nazarene.”⁵³³

[8] Joshua answered, “I said to you that I am. If, therefore, you seek me, let these go,” [9] that the word might be fulfilled which he said that, “Those you have given me I have not lost out of them any.” [10] Simon Peter, therefore, having a sword, drew it and struck the slave of the chief priest and cut off his right ear. And the name of the slave was Malchus.⁵³⁴ [11] Joshua said, therefore, to Peter, “Throw your sword into the sheath. The cup which my father has given me, might I by no means drink it?”

[12] Therefore, the cohort and the commander of a thousand⁵³⁵ and the officers of the Jews arrested Joshua and bound him. [13] And they lead him away to Annas first, for he was father-in-law of Caiaphas who was chief priest that year. [14] And Caiaphas was the one who advised the Jews that it was advantageous for one man to perish for the people.

[15] And Simon Peter followed Joshua, and the other disciple. And that disciple was known to the chief priest and went with Joshua into the courtyard of the chief priest. [16] And Peter stood by the door outside. Therefore, the other disciple, who was known to the chief priest, went out and spoke to the doorkeeper,⁵³⁶ and brought in Peter.

[17] Therefore, the servant doorkeeper girl says to Peter, “Aren't you also out of the disciples of this man?” He says, “I am not” [18] And the slaves and officers, who had made a fire, had been standing, because it was cold, and were warming themselves. And Peter was with them standing and warming himself.

[19] Then the chief priest asked Joshua about his disciples and about his teaching. [20] Joshua answered him, “I spoke plainly to the world. I always taught in the synagogue and in the temple where the Jews always come together and in secret I spoke nothing.⁵³⁷ [21] Why do you ask me? Ask those who heard what I spoke to them. Indeed, these know what I said.”

[22] And when he said these things, one of the officers standing by gave a slap to Joshua, saying, “Thus you answer the chief priest?” [23] Joshua answered him, “If I

530 σπειραν (speiran) - “cohort” - KJV “a band of men;” NKJV “detachment of troops;” NAS “Roman cohort” with footnote “Normally 600 men; a battalion” – only found also in Matthew 27:27; Mark 15:16; John 18:3, 12; Acts 10:1; 21:31; 27:1.

531 This son of destruction (Judas) comes with weapons. The son of destruction in the end likewise comes (Revelation 19:19).

532 τον ναζωραιον (ton nazôraion) - “Nazarene” NAS – KJV & NKJV “of Nazareth.” NKJV footnotes, “Lit., the Nazarene.” See footnote for Matthew 2:23.

533 τον ναζωραιον (ton nazôraion) - “Nazarene”

534 Μαλχος (Malchos) - “Malchus” - only found here.

535 χιλιαρχος (chiliarchos) - “commander of a thousand” - word for thousand is χιλιο (chilio) and commander (or ruler) is αρχη (archê) or αρχηγος (archêgos).

536 θυρωρω (thurôrô) feminine noun - “doorkeeper”

537 εν κρυπτω ελαλησα ουδεν (en kruptô elalêsa ouden) - “in secret I spoke nothing” -

spoke badly, testify concerning the bad, but if well, why do you strike me?" [24] Annas sent him bound to Caiaphas the chief priest.

[25] And Simon Peter was standing and warming himself. Therefore, they said to him, "Aren't you also out of his disciples?" He denied, therefore, and said, "I am not." [26] One⁵³⁸ of the slaves of the chief priest, a relative of the one whose ear Peter cut off, says, "Did I not see you in the garden with him?" [27] Again, therefore, Peter denied, and immediately a rooster made noise.

[28] They lead, therefore, Joshua from Caiaphas into the Praetorium.⁵³⁹ And it was morning. And they did not enter into the Praetorium, so that they might not be defiled, but so that they might eat the Passover.⁵⁴⁰ [29] Pilate, therefore, went out to them and said, "What accusation do you bring against this man?" [30] They answered and said to him, "If he were not an evildoer,⁵⁴¹ we would not have delivered him to you."

[31] Pilate, therefore, said to them, "You take him and according to your law judge him." [32] The Jews, therefore, said to him, "It is not lawful for us to kill anyone," [32] that the word of Joshua might be fulfilled which he spoke, signifying by what death he was about to die.

[33] Pilate, therefore, entered the Praetorium again and called Joshua and said to him, "You are the king of the Jews?" [34] Joshua answered him, "Do you say this from yourself, or did others tell you about me?" [35] Pilate answered, "I am not⁵⁴² a Jew, am I? Your nation and the chief priests delivered you to me. What did you do?"

[36] Joshua answered, "My kingdom is not out of⁵⁴³ this world. If my kingdom was out of this world, my servants would be fighting that I might not be delivered to the Jews. But now, my kingdom is not from here."⁵⁴⁴ [37] Pilate, therefore, said to him, "So, you are a king?" Joshua answered, "You say that I am a king. For this I have been born, and for this I have come into the world, that I might testify to the truth. Everyone who is out of the truth hears my voice." [38] Pilate says to him, "What is truth?"

And saying this, he went out again to the Jews and says to them, "I find not one fault⁵⁴⁵ in him. [39] But it is a custom to you that I release one to you on the Passover. Do you, therefore, want me to release to you the king of the Jews?" [40] They all cried out, therefore, again, saying, "Not this one, but Barabbas!" And Barabbas was a robber.

19[1] Then, therefore, Pilate took Joshua and scourged. [2] And the soldiers twisting a crown out of thorns put it on his head, and put on him a purple garment.

538 εις (eis) - "One" - masculine noun

539 πραιτωριον (praitōrion) - "Praetorium" - see footnote for Matthew 27:27

540 φαγωσιν το πασχα (phagōsin to pascha) - "they might eat the Passover" - Although a Passover meal would have been already eaten (see footnote for John 13:1), another Passover meal would have been eaten as well. The day Jesus was crucified was the fourteenth day of Abib, and the Jews were anticipating eating another passover meal on the fifteenth day, which began at twilight in the evening (see footnote for John 13:1). Deuteronomy 16:3 well shows the Passover was eaten with unleavened bread for seven days, as it says, "seven days you shall eat unleavened bread with it." "It" is the "sacrifice" of the "Passover to the Lord your God, from the flock and the herd" (Deuteronomy 16:2). Likewise, Numbers 28:24 says, "In this manner you shall offer the food of the offering made by fire daily for seven days."

541 κακοποιος (kakopoios) - "evildoer"

542 μητι (ê) - "not" - this word used in a question like this implies the "am I" at the end of the question.

543 εκ (ek) - "out of"

544 εντευθεν (enteuthen) - "from here"

545 ουδεμιαν αιτιαν ευρισκω (oudemian aitian euriskō) - "I find not one fault" - NKJV "I find no fault at all." Similar wording (but not identical) is found in Luke 23:4 (ουδεν ευρισκω αιτιον [ouden euriskō aition]), "I find no fault."

[3] And they were saying, “Rejoice, the king of the Jews!” And they were giving him slaps. [4] And Pilate went, therefore, again out and says to them, “Behold, I am bringing him out to you, so that you might know that I find no fault in him.”

[5] Joshua, therefore, went out, wearing the thorny crown and the purple garment. And he says to them, “Behold, the man!”

[6] When, therefore, they saw him, the chief priests and the officers, cried out, saying, “Crucify, crucify him!” Pilate says to them, “You take him and crucify, for I do not find fault in him.”

[7] The Jews answered him, “We have a law, and according to our law he ought to die, because he made himself⁵⁴⁶ son of God.” [8] When, therefore, Pilate heard this word, he was more afraid, [9] and went into the Praetorium again and says to Joshua, “Where are you from?” But Joshua did not give him an answer. [10] Pilate says, therefore, to him, “You do not speak to me? Do you not know that I have authority to crucify you and I have authority to release you?”

[11] Joshua answered, “You were having no authority over me unless it had been given to you from above. Because of this, the one who delivered me to you has the greater sin.” [12] Out of this, Pilate was seeking to release him.

But the Jews cried out saying, “If you release this one, you are no friend of Caesar. Anyone who makes himself the king speaks against Caesar.” [13] Therefore, Pilate hearing this word, brought out Joshua and sat upon the judgment seat⁵⁴⁷ in a place called pavement, but in Hebrew, Gabbatha.⁵⁴⁸ [14] And it was the preparation of the Passover, and about the sixth hour.⁵⁴⁹ And he says to the Jews, “Behold, your king!” [15] And they cried out, “Away, away! Crucify him!” Pilate says to them, “Shall I crucify your king?” The chief priests answered, “We do not have a king except Caesar!” [16] Then, therefore, he delivered him to them, that he might be crucified. And they took Joshua and lead away.

[17] And bearing his cross, he went out unto a place⁵⁵⁰ called, “Place of a Skull,” which is called in Hebrew, “Golgotha,” [18] where they crucified him, and with him two others, from here and from here,⁵⁵¹ and Joshua in the middle. [19] And also Pilate wrote a title⁵⁵² and put it upon the cross. And the writing was, JOSHUA THE NAZARENE⁵⁵³ THE KING OF THE JEWS. [20] This title, therefore, many of the Jews read, because it was near the place of the city where Joshua was crucified. And the writing was in Hebrew, Greek, Roman.⁵⁵⁴

[21] Therefore, the chief priests of the Jews were saying to Pilate, “Do not write, ‘The king of the Jews,’ but that, ‘He said, ‘I am king of the Jews.’” [22] Pilate answered, “What I have written, I have written.”

[23] Therefore, the soldiers, when they crucified Joshua, took his garments and

546 The article is not here in the Majority Text. It is found in the Received Text (του [tou]), but the Critical and Majority texts have no article.

547 βηματος (bêmatos) - “judgment seat”

548 Γαββαθα (gabbatha) - “Gabbatha”

549 The other gospels give different hours (Matthew 27:45-46; Mark 15:25, 33-34; Luke 23:44). Since this is in the context of “morning” (John 18:28 NKJV “early morning”), it appears this “sixth hour” is equivalent to 6 AM. The other gospels are evidently on the same kind of “hour” clock as is described in Matthew 20:1-12. Also, note John 1:39, “tenth hour;” 4:6 “sixth hour,” and 52 “seventh hour.”

550 ποντον (pontion) - “place” - Critical and Received Texts have τον (ton) “the.”

551 εντευθεν και εντευθεν (enteuthen and enteuthen) - “from here and from here” - NKJV “one on either side” - εντευθεν (enteuthen) is the same word as in John 18:36 translated “from here.”

552 τιτλον (titlon) - “title”

553 ο ναζωραιος (ho nazôraios) – the Nazarene

554 ρωμαιστι (rômaisti) - “Roman” - this adverb only found here. See also footnote for Luke 23:38.

made four parts, each soldier a part, and the shirt. And the shirt was seamless, woven from above through the whole thing. [24] They said, therefore, to one another, “Let us not tear it but cast lots for it, whose it shall be,” so that the writing might be fulfilled which says, “They divided my garments for themselves, and upon my garments they cast a lot.”⁵⁵⁵ So, therefore, the soldiers did these things.

[25] And by the cross of Joshua stood his mother, and the sister of his mother, Mary that of Clopas,⁵⁵⁶ and Mary Magdalene. [26] Joshua, therefore, seeing the mother, and the disciple standing by whom he loved, says to his mother, “Woman, behold, your son.” [27] Then he says to the disciple, “Behold, your mother.” And from that hour the disciple took her unto his own.

[28] After this, Joshua knowing that all things were already finished, so that the writing might be finished, says, “I thirst!” [29] A vessel, therefore, full of sour wine was sitting there, and they filled a sponge⁵⁵⁷ with sour wine, and putting it around hyssop, offered it to his mouth. [30] When, therefore, Joshua received the sour wine, he said, “It is finished!”⁵⁵⁸ And bowing the head, he gave up the spirit.⁵⁵⁹

[31] The Jews, therefore, so that it might not remain⁵⁶⁰ upon the cross, the bodies,⁵⁶¹ on the sabbath, since it was preparation⁵⁶² (for great was the day of that sabbath),⁵⁶³ asked Pilate, that they might break their legs and be taken away. [32] The soldiers came, therefore, and broke the legs of the first and of the other who was crucified with him. [33] And upon coming to Joshua, as they saw him already dead, did not break his legs.

[34] But one of the soldiers pieced his side with a spear, and immediately blood and water came out. [35] And he who has seen has testified, and true is his testimony. And he knows that he is speaking truth, that you might believe. [36] For these things happened that the writing might be fulfilled, “A bone⁵⁶⁴ is not broken of his.”⁵⁶⁵ [37] And again another writing says, “They will look unto⁵⁶⁶ whom they pierced.”⁵⁶⁷

[38] After these things, Joseph, who, from Arimathea, being a disciple of Joshua, but secretly because of the fear⁵⁶⁸ of the Jews, asked Pilate that he might take the body of Joshua, and Pilate permitted. He came, therefore, and took the body of Joshua. [39] And Nicodemus also came, the one who came to Joshua at first at

555 κληρον (klêron) singular noun - “a lot” - “lots” KJV, NKJV, NAS (with footnote, “Lit., a lot”). See also Psalm 22:18.

556 Κλωπα (Klôpa) - “Clopas” - only found here.

557 σπογγον (spongon) - “sponge”

558 τετελεσται (tetelestai) - perfect active indicative - “finished” (or “completed”)

559 See footnote for Luke 23:46.

560 μεινη (meinê) present active subjunctive, 3rd, singular - “it might . . . remain”

561 σωματα (sômata) plural - “bodies”

562 Παρασκευη (Paraskeuê) - “preparation” - see John 19:14.

563 ην γαρ μεγαλη η ημερα εκεινου του σαββατου (ên gar megalê hê hêmera ekeivou tou sabbatou) - “for great was the day of that sabbath.” See also footnote for Matthew 12:40.

564 οστουν (ostoun) singular noun - “A bone”

565 οστουν ου συντριβησεται αυτου (ostoun ou suntribêsetai autou) - “A bone is not broken of his.” See Psalm 34:20. In the LXX Psalm 34:20 reads, φυλασσει παντα τα οστα αυτων, εν εξ αυτων ου συντριβησεται (phulassei panta ta osta autôn, en ex autôn ou suntribêsetai) “He keeps all their bones, one out of them is not broken.”

566 εις (eis) - “unto”

567 Zechariah 12:10

568 Matthew 27:57 says Joseph was a disciple of Jesus. Mark 15:43 says he “was himself waiting for the kingdom of God.”

Luke 23:50 says he was a good and righteous man. Yet, John 19:38 says he was a secret disciple, because he feared the Jews. How can one be a disciple of Jesus, good, and righteous, yet fear as Joseph did (Psalm 56:11; 112:6-8; Proverbs 3:25; 29:25; Isaiah 8:12-13)? Ecclesiastes 3, there is a time for everything. See **Amos 5:13** (Proverbs 12:23; 13:16; 22:3 [27:12]; Isaiah 59:14-15; Micah 7:5-6). See also Deuteronomy 32:27.

night, bringing a mixture of myrrh and aloes, about a hundred pounds. [40] They took, therefore, the body of Joshua and bound it in linen cloths with the spices, just as it is a custom of the Jews to prepare for burial. [41] And in the place where he was crucified there was a garden, and in the garden a new tomb in which no one was ever put. [42] There, therefore, because of the preparation of the Jews, because the tomb was near, they put Joshua.

20[1] And on the one from the sabbaths, Mary the Magdalene comes early, still being dark, unto the tomb, and sees the stone removed from the tomb. [2] Then she ran and came to Simon Peter and to the other disciple whom Joshua was loving,⁵⁶⁹ and says to them, “They took the Lord out of the tomb, and we do not know where they put him.” [3] Then Peter and the other disciple went out and went to the tomb. [4] And the two ran together, and the other disciple ran quickly ahead of Peter and came first unto the tomb. [5] And bending over, he sees lying the linen cloths,⁵⁷⁰ though he did not go in. [6] Then Simon Peter comes following him, and he entered into the tomb, and sees the linen cloths lying; [7] and the handkerchief⁵⁷¹ which was upon his head, not with the linen cloths lying; but separately wrapped⁵⁷² unto one place. [8] Then, at that time, the other disciple which came first unto the tomb came in, and saw and believed. [9] For they did not yet understand the writing that it was necessary for him to rise from the dead. [10] Then the disciples went again to themselves.

[11] And Mary stood at the tomb weeping outside. [12] And she sees two messengers in white sitting, one to the head and one to the feet, where the body of Joshua was laying. [13] And those say to her, “Woman, why are you weeping?” She says to them, “Because they took my Lord, and I do not know where they put him.” [14] And saying these things, she turned unto the back and sees Joshua standing and did not know that it is Joshua.

[15] Joshua says to her, “Woman, why are you weeping? Whom do you seek?”

That one, thinking that he is the gardener, says to him, “Lord, if you removed him, tell me where you put him, and I will take him.”

[16] Joshua says to her, “Mary.”

That one, turning, says to him, “Rabboni!” (which is saying, “Teacher!”).

[17] Joshua says to her, “Do not touch⁵⁷³ me, for I have not yet ascended to my father, but go to my brethren and say to them, ‘I ascend to my father and your father, and my God and your God.’” [18] Mary the Magdalene comes announcing to the disciples that she saw the Lord, and he said these things to her.

[19] Then being late, on that day on the one from the sabbaths, and the doors being closed where the disciples were gathered together because of the fear of the Jews, Joshua came and stood into the midst and says to the them, “Peace to you.” [20] And this one speaking showed to them his hands and side. Then the disciples rejoiced seeing the Lord. [21] Then Joshua said to them again, “Peace to you. Just as my father sent me, so I send you.” [22] And this one speaking breathed on⁵⁷⁴ and

569 εφιλει (ephilei) - “was loving”

570 οθονια (othovia) - “linen cloths” - see footnote for Luke 24:12.

571 σουδαριω (soudariō) - “handkerchief” - found also only in Luke 19:20; John 11:44; Acts 19:12.

572 εντετυλιγμενον (entetuligmenon) - “wrapped” - found also only in Matthew 27:59 & Luke 23:53.

573 απτου (haptou) - (KJV) “touch” - NKJV “cling” - see footnote for Matthew 8:3.

574 ενεφουσησε (evephusése) - “breathe on” - only found here in the NT. It is found in the LXX in Genesis 2:7

(ενεφουσησεν εις το προσωπον αυτου πνοην ζωης [evephusésen eis to prosōpon autou pnoên zōês], “breathed onto his face a breath of life”) and Job 4:21 (Ενεφουσησε γαρ αυτοις και εξηρανθησαν [evephusése gar autois kai

says to them, “Receive the holy spirit. [23] If you forgive the sins of any, they are forgiven them. If you hold any, they have been held.”⁵⁷⁵

[24] And Thomas, one of the twelve, the one called Twin, was not with them when Joshua came. [25] Then the other disciples were saying to him, “We have seen the Lord.”

And he said to them, “Unless I shall see in his hands the print⁵⁷⁶ of the nails and I shall throw my finger into the print of the nails and I shall throw my hand into his side, I shall by no means believe.”

[26] And after eight days, again his disciples were inside and Thomas with them. Joshua comes, the doors having been closed, and stood in the midst and said, “Peace to you.” [27] Then he says to Thomas, “Bring your finger here and see my hands, and bring your hand and throw into my side. And do not be without faith⁵⁷⁷ but faith.”⁵⁷⁸

[28] And Thomas answered and said to him, “My Lord and My God!”

[29] Joshua says to him, “Because you have seen me, you have believed. Blessed are those who do not see, and believe.”

[30] Then indeed many and other signs Joshua did before his disciples which are not written in this book. [31] And these things have been written, so that you might believe that Joshua is the Christ, the Son of the God, and that believing you might have life in his name.

21[1] After these things Joshua revealed himself again to the disciples at the sea of Tiberias, and he revealed in this manner. [2] Simon Peter, and Thomas, the one called Twin, and Nathanael, the one from Cana of Galilee, and those of Zebedee, and two others out of his disciples, were together. [3] Simon Peter says to them, “I am going to fish.”

They say to him, “We are going also with you.” They went out and embarked into the boat immediately, and in that night they caught nothing. [4] And being already morning, Joshua stood upon the shore. Yet, the disciples did not know that it is Joshua.

[5] Then Joshua says to them, “Children, you do not have any food?”⁵⁷⁹ They answered him, “No.”

[6] And he said to them, “Throw onto the right side of the boat the net, and you will find.” Then they threw, and they were no longer able to draw it from the multitude of the fish.

[7] Then that disciple whom Joshua was loving⁵⁸⁰ says to Peter, “It is the Lord!”

exêranthêsan] “For he breathed on them and they withered.” The LXX does not follow the Hebrew in the first part of this verse.).

575 κεκρατηνται (kekratêntai) perfect active indicative verb - “they have been held”. See also Matthew 18:17-18 & 1 Corinthians 5.

576 τυπον (tupon) “print” - found also only in John 20:25 (“print”); Acts 7:43 (“images”), 44 (“pattern”); 23:25 (“form” TT); Romans 5:14 (“type”); 6:17 (“form”); 1 Corinthians 10:6 (“examples”), 11 (MT & RT “examples”); 1 Timothy 4:12 (“example”); Philippians 3:17 (“example”); 1 Thessalonians 1:7 (“example”); 2 Thessalonians 3:9 (“example”); Titus 2:7 (“pattern”); Hebrews 8:5 (“pattern”); 1 Peter 5:3 (“example”).

577 απιστος (apistos) - noun - “without faith”

578 πιστος (pistos) - noun - “faith”

579 μη τι προσφαγιον εχετε (mê ti prosphegion echete) - “You do not have any food?” - προσφαγιον (prosphegion) is only found here. Προς (pros) is the preposition “to”, and φαγιον (phagion) appears to be from the verb for “eat” (e.g. Matthew 16:14 φαγειν (phagein) “to eat”; Matthew 16:20 εφαγον (ephagon) “ate”). The word for “glutton” is φαγος (phagos) found only in Matthew 11:19 & Luke 7:34.

580 ηγάπα (êgapa) - “was loving”

Simon Peter, hearing that it is the Lord, put on the outer garment (for he was naked)⁵⁸¹ and threw himself into the sea. [8] And the other disciples in the little boat came (for they were not far from the land, but from about two hundred cubits), dragging the net of the fish. [9] Then as they got out onto the land, they see a charcoal fire lying there and fish lying upon it, and bread.

[10] Joshua says to them, "Bring from the fish which you caught now." [11] Simon Peter went up and dragged the net onto the earth, full of large fish, one hundred and fifty three. And being so much, the net was not torn.⁵⁸² [12] Joshua says to them, "Come dine."⁵⁸³ And none of the disciples were daring to question him, "Who are you?" knowing that he is the Lord. [13] Then Joshua comes and takes the bread and gives to them, and the fish likewise.⁵⁸⁴ [14] This already was a third time Joshua was revealed to his disciples, being raised from the dead.

[15] Then when they had dined, Joshua says to Simon Peter, "Simon of Jonah,⁵⁸⁵ do you love⁵⁸⁶ me more than these?"⁵⁸⁷

He says to him, "Yes, Lord, you know that I love⁵⁸⁸ you."

He says to him, "Feed my lambs." [16] He says to him again a second time, "Simon of Jonah,⁵⁸⁹ do you love⁵⁹⁰ me?"

He says to him, "Yes, Lord, you know that I love⁵⁹¹ you."

He says to him, "Tend my sheep." [17] He says to him the third time, "Simon of Jonah,⁵⁹² do you love⁵⁹³ me?"

Peter was grieved because he said to him the third time, "Do you love⁵⁹⁴ me?" And he said to him, "Lord, you know all things. You know that I love⁵⁹⁵ you."

Joshua says to him, "Feed my sheep. [18] Amen amen I say to you, when you were young you were girding yourself and walking around where you were desiring, but when you grow old, you shall stretch out your hands and another shall gird you and bring you where you do not desire." [19] And this he spoke, signifying by what death⁵⁹⁶ he would glorify God. And saying this he says to him, "Follow me."

581 ἦν γὰρ γυμνός (ên gar gumnos) "for he was naked" - KJV "for he was naked;" NKJV "for he had removed it;" NAS "for he was stripped" - see footnote for Mark 14:51 on the usage of γυμνός (gumnos) "naked." The fact that Peter was naked explains why he would put on his garment *before* jumping into the water.

582 ἐσχίσθη (eschisthê) - KJV & NKJV "was . . . broken" - same exact word for "was torn" (NKJV) in Matthew 27:51 & Mark 15:36; and also in Acts 14:4 & 23:7 for "was divided." Same word (different spelling) also in Luke 5:36; John 19:24 (NKJV "tear"); and also in Mark 1:10 for "parting" (NKJV).

583 ἀριστήσατε (aristêsate) - "dine" - found also only in Luke 11:37; John 21:15. The akin noun is ἀριστόν (ariston) "meal" found only in Matthew 22:4; Luke 11:38; 14:12. There is also δεῖπνον (deipnon) "supper." See footnote for Matthew 23:6.

584 Christ is still serving here and will in the future. See Luke 12:37.

585 ἰωάννα (iôna) "of Jonah" - Critical Text has ἰωαννου (iôna) "of John". See also John 1:42 and footnote.

586 ἀγαπᾶς (agapas) "you love"

587 Matthew 10:37; 1 Samuel 2:29

588 φιλῶ (phiô) "I love"

589 ἰωάννα (iôna) "of Jonah" - Critical Text has ἰωαννου (iôna) "of John".

590 ἀγαπᾶς (agapas) "you love"

591 φιλῶ (phiô) "I love"

592 ἰωάννα (iôna) "of Jonah" - Critical Text has ἰωαννου (iôna) "of John".

593 φιλεῖς (phiê) "you love"

594 φιλεῖς (phiê) "you love"

595 φιλῶ (phiô) "I love"

596 21:18-19 – The Lord basically told Peter that he would die before His return (John 21:18-19). 1 Thessalonians 4:15-17 & 1 Corinthians 15:51-54 reveal that when the Lord comes back (which is what Matthew 24:15-51 describes) those who are alive when he comes back will never taste death. Peter is an example of the "you" in Matthew 24:21, 23, & 33 did not include, at the very least, one of the "you"s who were listening to him, that is, Peter. Scripture also testifies it did not include James as well (Acts 12:2). Also, as Jesus says "you" in Matthew 24:21, 23, 33, yet the "you" is not actually those

John

[20] And Peter turning around sees the disciple whom Joshua was loving⁵⁹⁷ following, whom also reclined in the supper upon his chest and said, "Lord, who is the one betraying you?"⁵⁹⁸ [21] Peter, seeing this one, says to Joshua, "Lord, and this one what?"

Joshua says to him, "If I desire him to remain until I come, what is it to you?"⁵⁹⁹ You follow me." [23] Then this word went out unto the brethren that that disciple would not die. And Joshua did not say to him that he will not die, but, "If I desire him to remain until I come, what is it to you?"

[24] This is the disciple who testifies about these things and writes these things. And we know that his testimony is true.

[25] And there is also many more things which Joshua did, which if they were written down one, not even, I suppose,⁶⁰⁰ the world itself could contain the written books. Amen.

who He is presently speaking with, so it is with Paul when he says "we" in 1 Thessalonians 4:17. There, Paul himself is not included in the we (2 Timothy 4:6-7). 1 Thessalonians 4:17 defines the "we" with "who are alive and remain," i.e. remain until His coming.

597 ἠγάπα (ēgapa) - "was loving"

598 John 13:23-25 – in verse 25 it records him saying, "Lord, who is it?" (Κύριε, τίς ἐστίν;). Here, "Lord, who is the one betraying you?" (Κύριε, τίς ἐστίν ὁ παραδιδούς σε;).

599 τί πρόσ σε; (ti pros se) - "what is it to you?" - see Matthew 27:4 footnote.

600 οἰμαι (oimai) "I suppose" - found also only in Philippians 1:16 ("supposing"; vs. 17 Critical Text); James 1:7 ("suppose").

Acts¹

Acts of Apostles²

1[1] Indeed,³ the first⁴ word⁵ I did⁶ concerning all, O⁷ Theophilus,⁸ which Joshua⁹ began both to do and teach, [2] until the day which he was taken up, having commanded the apostles (whom he chose) through the holy spirit. [3] To whom also he presented himself living (after his suffering) in many proofs,¹⁰ through forty days appearing to them and speaking the things concerning the kingdom of God.

[4] And being assembled together he commanded them not to depart from Jerusalem, but to wait for the promise from the father, “which you heard from me, [5] that John indeed immersed with water, but you shall be immersed in the holy spirit not after many of these days.”¹¹

[6] So then, those coming together were asking¹² him saying, “Lord, is it in this time you are restoring the kingdom to Israel?”

[7] And he said to them, “It is not for you¹³ to know chronologies¹⁴ or times¹⁵ which the father put in his own authority. [8] But you shall receive power, the holy spirit coming upon you, and you shall be my witnesses in both Jerusalem and in all the Judea and Samaria, and unto last¹⁶ of the earth.”

[9] And speaking these things, while they were looking, he was lifted up,¹⁷ and a cloud took him up from their eyes.¹⁸

[10] And as they were looking intently into the heaven, the departing of him, and behold, two men¹⁹ stood²⁰ by them in white clothing. [11] And they said, “Men of Galilee, why do you stand gazing into the heaven? This Joshua who was taken up

1 This is the common English title for this book.

2 ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ (praxeis apostolôn) - “Acts of Apostles” - This is the title given in the Greek text.

3 μεν (men) - “Indeed”

4 πρωτον (prôton) - “first”

5 λογον (logon) - “word”

6 εποιησαμην (epoiêsamên) - “I did”

7 ω (ô) - “O”

8 θεοφιλε (theophile) - “Theophilus” - see footnote for Luke 1:3.

9 Ἰησοῦς (êsous) - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1.

10 τεκμηριοις (tekmêriois) - “proofs” - only found here.

11 “after many of these days” - μετα πολλας ταυτας ημερας (meta pollas tautas hêmeras) - NKJV “many days from now”; KJV “many days hence”.

12 επηρωτων (epêrôtôn) imperfect active indicative - “were asking”

13 υμων (umôn) - “for you” (plural “you”)

14 χρονους (chronous) - “chronologies”

15 καιρους (kairous) - “times”

16 ἐσχάτου (eschatou) “last” DLNT - “end” NKJV, KJV, NAS, YLT - this same word is translated “last” e.g. in Hebrews

1:1; 2 Peter 3:3 for “last” days. Elsewhere, e.g. Matthew 12:42; Luke 11:31 “ends” of the earth is περάτων (peratôn) for “ends,” and same root word in Romans 10:18, πέρατα (perata), for “the ends of the world.”

17 επηρθη (epêrthê) - “he was lifted up”

18 οφθαλμων (aphthalmôn) - “eyes”

19 ανδρες (andres) - “men”

20 παρειστηκεισαν (pareistêkeisan) - “stood” - this verb is in the pluperfect tense indicating they were there for some time. How long is not indicated.

from you into the heaven, so shall he come in the manner in which you saw him go into the heaven.”

[12] Then they returned unto Jerusalem from the mountain called Olive Grove,²¹ which is near Jerusalem, having a way of a sabbath.²² [13] And when they entered, they went up into the upper room²³ where they were staying: so Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the zealot,²⁴ and Judah²⁵ of James. [14] These all were continuing²⁶ with one accord²⁷ in the prayer and in the supplication, with the women and Mary the mother of Joshua, and with his brothers.

[15] And in those days Peter arising in the midst of the disciples said (and the crowd²⁸ of names upon the same²⁹ was about a hundred twenty), [16] “Men, brethren, it was necessary to fulfill this writing which the Holy Spirit spoke beforehand through the mouth of David concerning Judah who became a guide to those who arrested Joshua, [17] “for he was counted with us and received the lot³⁰ of this service.”³¹ [18] (Indeed then, this one obtained a place³² out of the pay³³ of the unrighteousness, and becoming headlong,³⁴ middle burst, and all his innards³⁵ poured out. [19] And it became known to all those dwelling in Jerusalem, so as to call that place in their own language,³⁶ Akeldama,³⁷ that is, place of blood.) [20] “For it is written in the book³⁸ of Psalms, ‘Let his habitation be desolate, and let there not be one who dwells in it.’ And, ‘Let another receive his office.’”³⁹

[21] “Therefore, it is necessary, of those who came with us of the men in all the time in which the Lord Joshua went in and out among us, [22] beginning from the immersion of John until the day when he was taken up from us, one of these to be a witness of his resurrection with us.” [23] And they presented two, Joseph the one called Barsabas,⁴⁰ who was surnamed Justus,⁴¹ and Matthias.⁴²

21 ελαιωνος (elaiōnos) – Olive Grove – see footnote for Luke 19:29.

22 σαββατου εχον οδον (sabbatou echon hodon) - “having a way of a sabbath” - NKJV, KJV, a sabbath day's journey.

23 υπερωον (uperōon) - “upper room” - found also only in Acts 9:37, 39; 20:8.

24 See footnote for Luke 6:15.

25 Ἰούδας (ioudas) - “Judah” - typically translated “Judas” - see footnote for Matthew 1:2.

26 προσκαρτερουντες (proskarterountes) - “continuing” - see footnote for Mark 3:9.

27 ομοθυμαδον (homothumadon) - “with one accord” - also only found in Acts 2:1 (Majority and Received Texts), 46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29; Romans 15:6 (“with one mind”).

28 οχλος (ochlos) - “crowd” - found also e.g. in Matthew 9:23 (“crowd”).

29 επι το αυτο (epi to auto) - “upon the same”

30 κληρον (klêron) - “lot” - same word as in Matthew 27:35; Mark 15:24; Luke 23:34; John 19:24; (“lot” TT). It is the same word in Acts 1:26 except in the plural form (κληρους [klêrous]).

31 διακονιας (diakonias) - “service” - same word e.g. as when Martha was distracted with much serving (Luke 10:40).

32 χωριον (chōrion) - “place” - See footnote for Matthew 27:8.

33 μισθου (misthou) - “pay”

34 πρηνης (prênês) - “headlong” - only found here.

35 σπλαγχνα (splagchna) - “innards” - found also only in Luke 1:78 (“tender”); 2 Corinthians 6:12; 7:15 (“affections”); Philippians 1:8 (“affection”); 2:1 (“affection”); Colossians 3:12 (“tender”); Philemon 8 (“hearts”), 12 (“heart”), 20 (“heart”); 1 John 3:17 (“heart”).

36 διαλεκτω (dialektō) - “language”

37 Ακελδαμα (Akeldama) - “Akeldama”

38 Βιβλω (biblō) - “book”

39 επισκοπην (episkopên) - “office” - see footnote for Luke 19:44.

40 Βαρσαβαν (barsaban) - “Barsabas” - also only in Acts 15:22 where Judah is called Barsabas.

41 Ἰουστος (ioustos) - “Justus” - also found in Acts 18:7; Colossians 4:11

42 Ματθιαν (matthian) – “Matthias” - also in Acts 1:26

[24] And praying they said, “You Lord, heart knower⁴³ of all, appoint⁴⁴ one whom you choose out of these two [25] to take the lot⁴⁵ of this service and apostleship⁴⁶ from which Judah transgressed to go unto his own place.” [26] And they gave their lots, and the lot fell upon Matthias, and he was numbered with the apostles.

2[1] And in the fulfilling of the day of Pentecost⁴⁷ they were all⁴⁸ with one accord at the same. [2] And suddenly out of heaven came a noise as of bearing a violent wind and it filled the whole house where they were sitting, [3] and divided tongues appeared to them like fire, and sat upon each one of them. [4] And they were all filled of the Holy Spirit, and they began to speak in other tongues as the Spirit gave them to utter. [5] And there was in Jerusalem Jews dwelling, devout men, from every nation which is⁴⁹ under the heaven.

[6] And when this sound happened, the multitude came together and was confused, because they heard, each one's own language⁵⁰ spoken from them. [7] And all were amazed and marveling,⁵¹ saying to one another, [8] “And how are we hearing each our own language in which we were born? [9] Parthians⁵² and Medes⁵³ and Elamites,⁵⁴ and the residents of Mesopotamia,⁵⁵ Judea and also Cappadocia,⁵⁶ Pontus⁵⁷ and the Asia,⁵⁸ [10] Phrygia⁵⁹ and also Pamphylia,⁶⁰ Egypt and the parts of the Libya⁶¹ that down from Cyrene,⁶² and Roman visitors, and Jews and proselytes, [11] Cretans⁶³ and Arabs,⁶⁴ we are hearing them speak in our languages the great things of God.” [12] And they were all amazed and perplexed. Others were saying to one another, “What might this be?”⁶⁵ [13] And others were mocking saying that,

43 καρδιογνωστα (kardiognōsta) - “heart knower” - found also only in Acts 15:8.

44 αναδειξον (avadeixon) - “appoint” - only also found in Luke 10:1 (“appointed”).

45 κληρον (kléron) - “lot” - see same word footnote above. Critical Text has τοπον (topon) “place.”

46 ἀποστολῆς (apostolês) “apostleship” - see footnote for Matthew 10:2.

47 πεντηκοστῆς (pentêkostês) - “Pentecost” - found also only in Acts 20:16; 1 Corinthians 16:8. Πεντηκοστῆς (pentêkostês) is the feminine form of the word for “fifty.” LXX Leviticus 25:10-11 has πεντηκοστὸν (pentêkostov) for the “fiftieth” year. See **Leviticus 23:16** LXX where πενήκοντα (pentêkosta) is “fifty.” In Leviticus 23:15f fifty days (seven Sabbaths, seven weeks) were to be counted from the day the firstfruits were offered, and then a new grain offering was to be made. Deuteronomy 16:9-10 likewise notes seven weeks were to be counted “from the time you begin to put the sickle to the grain.” This same event is noted as the Feast of Weeks in Exodus 34:22; Numbers 28:26; Deuteronomy 16:16; 2 Chronicles 8:13.

πεντήκοντα (pentêkosta) “fifty” is found in the NT in Mark 6:40; Luke 7:41; 9:14; 16:6; John 8:57; 21:11; Acts 13:20.

48 Critical Text adds ὁμοῦ (homou) “together.”

49 τῶν (tôn) - “which is” - more literally, “of the”

50 διαλέκτῳ (dialektô) - “language” - found also in Acts 2:8; 21:40; 22:2; 26:14.

51 Ἐξίσταντο . . . καὶ ἐθαύμαζον (Existanto . . . kai ethaumazon) “amazed and marveled” - both verbs are in the imperfect (continual past action).

52 Πάρθοι (Parthoi) - “Parthians” - only found here.

53 Μῆδοι (Mêdoi) - “Medes” - only found here.

54 Ἐλαμίται (Elamitai) - “Elamites” - only found here.

55 Μεσοποταμίαν (Mesopotamian) - “Mesopotamia” - found also only in Acts 7:2.

56 Καππαδοκίαν (Kappadokian) - “Cappadocia” - found also only in 1 Peter 1:1.

57 Πόντον (Ponton) - “Pontus” - found also in 1 Peter 1:1.

58 Ἀσίαν (Asian) - “Asia” - also only found in Acts 19:10, 22; 20:18; 27:2.

59 Φρυγίαν (Phugian) - “Phrygia” - found also only in Acts 16:6; 18:23.

60 Παμφυλίαν (Pamphulian) - “Pamphylia” - found also only in Acts 14:24; 27:5.

61 Λιβύης (Libuês) “Libya” - only found here.

62 Κυρήνην (Kurênên) - Cyrene - only found here.

63 Κρήτες (Krêtes) - “Cretans” - also found only in Titus 1:12.

64 Ἀραβες (Arabes) - “Arabs” - only found here.

65 Τί ἂν θέλοι τοῦτο εἶναι (Ti an thelou touto eivai) “what this might be” - similar phrase in Acts 17:20.

soul into Hades, nor will you give your holy one⁸² to see corruption.⁸³ [28] You made known to me ways of life. You will make me full of joy with your face.'

[29] Men, brethren, being lawful⁸⁴ to speak with boldness to you about the patriarch⁸⁵ David that he is both dead and buried, and his tomb is with us until this day. [30] Therefore, being a prophet and knowing that God swore an oath to him - out of fruit of his loins,⁸⁶ which is according to flesh, to raise up the Christ⁸⁷ to sit upon his throne. [31] Foreseeing, he spoke of the resurrection of the Christ, that neither was his soul forsaken unto Hades,⁸⁸ nor did his flesh see corruption."

[32] "This Joshua, God rose up, of which we are all witnesses.⁸⁹ [33] Therefore, being exalted to the right of God, and receiving the promise of the holy spirit from the father, he poured out this which now you see and hear. [34] For David did not ascend into the heavens,⁹⁰ but he says himself, 'The Lord said to my lord, "Sit at my right, [35] until I make your enemies a footstool of your feet."⁹¹ [36] Therefore, let all the house of Israel know assuredly⁹² that God has made him both Lord and Christ, this Joshua whom you crucified."

[37] And hearing, they were cut⁹³ to the heart, and said to Peter and the rest of the apostles, "What should we do,⁹⁴ men, brethren?" [38] And Peter said to them, "Repent and be immersed, each of you, upon⁹⁵ the name of Joshua Christ unto forgiveness of sins, and you shall receive the gift of the holy spirit. [39] For the

82 ὅσιόν (hosion) - "holy one" NKJV - found also only in Acts 13:34 ("mercies," ὅσια [hosia] pl.), 35 ("holy one"); 1 Timothy 2:8 ("holy"); Titus 1:8 ("holy"); Hebrews 7:26 ("holy"); Revelation 16:5 ("Holy One" NAS, CT, RT; not in Majority Text). More common word for "holy" is ἅγιος (hagios) e.g. Acts 6:13; 7:33; 13:9.

83 The Hebrew in Psalm 16:10 reads, :לֹא תִתֵּן חַסִּידְךָ לִירְאוֹת שְׁחַת (lo' tittên chasiydkhâ lir'ot shâchat) "You will not give your kind one to see [the] pit." The word for "your kind one" is חַסִּידְךָ (chasiydkhâ) which is an adjective related to the word for "kindness" (חֶסֶד [chesed], e.g. Genesis 24:12) often translated "lovingkindness" (e.g. Psalm 17:7 NKJV) or "mercy" (e.g. Psalm 136 repeatedly). The noun "pit" (שְׁחַת [shâchat] e.g. Psalm 7:15[H16] "ditch" NKJV; KJV; NAS; Psalm 9:15[H16] "pit" NKJV; KJV; NAS) is used in the Hebrew, which fits typical Hebrew parallelism for this verse, "sheol/pit." The LXX appears to have translated this noun after the Hebrew verb with the same spelling, τῆς (shâchat) "he was corrupted" with the Greek noun, διαφθοράν (diaphthoran) "corruption," which is the same Greek word Peter uses here in Acts 2:27.

84 ἐξὸν (exon) - "being lawful" - present active participle – same exact word found in Matthew 12:4 ("lawful") & 2 Corinthians 12:4 ("lawful").

85 πατριάρχου (patriarchou) - "patriarch"

86 ὀσφύος (osphuos) - "loins" - KJV & NKJV "loins" - translated "waist" in Matthew 3:4; Mark 1:6; Luke 12:35; Ephesians 6:14, and "loins" in Hebrews 7:5, 10; 1 Peter 1:13. The waist area or loins are how Scripture describes from which descendants come (Hebrews 7:5, 10). That is the area of the sexual organ. See e.g. Genesis 2:7 and footnote.

87 τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν (to kata sarka anastêsein ton christon) - "which is according to flesh to raise up the Christ" - not found in the Critical Text.

88 Interesting, Peter applies this statement to Christ, whereas David said in Psalm 16, from which Peter quoted, "For you will not forsake my soul into Hades."

89 In Acts 1:15 it is recorded there was about 120 of them. That's a lot of witnesses! At some point in time Christ appeared to over 500 (1 Corinthians 15:6).

90 David's body was still in the grave (Acts 2:29). He was not resurrected and did not ascend as Christ did.

91 ποδῶν (podôn) - "feet" - see footnote for Matthew 5:35.

92 ἀσφαλῶς (asphalôs) - "assuredly" - see footnote for Mark 14:14.

93 κατενύγησαν (katevugêsan) - "they were cut" - found only here in the NT.

94 ποιήσωμεν (poiêsômen) - "should we do" - aorist active subjunctive – MT & CT – RT ποιήσομεν (poiêsomen) "shall we do" - future active indicative.

95 ἐπὶ (epi) - "upon" - Acts 8:16; 19:5; 1 Corinthians 1:13 εἰς (eis) "into" or "unto"; Acts 10:48; Colossians 3:17 ἐν (en) "in".

promise is to you and to your children and to all who are afar off, as many as the Lord our God might call.”⁹⁶ [40] And with many other words he solemnly testified and exhorted saying, “Be saved from this crooked⁹⁷ generation.”

[41] Then indeed the ones who gladly received his words were immersed, and about three thousand souls were added that day. [42] And they were continuing⁹⁸ in the doctrine of the apostles and in the fellowship and in the breaking of the bread and in the prayer. [43] And fear was on every soul, and many wonders and signs were through the apostles. [44] And all the believers were upon the same, and they were having all common.⁹⁹ [45] And the possessions and the goods they were selling and dividing them to all, as any were having need. [46] And each day continuing with one accord in the temple and breaking bread at each house,¹⁰⁰ they were receiving¹⁰¹ food in gladness and simplicity¹⁰² of heart, [47] praising God and having grace with all the people, and the Lord was adding the ones being saved¹⁰³ daily¹⁰⁴ to the assembly.¹⁰⁵

3[1] And together Peter and John went up into the temple at the hour of prayer, the ninth. [2] And a certain man lame from his mother's womb, was carried, whom they set down daily at the door of the temple, which was called “Beautiful,”¹⁰⁶ to ask for charity from those entering into the temple, [3] whom seeing Peter and John about to go into the temple, was asking for charity. [4] And Peter looking intently at him together with John, said, “Look at us.” [5] And he was heeding them, expecting to receive something from them. [6] And Peter said, “Silver and gold are not to me, but what I have, this I give to you. In the name of Joshua Christ the Nazarene,¹⁰⁷ rise up and walk.” [7] And taking him by the right hand, he raised him up. And immediately his feet and ankles were strengthened. [8] And leaping up, he stood and was walking and entered with them into the temple, walking and leaping and

96 προσκαλέσεται (proskalesêtai) - “might call” - aorist subjunctive

97 σκολιάς (skolias) - “crooked” - see footnote for Luke 3:5.

98 προσκαρτεροῦντες (proskarterountes) - “continuing” - Although KJV & NKJV translate this “continued steadfastly,” elsewhere they translate this same exact word (προσκαρτεροῦντες) as “continued” (Acts 1:14), “continuing” (Acts 2:46), “continuing” (Romans 12:12 KJV; “continuing steadfastly” NKJV), “continually” (Romans 13:6).

99 κοινᾶς (koinais) - “common” - see footnote for Mark 7:2.

100κατ’ οἶκον (kat’ oikon) - “at each house” - KJV; NKJV “from house to house”

101μετελάμβανον (metelambanon) - “receiving” - only found also in Acts 24:25 (“have a convenient”); 27:33-34 (“to take”); 2 Timothy 2:6 (“to partake”); Hebrews 6:7 (“receives”); 12:10 (“partakers”).

102ἀφελότητι (aphelotêti) - “simplicity” - only found here.

103τοὺς σωζομένους (tous sôzomenous) - “the ones being saved” - present passive participle, likewise found in 1 Corinthians 1:18 (τοῖς . . . σωζομένοις [tois . . . sôzomenois] present passive participle, “who are being saved” NKJV; NAS); 2 Corinthians 2:15 (τοῖς σωζομένοις [tois sôzomenois] present passive participle, “those who are being saved” NKJV; NAS); Romans 3:24 (δικαιούμενοι [dikaioumenoi] present passive participle, “being justified” NKJV; KJV; NAS); Hebrews 2:11 (οἱ ἁγιαζόμενοι [oi hagiazomenoi] present passive participle, “those who are being sanctified” NKJV); 10:14 (τοὺς ἁγιαζομένους [tous hagiazomenous] present passive participle, “those who are being sanctified” NKJV). Salvation is continual, as Acts 13:39 says, “everyone who believes is justified” (“is justified” δικαιούται [dikaioutai] present passive indicative). See also Romans 8:34 (“makes intercession” ἐντυγχάνει [entugchanei] present active indicative); Hebrews 7:25; 1 John 1:7; 2:1-2; 5:18 (“keeps himself” NKJV; KJV; MT, RT “τηρεῖ ἑαυτὸν” [têrei heauton]; CT “τηρεῖ αὐτόν” [têrei auton] “keeps him”); Jude 21 “keep yourselves”; Luke 21:19 (“By your patience possess your souls”); Romans 2:7 “by patient continuance”. See also Psalm 121:7-8; 25:21; 36:6; 40:11; Proverbs 2:11; 4:6; 14:3; 2 Timothy 4:17-18 (“preserve” σώσει [sôsei] “save”).

104καθ’ ἡμέραν (kat’ êmeran) - “daily”

105 ἐκκλησίᾳ (ekklêsia) - “assembly” - see footnote for Matthew 16:18.

106Ὠραῖαν (hōraian) - “Beautiful”

107 Ναζωραίου (Nazōraiou) - Nazarene - see footnote for Matthew 2:23.

every soul, whoever does not hear that prophet will be utterly destroyed out of the people.”¹²²¹²³ [24] And also all the prophets from Samuel and those afterward, as many as spoke, told¹²⁴ of these days.¹²⁵

[25] You are sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, “And in your seed all the families of the earth shall be blessed.” [26] To you first,¹²⁶ God raising up his servant, Joshua, sent him blessing you in turning each from your iniquities.”

4[1] While they spoke to the people, the priests and the captain of the temple and the Sadducees came upon them, [2] being disturbed because of them teaching the people and proclaiming in Joshua the resurrection of the dead.¹²⁷ [3] And they laid the hands on them and put into custody into the morrow, for it was already evening. [4] And many of those who heard the word believed, and the number of the men was about five thousand.

[5] And it was upon the morrow, their rulers and elders and scribes gathered together in Jerusalem, [6] and Annas the chief priest and Caiaphas and John and Alexander, and as many as were out of priestly descent. [7] And putting them in the midst, they asked, “In what power or in what name did you do this?”

[8] Then Peter being filled with the holy spirit said to them, “Rulers of the people and elders of the Israel, [9] if we today are judged for a good deed for a sick man, in how this one has been saved,¹²⁸ [10] let it be known to you all and to all the people of Israel that in the name of Joshua Christ the Nazarene,¹²⁹ whom you crucified, whom God raised from dead, in this, this stands before you whole. [11] This is the stone who was despised by you the builders, who became into the head corner. [12] And the salvation is not in any other, for neither is another name that has been given in men in which it is necessary to save us.”

[13] And seeing the boldness of Peter and John, and perceiving that they are uneducated¹³⁰ and uninformed,¹³¹ they were marveling, and they were knowing them that they were with Joshua. [14] And seeing the man standing with them, the one who was healed, they were having nothing to say. [15] And ordering them to depart outside of the council, they conferred with one another, [16] saying, “What shall we do to these men? For indeed that a known sign has been done through them, manifest to all those dwelling in Jerusalem, and we are not able to deny it. [17] But, so that it does not upon much spread unto the people, let us threaten a threat to

122 These words do not match exactly the LXX or Hebrew of Deuteronomy 18:19. LXX reads, *καὶ ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματί μου ἐγὼ ἐκδικήσω ἐξ αὐτοῦ* - “And the man who if he does not hear what if the prophet speaks upon my name, I will avenge out of him.” The Hebrew, *הַיְהִי הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֵלַי* - “And it shall be the man who does not listen to my words in my name, I shall require from him.”

123 See Deuteronomy 18:15-19 (see also verses 20-22).

124 *κατήγγειλαν* (*katêgneilan*) “told” M & CT. RT has *προκατήγγειλαν* (*prokatêgneilan*) “foretold.”

125 1 Peter 1:10-12 [13-25]

126 Romans 1:16; 2:9-10; John 4:22

127 *νεκρῶν* (*nekrôn*) - “dead” - plural

128 *σέσωσται* (*sesôstai*) - “has been saved” - perfect passive indicative

129 *Ναζωραίου* (*nazôraïou*) - “Nazarene” (NAS); KJV, NKJV “of Nazareth” - see footnote for Matthew 2:23.

130 *ἀγράμματοί* (*agrammatoi*) - “uneducated” - only found here. This is basically *γράμματος* (*grammatos*) negated (via alpha at the beginning of the word). See footnote for Luke 16:6 for *γράμμα* (*gramma*) “writing.”

131 *ἰδιῶται* (*idiôtai*) - “uninformed” - found also only in 1 Corinthians 14:16 (“uninformed”), 23-24 (“uninformed”); 2 Corinthians 11:6 (“unskilled”).

them to speak no longer upon this name to no one of men.” [18] And calling them, they commanded them entirely not to utter nor teach upon the name of Joshua.

[19] And Peter and John answering to them said, “If it is right before God to hear you rather than God, you judge. [20] For we are not able, what we saw and what we heard, not to speak.” [21] And further threatening, they released them, not finding the how to punish them, because of the people, for all were glorifying God for what had happened. [22] For the man was more than forty years upon whom it had been done, this sign of the cure.

[23] And being released, they went to their own and reported to them everything the chief priests and elders said. [24] And those hearing lifted up a voice¹³² in one accord to God and said, “Lord,¹³³ you are the God, the one who made the heaven and the earth and the sea and all things in them, [25] who by the mouth of David your servant said, ‘Why did the nations rage and the peoples think¹³⁴ vain things? [26] The kings of the earth stood, and the rulers were gathered together against the same,¹³⁵ against the Lord and against his Christ.’”

[27] “For on truth, they gathered together against your holy servant Joshua, whom you anointed, both Herod and Pontius Pilate with nations and people of Israel, [28] to do whatever your hand and your counsel determined to be. [29] And these things now, Lord, look upon their threats, and give your servants with all boldness to speak your word, [30] in which to stretch out your hand for you to heal, and signs and wonders to be done through the name of your holy servant Joshua.” [31] And after their beseeching, the place in which they were gathered together shook, and they were all filled with the holy spirit and were speaking the word of God with boldness.

[32] And the multitudes of those who believed, the heart and the soul were one, and no one who had things were declaring them to be their own, but it was to them all things common. [33] And in great power the apostles were giving the testimony of the resurrection of the Lord Joshua, and great grace was upon all of them. [34] For there was no one needy among them. For whoever were owners of fields and houses were selling and bringing the prices of the things sold [35] and laying them at the feet of the apostles. And it was being distributed¹³⁶ to each according to who was having need.

[36] And Joses,¹³⁷ who is called Barnabas¹³⁸ (which is translated, “son of comfort”),¹³⁹ a Levite, Cyprus in the descent, [37] having to him a field, selling, brought the money¹⁴⁰ and placed them at the feet of the apostles.

5[1] And a certain man named Ananias,¹⁴¹ with Sapphira¹⁴² his woman, sold a

132 φωνήν (phônên) - “a voice” - singular

133 δέσποτα (despota) - “Lord” - see footnote for Luke 2:29.

134 ἐμελέτησαν (emeletêsan) - “think” - see footnote for Mark 13:11.

135 ἐπὶ τὸ αὐτὸ (epi to auto) - “against the same” - not translated by the KJV; NKJV; NAS; etc..

136 διεδίδото (diedidoto) - “it was being distributed” - imperfect passive indicative 3rd person **singular**

137 Ἰωσή (Iôsês) - “Joses” - Received & Majority Texts; Critical Text Ἰωσήφ (Iôsêph) “Joseph” (e.g. NAS)

138 Βαρνάβας (barnabas) - “Barnabas”

139 παρακλήσεως (paraklêseôs) - “comfort” - see footnote for Luke 2:25.

140 χρῆμα (chrêma) - “money” - see footnote for Mark 10:23.

141 Ἀνανίας (Ananias) - “Ananias” - There is also the Ananias of Acts 9:10, 12-13, 17; 22:12; and also the chief priest in

Acts 23:2; 24:1. In OT LXX has Ἀνανίας (Ananias) “Ananias” for חַנַּנְיָהּ (chananyâh) “Hananiah” e.g. 1 Chronicles 25:4, 23; 2 Chronicles 26:11; Jeremiah 28:1 (LXX 35:1); Daniel 1:6; etc..

142 Σαπφείρη (Sappheirê) - “Sapphira” - only found here.

possession [2] and kept back from the price, his woman also realizing, and bringing a certain part, placed it at the feet of the apostles. [3] And Peter said, “Ananias, why did Satan fill your heart¹⁴³ for you¹⁴⁴ to lie to the holy spirit and for you¹⁴⁵ to keep back from the price of the field? [4] Was it not remaining to you when it was remaining, and when sold, was it in your authority? Why did you put in your heart this thing? You did not lie to men, but to God.” [5] And hearing these words Ananias, falling, breathed his last.¹⁴⁶ And great fear came upon all those who heard these things. [6] And the young ones arising, wrapped him up and carrying out, buried him.

[7] And it was about a three hour interval,¹⁴⁷ and his woman came in not knowing what happened. [8] And Peter answered her, “Tell me whether you sold the field for so much.” And she said, “Yes, for so much.” [9] And Peter said to her, “Why is it that you agreed together to test the spirit of the Lord? Behold, the feet of the ones who buried your man are at the door, and they will carry you out.” [10] And immediately she fell at his feet and breathed her last. And coming in the young ones found her dead, and carrying out buried by her man. [11] And great fear came upon the whole assembly¹⁴⁸ and upon all who heard these things.

[12] And through the hands of the apostles many signs and wonders were done among the people. And they all were with one accord in the porch of Solomon.¹⁴⁹ [13] And none of the rest dared to join them, but the people highly esteemed them. [14] And believers were increasingly added to the Lord, multitudes of both men and women, [15] so that they carried out to the streets the sick and put them on beds and couches; that even Peter's shadow might overshadow some of them. [16] And the multitude also of the surrounding cities came together into¹⁵⁰ Jerusalem carrying sick and those troubled by unclean spirits, and they were all being healed.¹⁵¹

[17] And the chief priest rising up and all those with him, which were the sect¹⁵² of the Sadducees, were filled with jealousy, [18] and they laid their hands upon the apostles and put them in public custody.¹⁵³ [19] And an angel of the Lord during the night opened the doors of the prison,¹⁵⁴ and leading them out said, [20] “Go, and standing speak in the temple to the people all the words of this life.” [21] And hearing, they went in early morning into the temple, and they taught. And the chief priest arriving, and those with him, called together the council and all the elders of the sons of Israel and sent to the jail¹⁵⁵ to have them brought. [22] And the officers

143 “Satan fill your heart” - see also Luke 22:2-4; John 13:27

144 ψεύσασθαι σε (pseusasthai se) - “for **you** to lie”

145 νοσφίσασθαι σε (nosphisasthai se) - “for **you** to keep back” - Majority Text; Critical & Received Text do not have σε (se) “you.”

146 ἐξέφυξεν (exespuxen) - “breathed his last” (NKJV; NAS); “gave up the ghost” (KJV) - only also found in Acts 5:10; 12:23.

147 διάστημα (diastêma) “interval” (NAS), “space . . . after” (KJV), “later” (NKJV) – only found here.

148 ἐκκλησίαν (ekklêsian) - “assembly” - see footnote for Matthew 16:18.

149 στοᾶ (stoa) - “porch” in the temple, see John 10:23 using the same word στοᾶ (stoa).

150 εἰς (eis) - “into” - Critical Text does not have “into.”

151 “all being healed” - Matthew 8:16 “healed all”; 12:15 “healed them all”; Luke 6:19 “healed them all”

152 αἵρεσις (hairesis) “sect” - found also in Acts 15:5 (“sect”); 24:5, 14 (“sect”); 26:5 (“sect”); 28:22 (“sect”); 1 Corinthians 11:19 (“factions”); Galatians 5:20 (“heresies”); 2 Peter 2:1 (“heresies”).

153 τηρήσει (têrêsei) - “custody”

154 φυλακῆς (phulakês) - “prison”

155 δεσμωτήριον (desmotêrion) - “jail”

coming, did not find them in the prison.¹⁵⁶ And returning, they reported, [23] saying that, “Indeed, the jail¹⁵⁷ we found in all security and the guards standing by the doors, and opening within we found no one.” [24] And when the priest¹⁵⁸ and the captain of the temple and the chief priests heard these words, they were perplexed about them, what this would become. [25] And someone coming announced to them that, “Behold, the men whom you put in the prison are standing in the temple and teaching the people.”

[26] Then the captain with the officers departing, brought them without violence, for they feared the people, that they might not be stoned. [27] And having brought them, they stood in the council. And the chief priest asked them [28] saying, “Did we not strictly command¹⁵⁹ you not to teach in this name? And behold, you have filled Jerusalem with your teaching, and you intend to bring upon us the blood of this man.”¹⁶⁰ [29] And Peter and the apostles answering said, “It is necessary¹⁶¹ to obey God rather than men.[30] The God of our fathers raised up Joshua, whom you slew¹⁶² by hanging upon a tree. [31] This one God exalted to his right, Prince and Savior, to give repentance to Israel and forgiveness of sins. [32] And we are his¹⁶³ witnesses of these words,¹⁶⁴ and also the Holy Spirit, whom God gave¹⁶⁵ to those who obey him.”¹⁶⁶

[33] And hearing they were cut through¹⁶⁷ and plotted to kill them. [34] And one arising in the council, a Pharisee named Gamaliel,¹⁶⁸ a teacher of the law, honorable among all the people, ordered to put the apostles outside for a little while. [35] And he said to them, “Men,¹⁶⁹ Israelis,¹⁷⁰ take heed to yourselves concerning these men, what you are about to do. [36] For before these days,¹⁷¹ Theudas arose saying¹⁷² to be someone himself, to whom a number of men were joined, about four hundred. He

156 φυλακῆ (phulakê) - “prison”

157 δεσμοτήριον (desmôtêrion) - “jail”

158 ὁ . . . ἱερεὺς (ho . . . hiereus) - “the priest” - KJV, NKJV “the high priest” - This is the word for “priest” (e.g. ἱερεὺς [hiereus] Luke 10:31 “priest” KJV, NKJV). Probably because of the definite article (ὁ [ho]) “the” they translated it “high priest.” But, “high priest” is ἀρχιερεὺς (archiereus) used e.g. earlier in Acts 5:17.

159 παραγγελία παραγγεῖλαμεν (parangelia parângeilamen) - “did we . . . strictly command” - more literally, “a command we commanded”

160 “upon us the blood of this man” - That's exactly what they asked for. See Matthew 27:25.

161 δεῖ (dei) - “It is necessary” - KJV, NKJV “We ought”; NAS “We must” - There is no “We” in the Greek.

162 διεχειρίσασθε (diecheirisasthe) - “slew” KJV; “murdered” NKJV; “put to death” NAS; only found also in Acts 26:21.

163 Critical Text does not have “his” (αὐτοῦ [autou]).

164 ῥημάτων (hrêmatôn) - “words” - plural from ῥῆμα (hrêma) “word.” For more on ῥῆμα (hrêma) see footnote for John 1:1.

165 ἔδωκεν (edôken) - “gave” - aorist indicative

166 John 7:39 says, “those believing in him would receive” the Holy Spirit.

167 διεπρίοντο (diepriento) - “cut through” - KJV “cut to the heart”; NAS “cut to the quick”; NKJV “furious” - more literally, “cut through” - a compound verb, first part “διε” (die) from διὰ (dia) = “through” and “πρίοντο” (priento) from πρίζω (prizô) “cut” or “saw” (i.e. in two) e.g. Hebrews 11:37 (ἐπρίσθησαν [epristhêsan] “sawn in two” NKJV, NAS; “sawn asunder” KJV). Found also only in Acts 7:54 διεπρίοντο ταῖς καρδίαις αὐτῶν (diepriento tais kardiais autôn) “cut to the heart.” In Acts 7:54 NAS has “cut to the quick,” but “heart” (καρδίαις [kardiais]) is indeed there in the Greek. In Acts 5:33 there is no “heart” in the Greek.

168 See also Act 22:3; Numbers 10:23.

169 Ἄνδρες (andres) - “Men” - vocative case

170 Ἰσραηλιῖται (Israêlitai) - “Israelis” - vocative case – see footnote for John 1:47.

171 Πρὸ γὰρ τούτων τῶν ἡμερῶν (Pro gar toutôn tôn hêmerôn) - “For before these days” (KJV); “For some time ago” (NKJV, NAS). It is more literally, “For before these days.”

172 λέγων (legôn) - “saying” - simply the verb for “say” or “speak.” KJV “boasting”; NKJV, NAS “claiming”

was killed, and all, as many as were persuaded¹⁷³ by him were scattered and they came¹⁷⁴ to nothing. [37] After this one, Judah the Galileean arose in the days of the census, and drew away many people after him. He also perished, and all, as many as were persuaded¹⁷⁵ by him scattered. [38] ¹⁷⁶And now I say to you, withdraw from these men and let them be. Because, if this is the counsel or the work of men, it will be overthrown.¹⁷⁷ [39] But if it is of God, you are not able¹⁷⁸ to overthrow it, lest you even be found fighting against God.” [40] And they were persuaded¹⁷⁹ to him, and calling and beating the apostles they commanded not to speak in the name of Joshua; and they released them. [41] So then they departed from the presence of the council rejoicing, because they were considered worthy to suffer shame for the name of the Joshua.¹⁸⁰ [42] And every day in the temple and at each house,¹⁸¹ they did not cease teaching and preaching the good news,¹⁸² Joshua the Christ.¹⁸³

6[1] And in those days of multiplying of the disciples, there was a complaint of the Hellenists¹⁸⁴ against the Hebrews, because their widows were being neglected in the daily service. [2] And the twelve, calling together the multitude of disciples, said, “It is not pleasing¹⁸⁵ us, leaving the word of God to serve tables. [3] Therefore,¹⁸⁶ brethren, select seven reputable men out of you, full of holy spirit and wisdom, whom we may appoint over this need.¹⁸⁷ [4] And we will continue in the prayer and the service of the word.” [5] And the word was pleasing¹⁸⁸ before all the multitude. And they chose Stephen,¹⁸⁹ a man full of faith and holy spirit, and Philip and Prochorus¹⁹⁰ and Nicanor¹⁹¹ and Timon¹⁹² and Parmenas¹⁹³ and Nicolas¹⁹⁴ a

173 ἐπειθοντο (epeithonto) - “persuaded” - KJV, NKJV “obeyed”; NAS “followed” - Later in Acts 28:24 this very same word (ἐπειθοντο) is translated “persuaded” (NKJV, NAS) and “believed” (KJV).

174 ἐγένοντο (egenonto) - “they came” - 3rd person plural, i.e. “they came” to nothing.

175 ἐπειθοντο (epeithonto) - “persuaded” same exact word as in verse 36.

176 τὰ (ta) – definite article, plural neuter, not translated. Καὶ τὰ νῦν λέγω ὑμῖν (Kai ta nun legō humin) “And now I say to you.”

177 καταλυθήσεται (kataluthêsetai) - “overthrown” - same exact word for “thrown down” (KJV, NKJV) in Matthew 24:2 & Luke 21:6.

178 οὐ δύνασθε (dunasthe) - “you are not able” - present tense – NAS has future tense “you will not be able”

179 Ἐπίεισθησαν (Epeisthêsan) - “persuaded” same root word as in verse 36 & 37.

180 τοῦ Ἰησοῦ (tou Iêsou) “of the Joshua” MT; “his” name RT; simply “the name” CT

181 κατ’ οἶκον (kat' oikon) - “at each house” - KJV; NKJV “in every house”

182 εὐαγγελιζόμενοι (euangelizomenoi) - “preaching the good news” - this same exact word (εὐαγγελιζόμενοι) is found in Luke 9:6 “preaching the gospel” (KJV; NKJV). “Gospel” = “good news.”

183 Ἰησοῦν τὸν χριστόν (iêsoun ton christon) – Jesus the Christ – all accusative case

184 Ἑλληνιστῶν (hellenistôn) - “Hellenists” - Greek speaking Jews – also only found in Acts 9:29; 11:20. Ἕλλην (hellên) is a Greek (man), e.g. Acts 16:3; Galatians 2:3; 3:28.

185 ἀρεστόν (areston) - “pleasing” - NKJV, NAS “desirable”; KJV “reason” - also only found in John 8:29 (“please”); Acts 12:3 (“pleased”); 1 John 3:22 (“pleasing”).

186 οὖν (oun) - “Therefore” - Critical text has δέ (de) “and” or “but” depending on context.

187 χρείας (chreias) - “need” - NKJV, KJV “business”; NAS “task” - same word as e.g. in Acts 4:35 χρείαν (chreian) “need” NKJV; KJV; NAS.

188 ἤρεσεν (êresen) - “was pleasing” - verb akin to the adjective ἀρεστόν (areston) “pleasing” above.

189 Στέφανον (Stephanon) - “Stephen” - same exact term for “crown” e.g. στέφανον (stephanon) Matthew 27:29.

190 Πρόχορον (Prochoron) - “Prochorus” - only here.

191 Νικάνορα (Nikanora) - “Nicanor” - only here.

192 Τίμων (Timôn) – “Timon” - only here.

193 Παρμενᾶν (Parmenan) - “Parmenas” - only here.

194 Νικόλαον (Nikolaon) - “Nicolas” - only here. There is no known connection between this man and the Nicolaitans, Νικολαϊτῶν (Nikolaitôn) in Revelation 2:6, 15.

proselyte, an Antiochene,¹⁹⁵ [6] whom they stood before the apostles. And praying, they laid on them the hands.¹⁹⁶

[7] And the word of God grew, and the number of the disciples greatly multiplied in Jerusalem. And a large crowd of the priests were obedient to the faith. [8] And Stephen full of faith and power was doing great wonders and signs among the people. [9] And some arose from what was called the synagogue of the Freedmen (and Cyrenians and Alexandrians¹⁹⁷ and those from Cilicia¹⁹⁸ and Asia) disputing with Stephen. [10] And they were not able to resist the wisdom and the spirit by which he was speaking.

[11] Then they secretly induced men saying that, “We have heard him speaking blasphemous words against Moses and God.” [12] And they stirred up the people and the elders and the scribes, and coming upon, they seized him and brought to the council. [13] And they also set up false witnesses saying, “This man does not cease speaking blasphemous¹⁹⁹ words against the holy place and the law. [14] For we have heard him saying that, ‘This Joshua, the Nazarene, will destroy this place and change the customs which Moses delivered to us.’” [15] And looking intently at him, all who were sitting in the council saw his face as the face of a messenger.

7[1] And the chief priest said, “Are these things so?” [2] And he said, “Men, brethren, and fathers, listen. The God of the glory appeared to our father Abraham being in Mesopotamia²⁰⁰ before he dwelt in Haran.²⁰¹ [3] And he said to him, ‘Go out from your land and your relatives and come to the land which I will show you.’ [4] Then, coming out of the land of the Chaldeans,²⁰² he dwelt in Haran. And then, with the death his father, he moved him to this land in which you now dwell. [5] And he did not give him an inheritance in it, not even a judgment of foot.²⁰³ And he promised to give it to him for a possession, and to his seed²⁰⁴ after him, when he had no child.²⁰⁵ [6] And God spoke thus, that his seed²⁰⁶ will be a stranger in a foreign

195 Ἀντιοχέα (Antiochea) - “Antiochene” = a native of Antioch – only found here. Word for the location Antioch is Ἀντιοχείας (Antiocheias) e.g. Acts 11:19.

196 ἐπέθηκαν αὐτοῖς τὰς χεῖρας (epethēkan autois tas cheiras) - “they laid on them the hands” - “and laying on of hands” (NKJV Hebrews 6:2 ἐπιθέσεώς τε χειρῶν) is one in the list of “the word of the beginning of the Christ” τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον (ton tēs archēs tou christou) NKJV “elementary principles of Christ” in Hebrews 6:1-2. Laying on of hands also found e.g. in Exodus 29:9-10, 15-19; Leviticus 4:13-15; 8:13-22; 16:21; 24:14; Numbers 8:10-12; 27:22-23; Deuteronomy 34:9; 2 Kings 13:16-17; 2 Chronicles 29:23; Matthew 19:13-15; Mark 5:23; 6:5; 10:16; 16:18; Luke 4:40; Acts 9:17; 13:3; 19:6; 1 Timothy 4:14; 5:22; 2 Timothy 1:6.

197 Ἀλεξανδρέων (Alexandreôn) - “Alexandrians” - also only found in Acts 18:24.

198 Κιλικίας (Kilikias) - “Cilicia” - found also only in Acts 15:23, 41; 21:39; 22:3; 23:34; 27:5; Galatians 1:21.

199 βλάσφημα (blasphēma) - “blasphemous” - Critical text does not have this word in this verse, but it does in verse 11. Also, Critical text adds in brackets [τούτου] (toutou) “this” for “this holy place.”

200 In the OT God's first recorded encounter with Abraham is in Haran (Genesis 11:31-12:4 “from Haran”). But, here Stephen reveals “God . . . appeared to . . . Abraham . . . before he dwelt in Haran.”

201 Χαρράν (Charran) - “Haran” - also found only in Acts 7:4. “Haran” the man is spelled in the Greek (LXX) Ἀρραν (Arran), Hebrew חַרְרָן (hârân). “Haran” the location is spelled as here Χαρράν (Charran) in the LXX, Hebrew חַרְרָן (chârân) e.g. Genesis 11:31.

202 Χαλδαίων (Chaldaiôn) - “Chaldeans” - only found here. This verse reveals Mesopotamia is in “the land of the Chaldeans.”

203 βῆμα ποδός (bēma podos) - “judgment of foot” - see footnote for Matthew 27:19.

204 σπέρματι (spermati) - “seed” - singular – Paul makes a point of this singularity in Galatians 3:16-19.

205 Genesis 15:1-7

206 σπέρμα (sperma) - “seed” - singular – likewise “stranger” πάροικον (paroikon) is singular and “it” αὐτὸ (auto) neuter.

land and they will enslave it and harm²⁰⁷ 400 years.”

[7] “And the nation to whom they will be enslaved I will judge,’ said God, ‘and after these things they will come out and serve me in this place.’ [8] And he gave him a covenant of circumcision.²⁰⁸ And so he begot Isaac and circumcised him the eighth day, and Isaac, Jacob, and the Jacob of the twelve patriarchs. [9] And the patriarchs, being envious, sold Joseph into Egypt. And God was with him [10] and delivered him out of all his troubles and gave him grace and wisdom before Pharaoh king of Egypt. And he appointed him ruler over Egypt and his whole house.”

[11] “And there came a famine over the whole land of Egypt and Canaan and great tribulation²⁰⁹ and our fathers were not finding food.²¹⁰ [12] And Jacob hearing there was wheat in Egypt, sent out our fathers first. [13] And in the second one, Joseph made himself known to his brothers, and the race²¹¹ of Joseph became manifest to Pharaoh. [14] And Joseph sending, summoned his father Jacob and all the relatives, 75 souls. [15] And Jacob went down into Egypt and died, he and our fathers. [16] And they were brought back to Shechem²¹² and placed in the tomb that Abraham bought for a price²¹³ of silver from the sons of Hamor,²¹⁴ of Shechem.”

[17] “And as the time drew near of the promise which God swore to Abraham, the people grew and multiplied in Egypt [18] until another king²¹⁵ arose who did not know Joseph. [19] This one, taking shrewd advantage²¹⁶ of our race, mistreated our fathers, causing to abandon their infants, so that not to live.²¹⁷ [20] In which time Moses was born, and he was beautiful²¹⁸ to God. He was brought up for three months in the house of the father. [21] And when he was set out, the daughter of Pharaoh took up and brought him up herself as a son.”

[22] “And Moses was disciplined in all the wisdom of Egyptians. And he was powerful in words²¹⁹ and deeds.²²⁰ [23] And as time of forty was fulfilled to him, it came upon his heart to visit his brethren the sons of Israel. [24] And seeing someone suffer wrong, he defended and took vengeance for the one oppressed, striking the

207 *κακώσουσιν* (*kakôsousin*) - “harm” - as here, God's plan often includes harm, even for the people of God, as Stephen here illustrates, and Joseph likewise (Genesis 37, 39-40), and Job (Job 1-2). David had troubles (Psalm 25:17-22), Christ had trials (Luke 22:28) and suffered (Hebrew 5:8), as so will we (1 Peter 4:1-2; 5:6-11; Psalm 34:17, 19).

208 Genesis 17

209 *θλίψις μεγάλη* (*thlipsis megalê*) - “great tribulation” - same exact words for “great tribulation” in Matthew 24:21.

There is also “great tribulation” *θλίψιν μεγάλην* (*thlipsin megalên*) in Revelation 2:22 and “the great tribulation” *τῆς θλίψεως τῆς μεγάλης* (*tês thlipseôs tês megalês*) in Revelation 7:14.

210 *χορτάσματα* (*chortasmata*) - “food” - only found here.

211 *γένος* (*genos*) - “race” - Genesis 43:32 “the Hebrews” - Genesis 47 is when they are presented to Pharaoh.

212 *Συχέμ* (*Suchem*) - “Shechem” - only here. Hebrew *שֶׁכֶם* (*shekhem*) e.g. Genesis 12:6.

213 The price was “100 pieces” of silver (Genesis 33:19).

214 *Ἐμμὸρ* (*Emmor*) - “Hamor” - only here. Hebrew *חַמּוֹר* (*chamor*) e.g. Genesis 33:19.

215 Critical Text adds “ἐπ Αἴγυπτον” (*ep Aigupton*) “over Egypt.” See NAS.

216 *κατασοφισάμενος* (*katasophisamenos*) - “taking shrewd advantage of” - only found here. NAS “who took shrewd advantage of”; NKJV “dealt treacherously”; KJV “dealt subtilly with.” This is a compound verb from *κατασοφίζομαι* (*katasophizomai*) *κατα* (*kata*) “down” and *σοφίζομαι* (*sophizomai*) “to be wise” or “shrewd.”

217 Exodus 1:15-22

218 *ἀστεῖος* (*asteios*) - “beautiful” - NKJV “well pleasing”; KJV “exceeding fair”; NAS “lovely” - also only found in Hebrews 11:23 of Moses being “beautiful” (NKJV, NAS; “proper” KJV).

219 *δυνατὸς ἐν λόγοις* (*dunatos en logois*) - “powerful in words” - yet, later (much later, 40 or so years) Moses argues otherwise, see Exodus 4:10.

220 Critical Text adds *αὐτοῦ* (*autou*) “his” for “his deeds” *ἔργοις αὐτοῦ* (*ergois autou*).

Egyptian. [25] And he was supposing his brethren to understand that God through his hand gives to them salvation. And they did not understand. [26] And the following day he saw them fighting and reconciled them to peace, saying, 'Men, you are brethren. Why do you wrong one another?' [27] And the one who was wronging his neighbor pushed him, saying, 'Who appointed you ruler and judge over us? [28] You don't²²¹ want to kill me, as you killed the Egyptian yesterday?' [29] And Moses fled at this word, and became a stranger in the land of Midian,²²² where he had two sons."

[30] "And when 40 years were fulfilled, a messenger of the Lord appeared to him in the wilderness of Mount Sinai in a flame of fire of a bush.²²³ [31] And when Moses saw, he marveled at the vision.²²⁴ And when he came near to observe, a voice of the Lord came to him. [32] 'I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.'²²⁵ And Moses trembled and did not dare to observe.²²⁶ [33] And the Lord said to him, 'Loosen the sandal of your feet, for the place in which you stand is holy earth.'²²⁷ [34] I have surely seen the oppression of my people who are in Egypt, and I heard their groaning and came down to deliver them. And now come, I will send you into Egypt.'"

[35] "This Moses whom they denied saying, 'Who appointed you ruler and judge?' This one God sent ruler and redeemer²²⁸ by the hand of a messenger, who appeared to him in the bush. [36] This one²²⁹ led them out, doing wonders and signs in Egypt and in the red sea and in the wilderness forty years. [37] This is the Moses who said to the sons of Israel, 'The Lord your God will raise up a prophet²³⁰ to you out of your brethren like me.'²³¹ [38] This one is he who was in the assembly²³² in the wilderness with the messenger, the one speaking to him on the mountain of Sinai, and with our fathers, who received a living word²³³ to give us, [39] to which our fathers were unwilling to be obedient, but pushed away,²³⁴ and turned their hearts to Egypt, [40] saying to Aaron, 'Make us Gods who will go before us. For this Moses, who led us out of the land of Egypt, we do not know what has happened to him.' [41] And they

221 Μη (Mê) - "don't" - the question is asked in the negative, e.g. see NAS.

222 Μαδιάμ (Madiam) - "Midian" - only here.

223 See Exodus 3.

224 ὄραμα (horama) - "vision" - NKJV, KJV, NAS "sight" - everywhere else in NKJV "vision." See Matthew 17:9; 7:31; 9:10, 12; 10:3, 17, 19; 11:5; 12:9; 16:9-10; 18:9.

225 Jesus revealed that this statement reveals these men were all physically resurrected already. See Matthew 22:23-34; Mark 12:18-27; Luke 20:27-38.

226 See Exodus 3:6. Some of the ancients understood there was danger in seeing God. See Genesis 32:30; Exodus 33:20; Deuteronomy 4:32-33; Judges 6:22-23; 13:19-22; Isaiah 6:5.

227 This same statement is found in Joshua 5:13-15.

228 λυτρωτήν (lutrôtên) - "redeemer" ESV, BSB, BLB, JB2000, DRB, YLT - "deliverer" NKJV, KJV, NAS - only found here. The related verb is "redeem" λυτρόω (lutroô) e.g. Luke 24:21; Titus 2:14; 1 Peter 1:8; related noun "redemption" λύτρωσιν (lutrôsin) e.g. Luke 1:68; 2:38; Hebrews 9:12. "Ransom" is λύτρον (lutron) e.g. Matthew 20:28; Mark 10:45.

229 In Exodus 3:2, in the burning bush passage, he is called the "messenger of the LORD," and He identifies Himself as God (vs. 6).

230 See Deuteronomy 18:15-19 (see also verses 20-22).

231 TR adds "αὐτοῦ ἀκούσεσθε" (autou akousesthe) - "Him you shall hear."

232 ἐκκλησία (ekklêsia) - "assembly" - see footnote for Matthew 16:18.

233 λόγον (logon) - "word" - TR & CT "λόγια" (logia) "oracles" NKJV, KJV, NAS - "λόγια" (logia) "oracles" or "sayings" is found also in Romans 3:2; Hebrews 5:12; 1 Peter 4:11.

234 ἀπόσαντο (apôsanto) - "pushed away" - KJV "thrust"; NKJV "rejected"; NAS "repudiated" - this is the same word used in Acts 7:27 for "pushed" ἀπόσατο (apôsato). Found also only in Acts 13:46 ("reject"); Romans 11:1-2 ("cast away"); 1 Timothy 1:19 ("rejected").

made a calf²³⁵ in those days and made a sacrifice to the idol and rejoiced in the works of their hands.” [42] “And God turned²³⁶ and delivered them to serve the host of heavens, just as it has been written in the book of the prophets, ‘Not²³⁷ offerings and sacrifices did you offer me forty years in the wilderness, house of Israel?’²³⁸ [43] And you took up the tent of Moloch²³⁹ and the star of your god Remphan,²⁴⁰ the images which you made to worship them.²⁴¹ And I will move you beyond Babylon.’”²⁴²

[44] “The tent²⁴³ of the testimony was to our fathers in the wilderness, just as the one who spoke to Moses commanded to make it according to the image²⁴⁴ which he had seen, [45] which also our fathers having received in turn brought with Joshua²⁴⁵ into the possession of the nations, whom God drove out from before our fathers, until the days of David, [46] who found grace before God, and asked to find a dwelling place for the God of Jacob. [47] And Solomon built him a house. [48] But the Most High does not dwell in temples²⁴⁶ made by hands, just as the prophet says, [49] ‘The heavens are my throne, and the earth, footstool of my feet.’²⁴⁷ What house will you build me?’ Says Lord, ‘Or what place of my rest?’ [50] Did not my hand make all these?’”

[51] “Stiff-necked and uncircumcised in the²⁴⁸ hearts and the ears. You are always resisting the holy spirit, as your fathers also you. [52] Which of the prophets did your fathers not persecute? And they killed the ones who foretold about the coming of the righteous one, of whom now you became betrayers and murderers, [53] who received the law as ordinances of messengers, and you kept not.”²⁴⁹

[54] And hearing these things, they were being cut to their hearts, and they were

235 ἐμοσχοποίησαν (emoschopoiêsan) - “they made a calf” - only here.

236 Ἔστρεψεν (Estrepsen) - “turned” - same root word as in verse 39 where the Israelites “turned” ἐστράφησαν (estraphêsan) their hearts to Egypt.

237 Μὴ (Mê) - “Not” - KJV, NKJV no “Not” - NAS reads, “It was not to Me that you offered victims and sacrifices . . . ?”

238 This is an exact quote of the LXX in Amos 5:25. The Hebrew in Amos 5:25 reads more literally, “Sacrifices and offering did you bring to me in the wilderness forty years, house of Israel?”

239 Μολόχ (Moloch) - “Moloch” - only here.

240 Ῥεμφάν (hremphan) - “Remphan” - only here.

241 This sentence is almost identical to the LXX in Amos 5:26, except for the last part after “Remphan.” On this last part NT reads, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς (tous tupous hous epoiêsate proskunêin autois) “the images which you made to worship them.” LXX reads, τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς (tous tupous autôn hous epoiêsate heautois) “their images which you made for yourselves.”

The Hebrew for Amos 5:26 reads quite differently: “You carried Sikkuth your king and Chiun your images, the star of your gods which you made for yourselves.”

242 This last sentence is found in Amos 5:27, except both in the LXX and Hebrew it reads “Damascus,” Δαμασκοῦ (damaskou), דַּמָּשֶׁק (dammâseq) instead of “Babylon” Βαβυλῶνος (Babulônos).

243 σκηνή (skênê) – “tent” - same word as in verse 43 for “tent,” except there in the accusative form, σκηνήν (skênên).

244 τύπον (tupon) – “image” - same word as in verse 43 for “images,” except there in the plural form, τύπους (tupous).

See Exodus 25:40 (LXX τύπον) & Hebrews 8:5 “pattern” (NKJV, τύπον [tupon]) is the same word for “image” in this verse.

245 Ἰησοῦ (iêsou) – same exact name as “Jesus.” See footnote for Matthew 1:1.

246 ναοῖς (naois) - “temples” - CT does not have this word.

247 ποδῶν (podôn) - “feet” - see footnote for Matthew 5:35.

248 τῆ (tê) - “the” - CT does not have this word.

249 Hard core rebuke like this is not uncommon in Scripture. For example, in the book of Acts see in the next chapter Peter's rebuke of Simon (Acts 8:20-23), Paul's rebuke of Elymas (Acts 13:10-11), Paul's rebuke of the Jews in Antioch (Acts 13:46[-48 “appointed to eternal believed”; -50-51 “shook off the dust . . . against them”]), Paul's rebuke of the Jews in Corinth (Acts 18:6), Paul's rebuke of the high priest (Acts 23:3, on vs 4-5, see Acts 24:20-21), and Paul's rebuke of the Jews in Rome (Acts 28:24-29).

gnashing²⁵⁰ the teeth at him. [55] And being full of the holy spirit, looking intently into the heaven, he saw glory of God and Joshua standing at right of the God, [56] and he said, “Behold, I see the heavens opened and the son of the man standing at right of the God.” [57] And crying out in a loud voice, they held their ears and with one accord hastened upon him. [58] And throwing outside the city, they stoned. And the witnesses laid the²⁵¹ garments by the feet of a youth called Saul.²⁵² [59] And they were stoning Stephen as he was calling out and saying, “Lord Joshua, receive my spirit.” [60] And placing the knees, he cried out with a loud voice, “Lord, do not have this sin stand against them.”²⁵³ And having said this, he fell asleep.²⁵⁴

8[1] And Saul was approving to his killing. And in that day, there was a great persecution upon the assembly that was in Jerusalem. And all were scattered about the country of Judea and Samaria, except the apostles. [2] And devout men buried Stephen and made great lamentation over him. [3] And Saul ravaged the assembly, going into the houses and dragging men and women, he delivered into prison. [4] Therefore, those scattered went throughout preaching good news,²⁵⁵ the word.

[5] And Philip went down to a city of the Samaria and preached to them the Christ. [6] And the crowds heeded the things spoken by Philip with one accord, in hearing them and seeing the signs which he did. [7] For many of those having unclean spirits crying out with a loud voice came out, and many paralyzed and lame were healed. [8] And there was great joy in that city.

[9] And a certain man by the name of Simon who was previously in the city practicing magic²⁵⁶ and amazing the nation of the Samaria, was claiming to be someone great himself, [10] to whom they²⁵⁷ heeded from small to great, saying, “This one is²⁵⁸ the great power of the God.” [11] And they heeded him, because for a long time with the magic²⁵⁹ he amazed them. [12] And when they believed Philip preaching the good news concerning the things of the kingdom of God and the name of Joshua Christ, they were being immersed, both men and women. [13] And Simon

250 ἔβρουχον (ebruchon) - “gnashing” - verb only found here. For “gnashing” of teeth, see footnote for Matthew 8:12.

251 CT & RT add αὐτῶν (autôn) “their” for “their” garments.

252 Σαύλου (Saulou) - “Saul” - genitive form of Σαῦλος (Saulos) which is one of two forms of the name “Saul” in the NT. LXX Greek OT form of “Saul” is Σαούλ (Saoul) “Saul” שָׁאֻל (shâ'ul) e.g. Genesis 36:37; 1 Samuel 9:2; etc.. NT has this form in Acts 9:4 etc., see footnote therein. Σαῦλος (Saulos) is also found in Acts 8:1, 3; 9:1, 8, 11, 19, 22, 24, 26; 11:25, 30; 12:25; 13:1-2, 7, 9.

253 Similar to Christ, Luke 23:34. Saul was there, and did receive mercy. See 1 Timothy 1:13. Conversely, Zechariah prayed otherwise (2 Chronicles 24:20-22), likewise did Jeremiah (Jeremiah 18:18-23).

254 ἐκοιμήθη (ekoimêthê) - “he fell asleep” - see footnote for Matthew 27:52.

255 εὐαγγελιζόμενοι (euangelizomenoi) - “preaching good news” - same root word as in Matthew 11:5. See footnote therein.

256 μαγεύων (mageuôn) - “practicing magic” (NAS) - NKJV “practiced sorcery”; KJV “used sorcery” - only found here. The verb for “practicing sorcery,” φαρμακεύω (pharmakeuô), is not found in the NT, but it is found in the Greek OT (LXX) in 2 Chronicles 33:6 (NKJV “used . . . sorcery”) & Psalm 58:5 (LXX 57:6; H58:6, NKJV “charming”).

257 RT & CT add πάντες (pantes) “all”

258 CT adds καλουμένη (kaloumenê) “called” - e.g. NAS “what is called”

259 μαγείας (mageiais) - “magic” - KJV, NKJV “sorceries”; NAS “magic arts” - only found here. The Greek word for “sorcery” is φαρμακεία (pharmakeia) found only in Galatians 5:20; Revelation 9:21; 18:23. There is also the Greek word φάρμακοι (pharmakoi), “sorcerers,” found in the NT only in Revelation 22:15 & 21:8. See also “magic,” περίεργα (perierga), in Acts 19:19. For more on “magic” (NKJV), see also Ezekiel 13:17-23 (NKJV “magic charms” כְּסָאוֹת [kesâtot]); Daniel 2:2, 10 “magician” (LXX μάγον [magon]). See also footnote for Genesis 41:8. See also footnote for Matthew 2:1.

also himself believed,²⁶⁰ and being immersed continued with Philip. And seeing powers and signs being done, he was amazed.²⁶¹

[14] And the apostles in Jerusalem hearing that the Samaria had received the word of God, sent to them the Peter and John. [15] Who, going down, prayed for them, that they might receive the holy spirit. [16] For it had not yet fallen upon any of them, but they had only been immersed into the name of the Lord Joshua. [17] Then they laid the hands upon them and were receiving holy spirit.²⁶²

[18] And Simon seeing that through the laying on of the apostles hands the holy spirit was given, offered them money,²⁶³ [19] saying, “Give me also this authority, so that to whom I lay hands upon might receive holy spirit.” [20] And Peter said to him, “Your silver²⁶⁴ be with you unto destruction,²⁶⁵ because you thought the gift of God was to be obtained through money. [21] You have no part nor portion in this matter, for your heart is not right before the God. [22] Repent therefore from this your badness and beseech the God if perhaps the thought of your heart will be forgiven you. [23] For I see you are in the gall²⁶⁶ of bitterness and the bond of unrighteousness.” [24] And Simon answering said, “You ask for me to the Lord, that none come upon me which you have spoken.” [25] So then, having solemnly testified and spoken the word of the Lord, they returned to Jerusalem, and preached the good news in many towns of the Samaritans.

[26] And a messenger of the Lord spoke to Philip saying, “Arise and go down south upon the road which goes down from Jerusalem unto Gaza.” This is wilderness. [27] And arising, he went. And behold, an Ethiopian man, a eunuch, a ruler²⁶⁷ of Candace, the queen of Ethiopians, who was over all of her treasury, who worshipping had come to Jerusalem [28] and was returning. And sitting upon his chariot, and²⁶⁸ he was reading the prophet Isaiah. [29] And the spirit said to Philip, “Go and join this chariot.” [30] And Philip running, heard him reading the prophet Isaiah, and said, “Do you indeed know what you are reading?” [31] And he said, “For how can I, since there is not someone leading me?” And he urged Philip coming up to sit with him. [32] And the passage of the writing that he was reading was this: “As a sheep lead to slaughter and as a lamb before his shearer is silent, so he did not open his mouth.²⁶⁹ [33] In his humiliation his justice was taken away,²⁷⁰ and who

260 ἐπίστευσεν (episteusen) - “believed” - here is an example of faith not yet unto salvation (see verses 18-23). For this concept (faith without salvation), see also Exodus 4:31/14:30-31/Psalm 106:7-26; 2 Kings 17:32-34, 40-41; Matthew 22:1-13/Revelation 19:8; John 2:23-25; James 2:14, 26; 2 Peter 3:9.

261 The one who amazed others was amazed himself.

262 This is not always how the Holy Spirit was given. For example, see John 20:22; Acts 10:44-45. How is the Holy Spirit received? Galatians 3:2 “by the hearing of faith,” and “faith comes by hearing, and hearing by the word of God” (Romans 10:17). For the Spirit received as here with the laying on of hands, see Acts 9:17; 19:6.

263 χρήματα (chrēmata) - “money” - see verse 20 where Peter calls the χρήματα (chrēmata) “money” ἀργύριον (argurion) “silver.” See also footnote for Mark 10:23.

264 ἀργύριον (argurion) - “silver”

265 ἀπόλειαν (apôleian) - “destruction” - same word for “destruction” (NKJV) in Matthew 7:13. See footnote there.

266 χολήν (cholên) - “gall” - NKJV “poisoned” - same word as “gall” (NKJV) in Matthew 27:34.

267 δυνάστης (dunastês) - “ruler” - used also only for “rulers” in Luke 1:52 & the “only ruler” μόνος δυνάστης (monos dunastês) in 1 Timothy 6:15 (KJV, NKJV “only Potentate”). Related noun δύναμις (dunamis) = “power” e.g. Acts 8:10.

268 καὶ (kai) - “and” - MT & CT, not found in RT.

269 See Isaiah 42:1-2. In response to the accusations of the chief priests, “He answered nothing” (Matthew 27:12-14; Mark 15:3-5). Before Herod He was completely silent (Luke 23:8-11). He did talk some with Pilate (John 18:33-19:11), but when asked, “Where are you from?” He gave him no answer (John 19:9).

270 John 18:37-19:8 (“more afraid,” see Matthew 27:19) – 19:8-16

will declare his generation? For his life is taken away²⁷¹ from the earth.”²⁷² [34] And the eunuch answering said to Philip, “I ask you, about whom is the prophet saying this? About himself, or about some other?” [35] And Philip opening his mouth and beginning from this writing, preached good news to him, the Joshua. [36] And as they were going down the road, they came upon some water. And the eunuch said, “Behold, water. What forbids me to be immersed?” [37]²⁷³ And Philip said, “If you believe from the whole heart, it is lawful.”²⁷⁴ And answering he said, “I believe the son of the God to be the Joshua Christ.” [38] And he ordered the chariot to stand. And they both went down into the water, the Philip and the eunuch, and he immersed him. [39] And when they came out of the water, spirit of the Lord snatched²⁷⁵ the Philip, and the eunuch did not see him any longer; for²⁷⁶ he went his way rejoicing. [40] And Philip was found in Ashdod.²⁷⁷ And going through, he was preaching good news in all the cities, until he came to Caesarea.

9[1] And the Saul, still breathing threat²⁷⁸ and murder to the disciples of the Lord, went to the chief priest. [2] He asked from him letters into Damascus to the synagogues, so that if he found some being of the way,²⁷⁹ both men and women, he might bring bound into Jerusalem. [3] And in the going, he was near the Damascus. And suddenly a light from the heaven shone around him. [4] And falling upon the ground, he heard a voice saying to him, “Saul, Saul,²⁸⁰ why are you persecuting me?” [5] And he said, “Who are you, Lord?” And the Lord said, “I am Joshua, whom you are persecuting, hard for you to kick at goads.²⁸¹ [6] But, arise and go into the

271 Isaiah 52:13-53:12; Daniel 9:26 לֹא יִכָּרֵת מָשִׁיחַ וְאֵין לוֹ [yikkârêt mâshiyach ve'êyn lo] “Messiah shall be cut off, and not

for Himself” - “cut off” יִכָּרֵת (yikkârêt) is used for literally, “cut off” (e.g. Exodus 4:25 “cut off the foreskin”), but it is often used for “killed,” e.g. same exact Hebrew word (as in Daniel 9:26) in Genesis 9:11 (“cut off” = killed); Leviticus 17:14; same root word as in e.g. Ezekiel 29:8 (“cut off from you man and beast” = kill); 14:8, 13, 17, 19, 21; 17:17; 21:3-4(H8-9); 25:7, 13, 16; 30:15; etc.. For His death, see also Psalm 22:16; 34:20/John 19:34-36; Zechariah 12:10/John 19:34-37.

272 This passage is found in Isaiah 53:7-8. Acts records, “In his humiliation his judgment was taken away.” This follows the LXX and not the Hebrew. The Hebrew reads, “He was taken from prison and from judgment.” The wording in Acts is very nearly identical with the LXX. Yet, Acts does not follow the LXX word for word. Acts adds two to four Greek words, depending on the Greek manuscript, that are non-existent in the LXX (αυτον [auton], αυτου [autou] 2x, and δε [de], all four are in the Majority and Received Texts).

273 This verse is in the RT, but not in the MT or CT. Such is the case also with Luke 17:36 & Acts 15:34.

274 ἔξεστιν (exestin) - “it is lawful” present active indicative 3rd person - same exact word as in e.g. John 18:31 (“it is . . . lawful”); Luke 20:22 (“Is it lawful”); Mark 10:2 (“Is it lawful”).

275 ἤρπασεν (hêrpassen) - “snatched” (NAS) – KJV “caught away”; NKJV “caught . . . away” - found also in Matthew 11:12 (“take . . . by force”); 13:19 (wicked one “snatches away”); John 6:15 (“take . . . by force”); 10:12 (wolf “catches”), 28-29 (“snatch”); Acts 23:10 (“take . . . by force”); 2 Corinthians 12:2, 4 (“caught up”); 1 Thessalonians 4:17 (“caught up”); Jude 23 (“pulling” out of fire); Revelation 12:5 (“caught up”).

276 γάρ (gar) - “for” - usually translated “for” or “because”

277 Ἀζωτον (Azôton) – “Ashdod” - KJV, NKJV, NAS “Azotus” - only found here in NT. In the OT LXX Ἀζωτον (Azôton) is “Ashdod” אֲשְׁדּוֹד ('ashdod) e.g. in 1 Samuel 5:1, 6; Isaiah 20:1(2x); Amos 8:1; Zephaniah 2:4; 9:6. LXX also has Ἀσεδωθ (Asedôth) for “Ashdod” אֲשְׁדּוֹד ('ashdod) in Joshua 11:22 and Ἀσδωδ (Asdôd) in Joshua 15:46.

278 ἀπειλής (apeilês) - “threat” - singular – NKJV, NAS “threats”; KJV “threatenings”

279 ὁδοῦ (hodou) “way” - common word for way or road. Used like this, see Matthew 7:13-14; John 14:6; Acts 19:9; 22:4; 24:14, 22.

280 Σαούλ (Saoul) - “Saul” - same as in Greek OT (LXX) and closer phonetically to שָׁאֻל (shâ'ul) of the Hebrew OT.

Σαούλ (Saoul) is different than the “Saul” Σαῦλος (Saulos) of Acts 9:1; etc.. See Acts 7:58 and footnote therein. Σαούλ (Saoul) is also found in Acts 9:17; 13:21 (King Saul of OT); 22:7, 13; 26:14.

281 This last phrase is not found in the MT or CT, but is found in the RT, σκληρόν σοι πρὸς κέντρα λακτίζειν (sklêron

city, and it will be told you what you must do.”²⁸² [7] And the men who were traveling with him stood speechless, hearing indeed the voice²⁸³ and seeing²⁸⁴ no one. [8] And the Saul arose from the ground, and opening his eyes he saw nothing. And being lead by the hand, they brought him into Damascus.

[9] And he was three days not seeing, and he did not eat nor drink. [10] And there was a certain disciple in Damascus named Ananias,²⁸⁵ and the Lord said to him in a vision, “Ananias.” And he said, “Behold I, Lord.” [11] And the Lord to him, “Arise, go to the lane called Straight and seek in the house of Judah one named Saul, a Tarsian.²⁸⁶ Behold, he is praying. [12] And he saw²⁸⁷ in a vision a man named Ananias come in and lay a hand upon him, so that he might receive sight.” [13] And Ananias answered, “I have heard from many concerning this man, how much bad²⁸⁸ he did to your saints in Jerusalem. [14] And here he has authority from the chief priests to bind all those who call upon your name.” [15] And the Lord said to him, “Go, for this one is a vessel of choice to me, to bear my name before nations and kings and sons of Israel. [16] For I will show him how much he must suffer²⁸⁹ for my name.”

[17] And Ananias departed and went into the house. And laying the hands upon him he said, “Brother Saul, the Lord sent me, the one²⁹⁰ who appeared to you on the road on which you were coming, so that you might receive sight and be filled of holy spirit.” [18] And immediately they fell from his eyes, like scales, and he received sight and arising was immersed. [19] And receiving food he was strengthened. And the Saul was with the disciples in Damascus some days.

[20] And immediately in the synagogues he²⁹¹ was preaching the Christ, that this one is the son of the God. [21] And all who heard were amazed and said, “Is not this the one who destroyed²⁹² in Jerusalem those that called upon this name, and has come here for this, so that binding them, he might bring unto the chief priests?” [22]

soi pros kentra laktizein) “hard for you to kick at goads.” MT, CT, and RT all have this phrase in Acts 26:14. Thus, it is included herein.

κέντρα (kentra) - “goads” - found also in Acts 26:14 (“goads”); 1 Corinthians 15:55-56 (“sting”); Revelation 9:10 (“stings”).

Also, Acts 26:14 reveals Joshua said this to Saul in the “Hebrew language.” See also Psalm 81:5 where God says, “I heard a language I did not understand” (context, vs 5-7).

282 MT & CT read thus. RT begins the verse with τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι καὶ ὁ Κύριος πρὸς αὐτόν “So, trembling and amazed he said, ‘Lord, what do you will me to do?’ And the Lord to him . . .” RT also does not have ἀλλά (alla) “But”.

283 ἀκούοντες μὲν τῆς φωνῆς (akouontes men tês phônês) - “hearing indeed the voice” - Acts 22:9 says the opposite: τὴν δὲ φωνὴν οὐκ ἤκουσαν (tên de phônên ouk êkousan) “and they did not hear the voice.” Scripture teaches one can hear and not hear, “hearing they do not hear” (Matthew 13:13) = hearing without understanding. Also, “voice,” φωνῆς (phônês) φωνῆν (phônên), is not a specific term in Greek like it is in English. Context dictates “voice” of a person (e.g. Acts 2:14; 10:13, 15) or the “sound” of something (e.g. Acts 2:6; 1 Corinthians 14:7-8).

284 μηδένα δὲ θεωροῦντες (mêdena de theourontes) - “and seeing no one.” - Acts 22:9 says they “indeed saw the light” τὸ μὲν φῶς ἐθεάσαντο (to men phôs etheasantō). So, they saw the light, but didn't see Christ. But, Paul did see Him (Acts 9:17 “who appeared to you”; 26:16 “I have appeared to you”).

285 Ἀνανίας (Ananias) - “Ananias” - this is the same name as in Acts 5:1. See footnote therein.

286 Ταρσεά (Tarsea) “Tarsian” = a man from Tarsus (Ταρσός [Tarsos]), see verse 30. Found also in Acts 21:39.

287 Though he was blind, he saw the vision.

288 κακά (kaka) - “bad”

289 See 2 Corinthians 11:23-33.

290 RT & CT add Ἰησοῦς (Iêsous) “Joshua” - so it reads, “Joshua who appeared to you . . .”

291 See 1 Timothy 1:13-16; Philippians 3:3-7.

292 πορθήσας (porthêsas) - “destroyed” - only used of Paul destroying believers, here and in Galatians 1:13, 23.

And Saul, being more strengthened and confusing²⁹³ the Jews who dwelt in Damascus, instructs that this one is the Christ.

[23] And as many days were being fulfilled²⁹⁴ the Jews plotted to kill him. [24] And their plot became known to the Saul. And they were closely watching the gates day and night, so that they might kill him. [25] And the disciples taking him by night, let him²⁹⁵ down through the wall lowering in a large basket.²⁹⁶ [26] And the Saul arriving in Jerusalem, tried to join the disciples. And all feared him, not believing that he is a disciple. [27] And Barnabas taking him, brought to the apostles, and declared to them how on the road he saw the Lord, and that he spoke to him; and how in Damascus he boldly spoke in the name of the Joshua. [28] And he was with them going²⁹⁷ into Jerusalem and boldly speaking in the name of the Lord Joshua. [29] And he was speaking and disputing with the Hellenists,²⁹⁸ and they were endeavoring to kill him. [30] And upon knowing, the brethren brought him down to Caesarea and sent him out to Tarsus.²⁹⁹ [31] Then indeed the assemblies throughout the whole of Judea and Galilee and Samaria were having peace being edified. And going in the fear of the Lord and the comfort of the holy spirit they were multiplying.

[32] And it was, as Peter was going through everywhere, he also went down to the saints who dwelt at Lydda.³⁰⁰ [33] And there he found a certain man named Aeneas³⁰¹ for eight years lying upon a bed who was paralyzed. [34] And Peter said to him, “Aeneas, Joshua the Christ heals you. Arise and spread³⁰² for yourself.” And immediately he arose. [35] And all who dwelt in Lydda and the Sharon³⁰³ saw him and turned to the Lord.

[36] And in Joppa³⁰⁴ there was a certain disciple named Tabitha,³⁰⁵ which being translated³⁰⁶ says Dorcas.³⁰⁷ This one was full of good works and charitable deeds

293 συνέχουνεν (sunechunen) - “confusing” - NKJV, KJV “confounded”; NAS “confounding” - found also in Acts 2:6 “confused” (NKJV) “confounded” (KJV) “bewildered” (NAS); 19:32 “confused” (NKJV, KJV) “confusion” (NAS); 21:27 “stirred up” (NKJV, KJV) “stir up” (NAS); 21:31 “was in an uproar” (NKJV, KJV) “was in confusion” (NAS).

294 See Galatians 1:16-18. Verse 16 “did not immediately confer with flesh and blood” - “confer” (NKJV), “consult” (NAS), προσανεθέμην (prosanethêmên) only also found in Galatians 2:6 “in conference added . . . to me” (KJV), “added . . . to me” (NKJV), “contributed . . . to me” (NAS). Context of both passages dictates Paul reveals he had no human contribution to his gospel. Acts 9 is silent of the trip to Arabia.

295 CT has αὐτὸν (autov) “him” - MT & RT do not have this.

296 2 Corinthians 11:32-33

297 CT & RT both add καὶ ἐκπορευόμενος (kai ekporeuomenos) “and going out”

298 See footnote for Acts 6:1. Hellenists, being Greek speaking Jews, evidently the conversation was in Greek. Paul could speak both Greek and Hebrew, e.g. Acts 21:37-40.

299 Ταρσόν (Tarson) “Tarsus” - found also in Acts 11:25; 22:3.

300 Λύδδαν (Luddan) “Lydda” - found also in Acts 9:35, 38.

301 Αἰνέαν (Ainean) “Aeneas” - found also in Acts 9:34.

302 στρῶσον (strôson) “spread” - NKJV “make . . . bed”; YLT “spread for yourself” - found also in Matthew 21:8 (“spread” 2x); Mark 11:8 (“spread” 2x); 14:15 (“spread out” TT); Luke 22:12 (“spread out” TT).

303 Ἀσσάρωνα (Assarôna) – “Sharon” - this Greek spelling only found here in the MT. RT has Σάρωναν (Sarônan) “Sharon,” CT Σαρῶνα (Sarôna) “Sharon.” Hebrew is שָׂרֹן (shâron) “Sharon” (e.g. 1 Chronicles 5:16 LXX Σαρῶν [Sarôñ]).

304 Ἰόππη (Ioppê) “Joppa” - found also in Acts 9:38, 42-43; 10:5, 8, 23, 32; 11:5, 13 – in Hebrew this is יָפֹ (yâpho) e.g. Joshua 19:46 (LXX Ἰόππης [Ioppês]).

305 Ταβηθά (Tabêtha) “Tabitha” MT, also only found in verse 40. RT & CT Ταβιθά (Tabitha) also only found in verse 40.

306 Apparently, from Aramaic to Greek.

307 Δορκάς (Dorkas) “Dorcas” - also only found in verse 39. Δορκάς (Dorkas) = gazelle e.g. LXX Deuteronomy 12:22 δορκάς (dorkas) “gazelle” (NKJV, NAS, “roebeek” KJV), in Hebrew תְּסִי (tseivy); e.g. 2 Samuel 2:18; Proverbs 6:5.

which she did. [37] And it was in those days, being sick, she died. And washing, they put her in an upper room. [38] And Lydda being near the Joppa, the disciples hearing that Peter is in there, sent for him, urging not to delay to come through unto them. [39] And Peter arising, went together with them, whom arriving they lead into the upper room. And all the widows stood by him weeping and showing shirts and garments as many as she made while the Dorcas was with them. [40] And the Peter sending them all out, placing the knee, prayed. And turning to the body, he said, “Tabitha, arise.” And her eyes opened, and seeing the Peter, she sat up. [41] And giving her a hand, he raised her up. And calling the saints and the widows, he presented her alive. [42] And it became known throughout all of the Joppa, and many believed upon the Lord. [43] And he remained many days in Joppa with a certain Simon, a tanner.

10[1] And a certain man was in Caesarea named Cornelius,³⁰⁸ a centurion out of a cohort,³⁰⁹ the one called Italian, [2] godly and fearing the God with all his house, and doing many charitable deeds to the people and beseeching the God through all. [3] And he saw clearly in a vision about the ninth hour of the day, a messenger of the God coming into him and saying to him, “Cornelius.” [4] And he looked intently at him and being terrified said, “Who are you, lord?” And he said to him, “Your prayers and your charitable deeds have gone up unto a memorial before the God. [5] And now, send men unto Joppa and summon Simon, the one surnamed³¹⁰ Peter.³¹¹ [6] This one is staying with a certain Simon, a tanner, whose house is by the sea.”

[7] And when the messenger who spoke to Cornelius departed, he called two of his household servants and a godly soldier of those who continually waited on him. [8] And explaining to them all things, he sent them unto the Joppa. [9] And on the next day, being on that way and coming near the city, Peter went up upon the housetop to pray, about the sixth hour. [10] And he became hungry, and desired to taste.³¹² And while they prepared, a trance³¹³ fell upon him,³¹⁴ [11] and he saw the heaven opened and coming down upon him a certain object like a great sheet, four corners bound, being let down upon the earth. [12] In which were all the quadrupeds³¹⁵ of the earth, and the wild beasts, and the creeping things, and the birds of the heaven. [13] And a voice was to him, “Arise, Peter, kill and eat.” [14] And Peter said, “Certainly not, lord, for never have I eaten anything common³¹⁶ or unclean.” [15] And

308 Κορνήλιος (Kornêlios) “Cornelius” - found only in Acts 10.

309 σπείρης (speirês) “cohort” - NKJV “regiment”; KJV “band”; NAS “cohort” - this is the size of army that came with Judah to betray Christ (John 18:3). Some say about 600 soldiers. See also footnote for Matthew 27:27.

310 RT τὸν ἐπικαλούμενον (ton epikaloumenon) “the one surnamed”; RT ὃς ἐπικαλεῖται (hos epikaleitai) “who is surnamed”; CT τινὰ ὃς ἐπικαλεῖται (tiva hos epikaleitai) “one who is surnamed”

311 Πέτρος (Petros) “Peter” - see John 1:42.

312 γεύσασθαι (yeusasthai) “to taste” - used in this same way of meaning “eat” in Acts 20:11; used elsewhere for “taste” in Matthew 16:28; 27:34; Mark 9:1; Luke 9:27; 14:24; John 2:9; 8:52; Acts 23:14; Colossians 2:21; Hebrews 2:9; 6:4-5; 1 Peter 2:3.

313 ἔκστασις (ekstasis) “trance” - this word is also found in Mark 5:42 (“amazement”); 16:8 (“amazed”); Luke 5:26 (“amazed”); Acts 3:10 (“amazement”); 11:5 (“trance”); 22:17 (“trance”).

314 ἐπέπεσεν ἐπ’ αὐτὸν ἔκστασις (epepesen ep auton ekstasis) “a trance fell upon him”; NKJV, KJV, NAS; etc. “he fell into a trance”. But, “trance” (ἔκστασις) is nominative (subject) of the verb “fell” (ἐπέπεσεν) and “him” (αὐτὸν) is accusative (direct object of the verb). Thus, “a trance fell upon him.” Berean Literal Bible “a trance fell upon him”; Darby “an ecstasy came upon him”; YLT “there fell upon him a trance.”

315 τετράποδα (tetrapoda) “quadrupeds” = four footed animals

316 κοινὸν (koinon) “common” - this adjective is found also in Mark 7:2 (“defiled”); Acts 2:44 (all things in “common”); 4:32 (all things in “common”); 10:28 (“common”); 11:8 (“common”); Romans 14:14 (“unclean” 3x); Titus 1:4

a voice was again from a second time to him, “What the God cleansed, you shall not make common.”³¹⁷ [16] And this happened three times, and again the object went up into the heaven.

[17] And as the Peter was perplexed in himself, what the vision which he saw might be, and behold, the men sent from the Cornelius made inquiry for the house of Simon, and they stood before the gate. [18] And calling, they asked if Simon, whose surname was Peter, was staying there. [19] And Peter thinking about the vision, the spirit said to him, “Behold, men³¹⁸ are seeking you. [20] But, arising, go down and go with them, doubting³¹⁹ nothing. Because, I have sent them.” [21] And Peter going down to the men,³²⁰ he said, “Behold, I am who you seek. What is the reason for which you come?” [22] And they said, “Cornelius, a centurion, a righteous man and fearing the God and having a testimony by the whole nation of the Jews, was divinely instructed by a holy messenger to summon you unto his house and to hear words from you.” [23] Then inviting in, he lodged them. And on the next day, the Peter went with them, and certain of the brethren who were from Joppa went with him. [24] And on the next day, they went unto the Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends.

[25] And as the Peter was coming in, the Cornelius met him, fell down at the feet and worshipped. [26] And the Peter raised him up saying, “I also am myself a man.” [27] And talking with him, he went in and found many gathered together. [28] And he said to them, “You understand how unlawful it is for a Jewish man to join³²¹ or to come to a foreigner. But³²² the God has shown me not to call any man common or unclean. [29] Therefore, also without objection I came being summoned. So, I ask, for what word³²³ did you summon me?” [30] And the Cornelius said, “Four days ago I was fasting until this hour. And at the ninth hour praying in my house, and behold, a man stood before me in bright clothing, [31] and said, ‘Cornelius, your prayer was heard. And your charitable deeds were remembered before the God. [32] Send therefore unto Joppa and summon Simon who is surnamed Peter. This one is staying at the house of Simon, a tanner, by the sea. Whom arriving, he will speak to you.’ [33] Immediately therefore I sent for you. And you coming did well. Now therefore, we are all present before the God to hear all things commanded you by the God.”

[34] And Peter opening the mouth said, “Upon truth I perceive that the God is not one who shows partiality.³²⁴ [35] But, in every nation the one who fears him and

(“common” faith); Hebrews 10:29 (“a common things”); Jude 1:3 (“common” salvation); Revelation 21:27 (“defiles”).

317 κοίνου (koinon) “make common” - this verb is also found in Matthew 15:11, 18, 20 (“defile”); Mark 7:15, 18, 20, 23 (“defile”); Acts 11:9 (“call common”); 21:28 (“defiled”); Hebrews 9:13 (“unclean”).

318 RT adds τρεῖς (treis) “three” men; CT adds δύο (duo) “two” men.

319 διακρινόμενος (diakrinomenos) “doubting” (e.g. Matthew 21:21; Romans 14:23) - could also be translated “judging” (e.g. 1 Corinthians 6:5) or “discerning” (e.g. Matthew 16:3) or “contending” (Jude 9).

320 RT adds, “those sent from the Cornelius to him” τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν (tous apestalménous apo tou Kornêliou pros auton).

321 κολλᾶσθαι (kollasthai) “to join” - NKJV, KJV “to keep company with”; NAS “to associate with” - found also in Luke 10:11 (“clings”); 15:15 (“joined”); Acts 5:13 (“join”); 8:29 (“overtake”; KJV, NAS “join”); 9:26 (“join”); 17:34 (“joined”); Romans 12:9 (“cling”); 1 Corinthians 6:16 (“joined” to a harlot), 17 (“joined” to the Lord); Revelation 18:5 (“reached”).

322 καὶ (kai) “But” - this normally would be “and,” but context dictates “But.”

323 λόγῳ (logō) “word” - NKJV, NAS “reason”; KJV “intent”

324 προσωπολήπτης (prosōpolēptēs) “one who shows partiality” - noun only found here – related to the noun

προσωποληψία (prosōpolēpsia) “partiality” (Romans 2:11; Ephesians 6:9; Colossians 3:25; James 2:1) and the verb

works righteousness is acceptable³²⁵ to him. [36] The word which was sent to the sons of Israel preaching good news of peace through Joshua Christ. This one is Lord of all. [37] You know the word which was throughout the Judea beginning from the Galilee with the immersion which John preached. [38] Joshua the one from Nazareth, how God anointed him with holy spirit and power, who went through doing good and healing all who were oppressed by the Devil, for the God was with him. [39] And we are witnesses of all that he did both in the country of the Jews and in Jerusalem, whom also they killed hanging upon a tree. [40] The God raised this one on the third day, and gave him to be visible, [41] not to all the people, but to witnesses, those chosen beforehand by the God, us, who ate with and drank with him after he rose from the dead. [42] And he commanded us to preach to the people and solemnly testify that he is the one determined by the God, judge of living and dead. [43] To this one all the prophets testify, forgiveness of sins to be received through his name, everyone who believes in him.”

[44] While the Peter was speaking these words, the holy spirit fell upon all those who heard the word. [45] And the believers out of circumcision were amazed, as many as came with the Peter, because also upon the nations the gift of the holy spirit had been poured out. [46] For they were hearing them speaking with tongues and magnifying the God. Then the Peter answered, [47] “Is anyone able to forbid the water, that these should not be immersed, who received the holy spirit just as also we?” [48] And he commanded them to be immersed in the name of the Lord. Then they asked him to stay some days.

11[1] And the apostles and the brethren who were down from the Judea heard that the nations also received the word of the God. [2] And when Peter went up into Jerusalem, those out of circumcision contended with him, [3] saying that, “You went in to men having no circumcision³²⁶ and ate with them.” [4] And the Peter beginning explained to them in order saying, [5] “I was in Joppa city praying and I saw in a trance a vision, a certain object coming down like a great sheet four corners bound being let down out of the heaven; and it came to me. [6] Unto which looking intently, I observed and saw the quadrupeds of the earth and the wild beasts and the creeping things and the birds of the heaven. [7] And I heard a voice saying to me, 'Arise Peter, kill and eat.' [8] And I said, 'Certainly not, Lord, nothing common³²⁷ or unclean has ever entered into my mouth.' [9] And a voice answered me a second time from the heaven, 'What the God cleansed, you shall not make common.' [10] And this happened three times, and again all was pulled up into the heaven. [11] And behold, immediately three men stood at the house in which I was, sent from Caesarea to me. [12] And the spirit told me to go with them doubting nothing. And these six brethren also³²⁸ went with me, and we went into the house of the man. [13] And he reported to us how he saw a messenger standing in his house and saying to

προσωποληπτείτε (prosôpolêpteite) “you show partiality” (James 2:9 only). All three of these compound words begin with the word for “face” πρόσωπον (prosôpon, e.g. Revelation 4:7). In Hebrew partiality is expressed by “regarding face” תַּכְּיִרוּ פְּנֵים (takkiyru phâniym) e.g. Deuteronomy 1:17.

325 δεκτός (dektos) “acceptable” adjective – NKJV, KJV translate as a verb, “accepted”; NAS “welcome”

326 ἀκροβυστίαν ἔχοντας (akrobustian echontas) “having no circumcision” - more literally, “having uncircumcision”

327 κοινὸν (koinon) “common” - same word as e.g. used in Acts 2:44; 4:32 had all things in “common” - same word translated “unclean” (3x) in Romans 14:14; Titus 1:4 “common” faith; Hebrews 10:29 “a common thing”; Revelation 21:27 “defiles.” For “common” elsewhere see e.g. 1 Samuel 21:4-5; Ezekiel 42:20.

328 καὶ (kai) “also” NAS – NKJV & KJV do not translate this word.

him, 'Send men to Joppa and summon Simon, who is surnamed³²⁹ Peter. [14] He will speak words to you by which you will be saved,³³⁰ you and all your house.' [15] And when I began to speak, the holy spirit fell upon them, just as even³³¹ upon us in the beginning. [16] And I remembered the words of the Lord, as he was saying, 'John indeed immersed in water, but you will be immersed in the holy spirit.' [17] If therefore, the God gave the same gift to them as also to us, to those believing upon the Lord Joshua Christ, so who was I able to forbid³³² the God?" [18] And hearing this, they were silent; and glorified the God, saying, "Then indeed the God gave also to the nations the repentance unto life."³³³

[19] So then, those who were scattered from the tribulation that happened over Stephen went through as far as Phoenicia³³⁴ and Cyprus³³⁵ and Antioch³³⁶ speaking the word to no one except only Jews. [20] And there were some of them, Cyprian and Cyrenian³³⁷ men, who going into Antioch, were speaking to the Hellenists, preaching good news, the Lord Joshua. [21] And the hand of the Lord was with them, and a large number believing turned to the Lord. [22] And the word was heard in the ears of the assembly, those in Jerusalem, about them. And they sent out Barnabus to go through unto Antioch. [23] Whom arriving and seeing the grace of the God, rejoiced, and urged all in purpose of the heart to continue with the Lord. [24] For he was a good man³³⁸ and full of the holy spirit and faith. And a considerable crowd was added to the Lord.

[25] And the Barnabas went unto Tarsus to seek Saul. [26] And finding, he brought him unto Antioch. And it was, they gathered together with the assembly a whole year and taught a considerable crowd. And the disciples were first in Antioch to be called Christians.³³⁹ [27] And in those days prophets came down from Jerusalem unto Antioch. [28] And one arising out of them named Agabus³⁴⁰ signified through the spirit a great famine was about to be upon the whole inhabited world which also happened during Claudius³⁴¹ Caesar. [29] And each of them of the disciples, according to each one's ability, determined for service³⁴² to send to the brethren dwelling in the Judea. [30] Which also they did, sending to the elders by the hand of Barnabas and Saul.

12[1] And during that time, Herod the king laid the hands on some to harm

329 Surnamed by Christ, see John 1:42.

330 Saved who was saved, see Acts 10:2, 35. Salvation is past, present, and future. See e.g. Romans 5:1-2, 9; Hebrews 7:25.

331 καὶ (kai) "even" YLT, BLB, ASV, Darby, ERV, WEB - KJV, NKJV, KJV, etc. don't translate.

332 κολῦσαι (kôlusai) - "to forbid" - same exact word as in Acts 10:47 "to forbid" water.

333 This concept ("to the nations repentance unto life") is not a new concept to Scripture. See Genesis 12:3/Galatians 3:8; Isaiah 56:1-7.

334 Φοινίκης (Phoinikês) "Phoenicia" - found also in Acts 15:3; 21:2. Located apparently along the northern coast of Israel/southern Lebanon.

335 Κύπρου (Kuprou) "Cyprus" - found also in Acts 13:4; 15:39; 21:3; 27:4.

336 Ἀντιοχείας (Antiocheias) "Antioch" - found also in Acts 11:20, 22, 26(2x); 13:1, 14; 14:19, 21, 26; 15:22-23, 30, 35; 18:22; Galatians 2:11; 2 Timothy 3:11. Location is southern Turkey near northwest border of Syria. Today the city is called Antakya .

337 Κυρηναῖοι (Kurênaioi) "Cyrenian" = a person from Cyrene, Greek city in North Africa, west of Egypt.

338 Barnabus was an apostle, see Acts 14:14.

339 Χριστιανούς (Christianous) "Christians" - also found in Acts 26:28; 1 Peter 4:16.

340 Ἄγαβος (Agabos) "Ababus" - found also in Acts 21:10.

341 Κλαυδίου (Klaudiu) "Claudius" - found also in Acts 18:2; 23:26. According to history, Claudius lived from 10 BC to 54 AD and ruled from 41 AD to 54 AD.

342 διακονίαν (diakonian) "service" - same word e.g. for "service" in Acts 6:4.

those from the assembly. [2] And he killed James, the brother of John,³⁴³ with a sword. [3] And knowing that it is pleasing to the Jews, he proceeded to arrest also Peter (and it was the days of the unleavened bread), [4] whom also taking, he put into prison delivering to four quaternions³⁴⁴ of soldiers to guard him, intending after the Passover³⁴⁵ to bring him to the people. [5] So then, the Peter was kept in the prison, and earnest prayer was happening by the assembly to the God for him. [6] And when the Herod was about to bring him out, that night the Peter was fallen asleep between two soldiers, bound by two chains, and guards by the door were keeping the prison.

[7] And behold, a messenger of Lord stood by, and a light shone in the room.³⁴⁶ And striking the side of the Peter, he raised him up, saying, “Arise in speed.” And his chains fell from the hands. [8] And the messenger said to him, “Gird up and put on your sandals.” And he did so. And he says to him, “Put on your garment and follow me.” [9] And going out, he was following him. And he did not know what was happening through the messenger was real, but he was thinking he was seeing a vision. [10] And passing by a first guard and a second, he came upon the iron gate that leads into the city which opened by itself to them. And coming out, they came before one lane, and immediately the messenger departed from him.

[11] And the Peter, coming to himself, said, “Now, I know truly, that Lord sent his messenger and delivered me out of hand of Herod and all of the expectation of the people of the Jews.” [12] And realizing so, he came upon the house of Mary, the mother of John, the one surnamed Mark,³⁴⁷ where many were gathered and praying. [13] And the Peter knocking at the door of the gate, a servant girl answered named Rhoda.³⁴⁸ [14] And recognizing the voice of the Peter, from the joy, she did not open the gate, but running in she announced the Peter stood before the gate. [15] But they said to her, “You are mad.” But she was insisting that it was so. And they were saying, “It is his messenger.” [16] But the Peter continued knocking. And opening they saw him and were amazed. [17] And motioning to them with the hand to be quiet, he declared to them how the Lord led him out of the prison. And he said, “Report these things to James and to the brethren.” And going out, he went unto another place.

[18] And becoming day, there was no small commotion among the soldiers, what became of the Peter. [19] And Herod, seeking for him and not finding, examining the guards, ordered to be led away.³⁴⁹ And going down from the Judea unto the

343 James, one of the twelve, Matthew 10:2; 17:1; Mark 3:17 (sons of thunder); 10:35.

344 τετραδίους (tetradiouis) “quaternions” KJV, YLT, etc. - “squads” NKJV, NAS, etc. - Greek term means a unit of four soldiers, thus “quaternions” in English meaning a unit of four (persons, things, etc.).

345 Πάσχα (Pascha) “Passover” NKJV, NAS, YLT, etc. - “Easter” KJV, BRG – every other time (28x) KJV translates this same word as “Passover” (e.g. Matthew 26:2, 17-19; etc.). The days of unleavened bread (Acts 12:3) and the Passover (Acts 12:4) go hand in hand, as Luke 22:1 exemplifies: “Now the feast of unleavened bread drew nigh, which is called the Passover” (KJV). For unleavened bread/Passover, see also, Exodus 23:15; 34:18; Leviticus 23:5-6; Numbers 28:16-17; 2 Chronicles 30:21; 35:17; Ezra 6:22; Matthew 26:17; Mark 14:12; Luke 22:7; 1 Corinthians 5:7-8.

346 οἰκῆματι (oikêmati) “room” DRA, ERV, ICB - “prison” NKJV, KJV; “cell” NAS; “buildings” YLT – singular noun, only found here, related to the word for “house,” e.g. Acts 10:6 οἰκία (oikia).

347 Μάρκου (Markou) “Mark” - found also in Acts 12:25; 15:37, 39; perhaps same (?) in Colossians 4:10; 2 Timothy 4:11; Philemon 1:24; 1 Peter 5:13.

348 Ῥόδη (hrodê) “Rhoda” - only here

349 ἀπαχθῆναι (apachthênai) “led away” - put to death is implied – NKJV, KJV “they should be put to death”; NAS “they

Caesarea he stayed.

[20] And the Herod was very angry with Tyrians³⁵⁰ and Sidonians.³⁵¹ And with one accord they came to him. And persuading Blastus,³⁵² who was over the bedroom³⁵³ of the king, they asked for peace, because their country was to be fed from the royal one. [21] And on an appointed day, the Herod, having put on royal clothing, and sitting upon the throne, was giving a speech to them. [22] And the populace³⁵⁴ was shouting, “Voice of a God and not a man!” [23] And Immediately a messenger of Lord struck him, because he did not give glory to the God. And being eaten by worms,³⁵⁵ he breathed his last. [24] And the word of the God grew and multiplied. [25] And Barnabas and Saul returned unto Jerusalem, fulfilling the service, taking also John, the one surnamed Mark.

13[1] And some were in Antioch there in the assembly, prophets³⁵⁶ and teachers,³⁵⁷ both the Barnabas and Sumeon,³⁵⁸ the one called Niger,³⁵⁹ and Lucius³⁶⁰ the Cyrenian, and Manaen,³⁶¹ brought up with Herod the tetrarch,³⁶² and Saul. [2] And as they were ministering³⁶³ to the Lord and fasting,³⁶⁴ the Holy Spirit said, “Now separate to me the Barnabus and the Saul for the work to which I have called them. [3] Then fasting and praying and laying the hands³⁶⁵ on them, they sent away.

be led away to *execution*”; YLT “to be led away to punishment”

350 Τυρίοις (Turiois) “Tyrians” = people of Tyre

351 Σιδωνίοις (Sidōniois) “Sidonians” = people of Sidon

352 Βλάστον (Blaston) “Blastus” - only here

353 κοιτῶνος (koitōnos) “bedroom” - YLT “bed-chambers” but noun is singular; NKJV “personal aid”; KJV, NAS “chamberlain” - only found here in NT. LXX “bedroom” in Exodus 8:3; 2 Samuel 4:7; 13:10; 2 Kings 6:12; Ecclesiastes 10:20.

354 δῆμος (dēmos) “populace” YLT – NKJV, KJV, NAS “people” - found also only in Acts 17:5; 19:30, 33.

355 In his death Herod got a taste of his coming torment. See Isaiah 14:9-11; 51:7-8; 66:24; Mark 9:44-48.

356 προφῆται (prophētai) “prophets” - NT prophets can be found also mentioned in Matthew 7:15 (false); 10:41; 11:7-11 (John); 13:57 (Christ/Luke 24:19/Acts 3:22-23); 23:34 (scribes and Pharisees will kill them/Luke 11:49 said to the lawyers also); 24:11 (false), 24 (false//Mark 13:22); Acts 11:27-28; 13:6 (false); 15:30-32; 21:8-11; 1 Corinthians 12:28-29; 14:29-33a, 37; Ephesians 2:20 (foundation)//4:11; 3:5 (mystery made known to); 1 Thessalonians 2:15; 5:20-21; Titus 1:12 (false stating truth); 1 John 4:1 (false); Revelation 10:7 (perhaps *includes* NT prophets); 11:3-10 (vs 4/Zechariah 4), 18 (includes); 16:6 (includes), 13 (see Rev. 13:11-17//19:20; 16:13; 20:10); 18:20, 24; 22:6, 9. See also Numbers 12:6 and footnote.

357 διδάσκαλοι (didaskaloi) “teachers” - Matthew 23:10 (vs 6-8/John 1:38 “Rabbi” = “Teacher”; see Matt 23:8 footnote); Acts 5:34 (Gamaliel); Romans 2:20 (teacher of babes); 1 Corinthians 12:28 (“third teachers”); Ephesians 4:11; 1 Timothy 2:7 (Paul, also in 2 Timothy 1:11); 2 Timothy 4:3; Titus 2:3 (older women); Hebrews 5:12; James 3:1; 2 Peter 2:1.

358 Συμεών (Sumeōn) “Sumeon” - NKJV, etc. “Simeon,” yet in Acts 15:14 same name “Simon” NKJV; “Simeon” NAS.

359 Νίγερ (Niger) “Niger” - only here – GELNT “*Niger* (dark-complexioned)”

360 Λούκιος (Loukios) “Lucius” - found also in Romans 16:21.

361 Μαναήν (Manaên) “Manaen” - only here

362 τετράρχου (tetrarchou) “tetrarch” - See footnote for Matthew 14:1.

363 Λειτουργούντων (Leitourgountōn) “ministering” - found also only in Romans 15:27; Hebrews 10:11 – related to the noun for holy “ministry” or “service” found in Luke 1:23; 2 Corinthians 9:12; Philippians 2:17, 30; Hebrews 8:6; 9:21.

364 νηστεούντων (nēsteuontōn) “fasting” = humility, e.g. Psalm 35:13; seeking God, e.g. Joel 2:12; Jonah 3:5-10; 2 Samuel 12:16.

365 “laying the hands” - Leviticus 4:13-15; **16:21**/Numbers 8:8-12/2 Chronicles 29:23 (in sacrifice); Leviticus 24:14 (in execution); Mark 5:23 (“lay her hands on her . . . healed”); 6:5 (healed); 10:16 (on children/Matt. 19:15); 16:18 (heal);

[4] These indeed then being sent out by the Holy Spirit, went down unto the Seleucia,³⁶⁶ and from there sailed away unto the Cyprus.³⁶⁷ [5] And being in Salamis,³⁶⁸ they were proclaiming the word of the God in the synagogues³⁶⁹ of the Jews. And they also had John,³⁷⁰ an assistant.

[6] And going through the island unto Paphos,³⁷¹ they found a certain magician,³⁷² a false prophet, a Jew, whose name was Son of Joshua,³⁷³ [7] who was with the proconsul,³⁷⁴ Sergius³⁷⁵ Paul,³⁷⁶ a prudent³⁷⁷ man. This one calling for Barnabus and Saul, he sought to hear the word of the God. [8] And Elumas³⁷⁸ the magician (for so his name is translated) opposed them, seeking to pervert³⁷⁹ the proconsul from the faith. [9] And Saul, also the Paul, full of Holy Spirit and looking intently at him [10] said, “O full of all deceit and all fraud,³⁸⁰ son of devil,³⁸¹ enemy of all righteousness, will you not cease perverting the straight ways of Lord? [11] And now, behold, hand of Lord is upon you, and you will be blind, not seeing the sun for a time.” And immediately, a mist and darkness fell upon him, and going around, he was seeking someone to lead him by hand. [12] Then the proconsul, seeing what had been done, believed, being amazed at the teaching of the Lord.

[13] And setting sail from the Paphos, those with the Paul went to Perga³⁸² in the Pamphylia. And John leaving from them returned to Jerusalem.³⁸³ [14] And when

Acts 6:6 (commission); 8:17-19 (Holy Spirit); 9:17 (heal and Holy Spirit); 19:6 (Holy Spirit); 28:8 (heal); 1 Timothy 4:14 (spiritual gift given); 5:22 (caution); 2 Timothy 1:6 (gift given); elementary Hebrews 6:2 (“laying on of hands”).

366 Σελεύκειαν (Seleukeian) “Seleucia” - only here – on the Mediterranean coast in Turkey near the Turkey/Syria border.

367 Κύπρον (Kupron) “Cyprus” is an island southwest (mostly west) of Seleucia. See also footnote on Elumas (vs 8).

368 Σαλαμίνοι (Salamini) “Salamis” - only here

369 συναγωγαῖς (sunagōgais) “synagogues” - this was their practice, e.g. Acts 13:14; 14:1; 17:1, 10, 16-17; 18:4, 19; 19:8 (in Ephesus again).

370 This is evidently the John, surnamed Mark, mentioned in Acts 12:25.

371 Πάφου (Paphou) “Paphos” - also in Acts 13:13.

372 μάγον (magon) “magician” NAS - “sorcerer” NKJV, KJV – see also Acts 19:19 and footnote for Matthew 2:1.

373 Βαριήσοῦς (Bariêsous) “Son of Joshua” - “Bar-Jesus” NKJV, NAS; “son of Jesus” TPT

374 ἀνθυπάτω (anthupatō) “proconsul” NKJV, KJV, NAS – found also in Acts 13:8, 12; 18:12 (CT, verb form MT, RT); 19:38

375 Σεργίω (Sergiō) “Sergius” NKJV, etc. - only here

376 Παύλω (Paulō) “Paul” - NKJV, KJV, NAS, etc. “Paulus” - this is the same exact name as “Paul” the apostle (e.g. Acts 13:43 (“Paul” NKJV, etc.). “Paulus” is Latin.

377 συνετῶ (sunetō) “prudent” - found also in Matthew 11:25; 10:21; 1 Corinthians 1:19 (prudent).

378 Ἐλύμας (Elumas) “Elumas” - NKJV, etc. “Elymas” - only here - “y” instead of “u” in transliteration is apparently from the influence of the Latin Vulgate.

379 διαστρέψαι (diastrepsai) “to pervert” YLT - “to turn . . . away” NKJV, KJV, NAS - same root word in Acts 13:10 “perverting” (NKJV, KJV), “make crooked” (NAS).

380 ῥαδιουργίας (hradiourgias) “fraud” NKJV, NAS - “mischief” KJV; “profligacy” YLT; “trickery” CSB – only here

381 υἱὲ διαβόλου (huie diabolou) “son of devil” - see also “your father the devil” John 8:44; “children of the devil” 1 John 3:10 (1 John 5:19); Judah was a devil (John 6:70). See also 1 Timothy 3:11; Titus 2:3 (“slanderers” διαβόλους [diabolous]); 2 Timothy 3:3 “slanderers” διάβολοι [diaboloi])

382 Πέργην (Pergên) “Perga” - found also in Acts 13:14; 14:25 – located in southwestern Turkey, northwest of Cyprus.

383 This is evidently the event that sparked the debate in Acts 15:37-38.

they passed through from Perga, they arrived unto Antioch of the Pisidia,³⁸⁴ and coming into the synagogue on the day of the sabbaths,³⁸⁵ they sat down. [15] And after the reading of the law and the prophets, the rulers of the synagogue sent to them saying, “Men, brethren, if there is a word in you of exhortation to the people, speak.”

[16] And Paul standing up and motioning with the hand³⁸⁶ said, “Men, Israelis,³⁸⁷ and those who fear the God, listen. [17] The God of this people choose our fathers and exalted the people in the sojourn in land of Egypt, and with an uplifted arm led them out of it. [18] And about forty years time he put up with them in the wilderness.³⁸⁸ [19] And taking down seven nations in land of Canaan, he apportioned by lot to them their land. [20] And after this, for about four hundred and fifty years he gave judges until Samuel the prophet. [21] And afterward, they asked for a king,³⁸⁹ and the God gave them the Saul, son of Kish, a man out of tribe of Benjamin, forty years.”³⁹⁰

[22] “And having removed him,³⁹¹ he raised up for them the David for king,³⁹² to whom also testifying he said, 'I found David, the one of the Jesse, a man after my heart, who will do all my will.'³⁹³ [23] From the seed of this one, the God, according to promise, raised up for the Israel salvation,³⁹⁴ Joshua, [24] a preaching of John before his coming, an immersion of repentance³⁹⁵ to the³⁹⁶ Israel. [25] And as the John was finishing the course, he said, 'Who do you suspect³⁹⁷ I am? I am not.'³⁹⁸ But behold, he comes after me, of whom I am not worthy to loosen the sandal of the feet.”

[26] “Men, brethren, sons of Abraham's race,³⁹⁹ and those among you who fear the God, to you the word of this salvation was sent. [27] For those dwelling in Jerusalem and their rulers, not knowing this one,⁴⁰⁰ nor the voices of the prophets that are read

384 Πισιδίας (Pisidias) “Pisidia” - found also in Acts 14:24 – “Antioch of Pisidia” location is north (slightly east) of Perga, almost mid Turkey. This is a different location than the Antioch of Acts 11:19 (see footnote), 26.

385 σαββάτων (sabbatôn) “sabbaths” - NKJV “Sabbath” - see footnote for Matthew 12:1.

386 See also Acts 19:33; 21:40.

387 Ἰσραηλῖται (Israēlitai) “Israelis” - YLT “Israelites”; NKJV, KJV, NAS “of Israel” - see footnote for John 1:47.

388 “put up with them in the wilderness” - see Psalm 78:12-43; 106:7-33; Ezekiel 20:1-26; Hosea 13:4-11; Amos 5:25-26//Acts 7:41-43.

389 See 1 Samuel 8:1-22; 12:16-20.

390 Hebrew OT does not say how long Saul reigned.

391 Rejected in 1 Samuel 15:23 (more literally, “For rebellion is sin of divination, and iniquity, and idols [teraphim]”). Yet, not removed until 1 Samuel 31:4-5/1 Chronicles 10:13-14 via suicide.

392 1 Samuel 16:1, 6-7, 12-13. Vs 13 he receives the Spirit. Yet, Psalm 16:2. See John 14:17 (with you/in you).

393 This exact quote is not found in the Hebrew OT, but see 1 Samuel 13:14. On God's will, see Romans 12:1-2; 14:7-8.

394 σωτηρίαν (sôtêrian) “salvation” MT, WEB; σωτήρα (sôtêra) “savior” RT, CT, NKJV, KJV, NAS

395 Repentance is needed for salvation, e.g. Luke 16:27-30; 2 Timothy 2:25; 2 Peter 3:9.

396 RT & CT add “all” παντὶ (panti) & “people” λαῶ (laô). So it reads, “to all the people of Israel” (e.g. NKJV).

397 ὑπονοεῖτε (huponoeite) “suspect” - NKJV, KJV “think”; NAS “suppose” – found also in Acts 25:18 (“supposed” NKJV); 27:27 (“sensed” NKJV)

398 Οὐκ εἰμι ἐγὼ (Ouk eimi egô) “I am not” - “he” is implied, thus NKJV “I am not *He*” - for John saying this, see John 1:20; 3:28.

399 γένους (yenuous) “race” YLT, CSB, HCSB, Darby, PHIL, - “family” NKJV, NAS; “stock” KJV – see Acts 7:13 and footnote.

400 See 1 Corinthians 2:7-8.

from every sabbath,⁴⁰¹ judging, they fulfilled. [28] And finding no reason for death,⁴⁰² they asked Pilate⁴⁰³ to kill him.⁴⁰⁴ [29] And when they finished all that had been written⁴⁰⁵ concerning him,⁴⁰⁶ taking down from the tree, they placed him into a tomb.”

[30] But the God raised him up from the dead.⁴⁰⁷ [31] He was seen⁴⁰⁸ over many days⁴⁰⁹ by those who went up with him from the Galilee to Jerusalem, who are his witnesses to the people. [32] And we preach good news to you, that being the promise to the fathers,⁴¹⁰ [33] for the God has fulfilled this to you their children, raising up Joshua.⁴¹¹ As also it has been written in the second Psalm, 'You are my son. Today I have begotten you.'⁴¹² [34] And that he raised him up from dead, no more to return to corruption. Thus he has spoken that, 'I give to you the holy things⁴¹³ and the faithful things⁴¹⁴ of David.' [35] Therefore, also in another he says, 'I will not give your holy one to see corruption.'⁴¹⁵

[36] “For David after serving his own generation, according to the counsel of the God, fell asleep and was added to his fathers and saw corruption. [37] But whom the God raised up, he did not see corruption.⁴¹⁶ [38] So, let it be known to you, men, brethren, that through this one is proclaimed the forgiveness of sins, [39] and from all things which you were not able in the law of Moses to be justified, in this one, everyone who believes is justified.”⁴¹⁷

[40] “See⁴¹⁸ therefore, the thing spoken in the prophets not come upon you. [41]

401 2 Corinthians 3:14-15; 4:3-4; 1 Corinthians 2:14.

402 See Matthew 27:24 (“just person”); Luke 23:4, 14 (“no fault”); John 18:38 (“no fault in Him at all”); 19:4, 6 (“no fault”).

403 Pilate did NOT want to kill Him. See Matthew 27:19-23; John 19:7-8 (“**more** afraid”)-12.

404 Noted as murder in Acts 5:30.

405 E.g. Daniel 9:26; Isaiah 52:14; 53:5-10, 12.

406 In other words, “all that was written concerning him” *for this context/event*. This obviously is a contextual statement.

There is yet much more written concerning Him (e.g. Daniel 2:44/7:13-14; Zechariah 14:1f; Revelation 19:13f; etc.).

Luke 18:31 says the same thing for the same context, but *adds* the resurrection (Luke 18:32-33).

407 “God raised him up” - See John 2:19-22 (“I will raise”); 10:17-18 (“I”). For the body He had after raised, see 1 Corinthians 15:35-53; Luke 24:36-43 flesh and bone and ate, yet “vanished” in Luke 24:30-31, see also John 20:19-20 (“doors were shut”), 24-28 (“His side” see Revelation 5:6 “been slain”), “blood” Acts 20:28; Genesis 9:6 & Leviticus 17:14 (TT “For the soul of all flesh is its blood.”); 1 Peter 1:18-19 = incorruptible, Hebrews 9:12 .

408 1 Corinthians 15:4-8

409 40 days, Acts 1:3

410 He embodies all the promises of God – 2 Corinthians 1:20; 2 Peter 1:4

411 MT verse 32 ends here and verse 33 begins thereafter.

412 Psalm 2:7 – when is “today”? Eternity, Hebrews 13:8.

413 ὁσῖα (hosia) “holy things” - NAS “holy”; NKJV, KJV “mercies” - plural adjective – this is the same word except in the singular in Acts 2:27 for “holy one” NKJV.

414 πιστά (pista) “faithful things” - “sure” NKJV, KJV, NAS; “faithful” YLT - plural adjective – same root word as e.g.

Luke 16:10-12; 19:17 “faithful” (NKJV).

415 See footnote for Acts 2:27.

416 “did not see corruption” - Having already noted the corruption of death in vs 34 (“dead, no more to return to corruption”), the corruption here is in comparison to David. There could be no more corruption than can be expected from a “rise from the dead the third day” (Luke 24:46). Joshua's flesh was “the same” (Hebrews 2:14) as ours *minus* the sin (“likeness of sinful flesh” Romans 8:3; “without sin” Hebrews 4:15). Therefore, His flesh was not subject to death as ours (“wages of sin is death” Romans 6:23), but He chose to die (“No one takes it from Me” John 10:18).

417 δικαιούται (dikaioutai) “is justified” = declared righteous - “righteous” is δίκαιος (diakaios) e.g. Matthew 1:19 (NAS “righteous”; NKJV “just”).

418 Βλέπετε (Blepete) “See” YLT - “Beware” NKJV, KJV; “Take heed” NAS

'Look, the despisers,⁴¹⁹ and marvel and perish. For a work I am working in your days, which you will by no means believe, though someone described it to you.'⁴²⁰

[42] And departing out of the synagogue of the Jews, the nations exhorted for the next sabbath to speak to them the word.⁴²¹ [43] And the synagogue being broken up, many of the Jews and devout proselytes followed the Paul and the Barnabus, whom speaking, were persuading them to continue in the grace of the God.

[44] And coming on the sabbath, almost all the city gathered to hear the word of the God. [45] And the Jews, seeing the crowds, were filled with envy.⁴²² And they spoke against the things spoken by the Paul – speaking against and blaspheming. [46] And the Paul and the Barnabus speaking boldly said, “It was necessary to speak to you first⁴²³ the word of the God. And since you reject it, and judge yourselves unworthy of eternal life, behold we turn to the nations. [47] So the Lord has commanded us, 'I have set you for a light of nations, that you be for salvation unto last⁴²⁴ of the earth.'⁴²⁵ [48] And when the nations heard, they rejoiced and glorified the word of the Lord. And they believed, as many as were appointed unto eternal life. [49] And the word of the Lord spread through all the country.

[50] But the Jews stirred up the devout and prominent women and the foremost of the city and raised up persecution against the Paul and the Barnabus and cast them out from their districts.⁴²⁶ [51] But they shook off the dust of their feet against them,⁴²⁷ and came to Iconium. [52] And the disciples were full of joy and holy spirit.

14[1] And it was, in Iconium together they entered the synagogue of the Jews, and so spoke that Jews and also Greeks believed, a great multitude. [2] And the disobedient⁴²⁸ Jews stirred up and harmed⁴²⁹ the souls⁴³⁰ of the nations against the brethren. [3] Therefore, they stayed a long time speaking boldly in the Lord, who was testifying to the word of his grace, giving signs and wonders to be through their hands.

[4] And the multitude of the city was divided, and some were with the Jews and some with the apostles. [5] And when there was a purpose⁴³¹ of the nations and also of Jews with their rulers to mistreat and stone them, [6] realizing, they fled to the

419 *καταφρονηταί* (kataphronêtai) “despisers” NKJV, KJV, YLT; “scoffers” NAS – only here

420 See Habakkuk 1:5 – Paul's quote follows the LXX more so than the Hebrew. LXX reads, “Look, the despisers, and watch and marvel marvelously and perish, because a work I am working in your days which you will by no means believe, though someone described it.”

421 CT & RT add *ταῦτα* (tauta) “this” for “this word.”

422 *ζήλου* (zêlou) “envy” NKJV, KJV - “jealousy” NAS; “zeal” YLT – see footnote for John 2:17.

423 “Jew first” Romans 1:16; 2:9-10; see also Acts 3:25-26

424 *ἔσχατου* (eschatou) “last” DLNT – “ends” NKJV, KJV; “end” NAS – singular adjective, see footnote for Acts 1:8.

425 See Isaiah 49:6.

426 *ὀρίων* (horiôn) “districts” plural term – NAS “district”; NKJV “region”; KJV “coasts”

427 See Luke 9:5 (to the twelve); 10:10-11 (to the seventy)

428 *ἀπειθοῦντες* (apeithountes) “disobedient” ERV - “unbelieving” NKJV, KJV, etc., NAS “disbelieved” - same exact word found in 1 Peter 2:8 translated “disobedient” NKJV, KJV, NAS. See footnote for John 3:36.

429 *ἐκάκωσαν* (ekakôsan) “harmed” - NKJV “poisoned”; KJV “made . . . evil affected”; NAS “embittered”; YLT “made evil” - same root word found in 1 Peter 3:13 “harm” NKJV, KJV, NAS.

430 *ψυχὰς* (psuchas) “souls” YLT, ERV, - “minds” NKJV, KJV, NAS

431 *ὄρμη* (hormê) “purpose” YLT - “attempt” NKJV, NAS; “assault” KJV – found also only in James 3:4 “desires” NKJV, NAS; “impulse” YLT; “listeth” KJV

cities of the Lycaonia,⁴³² Lystra⁴³³ and Derbe,⁴³⁴ and the surrounding area. [7] There they were preaching the good news.

[8] And a certain man in Lystra was sitting, without strength in the feet, being lame from his mother's womb, who had never walked. [9] This one heard the Paul speaking, whom looking intently at him and seeing he has faith to be saved,⁴³⁵ [10] said in the loud voice, "Arise upon your feet upright." And he was leaping and walking.⁴³⁶ [11] And the crowds, seeing what the Paul did, lifted up their voice in Lycaonian⁴³⁷ saying, "The Gods became like men. They came down to us!" [12] And they called the Barnabus, Zeus,⁴³⁸ and the Paul, Hermes,⁴³⁹ since he was the ruler of the word.⁴⁴⁰ [13] And the priest of the Zeus, the one being before their city,⁴⁴¹ bringing oxen and garlands to the gates with the crowds, came to sacrifice.

[14] And the apostles, Barnabus and Paul, hearing, tearing their clothes, rushed into the crowd, cried out [15] and said, "Men, why are you doing these things? We also are like nature to you, men, bringing you good news, to turn from these worthless⁴⁴² things to the living God, who made the heaven and the earth and the sea and all things in them, [16] who in the past generations allowed all the nations to go their own ways. [17] Although, he did not leave himself without witness, doing good from heaven to you, giving rain and fruitful seasons filling our hearts with food and gladness." [18] And saying these things, they scarcely caused the crowds to rest,⁴⁴³ to not sacrifice to them. [19] And Jews came from Antioch and Iconium. And persuading the crowds and stoning the Paul, they dragged him outside the city supposing him to be dead. [20] And the disciples gathering around him, arising, he went into the city. And the next day, he went out with the Barnabus unto Derbe.

[21] And preaching the good news to that city, and making many disciples, they returned unto the Lystra and Iconium⁴⁴⁴ and Antioch, [22] strengthening the souls of

432 Λυκαονίας (Lukaonias) "Lycaonia" NKJV, etc. - only found here.

433 Λύστραν (Lustran) "Lystra" NKJV, etc. - found also in Acts 14:8, 21; 16:1-2; 2 Timothy 3:11.

434 Δέρβην (Derbên) "Derbe" NKJV, etc. - found also in Acts 14:20; 16:1. There is also the adjective in Acts 20:4, Gaius a Derbean (Δερβαῖος [Derbaios]).

435 σωθῆναι (sôthênai) "to be saved" YLT - "to be healed" NKJV – same exact word as e.g. in Luke 18:26 "be saved."

436 Both verbs are in the imperative (continual past action).

437 Λυκαονιστὶ (Lukaonisti) "Lycaonian" - only found here.

438 Δία (Dia) "Zeus" NKJV, NAS, YLT, etc.; "Jupiter" KJV, ASV, DARBY, etc. – Jupiter comes from Roman/Latin origin believed to be identified with Zeus. Δία (Dia) is found also in Acts 14:13. Δία (Dia) is the accusative form, Ζεῦς (Zeus) the nominative form not found in Scripture.

439 Ἑρμῆν (Hermên) "Hermes" NKJV, NAS, etc.; "Mercurius" KJV, BRG, GNV, etc.; "Mercury" ASV, DARBY, TLB, etc. - Mercurius is Latin for Mercury, the Roman name for Hermes.

440 ὁ ἡγούμενος τοῦ λόγου (ho hêgoumenos tou logou) "the ruler of the word" - WYC "the leader of the word"; NKJV, KJV, NAS, etc. "the chief speaker." ἡγούμενος (hêgoumenos) "ruler" same word as in Matthew 2:6 ("Ruler" NKJV); Luke 22:26 ("governs" NKJV).

441 NKJV, NAS, etc. add "temple." KJV, YLT, etc. do not. There is no temple in this verse.

442 ματαίων (mataiôn) "worthless" CSB, CEB, CJB, ERV, GNT, HCSB, NLT, etc.; "useless" NKJV; "vain" NAS; "vanities" KJV, YLT – found also in 1 Corinthians 3:20 ("futile"); 15:17 ("futile"); Titus 3:9 ("useless"); James 1:26 ("useless"); 1 Peter 1:18 ("aimless").

443 κατέπαυσαν (katēpausan) "they . . . caused . . . to rest" - NKJV, YLT "restrain"; KJV, NAS "restrained" - same word found also in Hebrews 4:4 ("rest"), 8 ("rest"), 10 ("rest"; "ceased").

the disciples, exhorting to remain in the faith, and that⁴⁴⁵ through many tribulations we must come into the kingdom of the God. [23] And appointing to them elders per assembly, and praying with fasting, they entrusted them to the Lord unto whom they had believed.

[24] And passing through the Pisidia, they came unto Pamphylia. [25] And speaking in Perga the word, they came down unto Attalia.⁴⁴⁶ [26] And from there they sailed unto Antioch, where they were delivered to the grace of the God unto the work which they fulfilled. [27] And arriving and the church having gathered together, they reported how much the God did with them, and that he opened to the nations a door of faith. [28] And they continued there not a little time with the disciples.

15[1] And some coming down from the Judea, taught the brethren that, if you are not circumcised according to the custom of Moses, you can not be saved. [2] Then, the Paul and the Barnabus, having no small dissension and debate with them, they appointed Paul and Barnabus and some others from them to go down to the apostles and elders in Jerusalem about this question.⁴⁴⁷ [3] So, being sent forth by the assembly, they went through the Phoenicia and Samaria describing the conversion of the nations. And they were causing great joy to all the brethren.

[4] And arriving into Jerusalem, they were welcomed by the assembly and the apostles and the elders. And they reported how much the God did with them. [5] And some rose up who were from the sect of the Pharisees who had believed, saying that it was necessary to circumcise them and to command to keep the law of Moses. [6] And the apostles and the elders were gathered together to see about this word.

[7] And being of much dispute, Peter standing said, “Men, brethren, you understand that from the days of old⁴⁴⁸ the God choose among us, through my mouth, the nations to hear the word of the good news and to believe. [8] And the heart knower God testified about them, giving to them the holy spirit, just as also to us. [9] And he did not discriminate between us and them, by the faith cleansing their hearts. [10] Now therefore, why do you test the God,⁴⁴⁹ to lay upon the neck of the disciples, which neither our fathers nor we were able to bear? [11] But, through the grace of the Lord Joshua we believe to be saved,⁴⁵⁰ in the same way as they.” [12] And all the multitude were silent, and heard Barnabus and Paul explain how the God did signs and wonders among the nations through them.

[13] And after they became silent, James answered saying, “Men, brethren, hear me. [14] Sumeon⁴⁵¹ explained how the God first visited to take from nations a people

444 Critical Text adds another εἰς (eis) “unto” before Iconium and another [εἰς] bracketed before Antioch.

445 NKJV, NAS, etc. add “saying.” KJV, YLT, etc. do not.

446 Ἀττάλειαν (Attaleian) “Attalia” - a sea port in Pamphylia now known as Antalya in southwestern Turkey – only found here.

447 ζητήματος (zêtêmatos) “question” NKJV, KJV, YLT, etc.; “issue” NAS, CSB, etc. - used in the context of a controversial question or issue (Acts 18:15; 23:29; 25:19; 26:3).

448 ἡμερῶν ἀρχαίων (hêmêrôn archaiôn) “days of old” MOUNCE; “old days” WYC, DLNT; “former days” YLT; “early days” NAS, CSB, ERV; “a good while ago” NKJV, KJV.

449 This is testing God, in that, this issue was already dealt with back in Acts 10 & 11.

450 πιστεύομεν σωθῆναι (pisteuomen sôthênai) “we believe to be saved” YLT, DRA, WYC; “we believe . . . we shall be saved” NKJV, KJV; “we believe . . . we are saved” NAS.

451 Συμεῶν (Sumeôn) “Sumeon” - NKJV “Simon”; KJV, NAS “Simeon” - Peter is called by this name here and in 2 Peter

for his name. [15] And the words of the prophets agree with this, just as it has been written, [16] 'After these things, I will return and rebuild the house of David that has fallen. And I will rebuild her ruins and restore her.⁴⁵² [17] So that, the rest of the men may seek the Lord, and all the nations upon whom my name has been called upon them, says Lord, who does all these things.⁴⁵³ [18] Known to God from eternity are all his works.⁴⁵⁴ [19] Therefore, I judge not to trouble those turning to the God from the nations. [20] But, to write to them to abstain from the pollutions⁴⁵⁵ of the idols and the sexual immorality and the strangled⁴⁵⁶ and the blood.⁴⁵⁷ [21] For Moses has from ancient generations in each city those who preach him, being read in the synagogues on every sabbath."

[22] Then, it seemed good⁴⁵⁸ to the apostles and the elders with the whole assembly to send to Antioch chosen men from them with Paul and Barnabus, Judah⁴⁵⁹ the one called Barsabas,⁴⁶⁰ and Silas,⁴⁶¹ leading men among the brethren, [23] writing these things by their hand.

The apostles and the elders and the brethren: To the brethren, those from nations throughout the Antioch and Syria and Cilicia, rejoice.⁴⁶² [24] Since we heard that some from us went out troubling you with words, unsettling your souls, saying to be circumcised and to keep the law, which we did not order, [25] it seemed good to us, being of one accord, to send to you chosen men with our beloved Barnabus and Paul, [26] men who have given up⁴⁶³ their souls⁴⁶⁴ for the name of our Lord Joshua Christ. [27] Therefore, we have sent Judah and Silas. Also, they by word

1:1. Elsewhere, it is Σίμων (Simôn) "Simon" (e.g. Matthew 10:2). Hebrew is שִׁמְעוֹן (shim'on) "Shimon." See Genesis 29:33 and footnote.

452 αὐτήν (autên) "her" - feminine pronoun referring to σκηνήν (skênên) "house" feminine noun.

453 LXX reads, "In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek *me*, saith the Lord who does all these things." Amos 9:11-12 (Brenton).

454 CT vs 18 only has γνωστὰ ἀπ' αἰῶνος (gnôsta ap aiônos) "known from eternity"

455 ἀλισγημάτων (alishgêmatôn) "pollutions" KJV; "polluted" NKJV; "contaminated" NAS – plural noun, only here.

456 πνικτοῦ (pniktou) "strangled" NAS – singular noun – NKJV, KJV adds plural idea with "things strangled"; YLT "a thing strangled" - found also in Acts 15:29; 21:25. Strangled not specifically mentioned in the law, but torn is (Exodus 22:31; Leviticus 17:15-16). In the law, the fat of the sacrifice was forbidden. See Leviticus 3:16-17; 7:23-25.

457 See Genesis 9:4 and footnote.

458 ἔδοξεν (edoxen) "it seemed good" NAS, YLT, WEB, ESV, etc.; "it pleased" NKJV, KJV, etc.. From the root idea to "think" (e.g. Matthew 3:9).

459 Ἰούδαν (Ioudan) "Judah" TLV; "Judas" NKJV, KJV, NAS, etc.. See footnote for Matthew 1:2 on Judah.

460 In Acts 1:23 there is a Joseph who is called Barsabas.

461 Σίλαν (Silas) "Silas" NKJV, etc. - found also in Acts 15:27, 32, 34, 40; 16:19, 25, 29; 17:4, 10, 14-15; 18:5.

462 χαίρειν (chaireiv) "rejoice" - NKJV, NAS, etc. "greetings"; KJV "greeting" - this is a term used for greeting. Yet, the same exact term (infinitive, technically "to rejoice") is used e.g. as an imperative (a command) in Romans 12:15 ("Rejoice"). Used as a greeting also in Acts 23:26; James 1:1; 2 John 10-11. 2 John 10 is more literally, "do not say rejoice to him" and verse 11 "For the one who says rejoice to him shares . . ." There is also the word for "greet" ἀσπάσηθε (aspasêthe) "greet" e.g. Matthew 5:47; 10:12; Luke 10:4; etc..

463 παραδεδωκόσιν (paradedôkosin) "given up" YLT, Green, RGT, DARBY, GNV; "handed over" DLNT; "risked" NKJV, NAS, etc.; "hazarded" KJV, etc..

464 ψυχὰς (psuchas) "souls" Green; "lives" NKJV, NAS, KJV, YLT, DLNT, etc.

will report these things. [28] For it seemed good to the holy spirit and to us, to lay no more burden upon you, except these necessary things: [29] to abstain from meats sacrificed to idols⁴⁶⁵ and from blood and from strangled and from sexual immorality, from which keeping yourselves, you will do well. Farewell.

[30] So, being released,⁴⁶⁶ they came to Antioch, and with the multitude gathered together, they delivered the letter. [31] And having read, they rejoiced over the encouragement. [32] And Judah and Silas also being prophets themselves, through much word⁴⁶⁷ exhorted and strengthened the brethren. [33] And after doing time,⁴⁶⁸ they were released⁴⁶⁹ with peace from the brethren to the apostles. [34] Yet, it seemed good to Silas for him to remain.⁴⁷⁰ [35] And Paul and Barnabas also continued in Antioch, teaching and preaching,⁴⁷¹ with also many others, the word of the Lord.

[36] And after some days, Paul said to Barnabas, “Let us now return and visit our brethren in every city in which we proclaimed the word of the Lord, how they are holding on.”⁴⁷² [37] And Barnabas counseled⁴⁷³ to take along the John, the one called Mark.⁴⁷⁴ [38] And Paul was insisting, the one who departed from them from Pamphylia⁴⁷⁵ and did not go with them to the work, not to take along this one. [39] Then, being a provocation,⁴⁷⁶ so that they separated from one another, the Barnabus taking the Mark, sailed away unto Cyprus. [40] And Paul, choosing Silas, departed, being delivered to the grace of the God⁴⁷⁷ by the brethren. [41] And he went through the Syria and Cilicia strengthening the assemblies.

16[1] And he came to Derbe and Lystra. And behold, a certain disciple was there named Timothy,⁴⁷⁸ son of a certain Jewish woman of faith, and the father was

465 εἰδωλοθύτων (eidōlothūtōn) “meats sacrificed to idols” - KJV “meats offered to idols”; NKJV “things offered to idols”;

NAS “things sacrificed to idols” - found also in Acts 21:25; 1 Corinthians 8:1, 4, 7, 10; 10:19, 28; Revelation 2:14, 20.

466 ἀπολυθέντες (apoluthentes) “being released” - YLT “having been let go”; “sent off” NKJV; “dismissed” KJV – same exact word as found in Acts 4:23 (“being let go” NKJV; “been released” NAS).

467 λόγου πολλοῦ (logou pollou) “much word” (singular noun, singular adjective); NKJV “many words” - see footnote for Acts 20:2.

468 Ποιήσαντες δὲ χρόνον (Poiēsantes de chronon) “And after doing time” - YLT “and having past some time”; NKJV “And after they had stayed there for a time”; KJV “And after they had tarried *there* a space”

469 ἀπελύθησαν (apeluthēsan) “they were released” - VOICE “released”; YLT, KJV “they were let go”; NKJV “they were sent back” - same root word as “released” in verse 30.

470 This verse is not in the CT or MT, but is in the RT.

471 εὐαγγελιζόμενοι (euangelizomenoi) “preaching” good news – this is the word for “preaching” the gospel (good news).

472 ἔχουσιν (echousin) “they are holding on” - same root word used in a similar way e.g. in 1 Timothy 3:9 “holding” to the mystery of the faith. See also 1 Timothy 6:12, 19 “take hold” (NAS, ἐπιλαβοῦ; πιάβωνται) “of eternal life.”

473 ἐβουλεύσατο (ebouleusato) “counseled” YLT, GNV; “determined” NKJV, KJV; “desirous” NAS

474 Μάρκον (Markon) “Mark” - See footnote for Acts 12:12.

475 See Acts 13:13 where Mark (“John”) departed from them.

476 παροξυσμός (paroxusmos) “provocation” - NAS “sharp disagreement”; YLT “sharp contention”; NKJV, KJV

“contention . . . sharp” - this noun is found in one other place in which it is used in a good sense, Hebrews 10:24, “Let us consider one another unto provocation of love and good works.”

477 θεοῦ (theou) “God” - CT has κυρίου (kuriou) “Lord.”

478 Τιμόθεος (Timotheos) “Timothy” NKJV, NAS; “Timotheus” KJV, YLT – found also in Acts 17:14-15; 18:5; 19:22; 20:4; Romans 16:21; 1 Corinthians 4:17; 16:10; 2 Corinthians 1:1, 19; Philippians 1:1; 2:19; Colossians 1:1; 1

Greek, [2] who was testified about by the brethren in Lystra and Iconium. [3] The Paul wanted to have this one go out with him. And taking, he circumcised him, because of the Jews who were in that place. For they all knew his father that he was a Greek. [4] And as they were going through the cities, they were delivering over to them the decrees⁴⁷⁹ to keep that had been judged⁴⁸⁰ by the apostles and the elders who were in Jerusalem. [5] So then, the assemblies were strengthened in the faith and increased in number daily.

[6] And passing through the Phrygia and the Galatia⁴⁸¹ country, being forbidden by the holy spirit to speak the word in the Asia, [7] coming to the Mysia,⁴⁸² they tried to go to the Bithynia,⁴⁸³ and the spirit did not permit them. [8] And passing by the Mysia, they went down unto Troas.⁴⁸⁴ [9] And a vision through the night appeared to the Paul. A certain Macedonian⁴⁸⁵ man was standing urging him and saying, “Come over to Macedonia. Help us.” [10] And when he saw the vision, immediately we sought to go out unto the Macedonia, concluding that the Lord had called us to preach them good news.

[11] Therefore, sailing from Troas, we ran a straight course unto Samothrace,⁴⁸⁶ and after that unto Neapolis,⁴⁸⁷ [12] and from there unto Philippi,⁴⁸⁸ which is a prominent city of that part of Macedonia, a colony.⁴⁸⁹ And we were continuing in that city some days. [13] And on the day of the Sabbath, we went outside the city by a river where it was supposed⁴⁹⁰ prayer to be. And sitting, we were speaking to the women gathered. [14] And a certain woman named Lydia, a seller of purple cloth,⁴⁹¹ from the city of Thyatira,⁴⁹² who worshiped the God, was listening, whom the Lord opened up the heart to take heed to the things spoken by the Paul. [15] And when she was immersed, and her house, she urged saying, “If you have judged me to be

Thessalonians 1:1; 3:2, 6; 2 Thessalonians 1:1; 1 Timothy 1:2, 18; 6:20; 2 Timothy 1:2; Philemon 1:1; Hebrews 13:23.
479 δόγματα (dogmata) “decrees” - found also in Luke 2:1 (“decree”); Acts 17:7 (“decrees”); Ephesians 2:15

(“ordinances”); Colossians 2:14 (“requirements”).

480 κεκριμένα (kekrimena) “had been judged” - perfect participle

481 Γαλατικὴν (Galatikên) “Galatia” area located in central Turkey - found also in Acts 18:23.

482 Μυσίαν (Musian) “Mysia” - found also only in Acts 16:8.

483 Βιθυνίαν (Bithunian) “Bithynia” - found also only in 1 Peter 1:1.

484 Τρωάδα (Trôada) “Troas” - found also only in Acts 16:11; 20:5-6; 2 Corinthians 2:12; 2 Timothy 4:13.

485 Μακεδῶν (Makedôn) “Macedonian” CSB, DLNT, EHV, GNT, HCSB, etc.; “of Macedonia” NKJV, KJV, NAS, etc..

This is the word for Macedonian. The word for Macedonia is later in this same verse, Μακεδονίαν (Makedonian) = accusative of Μακεδονία (Makedonia) = Northern Greece.

486 Σαμοθράκην (Samothrakên) “Samothrace” - only found here. Samothrace is a Greek island Northwest of far Northwest Turkey in the northern Aegean Sea.

487 Νεάπολιν (Neapolin) “Neapolis” - only found here = “New City” - CT has Νέαν Πόλιν (Nean Polin) “New City.”

488 Φιλίππους (Philippous) “Philippi” - found also in Acts 20:6; Philippians 1:1; 1 Thessalonians 2:2.

489 κολωνεία (kolôneia) “colony” - only found here.

490 ἐνομίζετο (enomizeto) “it was supposed” (3rd person singular verb) – NAS “we were supposing”; DRA “it seemed”; KJV “was wont”; NKJV “customarily made”; DARBY “it was the custom” - same root word for “supposing” NKJV, KJV, NAS in Acts 16:27. Same exact word as in Luke 3:23 “was supposed” NKJV.

491 πορφυρόπωλις (porphuropôlis) “seller of purple cloth” - only here. For the color purple, see e.g. John 19:2 πορφυροῦν (porphuroun).

492 Θυατείρων (thuateirôn) “Thyatira” - found also in Revelation 1:11; 2:18, 24.

faithful⁴⁹³ to the Lord, come into my house, stay.” And she persuaded us.

[16] And it was, as we were going to prayer, a certain slave girl having a spirit of Python⁴⁹⁴ met us, who, practicing divination,⁴⁹⁵ brought much profit to her lords.

[17] This one following the Paul and us, cried out saying, “These men are servants of the most high God, who are proclaiming to us a way⁴⁹⁶ of salvation.” [18] And this she did for many days. But the Paul, being disturbed and turning to the spirit said, “I command you in the name of Joshua Christ to come out from her.” And it⁴⁹⁷ came out that hour. [19] And her lords, seeing that the hope of their profit was gone, seizing the Paul and the Barnabus, dragged them into the marketplace to the rulers. [20] And bringing them to the captains, they said, “These men are disturbing⁴⁹⁸ our city, being Jews, [21] and proclaiming customs that are not lawful for us to receive nor to do, being Romans.” [22] And the crowd stood together against them, and the captains tearing off their clothes, ordered to beat them with rods.⁴⁹⁹ [23] And laying upon them many blows, they threw them into prison, commanding the jailer to securely keep them, [24] whom, receiving such command, threw them into the inner prison and secured their feet into the wood.⁵⁰⁰

[25] And about midnight, Paul and Silas, praying, were singing hymns to the God, and the prisoners were listening to them. [26] And suddenly, there was a great earthquake, so that the foundations of the jail were shaken. And immediately, all the doors were opened and all the bonds unfastened. [27] And the jailer, being awakened and seeing the doors of the prison opened, drawing a sword, was about to kill himself, supposing the prisoners escaped.⁵⁰¹

[28] But, the Paul called with a loud voice saying, “Do yourself no harm, for we are all here.” [29] And asking for a light, he rushed in and fell down trembling before the Paul and the Silas. [30] And leading them out, he said, “Lords, what must I do to be saved?” [31] And they said, “Believe upon the Lord Joshua Christ, and you shall be saved, you and your house.” [32] And they spoke to him the word of the Lord, and to all those in his house. [33] And he took them that hour of the night and washed the wounds. And immediately, he was immersed, and all who were his. [34]

493 πιστήν (pistên) “faithful” = “faith” - same word in the Greek.

494 Πύθωνος (Puthônos) “Python” YLT, DARBY, OJB, TPT; “pythonical” DRA; “divination” NKJV, KJV, NAS, etc. - only found here.

495 μαντευομένη (manteuomenê) “practicing divination” (participle) - NKJV “fortune-telling”; NAS “fortunetelling”; KJV, YLT, etc. “soothsaying” - only found here in NT. OT LXX used to translate 𐤒𐤒𐤓 (qesem, or verb form) “divination” in Deuteronomy 18:10; 1 Samuel 28:8; 2 Kings 17:17; Jeremiah 27:9(LXX34:9); Ezekiel 12:24; 13:6, 23; 21:21(H & LXX 26), 23(H & LXX 28), 29(H & LXX 34); 22:28; Micah 3:11.

496 ὁδὸν (hodon) “a way” YLT, CEB, WEB, etc.; “the way” NKJV, NAS, KJV, etc. - no definite article in the Greek.

497 “it” YLT, NAS; “he” NKJV, KJV - “spirit” πνεύματι (pneumati) is neuter, thus “it.”

498 ἐκταράσσουσιν (ektapassousin) “disturbing” ESV, MOUNCE, NABRE, RSV, OJB; “seriously disturbing” CSB; “exceedingly trouble” NKJV, KJV; “throwing . . . into confusion” NAS – only found here. Related term, *ταράσσω* (tarassô) “trouble” in e.g. Matthew 2:3; 14:26; John 14:1; etc..

499 ῥαβδίξειν (hrabdizein) “to beat . . . with rods” YLT, ASV, DLNT, etc.; “to be beaten with rods” NKJV, NAS; “to beat” KJV, etc. - found also only in 2 Corinthians 11:25.

500 ξύλον (xulon) “wood” DNLNT; “a tree” WYC; “stocks” NKJV, KJV, NAS, etc.; “heavy blocks of wood” CJB, CEV, GNT; “leg irons” GW, ISV, NOG; “a stake” NABRE – this word = “wood” or “tree” or “club.” See Luke 22:52 footnote. 501 Acts 12:19

And bringing them into his house, he set a table,⁵⁰² and rejoiced, having believed in the God with the whole household.

[35] And when it was day, the captains sent the officers saying, “Release those men.” [36] And the jailer reported these words to the Paul, that “the captains sent, so that you may be released. Now then, going out, go in peace.” [37] And the Paul said to them, “Beating us in public, being uncondemned Roman men they threw into prison, and now, they secretly throw us out. No indeed, but coming themselves, let them lead out.” [38] And the officers reported these words to the captains. And hearing they are Romans, they were afraid.⁵⁰³ [39] And coming, they urged them, and leading out, they asked them to go out of the city. [40] And going out of the prison, they came to the Lydia. And seeing the brethren, they exhorted them and went out.

17[1] And traveling through the Amphipolis⁵⁰⁴ and Apollonia,⁵⁰⁵ they came into Thessalonica,⁵⁰⁶ where there was the synagogue of the Jews. [2] And according to the custom to the Paul, he went in to them, and on three Sabbaths, he reasoned with them from the writings, [3] explaining and setting forth that “the Christ had to suffer and to rise from dead, and that this one is the Christ, Joshua, whom I am proclaiming to you.” [4] And some of them were persuaded and joined the Paul and the Silas, and a great multitude of the devout Greeks, and not a few of the leading women.

[5] And the disobedient Jews, taking some evil men from the marketplace, and forming a mob, were troubling the city. And coming upon the house of Jason,⁵⁰⁷ they sought to bring them unto the populace. [6] And not finding them, they dragged the Jason and some brethren unto the city officials, crying out, that “These who have stirred up the inhabited world⁵⁰⁸ have arrived here too! [7] Jason has welcomed them, and these all are acting contrary to the decrees of Caesar, saying another to be king, Joshua.” [8] And they troubled the crowd and the city officials hearing these things. [9] And receiving the pledge⁵⁰⁹ from the Jason and the rest, they released them. [10] And immediately during the night, the brethren sent the Paul and the Silas out to Berea.⁵¹⁰ who having arrived, were going into the synagogue of the Jews.

[11] And these were more noble⁵¹¹ than those in Thessalonica. They received the

502 *τράπεζαν* (trapezan) “table” DLNT, DRA, NTE, DARBY – same word for table e.g. Acts 6:2 (“tables”)

503 Acts 22:25-29

504 *Ἀμφίπολιν* (Amphipolin) “Amphipolis” - only here.

505 *Ἀπολλωνίαν* (Apollônian) “Apollonia” only here.

506 *Θεσσαλονίκη* (Thessalonikên) “Thessalonica” - found also in Acts 17:11, 13; Philippians 4:16; 2 Timothy 4:10.

507 *Ἰάσονος* (Iasonos) “Jason” - found also in Acts 17:5-7, 9; Romans 16:21.

508 *οἰκουμένην* (oikoumenên) “inhabited world” - see footnote for Luke 2:1.

509 *ἰκανόν* (hikanon) “pledge” NAS; “security” NKJV, KJV, YLT; “bond” DLNT; “bail” MOUNCE, TLB, NET; “sufficient assurance” GNV – general term meaning “much” (e.g. Matthew 28:12) or “enough” (Luke 22:38) or “sufficient” (2 Corinthians 2:6), used here for some kind of pledge or security.

510 *Βέροιαν* (Beroian) “Berea” - found also in Acts 17:13. Acts 20:4 has “Berean” *Βεροιαῖος* (Beroiaios).

511 *εὐγενέστεροι* (eugenesteroi) “more noble” - comparative adjective (thus “more”), found twice elsewhere only not in comparative form, Luke 19:12 (“noble”) & 1 Corinthians 1:26 (“noble”).

word with all readiness, daily examining the writings,⁵¹² if they have⁵¹³ these things so. [12] Therefore, many of them believed, and of the Greeks not a few prominent women and men. [13] And when the Jews from the Thessalonica knew that also in the Berea the word of the God was proclaimed by the Paul, they came there shaking⁵¹⁴ the crowds. [14] And then immediately, the brethren sent out the Paul toward the sea, and both the Silas and the Timothy remained there. [15] And those escorting the Paul led him unto Athens.⁵¹⁵ And receiving a command to the Silas and Timothy, that, as soon as possible to come to him, they departed.

[16] And while the Paul was waiting for them in the Athens, his spirit was being provoked in him, seeing the city is given over to idolatry.⁵¹⁶ [17] Therefore, he was reasoning in the synagogue with the Jews and with the worshipers, and in the marketplace every day to those who happen to be there. [18] And also some of the Epicurean⁵¹⁷ and the Stoic⁵¹⁸ philosophers⁵¹⁹ were conversing⁵²⁰ with him. And some were saying, “What does this seed picker⁵²¹ wish to say?” And some, “He seems to be a proclaimer of strange⁵²² demons.”⁵²³ Because, he was preaching the good news of

512 γραφάς (graphas) “writings” - YLT “Writings”; WE “holy writings”; NLV “Holy Writings”; NKJV, etc. “Scriptures” - see footnote for Matthew 21:42.

513 εἰ ἔχοι (ei echoi) “if they have” = a more literal translation – Green “if . . . are”; NKJV, KJV, NAS “whether . . . were” - verb is in the present tense, same root word as e.g. Acts 16:16 “having” (TT, “possessed” NKJV).

514 σαλεύοντες (saleuontes) “shaking” - Green “shaking up”; YLT “agitating”; NKJV, KJV “stirred up” - every other time this word is found in the NT, NKJV translates it “shaken,” Matthew 11:7; 24:29; Mark 13:25; Luke 6:38, 48 (“shake”); 7:24; 21:26; Acts 2:25; 4:31; 16:26; 2 Thessalonians 2:2; Hebrews 12:26 (“shook”; σείω “I shake”)-27.

515 Ἀθηνῶν (Athênôn) “Athens” - found also in Acts 17:16; 18:1; 1 Thessalonians 3:1.

516 κατείδωλον (kateidolon) “given over to idolatry” - WYC “given to idolatry”; KJV “wholly given to idolatry”; NKJV “given over to idols”; NAS “full of idols” - singular noun - only here, more literally perhaps, “down with idolatry” (κατὰ “down” + εἶδωλον “idol”).

517 Ἐπικουρείων (Epikoureiôn) “Epicurean” = followers of Epicurus – only found here.

518 Στοϊκῶν (Stoikôn) “Stoic” - Greek word etymologically with meaning related to the English word “stoic.” MW on stoic “1. “capitalized : a member of a school of philosophy founded by Zeno of Citium about 300 b.c. holding that the wise man should be free from passion, unmoved by joy or grief, and submissive to natural law. 2 : one apparently or professedly indifferent to pleasure or pain”

519 φιλοσόφων (philosophôn) “philosophers” - compound word meaning “lover or friend of wisdom” - φίλος (philos) = “friend” or “lover” e.g. James 4:4; σοφία (sophia) = “wisdom” e.g. James 3:15. Here's a good example of the basic idea of the word is the polar opposite of its meaning in practice (Proverbs 1:7; 14:6; 17:16; 1 Corinthians 1:20-23; 3:19-20; “earthly, sensual, demonic” wisdom James 3:15).

520 συνέβαλλον (suneballon) “were conversing” NAS; DLNT, LEB, NET, TLV, WEB; “encountered” NKJV, KJV – imperfect (continual past action) – for use of this verb see also Luke 2:19 (“pondered”); 14:31 (“to make war with”; TT “to meet”); Acts 4:15 (“conferred”); 18:27 (“helped”); 20:14 (“met”).

521 σπερμολόγος (spermologos) “seed picker” YLT, EHV; “word sower” DRA; “sower of words” WYC; “word-scatterer” NTE; “babbling” NKJV, KJV, ESV, etc.; “idle babbling” NAS; “babbling [or charlatan; or ignorant show-off; word-scatterer]” EXB; “junk scavenger” MIT; “(a figurative expression, literally 'one who picks up seed,' originally a reference to birds picking up seed, but figuratively applied to a person who is an information scavenger) one who is not able to say anything worthwhile in view of his miscellaneous collection of tidbits of information - 'foolish babbling.’” Louw-Nida Lexicon. Compound word combining the words “seed” σπέρμα (sperma) and “word” λόγος (logos).

522 Ξένων (Xevôn) “strange” YLT, NAS, KJV, DLNT, etc.; “foreign” NKJV, Green, etc. - can be either.

523 δαιμονίων (daimoniôn) “demons” YLT; Green; DARBY; “gods” NKJV, KJV, CEB, etc.; “deities” NAS, CSB, DLNT,

the Joshua and the resurrection. [19] And taking hold of him, they led over to the Areopagus⁵²⁴ saying, “Can we know what this new doctrine spoken by you is? [20] For you are bringing some strange things to our ears. We wish, then, to know what these things might be?”⁵²⁵ [21] Now, all the Athenians⁵²⁶ and the visiting strangers were spending time doing nothing other than to tell or to hear something new.

[22] And the Paul, standing in the middle of the Areopagus, said, “Men, Athenians, I perceive you according to all things as most religious.”⁵²⁷ [23] For passing through and observing your objects of worship I even found an altar on which had been written,⁵²⁸ ‘To God Unknown.’⁵²⁹ Therefore, whom you ignorantly worship, this one I proclaim to you.”

[24] The God who made the world and all the things in it, this one being Lord of heaven and earth, does not dwell in temples made by hands. [25] Neither is he cared for⁵³⁰ by human hands, needing something, himself giving to all life and breath⁵³¹ throughout all. [26] And he made from one blood⁵³² every nation of men to dwell upon all the face of the earth, determining preappointed times, the boundaries of their habitations, [27] to seek the Lord, if perhaps they might even grope for and find him, and yet existing not far from each one of us. [28] For in

etc..This is the word for “demons” in the NT. See, e.g. Matthew 9:34; 12:24; Mark 3:22; Luke 11:15; 1 Corinthians 10:20-21; 1 Timothy 4:1; Revelation 16:14.

524 Ἄρειον πάγον (Areion pagon) “Areopagus” NKJV, KJV, NAS, YLT, DLNT, Green, etc.; “Areopagus [*or* the Hill of Ares; *or* Mars Hill; Ares (Greek name) or Mars (Roman name)]” EXB; “Mars' Hill” RGT, NLV – two words here, second, πάγος (pagos) = “frost” in LXX Exodus 16:14; Job 37:10 (see KJV). “Ares” is a reference to the god of war. These two words are also found in Acts 17:22.

525 τί ἂν θέλοι ταῦτα εἶναι (ti an theloi tauta eivai) “what these things might be” - same exact phrase in Acts 2:12, except there in the singular (“this”), here plural (“these things”).

526 Ἀθηναῖοι (Athēnaioi) “Athenians” - found also in Acts 17:22.

527 δεισιδαιμονεστέρους (deisidaimonesterous) “very religious” NKJV, NAS, etc; “too superstitious” KJV, BRG, etc; “over-religious” YLT; “fearful of gods” Green, RGT; “most religious *or* very reverent to demons” AMPC; “given up to demon worship” DARBY - this word is in the comparative form. Related word found in Acts 25:19 δεισιδαιμονίας (deisidaimonias) “religion” NKJV, NAS; “superstition” KJV.

528 ἐν ᾧ ἐπεγράπτο (en hō epegrapto) “on which had been written” Green; “on which had been inscribed” YLT, EHV; “with this inscription” NKJV, KJV, NAS. Preposition (ἐν), relative pronoun (ᾧ), pluperfect passive verb (ἐπεγράπτο).

529 Ἀγνώστῳ θεῷ (Agnōstō theō) “To God Unknown” - “To God – unknown” YLT; “To an Unknown God” ASV, CSB, CEB, etc; “TO THE UNKNOWN GOD” NKJV, KJV. No definite article in the Greek.

530 θεραπεύεται (therapeuetai) “cared for” - YLT, Green, NAS, CSB, etc. “served”; NKJV, KJV, etc. “worshiped”; CEV, ERV, etc. “help” - elsewhere this word is used for healing, e.g. Acts 5:16; 8:7; 28:9 (“healed”).

531 πνοήν (pnoēn) “breath” - found also only in Acts 2:2 (“wind”). LXX mostly for breath (הַנְּשָׁמָה e.g. Genesis 2:7; 7:22; Proverbs 20:27[YLT]; Isaiah 42:5) and rarely for spirit (Πνεῦμα e.g. Proverbs 11:13; Isaiah 38:16) and wind (Πνεῦμα Ezekiel 13:13).

532 ἐνὸς αἵματος (henos haimatos) “one blood” - This one blood = Adam (Genesis 2:7 “man” = אָדָם [hâ’âdâm] “the Adam”). The woman was “built” (TT) from Adam (Genesis 2:22). Even the children born to the sons of God in Genesis 6 were from Adam via the women. Even Christ was from Adam via Mary. This verse is a good one against the false gap theory of Genesis 1:1-2, which claims there was a human race *before* the creation of Adam. See also 1 Corinthians 15:45 (vs 22).

him we live and move and are. As also some of the poets⁵³³ among you⁵³⁴ have said, “For we are also his offspring.”⁵³⁵ [29] Being then the offspring of the God, we ought not to suppose the divine⁵³⁶ to be like gold or silver or stone, an image⁵³⁷ of man's craft⁵³⁸ and thought.⁵³⁹ [30] Indeed then, having overlooked these times of the ignorance, the God now commands all men everywhere to repent. [31] Because, he has fixed a day in which he is going⁵⁴⁰ to judge the inhabited world in righteousness by a man whom he determined, providing faith⁵⁴¹ to all, raising him from the dead.

[32] And hearing resurrection from the dead, indeed, some mocked, and some said, “We will hear you again about this.” [33] And so, the Paul went out from their midst. [34] And some men joining him believed, among them were also Dionysius⁵⁴² the Areopagite,⁵⁴³ and a woman named Damaris,⁵⁴⁴ and others with them.

18[1] And after these things, the Paul departed from the Athens and went to Corinth.⁵⁴⁵ [2] And finding a certain Jew named Aquila,⁵⁴⁶ Pontian⁵⁴⁷ by race,⁵⁴⁸ who recently had come from the Italy⁵⁴⁹ (because Claudius had ordered all the Jews to

533 ποιητῶν (poiêtôn) “poets” NKJV, KJV, NAS, YLT, Green, etc. - used in other literature as “poet.” In NT always elsewhere “doers” or “doer” (Romans 2:13; James 1:22-23, 25; 4:11).

534 τινες τῶν καθ’ ὑμᾶς ποιητῶν (tives tôn kath humas poiêtôn) “some of the poets among you” Green

535 γένος (genos) “offspring” - found also in Matthew 13:47 (“kind”); 17:21 (“kind”); Mark 7:26 (“birth”); 9:29 (“kind”); Acts 4:6 (“family”), 36 (“country” NKJV, “birth” NAS); 7:13 (“family”), 19 (“people”); 13:26 (“family”); 17:29 (“offspring”); 18:2 (“born”), 24 (“born”); 1 Corinthians 12:10 (“kinds”), 28 (“varieties”); 14:10 (“kinds”); 2 Corinthians 11:26 (“countrymen”); Galations 1:14 (“nation”); Philippians 3:5 (“stock”); 1 Peter 2:9 (“generation”); Revelation 22:16 (“offspring”). See also Acts 13:26 and footnote for “race” (TT).

536 θεῖον (theion) “divine” (adjective); “divinity” DRA, NABRE, NTE; “Divine Nature” NKJV, NAS, etc.; “Godhead” KJV, YLT, Green. Found also in 2 Peter 1:3 (“divine” power [δυνάμεως])-4 (“divine” nature [φύσεως]).

537 χαράγματι (charagmati) “an image” - “an image formed” NAS, EHV, etc.; “something shaped” NKJV – elsewhere for the “mark” of the beast (Revelation 13:16-17; 14:9-11; 16:2; 19:20; 20:4).

538 τέχνης (technês) “craft” DLNT, NMB, WYC; “art” NKJV, KJV, NAS, YLT, Green – found also in Acts 18:3 (“occupation”); Revelation 18:22 (“craft”).

539 Ἐνθυμήσεως (enthumêsôs) “thought” NAS, DLNT, CEB, LEB, OJB, WYC; “imagination” CSB, CJB, DARBY, ESV, etc.; “devising” NKJV; “device” KJV – found also in Matthew 9:4; 12:25; Hebrews 4:12 all “thoughts” NKJV.

540 μέλλει (mellei) “going” CSB, Green; “will” NKJV, KJV, NAS “about” YLT, OJB

541 πίστιν (pistin) “faith” NMB, WYC, DRA; “assurance” NKJV, KJV; “proof” NAS – in other words, He has given reason to believe, thus NAS “proof.”

542 Διονύσιος (Dionusios) “Dionysius” - only here

543 Ἀρεοπαγίτης (Areopagitês) “Areopagite” - only here

544 Δάμαρις (Damaris) “Damaris” - only here

545 Κόρινθον (Korinthon) “Corinth” - found also in Acts 19:1; 1 Corinthians 1:2; 2 Corinthians 1:1, 23; 2 Timothy 4:20.

546 Ακύλαν (Akulan) “Aquila” - found also in Acts 18:18, 26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19.

547 Ποντικόν (Pontikon) “Pontian” DLNT; “Pontus” NKJV, etc. - only here. For “Pontus” (Πόντον) see Acts 2:9 and footnote.

548 τῷ γένει (tô genei) “by race” DLNT, Green; “by birth” YLT; “born in” NKJV, KJV; “native of” NAS – see Acts 13:26 and footnote.

549 Ἰταλίας (Italias) “Italy” - found also in Acts 27:1, 6; Hebrews 13:24.

depart from the Rome),⁵⁵⁰ and Priscilla⁵⁵¹ his woman. He came to them. [3] And, since being of the same trade, he was remaining with them and working. For they were tent-makers by trade. [4] And he was reasoning in the synagogue on every sabbath, and he was persuading Jews and Greeks. [5] And when both the Silas and the Timothy came down from the Macedonia, the Paul was compelled in the spirit, solemnly testifying to the Jews the Christ is Joshua. [6] And on their opposing and blaspheming, shaking out the garments, he said to them, “Your blood is upon your head. I am clean.⁵⁵² From the now, I shall go unto the nations.” [7] And departing from there, he went to a house of a certain one named Justus, who worshiped the God, whose house was next to the synagogue. [8] And Crispus,⁵⁵³ the ruler of the synagogue, believed in the Lord together with his whole house. And many of the Corinthians,⁵⁵⁴ hearing, were believing and being immersed. [9] And the Lord said through a vision in night to the Paul, “Do not fear, but speak and do not be silent. [10] Because, I am with you, and no one will come upon you to harm you. Because, I have many people in this city.” [11] And he stayed a year and six months teaching among them the word of the God.

[12] And when Gallio⁵⁵⁵ was proconsul of the Achaia,⁵⁵⁶ the Jews rose up with one accord against the Paul and led him unto the judgment seat,⁵⁵⁷ [13] saying that, “This one persuades men to worship the God against the law.” [14] And when the Paul was about to open the⁵⁵⁸ mouth, the Gallio said to the Jews, “If indeed then, it were a matter of wrongdoing or evil crime, O Jews, according to reason I would bear with you. [15] But, if it is an issue about a matter and names and your own law, see to it yourselves. For I do not wish to be a judge of these things.” [16] And he drove them from the judgment seat. [17] And all the Greeks taking Sosthenes,⁵⁵⁹ the ruler of the synagogue, were beating him before the judgment seat. And none of these things mattered to the Gallio.

[18] And the Paul still remaining many days, taking leave from the brethren, sailed away unto the Syria, and with him were Priscilla and Aquila. Having the head shorn⁵⁶⁰ in Cenchrea,⁵⁶¹ for he was keeping a vow. [19] And he arrived unto

550 Ἰταλίας (Italia) “Italy” - found also in Acts 27:1, 6; Hebrews 13:24

551 Πρίσκιλλαν (Priskilla) “Priscilla” - with this spelling also in Acts 18:18, 26; Romans 16:3 (RT); 1 Corinthians 16:19 (MT & RT), also spelled Πρίσκα (Priska) in 1 Corinthians 16:19 (CT); Romans 16:3 (MT & CT); 2 Timothy 4:19.

552 Ezekiel 3:17-21; 33:1-9

553 Κρίσπος (Krispos) “Crispus” - found also in 1 Corinthians 1:14.

554 Κορινθίων (Korinthiôn) “Corinthians” - found also in 2 Corinthians 6:11.

555 Γαλλίωνος (Galliônos) “Gallio” - found also in Acts 18:14, 17.

556 Ἀχαΐας (Achaias) “Achaia” - found also in Acts 18:27; 19:21; Romans 15:26; 16:5; 1 Corinthians 16:15; 2 Corinthians 1:1; 9:2; 11:10; 1 Thessalonians 1:7-8.

557 βῆμα (Bêma) “judgment seat” - see footnote for Matthew 27:19.

558 τὸ (to) “the” - NKJV, etc. “his”

559 Σωσθένην (Sôsthenên) “Sosthenes” - found also in 1 Corinthians 1:1.

560 κειράμενος (keiramenos) “having shorn” YLT, KJV; “having sheared” DLNT; “having shaved” Green; “had . . . cut off” - found also in Acts 8:32 (“shearer”); 1 Corinthians 11:6 (“shorn”).

561 Κεγχρεαῖς (Kegchreais) “Cenchrea” - found also in Romans 16:1.

Ephesus,⁵⁶² and those⁵⁶³ he left there. And he himself going into the synagogue, he reasoned with the Jews. [20] And when they asked him to remain for a longer time with them, he did not consent. [21] But, he took leave of them, saying, “I must by all means do the coming feast in Jerusalem. But I will again return to you, the God willing.”⁵⁶⁴ And he set sail from the Ephesus.

[22] And going down unto Caesarea, going up and greeting the assembly, he went down unto Antioch. [23] And after doing some time, he went out, passing through the Galatian country and Phrygia in order, strengthening the disciples. [24] And a certain Jew named Apollos,⁵⁶⁵ Alexandrian by birth, an eloquent man, arrived unto Ephesus, was powerful in the writings. [25] This one was instructed in the way of the Lord, and being fervent in spirit, was speaking and teaching accurately the things about the Lord, understanding only the Baptism of John. [26] And this one began to speak boldly in the synagogue. And hearing of him, Aquila and Priscilla took him aside and explained to him more accurately the way of the Lord. [27] And desiring to go through unto the Achaia, the brethren encouraging, wrote the disciples to welcome him. He arriving, helped many of those who had believed through the grace. [28] For he was vigorously refuting the Jews publicly, showing through the writings Joshua to be the Christ.

19[1] And it was, when the Apollos was in the Corinth, Paul passing through the upper part to go into Ephesus, and finding some disciples, [2] he said to them, “Did you receive holy spirit when you believed?” And they said to him, “But, we have not even heard if there is a holy spirit.” [3] And he said to them, “Into what then were you immersed?” And they said, “Into John's immersion.” [4] And Paul said, “John indeed immersed an immersion of repentance to the people saying that they should believe in the one who comes after him, that is, in the Christ Joshua.” [5] And hearing, they were immersed in the name of the Lord Joshua. [6] And the Paul, laying the hands upon them, the holy spirit came upon them, and they were speaking in tongues and prophesying. [7] And there were about twelve men in all.

[8] And coming into the synagogue, he spoke boldly for three months reasoning and persuading about the things of the kingdom of the God. [9] And as some were being hardened and disobedient, speaking evil of the way before the multitude, departing from them, he separated the disciples, reasoning daily in the school of a certain Tyrannus.⁵⁶⁶ [10] And this was for two years, so that all who dwelt in Asia heard the word of the Lord Joshua, both Jews and Greeks.

[11] And the God performed unusual power through the hands of Paul, [12] so that even handkerchiefs or aprons were brought from his skin⁵⁶⁷ upon the sick and delivered them from the disease and the evil spirits went out from them. [13] And

562 Ἐφεσον (Epheson) “Ephesus” - found also in Acts 18:21, 24; 19:1, 17, 26; 20:16-17; 1 Corinthians 15:32; 16:8;

Ephesians 1:1; 1 Timothy 1:3; 2 Timothy 1:18; 4:12; Revelation 1:11; 2:1.

563 “those” = Priscilla and Aquila

564 God willing is also found in 1 Corinthians 4:19; James 4:15.

565 Ἀπολλῶς (Apollōs) “Apollos” - found also in Acts 19:1; 1 Corinthians 1:12; 3:4-6, 22; 4:6; 16:12; Titus 3:13.

566 Τυράννου (Turannou) “Tyrannus” - only here.

567 χρωτὸς (chrōtos) “skin” Green, CSB, CEB, DLNT, etc.; “body” NKJV, KJV, NAS, YLT, etc. - only here. Word for “body” is σῶμα (sōma) e.g. Acts 9:40.

some from the itinerant⁵⁶⁸ Jewish exorcists⁵⁶⁹ endeavored to call upon those having the evil spirits the name of the Lord Joshua, saying, “We charge⁵⁷⁰ you by the Joshua whom the Paul preaches.” [14] And there were some seven sons of Sceva,⁵⁷¹ a Jewish chief priest, who were doing this.⁵⁷² [15] And the evil spirit answering, said, “The Joshua I know,⁵⁷³ and the Paul I know about.⁵⁷⁴ But, who are you?” [16] And the man in whom the evil spirit was, leaping upon them and subduing them, overpowered them, so that they fled out of that house naked and wounded. [17] And this became known to all Jews and Greeks who were dwelling in the Ephesus. And fear fell upon all of them, and the name of the Lord Joshua was magnified.

[18] And many who had believed were coming, confessing, and announcing their deeds. [19] And many of those who practiced the magic arts,⁵⁷⁵ bringing together the books, burned them up before all. And they counted up the value of them, and found it fifty thousand of silver. [20] Thus, with might the word of the Lord was growing and strengthening.

[21] And as these things were fulfilled, passing through the Macedonia and Achaia, the Paul set in the spirit to go unto Jerusalem, saying that, “After I have been there, I must also see Rome.” [22] And he sent unto the Macedonia two of those serving him, Timothy and Erastus.⁵⁷⁶ He himself stayed a time in the Asia. [23] And during that time there was no small commotion concerning the way.

[24] For a certain one named Demetrius,⁵⁷⁷ a silversmith, making silver temples⁵⁷⁸ of Artemis,⁵⁷⁹ supplied to the craftsmen no small profit, [25] whom, having brought together, and those workers of such things, he said, “Men, you understand that our prosperity is from this business. [26] And you see and hear that not only Ephesus, but nearly all the Asia, this Paul has persuaded, has turned away a considerable crowd, saying that, ‘Those made by hands are not Gods.’⁵⁸⁰ [27] So, not only is this trade of ours in danger of coming into disrepute, but also the temple of the great

568 περιερχομένων (periepchomenôn) “itinerant” NKJV; “vagabond” KJV; “who went from place to place” NAS -

“itinerant” = “traveling from place to place” MW – this word is also found in Acts 28:13 (“circled round”); 1 Timothy 5:13 (“wandering about”); Hebrews 11:37 (“wandered about”).

569 ἐξορκιστῶν (exorkistôn) “exorcists” NKJV, etc. - only here.

570 Ὀρκίζομεν (Horkizomen) “charge” TLV; “exorcise” NKJV; “adjure” NAS, KJV – see footnote for Mark 5:7.

571 Σκευᾶ (Skeua) “Sceva” - only here.

572 ποιοῦντες (poiountes) “were doing this” NAS; “who did so” NKJV – present active participle w/imperfect copula.

573 γινώσκω (ginôskô) “I know”

574 ἐπίσταμαι (epistamai) “I know about” NAS, DLNT; “I know” NKJV, KJV; “I am acquainted with” YLT, DARBY, EHV, NOG, NET, etc..

575 περίεργα (perierga) plural noun - “magic arts” EHV, ESV; “magical arts” WEB, ASV; “magic” NKJV, NAS, LEB, ICB, EXB, CSB, ERV; “sorcery” CEB; “curious arts” KJV, RGT, YLT, Green, BRG, DARBY, DRA, GNV; “occult arts” KJ21, ISV; “occult practices” CJB; “witchcraft” CEV; “sorceries” DLNT – found also in 1 Timothy 5:13 (“busybodies”). Compound word, preposition περί (peri) “about” + έργα (erga) “works” or “deeds.” For more on “magic,” see Acts 8:9, 11 and footnotes.

576 Ἐραστον (Eraston) “Erastus” - found also in Romans 16:23; 2 Timothy 4:20

577 Δημήτριος (Dêmétrios) “Demetrius” - found also in Acts 19:38; 3 John 1:12

578 ναοὺς (naous) “temples” DARBY, DRA, GNV; “shrines” NKJV, KJV, NAS – translated elsewhere as temples (e.g. Acts 7:48; 17:24) or temple (e.g. Acts 5:20-21, 24-25).

579 Ἀρτέμιδος (Artemidos) “Artemis” (Greek name) NAS, Green, YLT; “Diana” (Roman name) NKJV, KJV – found also in Acts 19:27-28, 34-35.

Goddess⁵⁸¹ Artemis to account for nothing and also her magnificence is about to be pulled down, who the whole Asia and the inhabited world worship!”

[28] And hearing and becoming full of wrath, they cried out saying, “Great is the Artemis of Ephesians!” [29] And the whole city was filled with confusion, and with one accord they rushed into the theater seizing Gaius⁵⁸² and Aristarchus,⁵⁸³ Macedonians, Paul's travel companions. [30] And the Paul wanting to go into the populace, the disciples were not allowing him. [31] And also some of the officials of Asia, being his friends, sending to him, pleaded not to give himself into the theater. [32] Some indeed, therefore, were crying out one thing, another something else, for the assembly⁵⁸⁴ was confused; and the majority did not know for what they had come together. [33] And out of the crowd they drew Alexander, the Jews putting him forward. And the Alexander, motioning with the hand, desired to defend himself to the populace. [34] But, recognizing that he is a Jew, one voice was out of all for about two hours crying out, “Great is the Artemis of Ephesians!”

[35] And the scribe⁵⁸⁵ quieting the crowd says, “Men, Ephesians, what man is there that does not know the city of Ephesus is temple guardian of the great Goddess Artemis and of which fell from Zeus?⁵⁸⁶ [36] Therefore, these things being undeniable, it is necessary for you to be quiet and do nothing rash.⁵⁸⁷ [37] For you brought these men, who are neither temple robbers⁵⁸⁸ nor blasphemers⁵⁸⁹ of your God.⁵⁹⁰ [38] If indeed therefore, Demetrius, and those craftsmen with him, have a matter against someone, courts are being held, and there are proconsuls. Let them bring charges against one another. [39] But if you seek something about other things, it shall be settled in the lawful assembly. [40] For we are in danger of being accused of a riot for today, being no cause about which we are able to give a reason for this disorderly gathering.” [41] And saying these things, he dismissed the assembly.

580 θεοί (theoi) “Gods” GNV, RGT; “gods” NKJV, etc. - The speaker is coming from the perspective that they are truly Gods. So, a capital “Gods” fits the context rather than a lower case “gods,” which is usually used for false Gods. See likewise Acts 14:11. See also John 10:34.

Paul indeed declared that they are not Gods. See Acts 14:15; 17:24, 29; 1 Corinthians 8:1.

581 θεᾶς (theas) “Goddess” - NKJV, etc. “goddess” - the speaker speaks from the perspective that she is real.

582 Γάϊον (Gaion) “Gaius” - found also in Acts 20:4; Romans 16:23; 1 Corinthians 1:14; 3 John 1:1.

583 Ἀρίσταρχον (Aristarchon) “Aristarchus” - found also in Acts 20:4; 27:2; Colossians 4:10; Philemon 1:24.

584 ἐκκλησία (ekklēsia) “assembly” - This is the same word elsewhere typically translated “church” (e.g. NKJV, etc.) e.g. Matthew 16:18; 18:17; Acts 5:11; etc..

585 γραμματεὺς (grammateus) “scribe” WYC; “city clerk” NKJV; “town clerk” NAS; “public clerk” YLT – this is the same word for “scribe” elsewhere in the NT, except here context may indicate some kind of secretary of the area.

586 Διοπετοῦς (Diopetous) “fell from Zeus” - NKJV, YLT “fell down from Zeus”; KJV “fell down from Jupiter”; NAS “fell down from heaven” - compound word, Διο (Dio) = Zeus (Διὸς) + πετοῦς (petous) = “fell” (from πίπτω). See footnote for Acts 14:12 & 19:36.

587 προπετές (propetes) “rash” NAS, Green; “rashly” NKJV, KJV, YLT – compound word as in verse 35, προ (forward) + πετές (fall, from πίπτω) i.e. fall forward. Found also in 2 Timothy 3:4 (“headstrong” NKJV; “reckless” NAS).

588 ἱεροσύλους (herosulous) “temple robbers” CSB; “robbers of temples” NKJV, NAS; “robbers of churches” KJV; – first part of the word is “temple,” ἱερο (hero) e.g. Acts 19:27. ἱεροσύλους is only found here. See also Romans 2:22.

589 βλασφημοῦντας (Blasphēmountas) “blasphemers” - See Acts 14:15; 17:24, 29; 1 Corinthians 8:1.

590 θεὸν (theon) MT & CT “God” NLV; θεὰν (thean) RT “goddess” NKJV, KJV, NAS, YLT, Green, etc.

20[1] And after the uproar ceased, the Paul calling together the disciples and embracing,⁵⁹¹ went out to go to the Macedonia. [2] And passing through that part and exhorting them with much word,⁵⁹² he came unto the Greece.⁵⁹³ [3] And after doing three months, since there was a plot against him by the Jews as he was about to set sail for the Syria, he decided to return through Macedonia. [4] And a Berean, Sopater, accompanied him as far as the Asia, also Thessalonians Aristarchus and Secundus,⁵⁹⁴ and Gaius from Derbe, and Timothy, and Asians Tychicus⁵⁹⁵ and Trophimus.⁵⁹⁶ [5] These going ahead waited for us in Troas. [6] And we sailed away from Philippi after the days of unleavened bread, and came to them at the Troas after five days, where we continued seven days.

[7] And on the one from the Sabbaths, the disciples gathering together to break bread,⁵⁹⁷ the Paul was reasoning with them, about to depart on the next day. And he prolonged the word until midnight. [8] And there were many lamps in the upper room where we were⁵⁹⁸ gathered together. [9] And a certain youth named Eutychus⁵⁹⁹ was sitting at the window sinking into a deep sleep, the Paul reasoning upon much. Being overcome from the sleep, he fell down from the third floor, and was taken up dead. [10] And the Paul going down, fell upon him, and embracing said, “Do not be troubled, for his soul⁶⁰⁰ is in him.” [11] And going up and breaking bread and tasting,⁶⁰¹ and after much conversation until dawn, so he went out. [12] And they brought the boy alive, and were comforted not moderately.⁶⁰²

[13] And we, going to the boat,⁶⁰³ sailed to the Assos,⁶⁰⁴ from there intending to take up the Paul. For thus was the command, himself intending to go on foot. [14] And when he met us in the Assos, taking him on, we came unto Mitylene.⁶⁰⁵ [15] And from there sailing away, on the following day we arrived opposite Chios.⁶⁰⁶ And another day⁶⁰⁷ we crossed over to Samos⁶⁰⁸ and remained in Trogyllium.⁶⁰⁹ The next

591 ἀσπασάμενος (aspasamenos) “embracing”; NKJV, KJV “embraced”; NAS “exhorted”; Green “greeted”; same word for “greeted” (NKJV, NAS) in e.g. Acts 18:22. This word fits “embraced” in Hebrews 11:13. There is also συμπεριλαβῶν (sumperilambōn) “embracing” in Acts 20:10.

592 λόγῳ πολλῷ (logō pollō) “much word” singular noun, singular adjective, WYC “many words” [“. . . much word”]; YLT, NKJV “many words” - see also Acts 15:32.

593 Ἑλλάδα (hellada) “Greece” - only here.

594 Σεκοῦνδος (Sekoundos) “Secundus” - only here.

595 Τυχικός (Tuchikos) “Tychicus” - found also in Ephesians 6:21; Colossians 4:7; 2 Timothy 4:12; Titus 3:12.

596 Τρόφιμος (Trophimos) “Trophimus” - found also in Acts 21:29; 2 Timothy 4:20.

597 This verse is commonly twisted (2 Peter 3:16) as support that the Sabbath was changed from Saturday to Sunday.

598 ἦμεν (êmen) “we were” MT & CT, NAS; ἦσαν (êsan) “they were” RT, NKJV, KJV, YLT

599 Εὐτυχος (Eutuchos) “Eutychus” - only here.

600 ψυχῇ (psuchê) “soul” Green, WYC, DRA; “life” NKJV, KJV, NAS, YLT, etc. For “soul” see footnote in Genesis 2:7.

601 γευσάμενος (geusamenos) “tasting” - see footnote for Acts 10:10.

602 μετρίως (metriōs) “moderately” DLNT, Lexicons; “a little” NKJV, KJV; - only here.

603 πλοῖον (ploion) “boat” - this term is used for a small or large boat (ship). See footnote for Acts 27:41.

604 Ἄσσον (Assov) “Assos” - found also in Acts 20:14.

605 Μιτυλήνην (Mitulênên) “Mitylene” - only here.

606 Χίου (Chiou) “Chios” - only here. GELNT “an island (with a city by the same name) off the west coast of Asia Minor”

day we came to Miletus.⁶¹⁰ [16] For the Paul decided to sail past the Ephesus, so that he wouldn't spend time in the Asia. For he was hurrying, if it was possible for him, to be in Jerusalem on the Day of Pentecost.

[17] And from the Miletus, sending into Ephesus, he summoned the elders of the assembly. [18] And when they came to him, he said to them, “You understand from first day from which I set foot onto the Asia, how I was with you the whole time, [19] serving the Lord with all humility and many tears and trials which happened to me by the plotting of the Jews, [20] how I kept back nothing that was helpful, of which to proclaim to you and to teach you publicly and throughout houses, [21] solemnly testifying to both Jews and Greeks the repentance unto the God and the faith in our Lord Joshua. [22] And now, behold, I am bound in the spirit to go to Jerusalem, not knowing the things that will happen to me in her, [23] except that the holy spirit in each city solemnly testifies saying that chains and tribulations await me. [24] But, I make not a word,⁶¹¹ nor do I hold my soul⁶¹² precious to myself, so as to complete my course with joy and the service which I received from the Lord Joshua, to solemnly testify the good news of the grace of the God.”

[25] “And now behold, I know that you all, among whom I have gone through preaching the kingdom of the God,⁶¹³ will no longer see my face. [26] Therefore, I testify to you in this day, I am clean from the blood of all.⁶¹⁴ [27] For I did not keep back of which to declare to you all the counsel of the God.⁶¹⁵ [28] So, take heed to yourselves and to all the flock among which the holy spirit made you overseers,⁶¹⁶ to shepherd the assembly of the Lord and⁶¹⁷ God, which he obtained through his own blood.⁶¹⁸ [29] For I know this, that heft⁶¹⁹ wolves shall come in among you after my departure not sparing the flock. [30] And, from you yourselves men will rise up speaking perverse things by which to draw away the disciples after themselves. [31] Therefore, be watchful, remembering that three years night and day I did not cease with tears warning each one.”

[32] “And now, brethren, I entrust you to the God and the word of his grace, the

607 ἑτέρα (hetera) “another day” DLNT, WYC ; “following *day*” NKJV – “day” is implied by context. More literally “another,” e.g. same word in John 19:37 “another.”

608 Σάμον (Samon) “Samos” - only here.

609 Τρωγυλλίω (Trôgullîô) “Trogyllium” - only here.

610 Μίλητον (Milêton) “Miletus” - found also in Acts 20:17; 2 Timothy 4:20.

611 οὐδενὸς λόγον ποιούμεαι (oudevos) “I make not a word” or more literally, “nothing word I make” - Green “I make account of nothing”; YLT “I make account of none of these”; NKJV, KJV “none of these things move me.”

612 ψυχὴν (psuchê) “soul” - NKJV, etc., “life”

613 τοῦ θεοῦ (tou theou) “the God” MT, RT; not in CT.

614 See Ezekiel 3:18, 20; 33:2-9; Ephesians 6:18; 2 Corinthians 4:13 (Psalm 116:10).

615 2 Timothy 3:16-17

616 ἐπισκόπους (episkopous) “overseers” NKJV, KJV, NAS, YLT, etc.; “bishops” ASV, DRA, WYC; “supervisors” CEB; “leaders” CJB, NLV, NLT - found also in Philippians 1:1 (“bishops” NKJV, KJV); 1 Timothy 3:2 (“bishop” NKJV, KJV); Titus 1:7 (“bishop” NKJV, KJV); 1 Peter 2:25 (of God, “Overseer” NKJV, “Bishop” KJV, “Guardian” NAS).

617 κυρίου καὶ (kuriou kai) “Lord and” MT; not found in RT or CT.

618 Here mentions the blood of God. Man was made in His image and likeness (Genesis 9:6 “blood”), so it's no wonder God has blood.

619 βαρεῖς (Bareis) “hefty” - NKJV, NAS “savage”; KJV, YLT “grievous”; WEB “vicious” – found also in Matt. 23:4 (“heavy” NKJV), 23 (“weightier” NKJV); Acts 25:7 (“serious” NKJV); 2 Corinthians 10:10 (“weighty” NKJV); 1 John 5:3 (“burdensome” NKJV).

one able⁶²⁰ to build and give you an inheritance among all those sanctified. [33] I desired⁶²¹ no one's silver or gold or clothing. [34] You yourselves know that these hands served my needs and those who are with me. [35] I showed you all things, that thus laboring it is necessary to help the weak, and to remember the words of our Lord Joshua that he himself said, 'It is more blessed to give than to receive.'

[36] And saying these things, placing his knee, he prayed with them all. [37] And there was much weeping of all, and falling upon Paul's neck, they were kissing him, [38] agonizing⁶²² especially upon the word which he spoke, that they are no longer to see his face. And they accompanied him to the boat.

21[1] And it was, when we departed from them to set sail, running a straight course, we came to the Cos.⁶²³ And on the next,⁶²⁴ unto the Rhodes,⁶²⁵ and from there unto Patara.⁶²⁶ [2] And finding a boat crossing over to Phoenicia, going aboard, we set sail. [3] And the Cyprus appearing, passing her on the left, we sailed unto Syria, and landed at Tyre. For there the boat was unloading the cargo.

[4] And finding disciples, we continued there seven days. Some were speaking to the Paul through the spirit not to go up unto Jerusalem. [5] And when it was for us to finish the days, going out, we went, all accompanying us, with women and children as far as outside the city. And placing the knees upon the shore, we prayed. [6] And embracing one another, we boarded onto the boat, and those returned unto their own.⁶²⁷

[7] And we, finishing the voyage from Tyre, arrived unto Ptolemais,⁶²⁸ and greeting the brethren, we remained one day with them. [8] And on the next day, those with the Paul went out and came to Caesarea. And coming into the house of Philip the evangelist, being from the seven,⁶²⁹ we remained with him. [9] This one had four virgin daughters who prophesied. [10] And as we stayed many days, a certain prophet from the Judea named Agabus came down. [11] And coming to us and taking Paul's belt and binding his feet and hands, he said, "These things says the holy spirit, 'The man whose belt this is, thus the Jews in Jerusalem shall bind and deliver into hands of nations.'"

[12] And when we heard these things, both we and the locals⁶³⁰ pleaded with him not to go up into Jerusalem. [13] And the Paul answered, "What are you doing

620 τῷ δυναμένῳ (tô dunamenô) "the one able"; DRA "who is able"; NKJV, KJV, NAS, etc. "which is able" - antecedent is "God and the word."

621 ἐπεθύμησα (epethumêsa) "I desired"; Green, LEB, NET, NMB "I have desired"; NKJV, KJV, NAS, etc. "I have coveted" - basic idea of word is "desire" e.g. same exact word in Luke 22:15 "I have desired" NKJV.

622 ὀδυνώμενοι (odunômenoi) "agonizing"; NKJV, KJV, YLT "sorrowing"; NAS, Green "grieving" - word found also in Luke 2:48 ("anxiously"); 16:24-25 ("tormented" NKJV).

623 Κῶν (Kôs) "Cos" NKJV; "Coos" KJV - only found here.

624 ἑξῆς (hexês) "next" - more literally, "next," meaning either, "It happened next" or "on the next day."

625 Ῥόδον (Hrodon) "Rhodes" - only here.

626 Πάταρα (Patara) "Patara" - only here.

627 τὰ ἴδια (ta idia) "their own" Green - more literally, "the own" (plural) - NKJV, KJV, NAS "home"; DLNT "their own things"; WYC "their own places"; YLT "their own friends"

628 Πτολεμαῖδα (Ptolemaida) "Ptolemais" - only here - present day "Acre" (إككو [ʾakko]) in Israel. See also Judges 1:31.

629 See Acts 6:5.

630 ἐντόπιοι (entopioi) "locals" OJB; "local residents" NAS; "from that place" NKJV - only here.

weeping and breaking my heart? For I am not only ready to be bound, but also to die in Jerusalem for the name of the Lord Joshua.”⁶³¹ [14] And he not being persuaded, we got silent, saying, “Let the will of the Lord be.”⁶³²

[15] And after those days, we packed and went down to Jerusalem. [16] And also some of the disciples from Caesarea came with us, bringing along with whom we were to lodge, a certain Mnason,⁶³³ a Cyprian, an ancient⁶³⁴ disciple. [17] And we being in Jerusalem, the brethren gladly received us. [18] And the following day, the Paul went in with us to James, and all the elders were present. [19] And greeting them, he explained according to each one what the God did among the nations through his service.⁶³⁵

[20] And hearing, they were glorifying the Lord, saying to him, “You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law. [21] They were informed about you, that you are teaching apostasy⁶³⁶ from Moses to all Jews who are throughout the nations, saying, not to circumcise⁶³⁷ them, the children, and not to walk according to the customs.⁶³⁸ [22] What then is?⁶³⁹ A multitude⁶⁴⁰ must certainly come together, for they will hear that you have come. [23] Therefore, do this that we tell you. We have four men having upon themselves a vow. [24] Taking these, be purified with them, and pay for them; so that they might shave the head. And all may know that which they had been informed about you is nothing, but also you yourself walk orderly keeping the law.⁶⁴¹ [25] And concerning those who have believed of nations, we wrote judging them to keep no such thing, except to keep themselves from meat sacrificed to idols, and the blood, and strangled, and sexual immorality.”

[26] Then the Paul taking the men on the next day, being purified with them, was entering into the temple, proclaiming the completion of the days of the purification, until which the offering was offered for each one of them. [27] And when the seven days were about to be finished, the Jews from the Asia, seeing him in the temple, were stirring up the whole crowd, and laid the hands on him, [28] crying out, “Men, Israelis, help! This is the man who teaches all everywhere against the people and the law and this place. And also, he even brought Greeks into the temple and has defiled this holy place!” [29] For they had seen Trophimus the Ephesian in the city with him, whom they were supposing the Paul brought into the temple.

[30] And the whole city was moved, and the people ran together and seizing the

631 See also Acts 20:22-24.

632 γενέσθω (genesthō) “Let . . . be” - imperative – NKJV, etc. “be done”

633 Μνάσωνί (Mnasōni) “Mnason” - only here.

634 ἀρχαίω (archaiō) “ancient” Green; “aged” YLT; “old” KJV, WYC; “early” NKJV; “of long standing” NAS

635 διακονίας (diakovias) “service” TLV; “ministry” NKJV, KJV, NAS, etc. - same word e.g. as when Martha was distracted with much serving (Luke 10:40).

636 ἀποστασίαν (apostasian) “apostasy” (singular noun) YLT, DLNT, DARBY; “falling away” Green; “to forsake” NKJV, KJV, NAS – found also in 2 Thessalonians 2:3 “apostasy” NAS; “falling away” NKJV, KJV

637 “not to circumcise” was not Paul's message. He even had Timothy circumcised (Acts 16:3).

638 ἔθεσιν (ethesin) “customs” - Paul uses this same word in Acts 28:17 in his defense saying, “I have done nothing against our people or the customs of our fathers.” Also, see similar false accusation against Stephen in Acts 6:14.

639 τί οὖν ἐστίν (Ti oun estin) “What then is?” - Green “What then is it?”; NKJV “What then?”; NAS “What, then, is *to be done*?”; KJV “What is it therefore?”

640 πλῆθος (plêthos) MT & RT, not in CT - “multitude” KJV, YLT, Green, etc.; “assembly” NKJV

641 1 Corinthians 9:19-21

Paul, they dragged him out of the temple. And immediately, the doors were shut. [31] And seeking to kill him, a report went up to the commander of a thousand⁶⁴² of the cohort, that all of Jerusalem has been stirred up. [32] Who immediately took soldiers and centurions and ran down upon them. And when they saw the commander of a thousand and the soldiers, they stopped beating the Paul. [33] And coming near, the commander of a thousand took hold of him and ordered to be bound with two chains. And he asked who he might be, and what it is he had done.

[34] And some in the crowd cried something and some another. And not being able to know the certainty because of the uproar, he ordered to take him into the barrack. [35] And when he was upon the stairs, it happened that he was carried by the soldiers, because of the violence of the crowd. [36] For the multitude of the people was following crying out, “Take him away!”

[37] And when the Paul was about to be brought into the barrack, he says to the commander of the thousand, “Is it lawful for me to speak to you?” And he said, “You know Greek? [38] Are you not the Egyptian who before these days made an uprising and lead out into the wilderness the four thousand men of the assassins?” [39] And the Paul said, “I am indeed a Jewish man, a Tarsian⁶⁴³ of the Cilicia, a citizen of no insignificant city. And I beg you, permit me to speak to the people.” [40] And permitting him, the Paul, standing upon the stairs, motioned with the hand to the people. And when there was much silence, he called out in the Hebrew language,⁶⁴⁴ saying,

22[1] “Men, brethren, and fathers, hear my defense to you now.” [2] And hearing that he called to them in the Hebrew language, they got more silent. And he says, [3] “I am indeed a Jewish man, having been born in Tarsus of the Cilicia, but brought up in this city at the feet of Gamaliel, having been disciplined⁶⁴⁵ according to strictness of the⁶⁴⁶ fathers' law, being zealous for the God, just as all you are today.”

[4] “Which,⁶⁴⁷ this way I persecuted unto death, binding and delivering into prisons both men and women, [5] as the chief priest bears me witness, and all the council of elders, also from whom receiving letters from the brethren, I proceeded to go unto Damascus, bringing also those there, being bound, unto Jerusalem in order to be punished.”

[6] “And it happened to me,⁶⁴⁸ proceeding and coming near Damascus, at about noon, suddenly from the heaven a great light shone around me. [7] And I fell to the

642 *χιλιάρχω* (chiliarchō) “commander of a thousand” - see footnote for John 18:12.

643 See Acts 9:11.

644 *διαλέκτω* (dialektō) “language” NKJV; “tongue” KJV; “dialect” NAS – another word for “language” is “tongue” *γλώσσης* (glōssēs) e.g. Revelation 5:9; 13:7; 14:6, and “voice” or “sound” *φωνῆς* (phônēs) for “language” in 1 Corinthians 14:10-11.

645 *πεπαιδευμένος* (pepaideumenos) “having been disciplined” - found also in Luke 23:16 (“chastise”), 22 (“chastise”); Acts 7:22 (“learned”); 1 Corinthians 11:32 (“chastened”); 2 Corinthians 6:9 (“chastened”); 1 Timothy 1:20 (“learn” in a chastening context); 2 Timothy 2:25 (“correcting”); Titus 2:12 (“teaching”); Hebrews 12:6-7 (“chasten”), 10 (“chastened”); Revelation 3:19 (“chasten”).

646 *τοῦ* (tou) “the” KJV, YLT, Green; “our” NKJV, NAS

647 *ὃς* (hos) “Which”; DLNT, DARBY “who; NKJV no translation

648 *Ἐγένετο δέ μοι* (Egeveto de moi) “And it happened to me” Green, OJB; “But something happened to me” ERV, ICB; “Now it happened . . . I” NKJV - *μοι* (moi) “me” is dative here, thus “to me,” same word for “to me” in verse 7.

ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'⁶⁴⁹ [8] And I answered, 'Who are you Lord?' And he said to me, 'I am Joshua, the Nazarene, whom you are persecuting.' [9] And those with me indeed saw the light and were afraid, but they did not hear the voice of the one speaking to me.⁶⁵⁰ [10] And I said, 'What should I do, Lord?' And the Lord said to me, 'Arising, go into Damascus. There you will be told about all that has been appointed for you to do.'"

[11] "And since I was not seeing from the glory of that light, being led by the hand by those who were with me, I came into Damascus. [12] And a certain Ananias, a godly man according to the law, testified by all the inhabiting Jews, [13] coming to me and standing over me, he said, 'Brother Saul, look up.'⁶⁵¹ And that same hour I looked up at him. [14] And he said, 'The God of our fathers appointed you to know his will, and to see the just one, and to hear an utterance from his mouth. [15] For you shall be a witness for him to all men of what you have seen and heard. [16] And now, why do you delay? Arising, be immersed and wash away your sins, calling on the name of the Lord.'"

[17] "And it happened to me, returning to Jerusalem and when I was praying in the temple, I was in a trance [18] and seeing him speak to me, 'Hurry and go out in speed out of Jerusalem. Because, they will not receive your testimony about me.' [19] And I said, "Lord, they themselves understand that I was imprisoning and beating throughout the synagogues those who were believing on you. [20] And when the blood of Stephen your witness was shed, also I myself was standing and approving to his killing, guarding the clothes of those killing him.' [21] And he said to me, 'Go, for I will send you unto nations far away.'"

[22] And they heard him until this word, and raised their voice saying, "Away with such a one from the earth, for it was not fitting⁶⁵² for him to live!" [23] And as they were crying out and throwing off the clothes and throwing dust into the air, [24] the commander of a thousand ordered him to be brought into the barrack, saying by whipping to examine him, so that he might know for what reason they were shouting so against him.

[25] And as he stretched⁶⁵³ him out for the straps,⁶⁵⁴ the Paul said to the centurion standing by, "If a man is a Roman and uncondemned, is it lawful for you to whip?" [26] And the centurion hearing, going, he reported to the commander of a thousand, saying, "See what you are about to do. For this man is a Roman." [27] And coming, the commander of a thousand said to him, "Tell me, if you are a Roman." And he said, "Yes." [28] And the commander of a thousand said, "With a large sum I obtained this citizenship." And the Paul said, "But I had even been born."

[29] Then immediately, those about to examine him withdrew from him. And the commander of a thousand also was afraid, upon knowing that he is a Roman, and

649 Joshua spoke in Hebrew, see Acts 26:14.

650 See footnotes for Acts 9:7.

651 ἀνάβλεψον (anablepson) "look up" YLT, Green; "receive your sight" NKJV, NAS – can be translated either way. Same root word as "I looked up" (NKJV) later in this verse, ἀνέβλεψα (aveblepsa).

652 καθῆκεν (kathêken) "it was not fitting" imperfect (past tense); DARBY "it was not fit"; DLNT "it was not proper"; NKJV "he is not fit"; YLT "it is not fit"

653 προέτεινεν (proeteinen) MT "he stretched . . . out"; YLT "he was stretching"; RT & CT προέτειναν (proeteivan) "they stretched . . . out" NAS; CSB, DARBY, DLNT; "they bound" NKJV, KJV

654 ἱμᾶσιν (himasin) "straps" CEB, DLNT; "thongs" NKJV, yet elsewhere "strap" (Mark 1:7; Luke 3:16; John 1:27).

that he was binding him. [30] And on the next day, wanting to know the certainty, the why he is being accused by the Jews, he loosed him from the bonds, and ordered the chief priests and their whole council to go, and bringing down the Paul, he stood among them.

23[1] And the Paul, looking intently at the council, said, “Men, brethren, I have lived in all good conscience before God unto this day.”⁶⁵⁵ [2] And the chief priest, Ananias, commanded those who stood by him to strike his mouth. [3] Then the Paul said to him, “The God is about to strike you, whitewashed wall! And you sit judging me according to the law, and contrary to the law you order me to be struck?”⁶⁵⁶ [4] And those who stood by said, “Do you revile⁶⁵⁷ God's chief priest?” [5] And the Paul said, “I did not know, brethren, that he is chief priest. For it has been written, 'You shall not speak badly of a ruler of your people.’”⁶⁵⁸

[6] And the Paul, knowing that the one part is Sadducees and the other Pharisees, cried out in the council, “Men, brethren, I am a Pharisee, son of a Pharisee, concerning hope and resurrection of the dead I am being judged.” [7] And when he said this, there became a dissension of the Pharisees and the Sadducees,⁶⁵⁹ and the multitude was divided. [8] For the Sadducees indeed say there is not to be a resurrection,⁶⁶⁰ and no messenger and no spirit. But, Pharisees confess all.⁶⁶¹ [9] And there became a great outcry. And the scribes of the part of the Pharisees arose heatedly arguing saying, “We find nothing bad in this man. And if a spirit or a messenger spoke to him, we might be fighting God.” [10] And becoming a great dissension, the commander of a thousand, fearing the Paul might be torn apart by them, ordered the troops to go down and to seize him out of their midst, and to bring into the barrack. [11] And on the following night, the Lord standing by him said, “Be of good cheer Paul, for as you solemnly testified the things⁶⁶² about me in Jerusalem, so you must also testify in Rome.” [12] And becoming day, some of the Jews making a conspiracy⁶⁶³ put themselves under a curse,⁶⁶⁴ saying, neither to eat nor to drink until which they might kill the Paul. [13] And there were more than forty who made this plot.⁶⁶⁵ [14] Who, coming to the chief priests and the elders, they said, “We devoted⁶⁶⁶ ourselves accursed⁶⁶⁷ to taste⁶⁶⁸ nothing until which we kill

655 Philippians 3:6

656 Leviticus 19:15; John 7:51

657 λοιδορεῖς (loidoreis) “revile” - see footnote for John 9:28.

658 Exodus 22:28(H27)

659 Some manuscripts don't include “and the Sadducees.”

660 See Matthew 22:23-34; Luke 20:27-40.

661 ἀμφότερα (amphotera) “all” CSB, CEB, CEV, DLNT, EHV, ESV, EXB, HCSB, etc.; “both” NKJV, KJV, NAS, etc. - this word can be translated either way. See e.g. A&G.

662 τὰ (ta) “the things” (plural definite article) YLT, Green, DARBY, DLNT – NKJV, KJV don't translate.

663 συστροφὴν (sustrophên) “conspiracy” NAS, Green, CSB, CJB, EHV, etc.; “banded together” NKJV, KJV - this noun is found also only in Acts 19:40 “disorderly gathering” (TT).

664 ἀνεθεμάτισαν (avethematisan) “put . . . under a curse” - KJV “bound . . . under a curse”; KJV, NAS “bound . . . under an oath” - for use of this word and more see footnote for Mark 14:71.

665 συνωμοσίαν (sunômosian) “plot” Green, CSB, CJB, etc; “conspiracy” NKJV, KJV – only here.

666 ἀνεθεματίσαμεν (anethematisamen) “We devoted” - this verb is combined with the related noun “accursed.”

667 Ἀναθέματι (Anathemati) “accursed” - found also in Romans 9:3; 1 Corinthians 12:3; 16:22; Galatians 1:8-9.

668 γεύσασθαι (geusasthai) “to taste” NAS, Green, YLT, etc.; “eat” NKJV, KJV - see footnote for Matthew 16:28.

the Paul. [15] Now therefore, make known to the commander of a thousand with the council, so that tomorrow he might bring him down to you, as about to decide more accurately the things concerning him. And we, before he comes near, are ready to kill him.”

[16] And the son of the sister of Paul hearing of the ambush, coming and entering into the barrack, reported to the Paul. [17] And the Paul calling one of the centurions said, “Take this young man to the commander of a thousand, for he has something to report to him.” [18] So then, taking him, he led him to the commander of a thousand, and said, “The prisoner Paul calling me, asked to lead this young man to you, having something to tell you. [19] And taking him by his hand, and withdrawing privately, the commander of a thousand asked, “What is it that you have to report to me?” [20] And he said that “The Jews agreed to ask you, so that tomorrow you might bring the Paul into the council, as about to inquire something more accurately about him. [21] Therefore, you should not be persuaded by them. For they lie in wait for him, more than forty men from them, who put themselves under a curse, neither to eat nor drink until which they might kill him. And now, they are ready, waiting for the promise from you.”

[22] Therefore, the commander of a thousand released the young man, commanding, “to tell no one that you made these things known to me.” [23] And summoning two certain ones of the centurions he said, “Prepare two hundred soldiers, so that they might go unto Caesarea, and seventy horsemen and two hundred spearmen,⁶⁶⁹ at third hour of the night. [24] And provide an animal, so that, setting the Paul on, they might safely bring to Felix⁶⁷⁰ the governor.” [25] And he wrote a letter containing⁶⁷¹ this form:

[26] Claudius Lysias,⁶⁷² to the most excellent governor Felix, greetings.⁶⁷³ [27] This man being arrested by the Jews and about to be killed by them, coming upon with the troops, I delivered him, learning that he is a Roman. [28] And wanting to know the reason by which they accuse him, I brought him down into their counsel. [29] Which I found accusing about issues of their law, having no accusation worthy of death or bonds. [30] And a plot being reported to me against the man, about to be by the Jews, immediately I sent to you, commanding also the accusers to speak the things against him before you. Farewell.

[31] Then the soldiers, according to the command to them, taking up the Paul, they brought through the night unto the Antipatris.⁶⁷⁴ [32] And on the next day, leaving the horsemen to go with him, they returned unto the barrack. [33] Who, coming into the Caesarea and delivering the letter to the governor, they presented also the Paul to him. [34] And the governor reading and asking out of what province

669 δεξιολάβους (dexiolabous) “spearmen” - exact meaning uncertain, only found here.

670 Φήλικα (Fēlika) “Felix” - found also in Acts 23:26; 24:3, 22, 24-25, 27; 25:14.

671 περιέχουσιν ((periechousan) “containing” - Critical Text has εχουσιν (periechousan) “having” - περιεχουσιν (periechousan) is only also found in Luke 5:9 “had seized”(TT, περιεσχεν [perieschen]) and 1 Peter 2:6 “contained” (NKJV, περιεχει [periechei]).

672 Λυσίας (Lusias) “Lysias” - found also in Acts 24:22.

673 χαίρειν (chairein) “greetings” - this is more literally “to rejoice” e.g. 2 Corinthians 2:3 KJV.

674 Ἀντιπατρίδα (Antipatrida) “Antipatris” - only here.

he is, and learning that from Cilicia, [35] “I will hear you” he said, “when also your accusers arrive.” And he ordered him to be kept in the Praetorium of Herod.

24[1] And after five days, Ananias the chief priest came down, with the elders and a certain orator,⁶⁷⁵ Tertullus, whom they made known to the governor concerning the Paul. [2] And he being called, the Tertullus began to accuse, saying, “Much peace is happening through you, and prosperity⁶⁷⁶ is to this nation through your forethought.⁶⁷⁷ [3] And also in every way everywhere we welcome, most excellent Felix, with all thankfulness. [4] And so that I might not much hinder you, I urge you to hear us briefly in your gentleness.⁶⁷⁸ [5] For finding this man a plague and moving dissension among all the Jews throughout the inhabited world and a ringleader of the sect⁶⁷⁹ of the Nazarenes, [6] who also attempted to profane the temple, whom also we took⁶⁸⁰ and desired to judge according to our law. ⁶⁸¹[7] But Lysias, the commander of a thousand, with much force took out of our hands, [8] ordering his accusers to come to you.⁶⁸² From which you will be able, examining him, to know about all these things that we are accusing him.” [9] And also the Jews agreed, professing these things to be so.

[10] And the Paul answered (the governor having nodded to him to speak), “Understanding for many years you have been a judge to this nation, the more encouraged about myself I defend. [11] You are able to know that it is not more than twelve days to me from which I went up worshiping in Jerusalem. [12] And neither in the temple did they find me with some dispute or making a disturbance with a crowd, nor in the synagogues, nor throughout the city. [13] Nor are they able to prove concerning which now they accuse me.”

[14] “But, this I confess to you, that according to the way which they call a sect,⁶⁸³ so I serve the God of our fathers, believing all things that have been written throughout the law and the prophets, [15] having hope in the God, which also these themselves accept. There is soon to be a resurrection of the dead, both of righteous and unrighteous. [16] And in this I exercise myself, having⁶⁸⁴ a conscience⁶⁸⁵ without

675 ῥήτορος (hrêtoros) “orator” NKJV, KJV, YLT; “attorney” NAS – only here.

676 κατορθωμάτων (katorthōmatôn) “prosperity” NKJV; “worthy deeds” YLT, KJV; “reforms” NAS – only here.

677 προνοίας (provoias) “forethought” YLT; “foresight” NKJV; “providence” KJV, NAS – found also in Romans 13:14.

678 ἐπεικεία (epieikeia) “gentleness” YLT; “graciousness” HCSB; “courtesy” NKJV; “kindness” NAS; clemency” KJV – found also in 2 Corinthians 10:1 (“gentleness” NKJV). This noun is related to the adjective ἐπεικῆς (epieikês) “gentle” found in Philippians 4:5; 1 Timothy 3:3; Titus 3:2; James 3:17; 1 Peter 2:18.

679 αἵρέσεως (haireseôs) “sect” - see footnote for Acts 5:17.

680 This last part of this verse is not in CT, in a minority of MT, but is found in RT. *καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν* (kai kata ton hêmeteron vomon êthelêsamen krinein).

681 Verse 7 is not in CT, minority of MT, and is found in RT.

682 This first part of verse 8 is in the RT, not CT, and minority of MT.

683 αἵρεσιν (haireisin) “sect” - see footnote for Acts 5:17.

684 ἔχων (echôn) “having” MT; “ἔχειν (echein) “to have” RT, CT

685 συνείδησιν (suneidêsin) “conscience” - see 1 Timothy 1:5; 2 Corinthians 1:12; 4:2; 2 Timothy 1:3; Hebrews 9:9; 10:1-4, 10-12, 14, 18-23; 13:18; 1 Peter 2:19; 3:15-16, 21.

offense⁶⁸⁶ toward the God and the men through everything.⁶⁸⁷ [17] And after many years, I came to do charitable deeds and offerings to my nation. [18] In which certain Jews from the Asia found me purified in the temple, not with a crowd, nor with an uproar, [19] whom ought to be before you and accuse, if they had something against me. [20] Or, let these themselves speak, what unrighteousness they found in me, while I stood before the council. [21] Or, concerning this one statement⁶⁸⁸ which I cried out among them, that 'Concerning resurrection of the dead I am being judged today by you.'

[22] And hearing these things, the Felix put them off, knowing more accurately the things about the way, said, "When Lysias, the commander of a thousand, comes down, I will decide the things concerning you." [23] So, he commanded the centurion to keep the Paul, and to have relief,⁶⁸⁹ and to forbid none of his own to serve or come to him.

[24] And after some days, the Felix arriving with Drusilla,⁶⁹⁰ being the Jewish woman, he summoned the Paul and heard him about the faith in Christ. [25] And he was reasoning about righteousness and self-control and the judgment that is about to be, the Felix, being afraid, answered, "For now go away. And having time, I will call for you." [26] At the same time, also hoping that money will be given by the Paul, so that he might release him. Therefore, summoning him often, he was conversing with him. [27] And two years being fulfilled, the Felix received a successor, Porcius⁶⁹¹ Festus.⁶⁹² And desiring grace to be placed to the Jews, the Felix left the Paul bound.

25[1] Festus then, coming down to the province, after three days he went up into Jerusalem from Caesarea. [2] And the chief priest and the principle ones of the Jews made known to him against the Paul and urged him, [3] asking grace against him, so that he might summon him into Jerusalem, an ambush being made to kill him along the way. [4] Then the Festus answered to keep the Paul in Caesarea, and himself about in speed to go out. [5] "Therefore, those able among you," he said, "going down with, if there is something in this man, let them accuse him."

[6] And staying among them more than ten days,⁶⁹³ going down unto Caesarea, on the next day sitting on the judgment seat,⁶⁹⁴ he ordered the Paul to be brought. [7] And he having come, the Jews coming down from Jerusalem stood around bringing, which unable to prove, many and weighty charges against the Paul. [8] Defending himself that, "Neither in the law of the Jews, nor in the temple, nor in Caesar, did I commit any sin."

[9] And Festus, desiring to place grace to the Jews, answering the Paul, said, "Are you willing, going up to Jerusalem, there to be judged before me concerning these

686 ἀπρόσκοπον (aproskopon) "without offense" - found also in 1 Corinthians 10:32; Philippians 1:10. For similar concept, see also Romans 12:17-18; Hebrews 12:14a.

687 This well sums up a godly life.

688 φωνῆς (phônês) "statement" NKJV, NAS; "voice" KJV, YLT – usually translated "voice" or "sound."

689 ἀνεσιν (anesin) "relief" - Green "ease"; NKJV, KJV, YLT "liberty"; NAS "freedom" - found also in 2 Corinthians 2:13 ("rest"); 7:5 ("rest"); 8:13 ("eased"); 2 Thessalonians 1:7 ("rest").

690 Δρουσίλλα (Drousillê) "Drusilla" - only here.

691 Πόρκιον (Porkion) "Porcius" - only here.

692 Φῆστον (Phêston) "Festus" - found also in Acts 25:1, 4, 9, 12-14, 22-24; 26:24-25, 32.

693 CT reads "not more than eight or ten days" (NAS).

694 βήματος (bêmatos) – see footnote for Matthew 27:19.

things?” [10] And the Paul said, “I am standing before the judgment seat of Caesar, where I should be judged. I did the Jews no unrighteousness, as also you very well recognize. [11] If I indeed am unrighteous and I have done something worthy of death, I do not object to dying. But if there is nothing of which these accuse me, no one is able to release me to them. I appeal to Caesar.” [12] Then the Festus, speaking with the council, answered, “You have appealed to Caesar?⁶⁹⁵ Before Caesar you will go.”

[13] And some days passing, Agrippa,⁶⁹⁶ the king, and Bernice⁶⁹⁷ arrived in Caesarea greeting the Festus. [14] And as he⁶⁹⁸ was continuing there many days, the Festus communicated to the king the things concerning the Paul, saying, “A certain man, a prisoner, is left by Felix, [15] about whom, when I was in Jerusalem, the chief priests and the elders of the Jews made known, requesting justice against him. [16] To whom I answered that, ‘It is not a custom to Romans to release some man unto destruction before the accused may have a face against the accusers, and might take a place of defense concerning the accusation.’”

[17] “Therefore, when they came together here,⁶⁹⁹ making no delay, on the next day sitting on the judgment seat, I ordered to bring the man. [18] Concerning whom, the accusers standing, were bringing no reason of which I was suspecting. [19] But, certain issues about their own religion⁷⁰⁰ they were having against him, and about a certain Joshua who died, whom the Paul was professing to be alive. [20] And I, being perplexed about this debate, was saying, ‘If he would want to go to Jerusalem and there to be judged about these things.’ [21] But, the Paul having appealed himself to be kept for the decision of the Sebastus,⁷⁰¹ I ordered him to be kept until which I might send him to Caesar.” [22] And Agrippa was saying to the Festus, “I also myself want to hear the man.” And he says, “Tomorrow, you shall hear him.”

[23] Then on the next day, the Agrippa and the Bernice coming with much pomp,⁷⁰² and coming into the auditorium with also the commanders of a thousand and men who are the prominent ones of the city, and the Festus ordering, the Paul was brought in. [24] And Festus says, “King Agrippa, and all men present with us, you see this one concerning whom all the multitude of the Jews pleaded with me in both Jerusalem and here, crying out, ‘It is not proper for him to live any longer.’ [25] And I, perceiving him to have done nothing worthy of death, and also this one himself appealing to the Sebastus, I decided to send him. [26] About whom something certain to write to the⁷⁰³ Lord I do not have. Therefore, I brought him before you, and especially before you, king Agrippa, so that the examination being done, I might have something to write. [27] For it seems to me unreasonable,

69502 RT & MT has this as a question. CT does not.

696 *Αγρίππας* (Agrippas) “Agrippa” - found also in Acts 25:22-24, 26; 26:1-2, 7, 19, 27-28, 32.

697 *Βερνίκη* (Bernikê) “Bernice” - found also in Acts 25:23; 26:30.

698 MT *διέτριβεν* (diatriben) “he was continuing”; RT & CT *διέτριβον* (diatribon) “they were continuing”

699 *ἐνθάδε* (enthade) “here” NAS; “hither” KJV; not in NKJV.

700 *δαισιδαιμονίας* (deisidaimonias) “religion” NKJV, YLT, NAS; “superstition” KJV – only here. See footnote for related word in Acts 17:22.

701 *Σεβαστοῦ* (Sebastou) “Sebastus” YLT; “Augustus” NKJV, KJV; “Emperor” NAS; Augusti” VUL; A&G “worthy of reverence” - found also in Acts 25:25; 27:1.

702 *φαντασίας* (phantasias) “pomp” KJV, NKJV, NAS; “display” YLT – only here.

703 *τῷ* (tô) “the” - NKJV, KJV, NAS, YLT, Green, etc. “my”

sending a prisoner, and not to signify the reasons against him.”

26[1] And Agrippa was saying to the Paul, “It is permitted for you to speak for yourself.” Then the Paul was making a defense stretching out the hand: [2] “Concerning all things of which I am accused by the Jews, king Agrippa, I consider myself happy before you about to make a defense today. [3] Especially, you being an expert of all things concerning the Jews, of customs and also issues. Therefore, I beg you to hear me patiently. [4] Indeed then, my manner of life from youth, being from the beginning in my nation in Jerusalem, all the Jews know. [5] Previously knowing me from the first, if they are willing to testify, that according to the strictest sect of our religion I lived a Pharisee. [6] And now, for hope of the promise to our fathers made by the God, I have stood being judged. [7] Unto which, our twelve tribes in earnest night and day serve, hoping to attain. Concerning which hope, I am being accused, king Agrippa, by Jews. [8] Why is it judged by you unbelievable,⁷⁰⁴ if the God raises the dead?”

[9] “I myself, indeed then, thought it necessary to do many things contrary to the name of Joshua the Nazarene. [10] Which I also did in Jerusalem, and many of the saints I shut up in prison, receiving from the chief priests the authority. And when they were put to death, I cast a stone.⁷⁰⁵ [11] And throughout all the synagogues often punishing them, I was compelling to blaspheme. And being exceedingly enraged against them, I was persecuting even as far as unto the outside⁷⁰⁶ cities.”

[12] “In which, also going unto the Damascus, with the authority and commission from the chief priests, [13] at midday, during the way, I saw, king, from heaven, above the brilliance of the Sun, a light shone around me and those going with me. [14] And all of us falling down onto the earth, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why are you persecuting me? Hard for you to kick at goads.’ [15] And I said, ‘Who are you, Lord?’ And he said, ‘I am Joshua, whom you are persecuting. [16] But, arise and stand on your feet. For unto this I appeared to you, to appoint you a servant and a witness, both of things you saw and of things I will show you, [17] delivering you from the people and the nations, into which I am sending you.⁷⁰⁷ [18] To open their eyes, so that to turn from darkness into light and from the authority of the Satan unto the God, that they may receive forgiveness of sins and a portion among those sanctified by faith in me.’”

[19] “Whereupon, king Agrippa, I was not disobedient to the heavenly vision. [20] But, to those in Damascus first and Jerusalem, and into all the country of the Judea, and to the nations, proclaiming to repent and return unto the God, doing works worthy of the repentance.”

[21] “Because of these things, the Jews, arresting in the temple, tried to slay me. [22] Therefore, having obtained help from the God until this day, I have stood testifying to small and also to great, saying nothing besides what both the prophets and Moses said was certain to be. [23] That the Christ would suffer, that first⁷⁰⁸ from

704 ἀπίστων (apiston) “unbelievable” DLNT, EHV, NET; “incredible” YLT, NKJV, KJV, NAS – this is an adjective for faith, faithful (belief) negated by an alpha (ἄ).

705 ψῆφον (psêphon) “stone” - NKJV, etc. “vote” - also found in Revelation 2:17(2x) “stone” (NKJV).

706 ἔξω (exô) “outside” DLNT; “foreign” NKJV, NAS; “strange” KJV, YLT – literally “outside” (e.g. Acts 21:5 TT), here meaning “outside” the Jewish nation (i.e. foreign).

707 RT adds, νῦν (nun) “now,” not in MT or CT.

708 πρῶτος (prôtos) “first” NKJV, etc.. This could mean first in the sense “of first rank or position: preeminent” (MW), as

the dead, he would proclaim light to the people and to the nations.”

[24] And with these making his defense, the Festus in a loud voice was saying, “You are mad, Paul! Many writings⁷⁰⁹ are driving you mad!” [25] And he says, “I am not mad, most excellent Festus. But, I utter words of truth and good judgment.⁷¹⁰

[26] For the king knows about these things, to whom I also speak boldly. For to escape him, some of these things,⁷¹¹ I am not persuaded at all,⁷¹² for this has not been done in a corner. [27] Do you believe, king Agrippa, the prophets? I know that you do believe.”

[28] And the Agrippa was saying to the Paul, “You are persuading me, in a little, to be a Christian.” [29] And the Paul said, “I pray⁷¹³ to the God, both in a little and in much, not only you, but also all who hear me today to be such as I am, except for these bonds.”

[30] And when he had said these things,⁷¹⁴ the king arose, and the governor, and the Bernice, and those sitting with them. [31] And withdrawing, they were speaking to one another saying that, “This man is doing nothing worthy of death or bonds.”

[32] And Agrippa was saying to Festus, “This man was able to be released, if he had not appealed to Caesar.”

27[1] And when it was decided for us to sail into the Italy, both the Paul and some other prisoners were handed over to a centurion named Julius⁷¹⁵ of Sebastus' cohort. [2] And boarding an Adramyttian⁷¹⁶ boat about to sail throughout the places of the Asia, we set sail, being with us Aristarchus a Macedonian of Thessalonica. [3] And on the next day, we landed at Sidon, and the Julius treating the Paul kindly, permitted going to the friends to receive care.

[4] And from there setting sail, we sailed under the shelter of the Cyprus, because of the winds being contrary. [5] And sailing through the depths which is along the Cilicia and Pamphylia, we came down into Myra⁷¹⁷ of the Lycia.⁷¹⁸ [6] And there, the centurion finding an Alexandrian⁷¹⁹ boat sailing to the Italy, he boarded us onto it.

in Acts 25:2 (“principle ones” TT, same adjective but in the plural, *πρῶτοι* [prōtoi]). Yet, since He has been “slain from the foundation of the world” (Revelation 13:8), He evidently is “first from the dead” both in rank/position and time.

709 *γράμματα* (grammata) “writings” - Green, WYC “letters”; NKJV, KJV, NAS, YLT “learning” - it is more literally “letters” (e.g. John 7:15; Acts 28:21 NKJV) or “writings” (e.g. 2 Timothy 3:15 NAS).

710 *σωφροσύνης* (sôphrosunês) “good judgment” CSB, HCSB; “good sense” NTE, WE; “sanity” Green; “reason” NKJV; “soberness” KJV, YLT – found also in 1 Timothy 2:9 (“moderation” NKJV; “sensibleness” Green; “good sense” CSB), 15 (“self-control” NKJV; “sensibleness” Green; “good sense” CSB).

711 *τι τούτων* (ti toutôn) “some of these things”

712 *οὐ πείθομαι οὐδέν* (ou peithomai ouden) “I am not persuaded at all” or more literally, “I am not persuaded nothing” - Although most translations do not include the negative, in the Greek Paul uses the negative in an emphatic way in this sentence. The negative is seen in DLNT, “For I am in no way persuaded *that* any of these *things* escape-notice-of him.” LEB says, “for I am not convinced *that* these *things* in any way have escaped his notice”.

713 *Εὐξαίμην* (Euxaimên) “I pray” CEB, LEB, etc.; “I would” NKJV, KJV, NAS – found also in Acts 27:29 (“prayed”); Romans 9:3 (“I could wish”); 2 Corinthians 13:7, 9 (“pray”); James 5:16 (“pray”); 3 John 1:2 (“pray”).

714 This first part of this verse is not in CT.

715 *Ἰουλίῳ* (Iouliô) “Julius” - found also in Acts 27:3.

716 *Ἀδραμυττηνῶ* (Adramuttênô) “Adramyttian” NAS; “of Adramyttium” NKJV, KJV, YLT – adjective only found here.

717 *Μύρα* (Mura) “Myra” - only here.

718 *Λυκίας* (Lukias) “Lycia” - only here.

719 *Ἀλεξανδρίνον* (Alexandrinon) “Alexandrian” - found also in Acts 28:11.

[7] And in sailing slowly for many days, and with difficulty going along the Cnidus,⁷²⁰ the wind not permitting us to proceed, we sailed under the shelter of Crete⁷²¹ along Salmone.⁷²² [8] And with difficulty sailing past it, we came to a certain place called Good⁷²³ Harbors,⁷²⁴ which was near Lasea⁷²⁵ city.

[9] And much time passing, and the voyage being already dangerous, because of the fast being past, the Paul was urging [10] saying to them, “I perceive that with damage and much loss, not only of the cargo and the boat, but also our souls, the voyage is about to be.” [11] Yet, the centurion was being persuaded more by the helmsman and the captain than the things spoken by the Paul. [12] And the harbor being unsuitable for winter,⁷²⁶ the many giving counsel to set sail from there, if somehow they might be able to arrive unto Palm Tree⁷²⁷ to winter, a harbor of the Crete looking toward southwest and toward northwest. [13] And a south wind blowing gently, thinking the purpose to be obtained, taking up,⁷²⁸ they were sailing close by the Crete.

[14] And after not much, a tempestuous⁷²⁹ wind came against it that was called Euroclydon.⁷³⁰ [15] And the boat being seized and not able to face the wind, giving in, we were being carried along. [16] And sailing along the shelter of a certain small island called Clauda,⁷³¹ with difficulty we were able to secure the skiff.⁷³² [17] Which taking up, they were using supports undergirding the boat. And fearing lest they fall into the Syrtis,⁷³³ letting down the gear,⁷³⁴ so they were carried. [18] And we, being exceedingly storm tossed, on the next day they did a jettison.⁷³⁵ [19] And on the third day, with our own hands we tossed the tackle⁷³⁶ of the boat. [20] And neither Sun

720 Κνίδον (Knidon) “Cnidus” - only here.

721 Κρήτην (Krêtên) “Crete” - found also in Acts 27:7, 12-13, 21; Titus 1:5.

722 Σαλμώνην (Salmônên) “Salmone” - only here.

723 Καλούς (Kalous) “Good” CEB, DRA, WYC; “Fair” NKJV, NAS, YLT; Green; “fair” KJV – this is simply the adjective for “good” e.g. Matthew 7:18 (the second “good,” καλούς).

724 Λιμένας (Limenas) “Harbors” CEB, CJB, ERV, GNT; “Havens” NKJV, NAS, YLT; “havens” KJV - found also in Acts 27:12 (2x “harbor” NKJV, NAS; “haven” YLT, KJV).

725 Λασαία (Lasaia) “Lasea” - only here.

726 This is ironic. Good Harbors was not good for harboring in winter.

727 Φοίνικα (Phoinika) “Palm Tree”; NKJV, NAS “Phoenix”; NAS, YLT “Phenice” KJV, YLT – same word in John 12:13 (plural “palm trees”) and Revelation 7:9 (plural “Palm branches”) - only here as a location.

728 ἄραντες (arantes) “taking up” i.e. achor, YLT “having lifted anchor”

729 τυφωνικός (tuphônikos) “tempestuous” NKJV, YLT, KJV; “violent” NAS – only here.

730 MT & RT Εὐροκλύδων (Eurokludôn) “Euroclydon”; CT Εὐρακύλων (Eurakulôn) NAS “Euraquilo” - only here. MW for “gale” - “a strong cold northeast wind of the central Mediterranean - called also Euroclydon”.

731 Κλαύδην (Klaudên) “Clauda” - only here.

732 σκάφης (“skaphês) “skiff” NKJV; “ship’s boat”; “boat” KJV, YLT; “lifeboat” CEB, CJB, CEV – found also in Acts 27:30, 32.

733 Σύρτην (Surtên) “Syrtis” NKJV, NAS; “quicksands” KJV; “quicksand” YLT - “name of two gulfs along the Lybian coast which, because of their shallowness and shifting sand-banks, were greatly feared by mariners” A&G – only here.

734 σκεῦος (skeuos) “gear” ASV, DARBY, DLNT, ESV; “sail” NKJV, KJV; “sea anchor” NAS; “mast” YLT – not a specific term, used elsewhere, for example, in Acts 11:5 for “object.”

735 ἐκβολήν (ekbolên) “jettison” = “a voluntary sacrifice of cargo to lighten a ship’s load in time of distress” MW

736 σκευήν (skeuên) “tackle” NKJV, NAS, Green; “tackling” KJV, YLT; “gear” CEB; “sailing equipment” CJB; “furniture”

nor stars appeared for many days. And no small storm assailing, finally all hope of us being saved was being taken away.

[21] And having been long without appetite,⁷³⁷ then the Paul standing in their midst said, “It was necessary indeed, O men, obeying⁷³⁸ me to not set sail from the Crete and to gain this damage and the loss. [22] And now I urge you to be cheerful, for there shall be no loss of soul out of us, only the boat. [23] For a messenger of the God, of whom I am and to whom I serve, stood by me this night, [24] saying, ‘Do not fear, Paul. It is necessary for you to stand before Caesar. And behold, the God has granted you all those sailing with you.’ [25] Therefore, be cheerful men. For I believe the God, that so it shall be according to what way it has been spoken to me. [26] And, it is necessary for us to fall onto a certain island.”

[27] And when the fourteenth night came, we being driven about in the Adria,⁷³⁹ about middle of the night, the sailors were suspecting to be approaching to them some land. [28] And taking soundings, they found twenty fathoms.⁷⁴⁰ And passing a little, and again taking soundings, they found fifteen fathoms.⁷⁴¹ [29] And fearing lest we fall onto a rough place, throwing off four anchors from stern, they prayed day to be. [30] And the sailors seeking to flee out of the boat, and letting down the skiff into the sea, under pretense as from the bow about to stretch out anchors, [31] the Paul said to the centurion and to the soldiers, “If these do not remain in the boat, you are not able to be saved.” [32] Then the soldiers cut the ropes of the skiff and allowed it to fall away.

[33] And until day was about to be, the Paul was exhorting all to take food, saying, “Fourteenth day today you are waiting without food, receiving nothing. [34] Therefore, I exhort you to receive food, for this is to your salvation, for not one of you will a hair fall from the head.” [35] And saying these things, and receiving bread, he gave thanks to the God before all,⁷⁴² and broke,⁷⁴³ and began to eat. [36] And all were cheerful and themselves receiving food. [37] And all the souls in the boat were two hundred seventy six. [38] And being satisfied with the food, they were lightening the boat, casting out the wheat into the sea.

[39] And when it was day, they were not recognizing the land. And they were observing a certain bay having a beach, onto which they counseled, if they are able, to run aground the boat. [40] And letting go the anchors into the sea, at the same time loosening the ropes of the rudder and lifting up the sail to the wind, they headed for the beach. [41] And falling upon a place where two seas met, they ran ashore the ship.⁷⁴⁴ And indeed the prow sticking fast remained immovable, and the stern loosened from the violence of the waves.

DARBY – only here.

737 ἀσιτίας (asitias) “without appetite” - LEB “lack of appetite”; OJB “loss of appetite”; NKJV “abstinence from food”; NAS “without food”; YLT “fasting” – only here.

738 πειθαρχήσαντάς (peitharchêsantas) “obeying”; DLNT “having obeyed”; OJB “obeyed”; Green “being obedient”; “you should have listened” NKJV – found also in Acts 5:29, 32 (“obey”); Titus 3:1 (“obey”).

739 Ἀδρία (Adria) “Adria” KJV; “Adriatic Sea” NKJV, NAS – only here.

740 ὀργυιάς (orguias) “fathoms” - only found in this verse. One fathom = 6 feet. Thus, twenty fathoms = 120 feet.

741 ὀργυιάς δεκαπέντε (orguias dekapente) “fifteen fathoms” = 90 feet.

742 Although, Matthew 6:5-6 is true, here is an example in which it is not wrong to pray publically. See also e.g. 1 Chronicles 29:10; 2 Chronicles 6:13.

743 “bread” is implied.

744 ναῦν (naun) “ship” - only found here.

[42] And the soldier's plan was that they would kill the prisoners, lest some swimming away escape. [43] But the centurion planning to save the Paul, forbid them of the plan. And he ordered those able to swim first to leave, jumping overboard onto the land, [44] and the rest, some indeed upon boards, and some upon some things from the boat. And so all were saved upon the land.

28[1] And being saved, then they recognized the island is called Malta.⁷⁴⁵ [2] And the barbarians⁷⁴⁶ showed not the usual love for man⁷⁴⁷ to us. For kindling a fire, they received us all, because of the rain that was falling and because of the cold. [3] And the Paul gathering a bunch of sticks and laying upon the fire, a viper coming out of the heat took hold of his hand. [4] And when the barbarians saw the creature hanging from his hand, they said to one another, “By all means, this man is a murderer, whom being saved out of the sea, the justice does not allow to live.” [5] Then indeed, shaking off the creature into the fire, he suffered no harm. [6] And they were expecting him to soon swell up or to suddenly fall down dead. And after they had much expectation and seeing nothing unusual happening, turning about they said him to be a God.

[7] And in around that place there were the fields to the first one⁷⁴⁸ of the island named Publius,⁷⁴⁹ who, welcoming us, courteously entertained for three days. [8] And it was, the father of the Publius was afflicted lying with fevers and dysentery.⁷⁵⁰ To which, the Paul coming in and praying, laying the hands upon him, healed him. [9] This then happening, the rest of those having sicknesses on the island came and were being healed. [10] These also honored us with many honors, and setting sail, they provided things to the need.

[11] And after three months, we sailed in a boat wintering on the island, Alexandrian, marked by Twin Brothers.⁷⁵¹ [12] And landing at Syracuse,⁷⁵² we remained three days. [13] From there, going around we arrived unto Rhegium.⁷⁵³ And after one day a south wind came. On the second day we came unto Puteoli,⁷⁵⁴ [14] where finding brethren, we were exhorted by them to stay seven days. And so we came unto the Rome. [15] And from there, the brethren hearing things about us, came out to meet us as far as Appii Forum⁷⁵⁵ and Three Inns.⁷⁵⁶ Whom, the Paul seeing, giving thanks to the God, he took courage.

745 *Μελίτη* (Melitê) “Malta” - only here. A&G “an island south of Sicily.”

746 *βάρβαροι* (Barbaroi) “Barbarians” ASV; DARBY; GNV; “natives” NKJV, NAS; “barbarous people” KJV – found also in Acts 28:4 (“natives”); Romans 1:14 (“barbarians”); 1 Corinthians 14:11 (“foreigner” 2x); Colossians 3:11 (“barbarian”).

747 *φιλανθρωπίαν* (philanthrôpian) “love for man” - found also in 1 Timothy 3:4 “love for mankind” NAS.

748 *πρώτῳ* (prôtô) “first” = first in time or first in importance, see footnote for Acts 26:23.

749 *Ποπλίῳ* (Popliô) “Publius” - found also in Acts 28:8.

750 *δυσεντερία* (dusenteria) “dysentery” = “a disease characterized by severe diarrhea with passage of mucus and blood and usually caused by infection” MW.

751 *Διοσκούροις* (Dioskourois) “Twin Brothers” NKJV, NAS, Green; “Castor and Pollux” KJV; “Dioscuri” YLT – A&G “= *Διὸς κοῦροι*, ‘sons of Zeus.’” - only here.

752 *Συρακούσας* (Surakousas) “Syracuse” - only here – A&G “a city on the east coast of Sicily”

753 *Ῥήγιον* (Hrêgion) “Rhegium” - only here – located at the modern city of Reggio Calabria, Italy.

754 *Ποτιόλους* (Potiolous) “Puteoli” - only here – located at the modern city of Pozzuoli, Italy.

755 *Ἀππίου Φόρου* (Appiou) “Appii Forum” - only here – A&G “a market town . . . 43 Roman miles from Rome.”

[16] And when we came into Rome, the centurion delivered the prisoners to the captain of the guard.⁷⁵⁷ But the Paul was permitted to remain by himself with a soldier who guarded him. [17] And it was, after three days the Paul called together those who were the prominent ones of the Jews. And in the coming together of them, he said to them, “Men, brethren, I doing nothing contrary to the people or to the customs of the fathers, am a prisoner from Jerusalem. I was delivered into the hands of the Romans. [18] Who, examining me, desired to release, because no cause of death was in me. [19] And the Jews objecting, I was compelled to appeal to Caesar, not as having anything to accuse my nation. [20] Because of this then is the reason I urged to see and speak with you. For the sake of the hope of the Israel I wear this chain.”

[21] And they said to him, “We received neither letters about you from the Judea, nor has anyone of the brethren coming reported or spoken anything evil about you. [22] But we desire to hear from you what you think. For indeed concerning this sect,⁷⁵⁸ it is known to us that it is spoken against everywhere.” [23] And appointing a day for him, many came to him into the lodging place, to whom he was explaining solemnly testifying the kingdom of the God, and persuading them of things about the Joshua, both from the law of Moses and the prophets, from morning until evening. [24] And some indeed were being persuaded to the things spoken and some were unbelieving.

[25] And being in disagreement to one another, they departed, the Paul saying one word, that, “Well did the holy spirit speak through Isaiah the prophet to our fathers, [26] saying, 'Go to this people and say, “Hearing you will hear and by no means understand, and seeing you will see⁷⁵⁹ and by no means see.⁷⁶⁰ [27] For the heart of this people has become dull, and the ears they hardly hear, and their eyes are closed. Lest they see with the eyes, and they hear with the ears, and they understand with the heart, and they turn and I heal them.”⁷⁶¹ [28] Therefore, let it be known to you that the salvation of the God was sent to the nations. These also will hear.” [29] And he having said these things, the Jews departed having much dispute among themselves.

[30] And the Paul remained a whole two years in his own rented lodging and welcomed all those coming to him, [31] preaching the kingdom of the God, and teaching the things about the Lord Joshua Christ with all boldness unhindered.

756 Τριῶν Ταβερνῶν (Triōn Tabernōn) “Three Inns” NKJV, NAS; “three taverns” KJV – only here – A&G “a place on the Appian Way, 33 Roman miles from Rome.”

757 RT & MT “the centurion delivered the prisoners to the captain of the guard.” - not in CT.

758 αἵρέσεως (haireseōs) “sect” - See footnote for Acts 5:17.

759 βλέποντες βλέψετε (blepontes blepsete) “seeing you will see”

760 ἴδητε (idēte) “see” or “perceive” - this is a synonym to the prior “see.”

761 Isaiah 6:9-10

Romans

1[1] Paul, a servant of Joshua Christ, called an apostle, separated unto God's good news, [2] which he promised through his prophets in holy writings, [3] concerning his son, the one who is from David's seed according to flesh, [4] the one determined¹ to be son of God in power, according to spirit of holiness, by resurrection of the dead, Joshua Christ the lord of us.² [5] Through whom we received grace and apostleship³ for obedience of faith in all the nations for his name, [6] in whom you are also called of Joshua Christ. [7] To all who are in Rome, beloved of God, called saints: Grace to you and peace from God our father and lord Joshua Christ.

[8] First indeed, I give thanks to my God through Joshua Christ for all of you, because your faith is being proclaimed in the whole world. [9] For the God is my witness, whom I serve in my spirit in the good news of his son, how unceasingly I make mention of you, [10] always in my prayers beseeching, if somehow now I will succeed by the will of the God to come to you.

[11] For I long to see you, so that I might give a spiritual gift to you, for you to be established,⁴ [12] and this is, to be encouraged together with you through the faith in each other, of you and also me. [13] And I do not want you to be ignorant, brethren, that often I planned to come to you and was prevented until now, that I might have some fruit also among you, just as in the other nations.

[14] I am a debtor to Greeks and also barbarians, to wise and also to foolish. [15] So, as for me, ready to preach the good news also to you who are in Rome. [16] For I am not ashamed of the good news of Christ, for it is power of God unto salvation to everyone who believes, to a Jew first, and also to a Greek. [17] For God's righteousness is revealed in it from faith to faith, just as it has been written, "And the righteous shall live by faith."⁵

[18] For God's wrath is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness. [19] Because, what is known of the God is manifest in them,⁶ for the God manifested to them. [20] For the invisible things of him from creation of world are understood⁷ in the things

1 ὁρισθέντος (hoisthentos) "determined"; YLT, Green "marked out"; NKJV, KJV, NAS "declared" - same verb found also in Luke 22:22 ("determined"); Acts 2:23 ("determined"); 10:42 ("ordained"); 11:29 ("determined"); 17:26 ("determined"), 31 ("ordained"); Hebrews 4:7 ("designates").

2 τοῦ κυρίου ἡμῶν (tou kuriou hēmōn) "the lord of us" or "our lord" - this last part is in vs 3 in the KJV, NKJV.

3 ἀποστολήν (apostolēn) "apostleship" - see footnote for Matthew 10:2.

4 στηριχθῆναι (stêpichthēnai) "to be established"; YLT, NKJV, KJV, NAS "may be established"; CSB, CEB, DRA, ESV, LEB, NET, RSV "strengthen" - same root word in Luke 16:26 "fixed" (NKJV); 22:32 "strengthen" (NKJV); 2 Peter 1:12 "established" (NKJV).

5 Habakkuk 2:4 Hebrew reads, "by his faith" **בְּאֵמוּנָתוֹ** (be'emunâto); LXX "by my faith" **ἐκ πιστεώς μου** (ek pisteōs mou) - for "my faith" see footnote for Mark 11:22.

6 John 1:9; Job 33:14-30

7 νοούμενα (noumena) "are understood" present passive plural participle

made. He is clearly seen,⁸ both his eternal power and divinity,⁹ so that they are without excuse.

[21] Because, knowing the God, they did not glorify as God, nor were thankful, but became futile¹⁰ in their thoughts;¹¹ and their without understanding¹² heart was darkened. [22] Professing to be wise, they became foolish,¹³ [23] and changed the glory of the incorruptible¹⁴ God into a likeness of an image of corruptible man and birds and four footed animals and crawling creatures.

[24] Therefore, the God also delivered them into the desires of their hearts into uncleanness, to dishonor their bodies among themselves, [25] who exchanged the truth of the God into the lie, and worshiped and served the creature rather than the creator, who is blessed into the ages, amen.

[26] Because of this, the God delivered them into dishonorable passions. For even their females¹⁵ exchanged the natural use for what is against nature.¹⁶ [27] And likewise also the males, leaving the natural use of the female, burned in their longing¹⁷ for one another, males in¹⁸ males committing the shame, and receiving in themselves the penalty of their error which was due. [28] And just as they did not approve to have the God in knowledge, the God delivered them unto a debased mind to do things not fitting; [29] being filled with all unrighteousness, sexual immorality, wickedness, covetousness, badness,¹⁹ full of envy, murder,²⁰ strife, deceit, malice,²¹

8 καθορᾶται (kathoratai) present passive *singular* indicative, thus, “He is clearly seen”

9 θειότης (theiotês) “divinity” ASV, DARBY, DRA, Phillips, JUB, WEB; “Godhead” YLT, Green, KJV, NKJV; “divine nature” NAS - The Greek word for “**Godhead**” (NKJV) in Colossians 2:9 is θεοτης (theotês). The KJV has “**Godhead**” in Acts 17:29 (NKJV “Divine Nature”) for its translation of θειον (theion). θειον (theion) is also found in 2 Peter 1:3-4. There the KJV & NKJV translate both times as “**divine**.”

10 ἐματαιώθησαν (emataiôthêsan) “became futile” NKJV, NAS; “became vain” KJV, Green; “were made vain” YLT; “became worthless” NIRV – this is a passive indicative verb, meaning it happen *to* them. Related noun (ματαιότητι) in similar usage in Ephesians 4:17, “in the futility of their mind.” Related adjective (μάταιοι) used in similar fashion in 1 Corinthians 3:20 “thoughts of the wise . . . are futile.”

11 διαλογισμοῖς (dialogismois) “thoughts” - See Genesis 6:5; Psalm 10:4 (“all his thoughts are 'There is no God'” NAS); Psalm 49:11; 64:6; Proverbs 15:26; Isaiah 55:7-9; 65:2; Jeremiah 6:19; Amos 4:13.

12 ἀσύνετος (asunetos) “without understanding” DARBY; “undiscerning” Green; “foolish” NKJV, KJV, NAS – found also in Matthew 15:16 (“without understanding”); Mark 7:18 (“without understanding”); Romans 1:31 (“undiscerning”; “without understanding” NAS); 10:19 (“foolish”; “without understanding” NAS).

13 ἐμωράνθησαν (emôranthêsan) “became foolish” - passive = happened *to* them.

14 ἀφθάρτου (aphthartou) “incorruptible” NKJV, NAS, YLT, Green – found also in 1 Corinthians 9:25 (“imperishable”); 15:52 (“incorruptible”); 1 Timothy 1:17 (“immortal”); 1 Peter 1:4, 23; 3:4 (“incorruptible”).

15 θήλειαι (thêleiai) “females” - plural form of same word for “female” as in Matthew 19:4; Mark 10:6; Galatians 3:28.

16 This is the only verse in the Bible that specifically addresses lesbianism. Female homosexuality goes uncondemned in the law (Genesis – Deuteronomy). Male homosexuality is condemned in Genesis 19; Leviticus 18:22; 20:13.

17 ὀρέξει (orexei) “longing” YLT; “lust” NKJV, KJV; “desire” NAS – only found here.

18 ἐν (en) “in”; NKJV, YLT, etc. “with” - same exact word as is translated “in” later in the verse, “in themselves.”

19 κακία (kakia) “badness” - see footnote for Matthew 6:34.

20 Romans 3:15

21 κακοηθείας (kakotheias) “malice” NAS; “malignity” KJV; “evil-mindedness” NKJV; “evil dispositions” YLT; “evil habits” Green – only found here. Malice = “the intention or desire to do evil” (Oxford).

gossips,²² [30] evil-speakers,²³ God haters,²⁴ insolent,²⁵ proud, boasters, inventors of bad things, disobedient to parents,²⁶ [31] without understanding, untrustworthy, unloving,²⁷ irreconcilable,²⁸ unmerciful. [32] Who, knowing the righteous requirements of the God,²⁹ that those who practice such things are worthy of death, not only do them, but also approve those practicing.

2[1] Therefore, you are without excuse, O man, everyone who judges, for in which you judge the other, you condemn yourself. For you practice the same things, the one judging.³⁰ [2] And we know that the judgment of the God is according to truth upon those who practice such things. [3] And do you reckon this, O man, he who judges those practicing such things and does the same, that you will escape the judgment of the God? [4] Or, do you despise the wealth of his kindness³¹ and the forbearance and the long-suffering, not knowing³² that the kindness of the God leads you into repentance?

[5] But, according to your hardness and unrepentant heart³³ you are storing up for yourself anger in a day of anger³⁴ and revelation and righteous judgment of the God, [6] who will render each according to his work; [7] to those, indeed, in endurance of good work³⁵ seek glory and honor and immortality, eternal life. [8] But, to those out of self-seeking,³⁶ and indeed, they are disobedient to the truth, but obey the unrighteousness,³⁷ wrath and anger, [9] tribulation and anguish upon every soul

22 ψιθυριστάς (psithuristas) “gossips” NAS; “whisperers” NKJV, KJV, YLT – only here. There is also ψιθυρισμοί (psithurismoi) in 2 Corinthians 12:20 (“gossip” NAS; “whisperings” NKJV); φλύαροι (phluaroi) “gossips” 1 Timothy 5:13 and the related φλυαρών (phluarôn) “prating” 3 John 10. See also footnote for Leviticus 19:16.

23 καταλάλους (katalalous) - “evil-speakers” YLT; “backbiters” NKJV, KJV; “slanderers” NAS – only here.

24 θεοστυγείς (theostugeis) “God-haters” YLT, Green; “haters of God” NKJV, KJV, NAS – only here.

25 ὑβριστάς (hubristas) “insolent” NAS, Green; “violent” NKJV, “despiteful” KJV; “insulting” YLT – found also in 1 Timothy 1:13 (“insolent man” NKJV; “violent aggressor” NAS).

26 See Exodus 21:15, 17; Leviticus 19:3 (lit. “fear”); 20:9; Ezekiel 22:7.

27 ἀστόργους (astorgous) “unloving” NKJV, NAS, “without natural affection” KJV, YLT, Green – found also in 2 Timothy 3:3. For the concept of “without natural affection” see Isaiah 49:15a? Yes, Leviticus 26:29; Deuteronomy 28:53, 56-57; 2 Kings 6:28-29; Jeremiah 19:9; Lamentations 2:20; 4:10; Ezekiel 5:10 (Isaiah 9:20).

28 ἀσπόνδους (aspondous) “irreconcilable” A&G, Louw-Nida; “implacable” YLT, KJV; “unforgiving” NKJV, Green; MT & RT, not in CT – found also in 2 Timothy 3:3.

29 Men know God's standard, but turn from it. See, e.g. Leviticus 18:24-28 in which God condemns the nations *before* the law is given to Israel.

30 Due, at least in part, to the fact that “Every way of a man *is* right in his own eyes” (Proverbs 21:2), yet they aren't right (Psalm 14:1-4). See also Proverbs 12:15; 16:2; 30:12 (describes all the unsaved). Sadly, even believers, being in the flesh, are under this same curse (e.g. Matthew 7:1-5).

31 χρηστότητος (chrêstotêtos) “kindness” NAS; “goodness” NKJV – found also in Romans 3:12 (“good” NKJV, NAS; “kindness” CEB, etc. see footnote for Romans 3:12) & 2 Corinthians 6:6 (“kindness” NKJV). Root of this word is “kind” (NKJV) χρηστός (chrêstos) e.g. Luke 6:35.

32 ἀγνοῶν (agnoôn) “not knowing” participle of same root as the noun “ignorance” ἀγνοίαν (agnoian) e.g. in Ephesians 4:18

33 “unrepentant heart” = an unbeliever (e.g. Matthew 9:13; Luke 15:7; Acts 5:31; 11:18).

34 “a day of anger” = not necessarily or only the final judgment day, but a day when God reveals his righteous judgment upon the individual (Romans 1:18 “is revealed”) which He does every day (Job 38:12-13).

35 Only work in faith is good work (Romans 14:23). See also Titus 3:8, 14; Hebrews 10:24.

36 ἐριθείας (ertheias) “self-seeking” - also found in 2 Corinthians 12:20; Galatians 5:20; Philippians 1:16; 2:3; James 3:14, 16.

37 “but obey unrighteousness” - It's one or the other. See Romans 6:16-23.

of man who works the bad, of Jew first³⁸ and also of Greek, [10] but glory and honor and peace to everyone works the good, to Jew first and also to Greek.

[11] For there is no partiality³⁹ with the God. [12] For as many as sinned without law will also perish without law, and as many as sinned in law, will be judged by law. [13] For not the hearers of the law are just before the God, but the doers of the law will be justified.⁴⁰ [14] For when nations who have not law by nature do the things of the law, these not having law, are a law to themselves, [15] who show the work of the law written on their hearts, their conscience bearing witness, and the thoughts accusing or else defending one another, [16] on a day when the God judges the hidden things of the men, according to my good news, through Joshua Christ.

[17] Look,⁴¹ you are called a Jew, and you rest on the law and boast in God, [18] and know the will and approve the things that matter, being instructed out of the law, [19] and are confident you yourself are a guide of blind ones, a light of those in darkness, [20] an instructor of foolish ones, a teacher of babes, having the form of the knowledge and the truth in the law.

[21] Therefore, the one who teaches another, do you not teach yourself? The one who preaches not to steal, do you steal? [22] The one who says not to commit adultery, do you commit adultery?⁴² The one who abhors idols, do you rob temples?⁴³ [23] You who boast in the law, through the transgression of the law, do you not dishonor the God? [24] For the name of the God, because of you, is blasphemed among the nations, just as it is written.⁴⁴

[25] For indeed, circumcision is profitable, if you do law. But, if you are a transgressor of law, your circumcision has become uncircumcision. [26] If therefore, the uncircumcised one keeps the requirements of the law, will not his uncircumcision be considered circumcision? [27] And will not the one uncircumcised by nature, fulfilling the law, judge you, through letter⁴⁵ and circumcision, the transgressor of the law? [28] For he is not a Jew who is so outwardly, neither is the circumcision outward in flesh. [29] But, he is a Jew who is so inwardly, a circumcision of heart,⁴⁶ in spirit, not in letter, whose praise is not from men, but from God.

3[1] What, then, is the advantage of the Jew, or what is the benefit of the circumcision? [2] Much in every way! For indeed first, that they were entrusted with the utterances⁴⁷ of the God. [3] For what if some did not believe? Will their unbelief

38 The good news is to the Jew first (Romans 1:16; John 4:22) and so is judgment.

39 See also 2 Chronicles 19:7; Job 37:24; Ephesians 6:9; Colossians 3:25. Partiality toward God is even wrong (Job 13:8-11), for God desires truth (Psalm 51:6a; Jeremiah 5:3 “yours eyes to truth”).

40 These “doers of the law” = doers of the law in the true sense, that is, in faith, which is “from the heart” (Romans 6:17; Ephesians 6:6; Deuteronomy 6:6 “upon your heart”; 30:14//Romans 10:6-8).

41 MT & RT Ἴδε (ide) “Look” (imperative); CT Εἰ δὲ (Ei de) “But if”

42 The answer is yes (Matthew 5:27-28; Romans 7:7f). Except, for a believer there is repentance in faith (Romans 7:14-25).

43 ἱεροσυλεῖς (hierosuleis) “you rob temples” (verb), see related noun “temple robbers” in Acts 19:37. Under the law, idols were to be utterly destroyed (Deuteronomy 12:1-3).

44 Isaiah 52:5

45 γράμματος (grammatos) “letter” (singular), used for “letters” (plural, like of the alphabet) in 2 Corinthians 3:7 (“letters engraved on stone” NAS) & Galatians 6:11. This “letter” is a reference to that written of Scripture.

46 Deuteronomy 10:16; 30:6; Jeremiah 4:4; Colossians 2:11

47 λόγια (logia) “utterances” ISV, NABRE; “oracles” NKJV, YLT, etc. - found also in Hebrews 5:12; 1 Peter 4:11. See also Psalm 147:19-20; Deuteronomy 4:7-8.

nullify⁴⁸ the faith⁴⁹ of the God? [4] May it not be! But, let the God be true and every man a liar,⁵⁰ just as it is written, “That you may be justified in your words and overcome when you are judged.”⁵¹

[5] But, if our unrighteousness demonstrates⁵² God's righteousness, what shall we say? Is not the God who inflicts the wrath unjust? I speak according to man. [6] May it not be! How then will the God judge the world? [7] For if the truth of the God in my lie abounded to his glory, why am I also still judged as a sinner? [8] And why not, just as we are blasphemed, and just as some say we say that, “Let us do the bad so that the good may come”? Whose judgment is just.

[9] What then? Are we better? Not at all! For we have previously charged both Jews and Greeks are all under sin. [10] Just as it is written, that “There is none righteous, not even one. [11] There is none who understands. There is none who seeks the God. [12] All turned aside. Together they became unprofitable.⁵³ There is none who does kindness.⁵⁴ There is not even one. [13] Their throat is an open tomb.⁵⁵ With their tongues they were practicing deceit. Poison of asps is upon their lips. [14] Whose mouth is full of cursing⁵⁶ and bitterness.⁵⁷ [15] Their feet are swift to shed blood. [16] Destruction⁵⁸ and misery are in their ways. [17] And a way of peace they did not know. [18] There is no fear of God before their eyes.”

[19] And we know that as many things as the law says, it speaks to those in the law, so that every mouth may be shut and all the world become accountable⁵⁹ to the God. [20] Therefore, by works of law shall no flesh be justified before him, for through law is knowledge of sin. [21] But now, apart from law God's righteousness has been revealed, being witnessed by the law and the prophets, [22] even God's righteousness through faith of Joshua Christ unto all and upon all who believe, for there is no distinction. [23] For all sinned and fall short of the glory of the God, [24] being freely justified by his grace through the redemption that is in Christ Joshua, [25] whom the God set forth a propitiation,⁶⁰ through the faith, in his blood, unto a demonstration of his righteousness, because of the passing over of the sins previously committed, [26] in the forbearance of the God, to demonstrate his righteousness in the present time, unto him being just and the justifier of the one of faith of Joshua.

48 καταργήσει (katargêsei) “nullify” - see footnote for Luke 13:7.

49 πίστιν (pistin) “faith” KJV; “faithfulness” NKJV, YLT, NAS – can be translated either way. See footnote for Mark 11:22.

50 Psalm 116:11; all men are liars, Psalm 14:1-3.

51 Psalm 51:4

52 συνίστησιν (sunistêsin) “demonstrates” NKJV; “commend” KJV; “doth establish” YLT - used as “demonstrates” in Romans 5:8. Basic idea is to “stand with” (e.g. Luke 9:32).

53 ἄχρηστος (êchreîôthêsan) “unprofitable” NKJV; “worthless” Green; “useless” NAS - See Luke 17:10 footnote.

54 χρηστότητα (chrêstotêta) “kindness” (see footnote for Romans 2:3) - //Psalm 14:1, 3; 53:1, 3 טוב (tov) “good”; LXX Psalm 14:1, 3[13:1, 3] χρηστότητα (chrêstotêta) “kindness”; 53:1, 3[52:1, 4] ἀγαθόν (ayathon) “good.”

55 Psalm 5:9 “Their throat is an open grave” קֶבֶר־פִּתּוּחַ גֵּרוֹנִים (qever-pâtuach geronâm) – LXX same as NT Greek.

56 ἀράς (aras) “cursing” - only here in NT. LXX e.g. Numbers 5:21, 23; Deuteronomy 29:18, 20; 30:7 = cursing in the sense of wishing or swearing an oath for evil to come upon a person.

57 πικρίας (pikrias) “bitterness” - found also in Ephesians 4:31; Hebrews 12:15//Unforgiving, Romans 1:31; 2 Timothy 3:3.

58 E.g. 1 Timothy 6:9

59 ὑπόδικος (hupodikos) “accountable” NAS; “guilty”; “under judgment” YLT – only found here.

60 ἱλαστήριον (ilastêrion) “propitiation” - see footnote for Exodus 25:17.

[27] Where then is the boasting? It is excluded. Through what law? The works? No, but through a law of faith. [28] Therefore, we consider a man to be justified by faith, without works of law. [29] Or, is the God only of Jews? Is he not also of nations? Yes, also of nations, [30] since, the God is one, who will justify circumcision by faith and uncircumcision through the faith. [31] Do we then nullify law through the faith? May it not be. But, we establish law.

4[1] What then shall we say Abraham our father found according to flesh? [2] For if Abraham was justified by works, he has a boast, but not before the God. [3] For what does the writing say? “And Abraham believed the God, and it was accounted to him for righteousness.”⁶¹

[4] And to the one who works, the wage is not accounted according to grace, but according to debt. [5] And to the one who does not work, but believes upon the one who justifies the ungodly, his faith is accounted for righteousness. [6] Just as David also speaks of the blessedness of the man to whom the God accounts righteousness apart from works, [7] “Blessed are those whose lawless deeds were forgiven and whose sins are covered. [8] Blessed is a man to whom the Lord will not account sin.”

[9] The blessedness, then, this is upon the circumcision, or also upon the uncircumcision? For we say that the faith was accounted to Abraham for righteousness. [10] How then was it accounted? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.⁶² [11] And he received a sign of circumcision, a seal of the righteousness of the faith while in the uncircumcision. For him being father of all those who believe through uncircumcision, for the righteousness to be accounted also to them, [12] and father of circumcision, not to those from circumcision only, but also to those who follow the steps of the faith of our father Abraham while in the uncircumcision.

[13] For the promise, him to be heir of the world,⁶³ is not through law to Abraham, or to his seed, but through righteousness of faith. [14] For if the heirs are out of law, the faith has been made void and the promise nullified. [15] For the law produces anger.⁶⁴ For where there is no law, neither is there transgression. [16] Because of this, it is out of faith, so that it is according to grace, for the promise to be sure to all the seed, not only to those out of the law, but also to those out of faith of Abraham, who is father of us all. [17] Just as it is written that, “A father of many nations I have set you” before whom he believed, God, who makes the dead alive, and calls things not existing as existing.

[18] Who, against hope, upon hope he believed, unto him becoming a father of many nations, according to what was spoken, “So, your seed will be.” [19] And not being weak in the faith, he did not consider his own body already dead (being about a hundred years old) and the deadness of Sarah's womb. [20] And unto the promise of the God he did not judge through the unbelief, but being strengthened in the faith, giving glory to the God, [21] and being fully convinced that the one who promised is able also to do. [22] Therefore, it was accounted to him for righteousness.

[23] And it was not written for him alone, that it was accounted to him, [24] but also for us to whom it shall be accounted, to those who believe upon him who raised

61 Genesis 15:6

62 Abraham was declared righteous in Genesis 15 while uncircumcised. Circumcision isn't commanded until Genesis 17.

63 Psalm 25:12-14; 37:9-11, 22; Matthew 5:5.

64 Why does it produce anger? Because, men don't obey it.

up Joshua our lord from the dead, [25] who was delivered up for our trespasses, and raised up for our justification.

5[1] Therefore, having been justified by faith, we have peace with the God through our Lord Joshua Christ, [2] through whom we also have access by the faith into this grace⁶⁵ in which we have stood; and we boast⁶⁶ upon hope of the glory⁶⁷ of the God.

[3] And not only, but we also boast in the tribulations, knowing that the tribulation produces endurance, [4] and the endurance, character, and the character, hope.⁶⁸ [5] And the hope does not put to shame, because the love of the God has been poured out in our hearts through holy spirit who was given to us.

[6] For while we were still weak, according to time,⁶⁹ Christ died for the ungodly.

[7] For scarcely for a righteous one someone will die, yet for the good one perhaps someone would even dare to die. [8] But, the God demonstrates his own love for us, that while we were yet sinners, Christ died for us.⁷⁰

[9] Much more then, having been justified now in his blood, we shall be saved through him from the wrath. [10] For if while we were enemies we were reconciled to the God through the death of his son, much more being reconciled, we shall be saved by his life. [11] And not only that, but we also boast in the God through our lord Joshua Christ, through whom now we received the reconciliation.

[12] Therefore, just as through one man the sin entered into the world, and the death because of the sin, so also the death came through to all men, upon which all sinned.⁷¹ [13] For until law, sin was in the world, but sin is not charged, not having law. [14] But, the death reigned from Adam until Moses, even upon those who did not sin upon the likeness of the transgression of Adam,⁷² who is a type⁷³ of the one coming.

[15] But, the trespass is not like the gift. For if, by the trespass of the one the many died, much more did the grace of the God and the gift in grace by the one man, Joshua Christ, abound to the many. [16] And the gift is not as through the one who sinned, for indeed judgment was from one unto condemnation, but the gift was from many trespasses⁷⁴ unto justification. [17] For if by the one trespass the death reigned through the one, much more those receiving the abundance of the grace and the gift of the righteousness will reign in life through the one, Joshua Christ.

[18] So then, as through one trespass was unto all men unto condemnation, so also through one righteous act is unto all men unto justification of life. [19] For just

65 "access . . . into this grace" - key verse for understanding the "propitiation" is for all (1 John 2:2; John 1:29; 3:17//12:47; 1 Timothy 2:3-6; Hebrews 2:8-10; Romans 11:32), but not all access this grace (Matthew 7:13 "few"); because they don't believe (= no faith to access the grace).

66 *καυχώμεθα* (*kauchōmetha*) "boast" YLT (same verb as in Romans 2:17, 23 "boast"; likewise in Romans 5:3, 11); "rejoice" NKJV; "exalt" NAS - See also Jeremiah 9:23-24 NAS ("boast").

67 Romans 8:18-19 (2 Corinthians 4:17-18); 1 Corinthians 15:43; Colossians 3:4; 1 John 3:1-3.

68 Character of obedience to God through trials produces hope knowing Christ is in you (1 John 2:3-5).

69 *κατὰ καιρὸν* (*kata kairon*) "according to time"; DRA "according to the time"; NKJV, YLT "in due time"; NAS "at the right time"- see also John 7:6-8 (8:59); Galatians 4:4.

70 While He hated us (Psalm 5:5-6), He loved us and died for us.

71 The initial death is spiritual death (Ephesians 2:1), just as God said to Adam, "for in the day that you eat of it you shall surely die" (Genesis 2:17). Therefore, "upon which (upon the death) all sinned." The spiritual death results in sin, "dead in trespasses and sins, in which you once walked according to the course of this world" (Ephesians 2:1-2).

72 "Likeness"? Adam was not lost (dead) IN sin as we are born therein. He was without sin. He also was NOT deceived as we are (1 Timothy 2:14; Revelation 12:9).

73 *τύπος* (*tupos*) "type" - 1 Corinthians 15:21-22, 45-49.

74 "from many trespasses" - Romans 11:32

as through the disobedience of the one man the many were made sinners, so also through the obedience of the one the many will be made righteous. [20] For law came in alongside,⁷⁵ so that the trespass might abound.⁷⁶ But where the sin abounded, the grace abounded much more. [21] So that, just as the sin reigned in the death, so also the grace might reign through righteousness unto eternal life through Joshua Christ our lord.

6[1] What then shall we say? Shall we continue in the sin so that the grace may abound? [2] May it not be! We who died to the sin, how shall we still live in it? [3] Or, do you not know that as many as were immersed into Christ Joshua, were immersed into his death?

[4] Therefore, we were buried with him through the immersion into the death, so that, just as Christ was raised from the dead through the glory of the father, so also we might walk in newness of life. [5] For if we have become united with his death,⁷⁷ so certainly also shall we be of the resurrection. [6] Knowing this, that our old man was crucified with, so that the body of the sin might be nullified,⁷⁸ that we should no longer serve the sin.

[7] For the one who died has been justified⁷⁹ from the sin. [8] And if we died with Christ, we believe that we shall also live with him,⁸⁰ [9] knowing that Christ, rising from the dead, dies no more. Death no longer rules over him.⁸¹ [10] For he who died, died to the sin once for all,⁸² but he who lives, lives to the God. [11] So also, you consider yourselves to be dead indeed to the sin, but living to the God in Christ Joshua our lord.

[12] Therefore, do not let the sin reign in your mortal body, to obey it in its desires. [13] And do not present your members to the sin as instruments of unrighteousness. But, present yourselves to the God as alive from the dead, and your members instruments of righteousness to the God. [14] For sin shall not rule you, for you are not under law, but under grace.

[15] What then? Shall we sin, because we are not under law, but under grace? May it not be! [16] Do you not know that to whom you present yourselves a slave for obedience, you are slaves to whom you obey, either sin unto death or obedience unto righteousness? [17] But, thanks⁸³ to the God, that you were slaves of the sin, yet you obeyed from the heart into that form of teaching you received. [18] And having been set free from the sin, you became enslaved to the righteousness.

[19] I speak humanly, because of the weakness of your flesh. For just as you presented your members slaves of uncleanness and to the lawlessness unto the lawlessness, so now present your members slaves to the righteousness unto

75 *παρεισῆλθεν* (*pareisêlthen*) “came in alongside” NTE; “slipped in” Lexicons; “entered” NKJV; “crept in” ISV; – verb found also only in Galatians 2:4 “came in by stealth” NKJV; “sneaked in” NAS.

76 Romans 7:13; Galatians 3:19, 23-25.

77 Galatians 2:17-20; Colossians 2:12

78 *καταργηθῆ* (*katargêthê*) “nullified” - same verb as in Romans 4:14 “nullified” (TT).

79 *δεδικαίωται* (*dedikaiôtai*) “justified” ASV, DARBY, etc.; “freed” NKJV, etc. - same verb as in e.g. Romans 5:9.

80 Revelation 3:21

81 Revelation 1:18

82 *ἐφάπαξ* (*ephapax*) “once for all” NKJV; “once” YLT, KJV – found also in 1 Corinthians 15:6; Hebrews 7:27; 9:12; 10:10.

83 *Χάρις* (*Charis*) “thanks” = same word for “grace” (e.g. Romans 6:1).

sanctification.⁸⁴ [20] For when you were slaves of the sin, you were free to the righteousness. [21] Therefore, what fruit were you having at that time upon which now you are ashamed? For the end of those things is death. [22] But now, being set free from the sin, and being enslaved to the God, you have your fruit unto sanctification, and the end eternal life. [23] For the wages of the sin is death, but the gift of the God is eternal life in Christ Joshua our lord.

7[1] Or, do you not know, brethren (for I speak to those who know law), that the law rules the man upon time, as long as he lives. [2] For the married woman to the living man is bound by law. But if the man dies, she is freed⁸⁵ from the law of the man. [3] So then, while the man lives, she will be called an adulteress, if she becomes another man's. But if the man dies, she is free from the law, which she will not be an adulteress, being another man's.

[4] So, my brethren, you also became dead to the law, through the body of the Christ, for you became another's, to him who was raised from the dead, so that we might bear fruit to the God. [5] For when we were in the flesh, the passions⁸⁶ of the sin, which are through the law, was working in our members unto the bearing fruit to the death. [6] But now, we were freed⁸⁷ from the law, having died to which we were held, so that we might serve in newness of spirit, and not in oldness of letter.

[7] What then shall we say? The law is sin? May it not be! But, I did not know the sin, except through law. For I also had not known the desire,⁸⁸ except the law was saying, "You shall not desire." [8] But, the sin taking opportunity through the commandment produced in me every desire. For without law sin is dead.

[9] And I was living without law once. But, when the commandment came, the sin came to life again, and I died. [10] And it was found for me, the commandment which was unto life, it was unto death. [11] For the sin taking opportunity through the commandment deceived me, and through it killed. [12] So then, the law is holy, and the commandment holy and righteous and good.

[13] Therefore, the good to me became death? May it not be! But, the sin, so that it might appear sin, through the good to me, produced death. So that, the sin might become exceedingly sinful through the commandment.

[14] For we know that the law is spiritual. But, I am fleshly, sold under the sin.⁸⁹ [15] For what I am doing, I do not know. For what I will not, this I practice. But, what I hate, this I do. [16] And if what I will not, this I do, I agree with the law, that it is good.

[17] So now, I am no longer doing it, but the sin dwelling in me. [18] For I know that good does not dwell in me, that is, in my flesh. For the will is present in me,⁹⁰ but doing the good I do not find. [19] For the good I will, I don't do, but the bad I will not, this I practice. [20] And if what I will not, this I do, I am no longer doing it, but

84 *ἁγιασμόν* (hagiasmon) "sanctification" NKJV; "holiness" KJV - found also in Romans 6:22; 1 Corinthians 1:30; 1 Thessalonians 4:3-4, 7; 2 Thessalonians 2:13; 1 Timothy 2:15; **Hebrews 12:14**; 1 Peter 1:2.

85 *κατήργηται* (katêrgêtai) "freed" - same word as in Romans 6:6 "nullified" (TT).

86 *παθήματα* (pathêmata) "passions" - for passion also only in Galatians 5:24, elsewhere for suffering (Romans 8:18; 2 Corinthians 1:5-7; Philippians 3:10; Colossians 1:24; 2 Timothy 3:11; Hebrews 2:9-10; 10:32; 1 Peter 1:11, 4:13; 5:1, 9).

87 *κατηργήθημεν* (katêrgêthêmen) "freed" - same root verb as in verse 2.

88 *ἐπιθυμίαν* (epithumian) "desire"; NKJV "covetousness"; CEB "desire for what others have" - see Exodus 20:17 and footnote, and verb form of this noun in Matthew 5:28.

89 Romans 5:19; 11:32; Galatians 3:22

90 Psalm 119:5-6, 31, 35-38, 80

the sin dwelling in me is.

[21] I find then, the law, the will in me to do the good, that the bad is present in me. [22] For I delight in the law of the God according to the inner man.⁹¹ [23] But, I see another law in my members warring against the law of my mind and taking me captive to the law of the sin which is in my members.

[24] I am a miserable⁹² man. Who will deliver me out of this body of the death?

[25] I thank the God through Joshua Christ our lord. So then, I myself serve indeed in the mind God's law, but in the flesh, sin's law.

8[1] Now then, there is no condemnation to those in Christ Joshua,⁹³ who do not walk according to flesh, but according to spirit. [2] For the law of the spirit of the life in Christ Joshua set me free from the law of the sin and the death. [3] For the inability of the law, in that it was weak through the flesh, the God sending his own son in likeness of sinful flesh, and for sin, condemned the sin in the flesh. [4] So that, the righteous requirement of the law⁹⁴ might be fulfilled in us, who do not walk according to flesh, but according to spirit.

[5] For those who are according to flesh think the things according to the flesh, but those according to spirit, the things according to the spirit. [6] For the thinking of the flesh is death. But, the thinking of the spirit is life and peace.⁹⁵ [7] Because, the thinking of the flesh is hostile toward God,⁹⁶ for it does not submit to the law of the God, for it also is unable.⁹⁷ [8] And those who are in flesh are not able to please God.

[9] But, you are not in flesh, but in spirit, if indeed God's spirit dwells in you.⁹⁸ But if someone does not have Christ's spirit,⁹⁹ this one is not of him. [10] And if Christ is in you, indeed the body is dead because of sin, but the spirit is life because of righteousness. [11] And if the spirit of the one who raised Joshua from the dead dwells in you, the one who raised the Christ from the dead will also make alive your mortal bodies through the dwelling of his spirit in you.

[12] So then, brethren, we are debtors, not to the flesh, to live according to the flesh. [13] For if you live according to flesh, you are about to die.¹⁰⁰ But if by spirit you put to death the deeds of the body, you will live. [14] For as many as are led by God's spirit, these are sons of God. [15] For you did not receive a spirit of bondage again unto fear,¹⁰¹ but you received a spirit of adoption, in which we cry out, "Abba, the father." [16] The spirit itself¹⁰² bears witness with our spirit that we are children of God. [17] And if children, also heirs, indeed heirs of God, and fellow heirs of

91 Job 23:12; Psalm 119:20, 39, 46-48, 59, 62, 72, 92, 97, 140, 155 (in contrast), 162-165, 174-176; Ephesians 3:16-19.

92 *Ταλαίπωρος* (Talaipōros) "miserable" CEB, etc.; "wretched" NKJV, etc. - found also in Revelation 3:17 ("wretched" NKJV) - related noun, *ταλαιπωρία* (talaipōria), in Romans 3:16 "misery" (TT, NKJV); James 5:1 "miserics" (NKJV).

93 CT stops here. MT & RT have the rest of the verse.

94 Romans 13:8-10; Galatians 5:14

95 Proverbs 12:5

96 Proverbs 15:26

97 Isaiah 55:7-9; 65:2

98 How to know if you have His spirit - 1 John 1:7-10; 2:3-5; 3:6-19; 5:2-3, 13; Galatians 5:19-24.

99 Christ's spirit = God's spirit. Christ is God.

100 *μέλλετε ἀποθνήσκειν* (mellete apothnēskēin) "are about to die" YLT; "will die" NKJV - first verb, present indicative ("you are about to"), second verb, present infinitive ("to die"). See also Job 38:12-13; Psalm 7:11-13; Ecclesiastes 9:12; John 3:36.

101 Hebrews 2:15; 2 Timothy 1:7

102 *Αὐτὸ* (auto) "itself" KJV; "Himself" NKJV - "spirit" (*πνεῦμα* [pneuma]) is neuter.

Christ, if indeed we suffer with,¹⁰³ so that we might also be glorified with.

[18] For I consider that the sufferings of the present time are unworthy to the glory about to be revealed in us.¹⁰⁴ [19] For the earnest expectation of the creation eagerly awaits the revelation of the sons of the God. [20] For the creation was subjected to the futility, not willingly, but because of the one who subjected upon hope, [21] that the creation itself will also be set free from the bondage of the corruption into the liberty of the glory of the children of the God.

[22] For we know that all the creation groans together and agonizes together¹⁰⁵ until the now. [23] And not only, but also ourselves having the first fruit of the spirit, also we ourselves groan¹⁰⁶ in ourselves, eagerly waiting adoption, the redemption of our body.¹⁰⁷ [24] For we were saved in the hope. But, hope seen is not hope. For what someone sees, why does he also hope? [25] And if we hope what we do not see, with perseverance¹⁰⁸ we eagerly wait.

[26] And likewise, the spirit also helps with our weakness, for what we should pray to the extent that is necessary, we do not know. But, the spirit itself intercedes for us with inexpressible groanings. [27] And the one who searches the hearts¹⁰⁹ has known what the thinking of the spirit is, because he intercedes for saints according to God. [28] And we have known that to those who love the God all things work together for good to those who are called according to purpose.

[29] For whom he foreknew,¹¹⁰ also he predestined to be the same form¹¹¹ of the image of his son, unto him being the firstborn¹¹² among many brethren. [30] And whom he predestined, these also he called.¹¹³ And whom he called, these also he justified. And whom he justified, these also he glorified.¹¹⁴

[31] What then shall we say to these things? If the God is for us, who is against us? [32] Indeed, he who did not spare his own son,¹¹⁵ but for us all delivered him up, how will he not freely give us with him all things?¹¹⁶ [33] Who shall bring a charge against God's elect? God is the one who justifies. [34] Who is the one who condemns?¹¹⁷ Christ is the one who died, and furthermore also was raised up, who also is at God's right, who also is interceding for us.¹¹⁸

[35] Who shall separate us from the love of the Christ? Tribulation, or distress, or persecution, or hunger,¹¹⁹ or nakedness, or danger, or a sword? [36] Just as it has

103 Matthew 5:10-12

104 1 John 3:1-2; Isaiah 40:31

105 *συνωδίνει* (*sunôdinei*) “agonizes together”; LEB “suffers agony together”; YLT “doth travail in pain together”; NKJV “labors with birth pangs together” - only found here.

106 E.g. Matthew 5:6; Romans 7:24; Philippians 3:20-21; 1 John 3:1-3.

107 Job 19:26; Psalm 17:15; Isaiah 26:19

108 *ὑπομονῆς* (*hupomonês*) “perseverance” - same word in James 1:2-3 (vs 3 “patience” NKJV); See Luke 21:19.

109 Proverbs 20:27; 1 Chronicles 28:9; 1 Corinthians 2:10; Revelation 2:23

110 Jeremiah 1:5 (contrast Matthew 7:23); Psalm 139:16

111 *συμμόρφους* (*summorphous*) “same form” NOG; “conformed” NKJV

112 Firstborn? Christ is both preeminent (Colossians 1:18) and first in eternity, having always been (Hebrews 13:8) “the Lamb slain from the foundation of the world” (Revelation 13:8).

113 Matthew 22:1-14//Revelation 19:7-8

114 *ἐδόξασεν* (*edoxasen*) “glorified” aorist indicative (i.e. past tense). See also Ephesians 2:6; 2 Corinthians 5:1-4.

115 Mark 14:33-36 (Luke 22:41-44)

116 Revelation 21:7

117 Hebrews 9:28

118 Hebrews 7:25

119 *λιμός* (*limos*) “hunger” LEB; “famine” NKJV – either way, depending on context, e.g. Luke 15:17; Mark 13:8.

been written that, “For your sake we are put to death all day long. We were considered as sheep for slaughter.”¹²⁰

[37] But in all these things we completely prevail¹²¹ through the one who loved us. [38] For I have been persuaded¹²² that neither death nor life nor messengers nor rulers nor powers nor things present nor things about to be, [39] nor height nor depth nor some other creation shall be able to separate us from the love of the God that is in Christ Joshua our lord.¹²³

9[1] I speak truth in Christ. I am not lying, my conscience bearing witness with me in holy spirit, [2] that sorrow to me is great and constant grief in my heart. [3] For I was praying,¹²⁴ I myself, to be accursed from the Christ for my brethren, my kinsmen according to flesh, [4] who are Israelis, whose is the adoption, and the glory, and the covenants, and the lawgiving,¹²⁵ and the service,¹²⁶ and the promises, [5] whose are the fathers, and from which is the Christ according to the flesh, who is over all, God blessed unto the ages. Amen.

[6] But, it is not such that the word of the God has failed. For not all who are from Israel are these Israel, [7] nor are they all children because of Abraham's seed. But, “In Isaac your seed shall be called.”¹²⁷ [8] This is, not the children of the flesh, these are children of the God. But, the children of the promise are considered for seed.

[9] For the word of promise is this: “At this time I will come, and there shall be to the Sarah a son.”¹²⁸ [10] And not only, but also Rebecca having sex¹²⁹ from one, our father Isaac [11] (for not being born yet, and not having done anything good or bad, that the purpose of the God according to election might remain,¹³⁰ not from works, but from the one who calls), [12] it was said to her that, “The older will serve the younger.”¹³¹ [13] Just as it has been written, “The Jacob I loved, and¹³² the Esau I hated.”¹³³

[14] What then shall we say? There is not unrighteousness with the God, is there? May it not be! [15] For to Moses he says, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”¹³⁴ [16] So then, it is not of the one who wills, nor of the one who runs, but of God who has mercy. [17] For the writing says to the Pharaoh that, “Unto this itself I raised you up, in order that I might demonstrate in you my power, and in order that my name might be

120 Psalm 44:22; 116:15; 1 Corinthians 4:9, 11-13; 2 Corinthians 11:23-33; Acts 20:22-24.

121 *ὑπερνικῶμεν* (*hypernikōmen*) “we completely prevail”; LEB “we prevail completely”; NKJV “we are more than conquerors” - only here.

122 *Πέπεισμαι* (*Pepeismai*) “I have been persuaded” perfect indicative (perfect past).

123 John 10:27-29; 2 Timothy 1:9; Titus 1:2; 1 John 3:9; 5:4.

124 *Εὐχόμεν* (*Euchomên*) “I was praying”; TLV “I would pray”; YLT “I was wishing,” see footnote for Acts 26:29.

125 *νομοθεσία* (*nomothesia*) “lawgiving” YLT - only here.

126 *λατρεία* (*latreia*) “service” - used for service to God. Found also in John 16:2; Romans 12:1; Hebrews 9:1,6.

127 Genesis 21:12

128 Genesis 18:10, 14

129 *κοίτην* (*koitên*) “sex”; OJB “conceived by . . . sexual intercourse”; NKJV “conceived” - this noun is used for “bed” (Luke 11:7), the “bed” of marriage (i.e. sex, Hebrews 13:4); and “sexual promiscuity” (Romans 13:13 NAS).

130 *μένη* (*menê*) “remain” YLT; “stand” NKJV – same exact word as in John 14:16; 15:16 “remain” (NKJV).

131 Genesis 25:23

132 *δὲ* (*de*) “and” - can be “and” or “but” depending on context. Malachi 1:3 has *וְעֵשָׂו* (*ve'et-'êsâv*) “and Esau.”

133 Malachi 1:2-3

134 Exodus 33:19

proclaimed in all the earth.”¹³⁵ [18] So then, who he wills he has mercy, and who he wills he hardens.

[19] You will say then to me, “Why does he still find fault? For who has resisted his plan?”¹³⁶ [20] Yet indeed, O man, who are you who answers back¹³⁷ to the God? The thing formed will not say to the one who forms, “Why did you make me this way,” will it? [21] Or, does not the potter have authority over the clay, out of the same lump, to make the one indeed for honor, and the one for dishonor? [22] And if the God, willing to demonstrate the wrath and to make his power known, endured in much long-suffering vessels of wrath prepared for destruction, [23] and that he might make known the wealth of his glory upon vessels of mercy, whom he prepared beforehand for glory, [24] whom also he called us, not only from Jews, but also from nations?

[25] As also in the Hosea he says, “I will call the people not of me, my people, and her not loved, loved.”¹³⁸ [26] And it shall be, in the place where it was said to them, “You are not my people,” there they will be called sons of living God.

[27] And Isaiah cries out concerning the Israel, “If the number of the sons of Israel were as the sand of the sea, the remnant will be saved.”¹³⁹ [28] For finishing a word and cutting short in righteousness, because Lord will make a short word¹⁴⁰ upon the earth. [29] And just as Isaiah foretold, “Unless Lord of hosts¹⁴¹ left behind to us a seed, we would have become as Sodom, and we would have been made like Gomorrah.”¹⁴²

[30] What then shall we say? That nations who are not pursuing righteousness attain righteousness, even the righteousness out of faith, [31] and Israel pursuing a law of righteousness, did not arrive unto a law of righteousness. [32] Because why? Because not out of faith, but as out of works of law, for they stumbled over the stumbling stone, [33] just as it has been written, “Behold, I place in Zion a stumbling stone and a rock of offense,¹⁴³ and everyone who believes upon him shall not be ashamed.”

10[1] Brethren, indeed the good pleasure of my heart and the prayer which is to the God is for the Israel for salvation. [2] For I bear them witness that they have a zeal for God, but not according to knowledge. [3] For being ignorant of the righteousness of the God, and seeking to establish their own righteousness, they did not submit to the righteousness of the God. [4] For Christ is end¹⁴⁴ of law for righteousness to all who believe.¹⁴⁵

135 Exodus 9:16

136 βουλήματι (boulēmati) “plan”; YLT “counsel”; NKJV “will” - see Acts 27:43 (TT) “plan” w/related verb “planning.”

Only other time this noun is found is in 1 Peter 4:3 CT “desire” (NAS), MT & RT θέλημα (thelēma) “will” (NKJV).

137 ἀνταποκρινόμενος (antapokrinomenos) “answers back” NAS; “reply against” NKJV – found also only in Luke 14:6.

138 Hosea 2:23

139 Isaiah 10:22; Hosea 1:10; Romans 11:5

140 “in righteousness, because . . . a short word” - MT & RT, not found in CT.

141 Σαβαώθ (Sabaōth) “hosts” Green; “Sabaoth” (transliteration) NKJV, same word as in e.g. 1 Samuel 1:3 “hosts” LXX.

142 Isaiah 1:9

143 σκανδάλου (skandalou) “offense” - see footnote for Luke 17:1.

144 Τέλος (Telos) “end” - used for the “end” of something (e.g. Matthew 10:22; 24:6, 13-14; 26:58; etc.) and “custom” (i.e. tax, e.g. Matthew 17:25; Romans 13:7).

145 Christ brought the new covenant (Jeremiah 31:31//Hebrews 8:8, 13; 9:15; 12:14; Matthew 26:28//Mark 14:24//Luke 22:20//1 Corinthians 11:5), likewise apostles (2 Corinthians 3:6), which is “not according to the” old covenant (Hebrews 8:7-9) with “the priesthood being changed,” and thus the new covenant came with “a change of law” (Hebrews 7:12),

[5] For Moses writes the righteousness which is from the law, that “the man who does them¹⁴⁶ shall live in them.”¹⁴⁷ [6] And the righteousness from faith speaks thus, “Do not say in your heart, ‘Who will go up into the heaven?’ That is, to bring Christ down. [7] Or, “Who will go down into the abyss.”¹⁴⁸ That is, to bring Christ from the dead. [8] But, what does it say? “The word is near you, in your mouth and in your heart,”¹⁴⁹ that is, the word of the faith which we preach.

[9] That, if you confess in your mouth, Lord Joshua, and believe in your heart that the God raised him from the dead, you will be saved. [10] For in heart he believes unto righteousness, and he confesses unto salvation.¹⁵⁰ [11] For the writing says, “Everyone who believes on him shall not be ashamed.”

[12] For there is no distinction of Jew and also of Greek, for the same Lord of all is rich unto all those calling upon him. [13] For everyone who calls upon the name of Lord shall be saved.

[14] How then shall they call upon him whom they did not believe? And how shall they believe on him whom they did not hear? And how shall they hear without preaching? [15] And how shall they preach if not sent? Just as it has been written, “How beautiful are the feet of those who proclaim good news, peace, who proclaim good news, the good things.”¹⁵¹

[16] But, not all obeyed the good news. For Isaiah says, “Lord, who believed our report?”¹⁵² [17] Therefore, the faith is from hearing, and the hearing from God's¹⁵³ word. [18] But I say, did they not hear? Yes indeed, “Unto all the earth their sound¹⁵⁴ went out, and their¹⁵⁵ words to the end of the world.”

[19] But I say, did not Israel know? First Moses says, “I will provoke you to jealousy over a non-nation,¹⁵⁶ over a nation without understanding I will provoke you to anger.” [20] And Isaiah is bold and says, “I was found by those not seeking me. I became manifest to those not asking me.”¹⁵⁷ [21] But to the Israel he says, “All day long I stretched out my hands to a disobedient and gainsaying¹⁵⁸ people.”¹⁵⁹

wherein “I will put My laws in their mind and write them on their hearts” (Hebrews 8:10). Man's flesh could not keep the old covenant, “Because, the thinking of the flesh is hostile toward God, for it does not submit to the law of the God, for it also is unable” (Romans 8:7 TT). It took faith to truly keep the old covenant (Deuteronomy 6:5-6; 30:10-14/Romans 10:5-8), which the flesh does not have (Romans 8:7). Faith is a gift which comes with salvation (Ephesians 2:8-9).

146 *αὐτὰ* (auta) “them” YLT (אֹתָם [otâm] “them” Leviticus 18:5); “those things” (NKJV).

147 MT, RT *αὐτοῖς* (autois) “them”; CT *αὐτῆ* (autê) “her”

148 *ἄβυσσον* (abusson) “abyss” - found also in Luke 8:31; Revelation 9:1-2, 11; 11:7; 17:8; 20:1, 3.

149 For verses 5-8 see Deuteronomy 30:11-14.

150 Faith in the heart results into righteousness, and the confession of “Lord Joshua” is submission to God.

151 Isaiah 52:7

152 Isaiah 53:1 – context, Isaiah 52:13-53:12, is about Christ's death and resurrection.

153 CT has *Χριστοῦ* (Christou) “Christ”

154 *φθόγγος* (phthongos) “sound” NKJV; “voice” YLT – found also only in 1 Corinthians 14:7 “sounds” (NKJV). Psalm 19:4 has *דָּבָר* (qavvâm) “line,” a measuring line (e.g. Job 38:5), LXX has *φθόγγος* (phongos) “sound.”

155 “their” = the Heavens, Psalm 19:1-4. Note vs. 3, “There is no speech nor words. Their voice is not heard” (see NAS).

156 *οὐκ ἔθνη* (ouk ethnei) “non-nation” - Deuteronomy 32:21 has a “non-people” *לֹא-עַם* (lo'-`âm).

157 Isaiah 65:1

158 *ἀντιλέγοντα* (antilegonta) “gainsaying” YLT, KJV; “contrary” NKJV; “obstinate” (NAS) – verb here means to speak against, thus gainsaying (= to speak against) – verb found also in Luke 2:34; 20:27; 21:15; John 19:12; Acts 4:14; 13:45; 28:19, 22; Titus 1:9; 2:9.

159 Isaiah 65:1-2

11[1] I say then, the God did not push away¹⁶⁰ his people, did he? May it not be! For I also am an Israeli from Abraham's seed, of Benjamin's tribe. [2] The God did not push away his people whom he foreknew. Or have you not known what the writing says in Elijah how he pleads with the God against the Israel, saying, [3] “Lord, they killed your prophets and tore down your altars, and I left alone; and they seek my soul.”¹⁶¹

[4] But, what is the divine response to him? “I left for myself seven thousand men who did not bow a knee to the Baal.”¹⁶² [5] So then, also in the now time¹⁶³ has a remnant been¹⁶⁴ according to election. [6] And if by grace, it is no longer from works, otherwise the grace is no longer grace. And if from works, it is no longer grace. Otherwise, the work is no longer work.

[7] What then? What Israel is seeking after, this it did not obtain, but the elect did obtain and the rest were hardened.¹⁶⁵ [8] Just as it has been written, “The God gave to them a spirit of deep sleep,¹⁶⁶ eyes which are not to see, and ears which are not to hear, unto the today day.¹⁶⁷ [9] And David says, “Let their table become for a snare and for a trap, and for an offense, and for a repayment to them. [10] Let their eyes be darkened which are not to see, and let their back be bent through everything.”¹⁶⁸

[11] I say then, they did not stumble so that they might fall, did they? May it not be! But, through their trespass, the salvation is to the nations, for the provoking them to jealousy. [12] And, if their trespass is wealth for the world, and their failure wealth for nations, how much more their fullness?¹⁶⁹

[13] For I speak to you, to the nations, inasmuch as I am indeed an apostle of nations, I glorify my service. [14] If somehow I might provoke to jealousy my flesh and save some of them. [15] For if the casting away of them is reconciliation of the world, what is the acceptance, if not life from the dead?¹⁷⁰

[16] And if the first fruit is holy, the lump is also. And if the root is holy, the branch is also. [17] And if some of the branches were broken off, and you being a wild olive tree were grafted in them and became a partaker of the root and the fatness of the olive tree, [18] do not boast over the branches. And if you do boast, you do not bear the root, but the root you.

[19] You will say then, “Branches were broken off, so that I might be grafted in.”

160 ἀπώσατο (apôsato) “push away” - see footnote for Acts 7:39.

161 1 Kings 19:10

162 See 1 Kings 19:18 and footnote.

163 νῦν καιρῶ (nun kairô) more literally, “now time”

164 γέγονεν (gegonen) “has . . . been” - perfect (past)

165 ἐπωρώθησαν (epôrôthêsan) “hardened” YLT, NAS; “blinded” NKJV, KJV – see John 12:40 where there is both “blinded” and “hardened” (NKJV).

166 κατανύξεως (katanuxeôs) “deep sleep” YLT; “stupor” NKJV – only here in NT. Same word in LXX Isaiah 29:10 for

תַּרְדֵּמָה (tarddêmâh) “deep sleep” (see footnote for Genesis 2:21).

167 σήμερον ἡμέρας (sêmeron hêmeras) more literally, “today day”

168 Psalm 69:22-23, - “let their back be bend through everything” = LXX (vs 68:24); Hebrew “make their loins shake continually” (NKJV) מַתְנֵי־הֵם תִּמְיֵד הַמְעַד (mâtneyhem tâmiyd ham`ad).

169 πλήρωμα (plêrôma) “fullness” - same word as in e.g. Romans 11:25 “fullness” of the nations; 13:10 “fullness” of law; Galatians 4:4 “fullness” of the time; Ephesians 1:10 “fullness” of the times; 23 His body, the “fullness” of Him; Colossians 1:19; 2:9 “the fullness.”

170 See Romans 11:25-26; 1 Thessalonians 4:15-5:3; Revelation 7 (144,000); 12 (the woman = Israel).

[20] Correct, for the unbelief they were broken off, and you have stood¹⁷¹ by the faith. Do not be conceited,¹⁷² but fear. [21] For if the God did not spare the natural branches, so perhaps he will not spare you either.

[22] Behold then, kindness and severity of God. Upon those who fell, severity, and upon you, kindness, if you continue in the kindness. Otherwise, you also will be cut off. [23] And those also, if they do not continue in the unbelief, they will be grafted in. For the God is able to graft them in again. [24] For if you were cut off from the wild by nature olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more these who are according to nature will be grafted into their own olive tree?

[25] For I do not desire you to be ignorant, brethren, of this mystery, so that you might not be prudent about yourselves.¹⁷³ That, hardness in part has happened to the Israel until which the fullness of the nations might come in. [26] And so, all Israel will be saved. Just as it has been written, “Out of Zion the deliverer will come and he will turn back ungodliness from Jacob. [27] And this is the covenant from me to them, when I take away their sins.”¹⁷⁴ [28] Indeed, concerning the good news, enemies because of you, but concerning the election, beloved because of the fathers, [29] for the gifts and the calling of the God are irrevocable.

[30] For just as you formerly were disobedient to the God, but now you received mercy in their disobedience, [31] so these also now were disobedient, the mercy is to you, so that these also might receive mercy. [32] For the God confined the all unto disobedience, so that he might have mercy on the all.

[33] O, depth of wealth and wisdom and knowledge of God, how unsearchable¹⁷⁵ are his judgments and unfathomable¹⁷⁶ his ways. [34] For who knew lord's mind? Or, who became his counselor?¹⁷⁷ [35] Or, who gave to him first and he shall repay him? [36] Because, from him and through him and unto him are all things. To him be the glory unto the ages. Amen.

12[1] Therefore, I urge you, brethren, through the mercies of the God, to present your bodies a living sacrifice, holy, pleasing to the God, your reasonable service. [2] And do not be conformed to this age, but be transformed in the renewal of your mind, unto you proving what is the good and pleasing and perfect will of the God.

[3] For I say through the grace which was given to me, to everyone who is among you, not to think more highly than is necessary to think, but to think unto the right mind,¹⁷⁸ each as the God distributed a measure of faith. [4] For just as in one body we have many members, so all the members do not have the same function. [5] Thus the many, we are one body in Christ, and the one according to members of one another.

171 ἕστηκας (hestêkas) “you have stood” - perfect (past)

172 ὑψηλοφρόνει (hupsêlophonei) “conceited” - compound verb, first part, ὑψηλόν (hupsêlon) is “high” (e.g. Luke 4:5), second, φρόνει (phonei) is to “think” (e.g. Romans 8:5).

173 “prudent about yourselves” - see Proverbs 3:7; 26:12; 28:11; **Isaiah 5:21**; Romans 12:16.

174 Passage unknown.

175 All that is done under the Sun is “unsearchable” (Ecclesiastes 8:16-17), how much more His judgments? For His understanding has much power. It is “without number” (עֵין מִסְפָּר [’êyn mispâr] Psalm 147:5, “infinite” NKJV).

176 ἀνεξιχνίαστοι (anexichniastoi) NAS “unfathomable” (“incapable of being fully explored or understood” Oxford); NKJV “past finding out” - found also in Ephesians 3:8 “unfathomable” (NAS).

177 See also Isaiah 40:13-17.

178 Philippians 2:3-5

[6] And having different gifts according to the grace that was given to us: if prophecy, according to the proportion of the faith, [7] if service, in the service, if the one who teaches, in the teaching, [8] if the one who exhorts, in the exhortation, the one who shares, in generosity,¹⁷⁹ the one who leads, in diligence,¹⁸⁰ the one who shows mercy, in cheerfulness, [9] the love, without hypocrisy, abhorring the evil, cling to the good, [10] in the brotherly love for one another, loving affection,¹⁸¹ in the honor of one another, giving preference,¹⁸² [11] in the diligence, not lazies,¹⁸³ fervent in the spirit, serving the Lord, [12] in the hope, rejoicing, in the tribulation, enduring,¹⁸⁴ in the prayer, continuing,¹⁸⁵ [13] in the needs of the saints, sharing, the hospitality, pursuing.

[14] Bless those persecuting you, bless and do not curse. [15] Rejoice with rejoicing ones, and weep with weeping ones, [16] thinking the same toward one another, not thinking the high, but associating with the humble. Be not prudent about yourselves, [17] repaying no one bad for bad, regarding good before all men, [18] if possible, that out of you, being at peace with all men. [19] Not avenging yourselves, beloved, but give a place for the wrath. For it has been written, “Vengeance is mine. I will repay,” says Lord.

[20] Therefore, if your enemy is hungry, feed him. If he is thirsty, give him a drink. For by doing this you will heap coals of fire upon his head. [21] Do not be overcome by the bad, but overcome the bad in the good.

13[1] Let every soul be subject to higher¹⁸⁶ authorities. For no authority exists, except by God,¹⁸⁷ and the authorities who exist are appointed by the God. [2] So that, the one opposing the authority resists the ordinance of the God, and those who resist will receive judgment upon themselves.¹⁸⁸ [3] For the rulers are not a fear of the good works, but of the bad. And, do you want to not fear the authority? Do the good, and you will have praise from the same.

[4] For he is a servant of God to you for the good. And if you do the bad, fear. For he does not vainly bear the sword. For he is a servant of God, an avenger for wrath to the one who does the bad. [5] Therefore, to be subject is a necessity, not only because of the wrath, but also because of the conscience.

[6] For because of this, you pay taxes. For they are ministers¹⁸⁹ of God continuing

179 ἀπλότητι (haplotēti) “generosity” CSB, etc; “liberality” NKJV, NAS; “simplicity” YLT – found also in 2 Corinthians 1:12 (“simplicity”); 8:2 (“liberality”); 9:11 (“liberality”), 13 (“liberal”); 11:3 (“simplicity”); Ephesians 6:5 (“sincerity”); Colossians 3:22 (“sincerity”).

180 σπουδῆ (spoudē) “diligence” NKJV – used also for “haste” e.g. Mark 6:25; Luke 1:39.

181 φιλόστοργοι (philostorgoi) “loving affection” - compound word, first part is “love” (φίλος [philo]), second “affection” (στοργοί [storgoi]). Found only here in NT.

182 προηγούμενοι (proêgoumenoi) “giving preference” - more literally, “lead before” - compound word with “before” and the verb to “lead.” Thus, in this context “giving preference.”

183 ὀκνηροί (oknēroi) “lazies” - plural adjective, see Matthew 25:26 and footnote.

184 Matthew 13:21//Mark 4:17; Matthew 24:13; Luke 21:19; John 16:33; Romans 5:3; 8:35; 1 Thessalonians 3:4; Revelation 1:9

185 1 Thessalonians 5:17

186 ὑπερεχούσαις (huperechousais) “higher” YLT, KJV; “governing” NKJV, NAS – found also in Philippians 2:3 (“better”); 3:8 (“excellence”); 4:7 (“surpasses”); 1 Peter 2:13 (king as “supreme”).

187 Romans 11:36; Lamentations 3:37

188 Even if the authority is being unjust, He still requires we do not oppose/resist (Matthew 5:39//Luke 6:29-30; James 5:6). See also Lamentations 3:27-41 (vs 33 is more literally, “for he does not afflict from his heart” e.g. Jeremiah 9:1-3).

189 λειτουργοί (leitourgoi) “ministers” - found also in Romans 15:16; Philippians 2:25; Hebrews 1:7; 8:2. Related verb,

unto this very thing. [7] Therefore, pay to all the dues, to whom the tax, the tax, to whom the custom, the custom, to whom the fear, the fear, to whom the honor, the honor. [8] Owe no one anything, except to love one another. For the one who loves the other has fulfilled law.

[9] For this, you shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness,¹⁹⁰ you shall not desire,¹⁹¹ and if some other commandment, in this the word is summed up, in that, you shall love your neighbor as yourself. [10] The love to the neighbor does not work bad. Therefore, the love is fulfillment of law.

[11] And this, knowing the time, that an hour is already for us to be raised from sleep. For now, the salvation is nearer for us than when we believed. [12] The night advanced, and the day has come near. Therefore, let us lay aside the works of the darkness and put on the instruments of the light.¹⁹² [13] As in day, let us walk properly, not in revelry¹⁹³ and drunkenness, not in sexual promiscuity¹⁹⁴ and lewdness, not in strife and jealousy. [14] But, put on the Lord Joshua Christ, and make no provision for desires of the flesh.

14[1] And, accept one who is weak in the faith, not into discerning¹⁹⁵ of doubts.¹⁹⁶ [2] Indeed, one who believes to eat all, but one weak eats vegetables.¹⁹⁷ [3] Let not him who eats despise the one who does not eat, and let not him who does not eat judge the one who eats. For the God accepted him.

[4] Who are you who judges another's household servant?¹⁹⁸ To his own lord he stands or falls. And, he will be made to stand, for the God is able to make him stand.

[5] Indeed, one judges a day above a day, and one judges every day. Let each in his own mind be fully convinced. [6] He who regards¹⁹⁹ the day, to lord he regards. And the one who does not regard the day, to lord he does not regard.²⁰⁰ And the one who eats, to lord he eats, for he gives thanks to the God. And the one who does not eat, to lord he does not eat, and gives thanks to the God.²⁰¹

[7] For none of us lives to himself, and no one dies to himself.²⁰² [8] For if we live,

λειτουργίᾳ (leitourgēō), has to do with service (ministering) to God, found in Acts 13:2; Romans 15:27; Hebrews 10:11.

190 RT, ψευδομαρτυρήσεις (pseudomarturêseis) “you shall not bear false witness,” not in the CT or MT.

191 ἐπιθυμήσεις (epithumêseis) “desire” - see Romans 7:7 and footnote. Covetousness = desiring what you should not.

192 Ephesians 6:12-18

193 κώμοις (kômois) “revelry” (“noisy partying” Webster) NKJV; “rioting” KJV; “carousing” NAS – found also in Galatians 5:21; 1 Peter 4:3.

194 κοίταις (koitais) plural noun, “sexual promiscuity” NAS; see footnote for Romans 9:10.

195 διακρίσεις (diakriseis) “discerning”; JUB “discernment”; NAS “passing judgment”; “disputes” NKJV – this noun is also in 1 Corinthians 12:10 (“discerning”) and **Hebrews 5:14** (to “discern” both good and evil). The related verb (“to discern” e.g. Matthew 16:3) is used as a participle, διακρινόμενος (diakrinomenos), for “he who doubts” in Romans 14:23.

196 διαλογισμῶν (dislogismôn) “doubts” - used in this same way in Luke 24:38, elsewhere “thoughts” (e.g. Romans 1:21), or “dispute” (e.g. Luke 9:46).

197 See Daniel 1:5-16

198 οἰκέτην (oiketên) “household servant” - see footnote for Luke 16:13.

199 φρονῶν (phronôn) “regards” - basic idea of verb is to “think” (e.g. Romans 12:3[2x]).

200 CT does not have “And the one who does not regard the day, to lord he does not regard.”

201 Giving thanks (Ephesians 5:4) *for* all things (Ephesians 5:20) and *in* all things (1 Thessalonians 5:18).

202 Good verse revealing “self-seeking” (Romans 2:8 & ft) people (those who live for themselves) are lost.

to the lord we live. And if we die, to the lord we die. Whether then we live or if we die, we are the lord's. [9] For unto this Christ died and rose and lived,²⁰³ so that he might be lord of both dead and living.

[10] And, who are you who judges your brother? Or again, who are you who despises his brother? For we will all stand before the judgment seat²⁰⁴ of Christ. [11] For it has been written, "I live, says lord, that to me every knee shall bow, and every tongue will confess to the God." [12] So then, each of us shall give a word about himself to the God.

[13] Therefore, let us no longer judge one another, but judge this rather, not to place a stumbling stone or an offense to the brother. [14] I have known and have been persuaded in lord Joshua, that nothing is common²⁰⁵ through itself, except for the one who considers something to be common, that is common.

[15] And if through food your brother is grieved, you are no longer walking according to love. Do not destroy with your food that one for whom Christ died.²⁰⁶

[16] Therefore, let not your good be blasphemed. [17] For the kingdom of the God is not eating and drinking, but righteousness and peace and joy in holy spirit. [18] For the one who serves the Christ in these things is pleasing to the God and approved by men. [19] So then, let us pursue the things of the peace and the things of the building²⁰⁷ of one another.

[20] Do not destroy the work of God on account of food. Indeed, all things are clean, but it is bad to the man who eats through a stumbling stone. [21] It is good not to eat the meat, or not to drink wine, or not in whatever your brother stumbles or is offended or is made weak. [22] Do you have faith? Have it to yourself before the God. Happy is the one who does not judge himself in what he approves. [23] But, the one who doubts, if he eats, has been condemned, because it's not from faith. And, everything which is not from faith is sin.

15[1] And we who are able ought to bear the weaknesses of those unable,²⁰⁸ and not to please ourselves. [2] Let each of us please the neighbor for the good to edification.²⁰⁹ [3] For even the Christ did not please himself, but just as it has been written, "The reproaches of those who reproach you have fallen upon me."²¹⁰ [4] For whatever was written before,²¹¹ was written for our instruction,²¹² so that through the perseverance and through the comfort²¹³ of the writings we might have hope.

[5] And may the God of the perseverance and the comfort give you to the same

203 RT has ἀνέζησεν (anexêsen) "lived again"

204 βήματι (bêmati) "judgment seat" - see footnote in Matthew 27:19.

205 κοινὸν (koinon) "common" - see Mark 7:2 & Acts 11:8 and footnotes.

206 See also 1 Corinthians 8:10-13

207 οἰκοδομῆς (oikodomês) "building" - noun – used for actual "buildings" (plural) Matthew 24:1; Mark 13:1-2. Used in the sense of edification (building up) in e.g. 1 Corinthians 14:3, 5, 12, 16; Ephesians 4:12, 16, 29; used for the "building" (i.e. the body of Christ) in 1 Corinthians 3:9; Ephesians 2:21; and for the "building" (body) we have in the heavens in 2 Corinthians 5:1.

208 ἀδυνάτων (adunatôn) "unable" = in this context those lacking faith (weak in faith).

209 οἰκοδομήν (oikodomên) "edification" = "building" of Romans 14:9 (see footnote).

210 Psalm 69:9b

211 2 Timothy 3:16-17

212 διδασκαλίαν (didaskalian) "instruction" = "teaching" in Matthew 15:9; Mark 7:7; Romans 12:7.

213 παρακλήσεως (paraklêseôs) "exhortation" YLT; "comfort" NKJV – see footnote for Luke 2:25.

thinking²¹⁴ among one another according to Christ Joshua,²¹⁵ [6] so that in one accord in one mouth you might glorify the God and father of our lord Joshua Christ. [7] Therefore, accept one another, just as the Christ also accepted you unto God's glory.

[8] And I say, Christ Joshua to have become a servant of circumcision for God's truth, to confirm the promises of the fathers, [9] and the nations to glorify the God for mercy. Just as it has been written, "Because of this, I will confess²¹⁶ to you among nations, and to your name I will sing praise."²¹⁷ [10] And again he says, "Rejoice, nations, with his people."²¹⁸ [11] And again, "Praise the lord all you nations, and laud him all you peoples."²¹⁹ [12] And again, Isaiah says, "There shall be the root of the Jesse and the one rising to rule nations. Upon him nations will hope."²²⁰

[13] And may the God of the hope fill you with all joy and peace in the believing, that you may abound in the hope in the power of holy spirit. [14] And I also myself have been persuaded concerning you, my brethren, that you yourselves are also full of goodness, having been filled with all knowledge, being able also to admonish one another.

[15] And I wrote more boldly to you, brethren, from part as reminding, through the grace that was given to me from the God [16] for me to be a minister of Joshua Christ for the nations, ministering the good news of the God, that the offering of the nations might be acceptable, sanctified in holy spirit.

[17] Therefore, I have a boasting²²¹ in Christ Joshua of things pertaining to the God. [18] For I will not dare to speak anything of which Christ did not work through me in word and deed for obedience of nations, [19] in power of signs and wonders, in power of God's spirit, so as for me to have fulfilled the good news of the Christ from Jerusalem and round about as far as the Illyricum.²²²

[20] And so, aspiring to preach good news not where Christ was named, so that I might not build upon another's foundation. [21] But, just as it has been written, "To whom it was not announced concerning him, they will see. And those who had not heard, they will understand."²²³ [22] For this reason I was being hindered many times of which to come to you. [23] But now, no longer having a place in this region, and having a longing of which to come to you for many years, [24] so if I go unto the Spain,²²⁴ I will come to you. For I hope, journeying through, to see you, and to be

214 "the same thinking" = Ephesians 4:3 ("keep the unity of the spirit"); 1 Corinthians 1:10 ("speak the same thing", "no divisions", "same mind", "same judgment"); 2 Corinthians 13:11 ("be of one mind"); Philippians 1:27 ("stand fast in one spirit, with one mind"); 2:2 (be "like-minded", "one accord, of one mind"); 3:16 ("be of the same mind"); and 1 Peter 3:8 ("be of one mind"); 1 John 4:6 ("He who knows God hears us"). See also 2 Corinthians 10:3-5; Jude 3 ("contend earnestly").

215 "according to Christ Joshua" = according to the Word (John 1:1, 14; 14:6 "Truth"; Hebrews 4:12-13; Revelation 19:13).

216 ἐξομολογήσομαι (exomologêsomai) "confess" NKJV; "give praise" NAS; "give thanks" NOG – translated most often as "confess" (NKJV, e.g. Matthew 3:6), but also as "thank" (e.g. Matthew 11:25). Used in LXX 17:50 (H18:50; E18:49) for ᾠδὴ (ōdê) translated "praise" (NKJV, e.g. in Psalm 52:9[H52:11]).

217 Psalm 18:49 (LXX 17:50) is the same except Paul leaves out "lord," LXX κύριε (kurie)/ ἰησοῦ (yehvâh).

218 Deuteronomy 32:43

219 Psalm 117:1

220 See Isaiah 11:1-10.

221 See Jeremiah 9:23-24 (NAS)

222 Ἰλλυρικοῦ (illurikou) "Illyricum" - only here.

223 Isaiah 52:15

224 Σπανίαν (Spanian) "Spain"- found also in Romans 15:28.

sent forth there by you, if of you first, in part, I might be filled.

[25] And now, I go to Jerusalem, serving the saints. [26] For Macedonia and Achaia were pleased to make a certain contribution for the poor of the saints, those in Jerusalem. [27] For they were pleased, and they are their debtors. For if the nations shared in their spiritual things, they ought also to minister to them in the fleshly things.

[28] This then completed and this fruit sealed to them, I will go away through you unto the Spain. [29] And I know that coming to you, I will come in fullness of blessing of the good news of the Christ.

[30] And I exhort you, brethren, through our lord Joshua Christ and through the love of the spirit, strive together with me in the prayers for me to the God. [31] So that, I might be delivered from those who are disobedient in the Judea, and so that my service, that for Jerusalem, might be acceptable to the saints; [32] so that in joy I might come to you through God's will, and I might be refreshed with you. [33] And the God of the peace be with all of you. Amen.

16[1] And I commend to you Phoebe²²⁵ our sister, being a servant of the assembly, the one in Cenchrea, [2] so that you might receive her in lord worthy of the saints and assist her in whatever matter she may have need of you; for she herself also was a help of many and of myself.

[3] Greet Prisca²²⁶ and Aquila, my fellow workers in Christ Joshua, [4] whom, for my soul, laid down their own neck, to whom not only I give thanks, but also all the assemblies of the nations [5] and the assembly at their house. Greet Epaenetus,²²⁷ my beloved, who is a firstfruit of the Achaia into Christ.

[6] Greet Mariam,²²⁸ who labored much for us. [7] Greet Andronicus²²⁹ and Junia²³⁰ my kinsmen and my fellow prisoners, who are outstanding among the apostles,²³¹ who also have been in Christ before me. [8] Greet Amplias,²³² my beloved in lord. [9] Greet Urbanus,²³³ our fellow worker in Christ, and Stachys,²³⁴ my beloved.

[10] Greet Apelles,²³⁵ the approved in Christ. Greet those of the Aristobulus.²³⁶ [11] Greet Herodian,²³⁷ my kinsman. Greet those of the Narcissus,²³⁸ those who are in

225 Φοίβην (Phoibên) “Phoebe” NKJV, NAS; “Phebe” KJV, YLT - only here.

226 MT & CT, Πρίσκαν (Priskan) “Prisca” NAS; RT, Πρίσκιλλαν (Priskillan) “Priscilla” NKJV

227 Επαίνετον (Epaineton) “Epaenetus” - only here.

228 MT & RT Μαριάμ (Mariam); CT Μαρίαν (Marian) - see footnote for Matthew 1:16.

229 Ἀνδρόνικον (Andronikon) “Andronicus” - only here.

230 Ἰουνίαν (Iounian) “Junia” - only here – there is debate as to whether this is a woman or not. Even if a woman, 1

Timothy 2:11-14 & 1 Corinthians 14:34-35 still stand true.

231 See footnote for Matthew 10:2.

232 MT & RT, Ἀμπλιαν (Amplian) “Amplias” NKJV; CT, Ἀμπλιᾶτον (Ampliaton) “Ampliatius” NAS – only here.

233 Οὐρβανὸν (Ourbanon) “Urbanus” - only here.

234 Στάχυν (Stachun) “Stachys” - only here for a name, found also in Matthew 12:1; Mark 2:23; 4:28; Luke 6:1 for a head of grain.

235 Ἀπελλῆν (Apellên) “Apelles” - only here.

236 Ἀριστοβούλου (Aristoboulou) “Aristobulus” - only here.

237 Ἡρωδίωνα (hêrôdiôna) “Herodian” - only here.

238 Ναρκίσσου (Narkissou) “Narcissus” - only here.

lord. [12] Greet Tryphena²³⁹ and Tryphosa,²⁴⁰ the laborers in lord. Greet Persis,²⁴¹ the beloved, who labored much in lord. [13] Greet Rufus, the elect in lord, and his mother and mine.²⁴² [14] Greet Asyncritus,²⁴³ Phlegon,²⁴⁴ Hermas,²⁴⁵ Patrobas,²⁴⁶ Hermes, and those brethren with them. [15] Greet Philologus²⁴⁷ and Julia,²⁴⁸ Nereus²⁴⁹ and his sister, and Olympas,²⁵⁰ and all the saints with them. [16] Greet one another in a holy kiss. ²⁵¹The assemblies of the Christ greet you.

[17] And I exhort you, brethren, to note those who make the divisions and the offenses contrary to the teaching that you learned, and turn aside²⁵² from them. [18] For those who are such do not serve our lord Joshua Christ, but their own belly, and through smooth words and blessing²⁵³ they deceive the hearts of the innocent.²⁵⁴

[19] For your obedience reached all. Therefore, I rejoice over you. And I desire you to be indeed wise concerning the good, and pure²⁵⁵ concerning the bad. [20] And the God of the peace will crush the Satan under your feet in speed. The grace of our lord Joshua Christ be with you.²⁵⁶

[21] Timothy, my fellow worker, and Lucius, and Jason, and Sosipater,²⁵⁷ my kinsmen greet you. [22] I, Tertius,²⁵⁸ the one writing the letter, greet you in lord. [23] Gaius, the host of me and the whole assembly greets you. Erastus, the steward of the city, and Quartus,²⁵⁹ the brother, greet you. [24] The grace of our lord Joshua Christ be with you all. Amen.²⁶⁰

[25] And to the one able to establish you according to my good news and the preaching of Joshua Christ, according to a revelation of a mystery kept silent in

239 Τρύφαιναν (Truphainan) “Tryphena” NKJV; “Tryphaena” NAS – only here.

240 Τρυφῶσαν (Truphōsan) “Tryphosa” - only here.

241 Περσίδα (Persida, genitive form) “Persis” (nominative form, Περσίς); - only here.

242 Mark 3:33-35?

243 Ἀσύγκριτον (Asugkriton) “Asyncritus” - only here.

244 Φλέγοντα (Phlegonta) “Phlegon” - only here.

245 Ἑρμᾶν (Herman) “Hermas” - only here.

246 Πατρόβαν (Patroban) “Patrobus” - only here.

247 Φιλόλογον (Philologon) “Philologus” - only here.

248 Ἰουλίαν (Ioulian) “Julia” - only here.

249 Νηρέα (Nêrea) “Nereus” - only here.

250 Ὀλυμπᾶν (Olumpan) “Olympas” - only here.

251 CT adds πᾶσαι (pasai) “all” for “All the assemblies . . .” (e.g. see NAS).

252 ἐκκλίνατε (ekklivate) “turn aside” - same verb found also in Romans 3:12 (“turned aside”) & 1 Peter 3:11 (“turn aside”)

253 εὐλογίας (eulogias) “blessing” - same word as e.g. in Romans 15:29 (“blessing”).

254 As in 2 Peter 2:18 they deceive “the ones who have actually escaped from those who live in error” (NKJV). “Innocent” here is ἀκάκων (akakôn), which is an alpha negated word for “bad” (κακόν [kokon], e.g. Romans 16:19) giving it an opposite meaning (i.e. good). It is found also only in Hebrews 7:26 of Christ (“innocent” NAS; “harmless” NKJV). In Romans 16:17 it is translated, “innocent” ASV; “without guile” Green; “simple” NKJV; “unsuspecting” NAS.

255 ἀκεραίους (akeraious) “pure” - see Matthew 10:16 and footnote.

256 RT adds, ἀμήν (amên) “Amen”

257 Σωσίπατρος (Sôsipatros) “Sosipater” - only here.

258 Τέρτιος (Tertios) “Tertius” - only here.

259 Κούαρτος (Kouartos) “Quartus” - only here.

260 This verse is not in the CT, and this is the last verse in the MT. RT & CT continue with verses 25-27. MT has these same verses in Romans 14:24-26.

eternal times,²⁶¹ [26] but now made manifest, and through prophetic writings according to a command of the eternal God, for obedience of faith, made known unto all the nations.²⁶² [27] To God alone wise, through Joshua Christ, to whom be the glory unto the ages.²⁶³ Amen.

261 χρόνοις αἰωνίοις (chronois aiōniois) “eternal times” Green, DLNT; “world began” NKJV; “long ages past” NAS – the word for eternal here (αἰωνίοις) is the same word for “eternal” in the next verse (vs 26, αἰωνίου [aiōniou]).

262 See also Acts 2:5; Colossians 1:5-6, 23.

263 αἰῶνας (aiōnas) “ages” YLT; “forever” NKJV – this is a different word than “eternal” in verses 25-26.

Appendix

He Is Holy Gods

אֱלֹהִים קְדוּשִׁים הוּא

You are not able to serve Yehvah, because He is Holy Gods,¹ a Jealous God. He will not forgive your transgressions and your sins.

(a more literal translation of Joshua 24:19, where "Holy" and "Gods" are both in the plural)²

Knowledge of Holy Ones is Understanding.

(a more literal translation of Proverbs 9:10b)³

דַּעַת קְדוּשִׁים בִּינָה

Thou shalt not revile the Gods,

(Exodus 22:28, 1611 KJV, see endnote 27 & 5)

I. Various Testimonies

There is indeed only one God and one Lord (Ephesians 4:4-5), and He certainly is one (Deuteronomy 6:4; see endnote 28). Yet, contrary to classical Catholic and Protestant Trinitarian theology (Athanasian, see point V. below), this one and only true Lord God (John 17:3) is "**Holy Gods**," as Joshua 24:19 literally and explicitly says. In other words, the Bible teaches monopolytheism, Gods in the One and only God.

There is indeed only one God (Isaiah 44:6-8), "**who alone has immortality**" (1 Timothy 6:16), who **alone** is Holy (Revelation 15:4), who **alone** is wise (1 Timothy 1:17; Jude 25), "**whose name alone is Jehovah**" (Psalm 83:18 KJV, יהוה), whose "**name alone is exalted**" (Psalm 148:13). There is no other God besides Him (Deuteronomy 4:35; see endnote 28). Yet, this one God is Gods, as John 1:1 reveals.

In the beginning was the Word, and the Word was with God, and the Word was God.⁴

The Word is God, and He is with God as well. So, God is with God, as the very first chapter in Genesis declares,

Let Us make man in Our image, according to Our likeness; So God created man in His own image. (Genesis 1:26-27; see also "Us" in Genesis 3:22;⁵ 11:5-9; Isaiah 6:8;

16:6 ["We"]; Jeremiah 30:5 ["We"]; 48:29 ["We"]; Ezekiel 44:6; Obadiah 1:1 ["We"]; Luke 12:48 ["they"])

What did the "Us" make? What is the "Our" image? "Us" made "them" (Genesis 1:26), "male and female" (Genesis 1:27).

After Adam ate of the tree of the knowledge of good and evil, the Lord said,

Behold, the man has become like one of Us, to know good and evil. (Genesis 3:22)

It is no wonder then that Ecclesiastes says,

Remember your Creators in the days of your youth, . . . (Ecclesiastes 12:1, a more literal translation, see also Young's Literal Translation "Creators"; here we have the plural noun בּוֹרְאֵיךְ [bor'eychâ] "your Creators")

The "Us" of Genesis 1:26 & 3:22 created us ([male](#) and [female](#)) in "**His image**" (Genesis 1:26-27).

Abraham⁶ knew *He is Holy Gods* when he said to Abimelech,

And it came to pass, when Gods caused me to wander from my father's house, . . . (הִתְעוּ אֹתִי אֱלֹהִים [hit'u 'otiy 'elohiym], plural verb, plural noun, more literally "Gods caused," Genesis 20:13)⁷

Prior to this, these Gods appeared to Abraham in Genesis 18. As it is written,

Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; . . . (Genesis 18:1-2a)

For more on this encounter, see [The Three Men In Genesis 18 Are God](#).

The writer of Genesis knew *He is Holy Gods* when He wrote,

And he built there an altar and called the place, "God, the house of God," because there the Gods were revealed to him in his fleeing from the face of his brother.⁸ (a more literal translation of Genesis 35:7, where the Niphal plural verb is used with the plural noun, נִגְלוּ אֵלָיו הָאֱלֹהִים [niglu 'êlâyv hâ'elohiym])⁹

Here "the Gods" who "were revealed to him" is the "God" אֵל ('êl, singular noun) of "the house of God" בַּיִת־אֵל (bêyt 'êl, singular noun), called earlier in Genesis 28:17 & 22, בַּיִת אֱלֹהִים (bêyt 'elohiym), more literally, "house of Gods."

Moses knew He is Holy Gods when he wrote,

For what great nation is there that has Gods near to it as Yehvah our Gods [or God] in all we call to Him? (a more literal translation of Deuteronomy 4:7, where the plural participle קְרִבִים [qeroviym] "near" is used with the plural noun אֱלֹהִים ['elohiym]

"Gods")¹⁰

Moses, David, and Jeremiah knew He is Holy Gods when they referred to the Lord as אֱלֹהִים חַיִּים ('elohiyim chayyiyim) "**living Gods**" in Deuteronomy 5:26; 1 Samuel 17:26, 36; Jeremiah 10:10; and 23:36. In each case they use both the plural adjective and the plural noun, unlike 2 Kings 19:4, 16; Isaiah 37:4, 17 where the singular adjective חַי (chay) "**living**" is used with the plural noun אֱלֹהִים ('elohiyim, "God" or "Gods" depending on context), or unlike Joshua 3:10; Psalm 42:2 (H3); 84:2 (H3); and Hosea 2:1 where both the singular adjective and singular noun are used, אֱלֹהֵי חַי ('èl chay) "**living God.**"

David said in 2 Samuel 7:23,

And who is like your people, like Israel, one nation on the earth whom *Gods* went to redeem for Himself for a people, to put for Himself a name and to do for *Yourselves* the great and awesome things for Your land before Your people whom You redeemed for Yourself from Egypt, nations, and his gods. (plural verb is used with the plural noun, חָלְכוּ־אֱלֹהִים [châlkhu-'elohiyim] "Gods went" along with the second person plural pronoun "Yourselves," לָכֶם [lâkhem])

The Lord who redeemed Israel for Himself said to Israel,

For your Husbands, your Makers, Yehvah of armies is His name. (Isaiah 54:5, a more literal translation of בְּעַלְיְךָ עֲשִׂיךָ [vo`alayikh `osayikh] "**your Husbands, your Makers**")

Psalms 149:2 declares,

Let Israel rejoice in his Makers. Let the sons of Zion be joyful in their King. (a more literal translation of עֲשׂוּ [`osâyv] "**his Makers**")

Psalms 58:11,

And a man will say, "Indeed, fruit for the righteous, indeed, there are Gods judging in the earth." (a more literal translation)¹¹

There are indeed Gods. The Father is God (1 Corinthians 8:6). The Son is God (2 Peter 1:1; [John 8:17-18](#)). [Jerusalem Is God. The Seven Spirits Are God. The Horses of Zechariah 1 Are God. The Throne, the Heavens, and the Kingdom Are God.](#) This is the real Biblical God, who is Gods. He is neither preached nor acknowledged in the false churches of today, but rather, "**They**" (Daniel 4:25) are rejected and denied (2 Peter 2:1) both in precept (doctrine) and in practice (Titus 1:16).

II. Pagan Testimony

Even the pagan Philistines express the God of Israel as Gods in one God. After hearing about the ark of the Lord being brought into the camp of Israel, in fear the Philistines say,

God is come into the camp. (1 Samuel 4:7 KJV)

Here the Philistines use the plural noun for "God" אֱלֹהִים ('elohiym) with the singular verb בָּא (bâ') "is come," and so it is translated "God is come." But in the very next verse it says,

who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. (1 Samuel 4:8 KJV)

In this verse we have the singular "hand" יָד (yad). There is also the plural demonstrative pronoun "these" הָאֵלֵּהּ (hâ'êlleh), the plural adjective "mighty" הָאֲדִירִים (hâ'addiyritym), and the plural noun "Gods" אֱלֹהִים (hâ'elohiym) for "these mighty Gods." There is also the plural demonstrative pronoun "these" אֵלֵּהּ ('âlleh), with the plural pronoun translated "are" הֵמָּה (hêm), the plural noun "Gods" אֱלֹהִים (hâ'elohiym), with the plural participle "that smote" הַמַּכִּים (hamakkiym), for "these are the Gods who smote . . .".

1 Samuel 4:7-8 well illustrates how these other verses that have plural adjectives and plural verbs with a plural noun ought to be translated in the plural as they are in 1 Samuel 4:8.¹² The Philistines spoke rightly. They refer to God in the singular in verse 7 and in the plural in verse 8, as did Abraham, Moses, Joshua, David, Jeremiah, and Daniel all speak of God in both the singular and plural.

III. Daniel's Testimony

Daniel well illustrates "He is Holy Gods" as well. In Daniel 4:8-9, and 18 the KJV reads,

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, . . . (Aramaic text is Daniel 4:5-6)

O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. (Aramaic text is Daniel 4:15; see also NAS, NIV)

Nebuchadnezzar, the holy man of God moved by the Holy Spirit (2 Peter 1:21), the one who gave us Daniel chapter 4, expressed the truth when he spoke of the "spirit of the holy gods" in Daniel. This chapter, chapter 4 of Daniel, reveals at the end of the chapter how Nebuchadnezzar turned to the Lord and praised "Him who lives forever and ever" (verse 34). Yet, before this, Nebuchadnezzar spoke of Daniel's God in a similar fashion. In chapter two the king said to Daniel,

From truth that your Gods, He is God of gods, and Lord of kings, and Revealer of secrets, . . . (Daniel 2:47, a more literal translation)

Here in chapter two Nebuchadnezzar speaks in the plural, "your Gods" אֱלֹהֵיכֶם ('elâhakhon), but then in the singular, "He is God of gods" הוּא אֱלֹהִים אֱלֹהֵי אֱלֹהִים (hu' 'elâh 'elâhiyn), and in the singular, "and Lord of kings" וּמַרְאֵי מַלְכֵי (umârê' malkhiyn), and in the singular, "and Revealer of secrets" רִזְיֵן וְגִלְתֵּי רִזְיֵן (vegâlêh râziyn). Later, in chapter four, three times over Nebuchadnezzar uses the phrase

רוּחַ אֱלֹהֵי קַדְיִשִּׁין (ruach 'elâhiyn qaddiyshiyn) "**spirit of the holy gods**" (Daniel 4:8-9, 18). Nebuchadnezzar was correct in what he said in all of these phrases. Daniel indeed had the Spirit of the Holy Gods.

This Aramaic phrase is *very* similar to the Hebrew phrase "**He is Holy Gods**" of Joshua 24:19. Daniel 4:8-9 and 18 have the singular noun רוּחַ (ruach) "**spirit**" with the plural adjective and plural noun אֱלֹהֵי קַדְיִשִּׁין ('elâhiyn qaddiyshiyn) "**holy gods**" (KJV). Joshua 24:19 likewise has the singular pronoun הוּא (hu') "**He**" and the plural adjective and plural noun אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym) "**Holy Gods**."

Furthermore, notice Daniel 4:8-9 and 18 do not have "spirits of the holy gods," but rather "**spirit of the holy gods**" (KJV). This singular "**spirit**" of the "**holy gods**" (plural) is also mentioned later in Daniel 5:11 (see KJV)¹³ by the queen.

There is a man in thy kingdom, in whom is the spirit of the holy gods (Daniel 5:11 KJV)

The king likewise says,

I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. (Daniel 5:14 KJV)

In every case, there is no record of Daniel giving any correction of this statement regarding him and the "**Spirit of the Holy Gods**" in him. There is no need for correction. It was literally true. Daniel indeed had "the Spirit of the Holy Gods," and Daniel 4 bears witness to it, as it very much speaks of God in the plural.

Daniel 4:17 says,

This decision is by the decree of the watchers, and the sentence by the word of the holy ones,

Who are "**the watchers**" and "**the holy ones**"? A little later it says,

this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: (Daniel 4:24)

The "**decree of the watchers**" and "**the sentence by the word of the holy ones**" (Daniel 4:17) is "**the decree of the Most High**" (Daniel 4:24). So, who are "**the watchers**" and "**the holy ones**" of Daniel 4:17? According to the context (Daniel 4:8-9, 17-18, 24), they are "**holy gods**" (KJV, or "**Holy Gods**") of the one "**spirit**" (KJV, or "**Spirit**").

These Holy Gods are further seen in this same chapter where it says,

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee,

after that thou shalt have known that the heavens do rule. (Daniel 4:25-26 KJV)

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (Daniel 4:32 KJV)¹⁴

Who are the "They"s in Daniel 4:25-26, and in verse 32? They are the Holy Gods of Daniel 4:8-9, 18; 5:11, and 14. They (Gods) shall drive him from men. They (Gods) shall make him eat grass like an oxen. They (Gods) shall wet him with the dew of heaven. They (Gods) "**commanded**" (Daniel 4:26). So,

after that thou shalt have known that the heavens do rule. (Daniel 4:26 KJV, "the Heavens rule," plural noun, plural verb אֵלֵּימָּרְשָׁא אֵלֵּימָּרְשָׁא [shallitin shemayyâ'])

Later in Daniel the Lord is called (more literally), "**Highest Ones**," or "**Most High Ones**," with the Aramaic plural noun, אֵלֵּימָּרְשָׁא (‘elyonin) in Daniel 7:18, 22, 25, & 27. This word is typically translated "**Highest One**" or "**Most High**," but it is actually a plural term. The singular form of this word, אֵלֵּימָּרְשָׁא (‘illâyâ'), is always found with the definite article (the plural always without) and is in Daniel 3:26; 4:2 (A3:32), 17 (A14), 24-25 (A21-22), 32 (A29), 34 (A31); 5:18, 21; and 7:25. In Daniel 7:25 we have both the singular and the plural, and so it reads more literally,

And he will speak a word against the Most High and wear out saints of Most High Ones and intend to change times and law, and they shall be given into his hand until a time, and times, and half a time.

IV. Testimony of Deceit

The record of the golden calf in Exodus 32 further reveals this truth. As in some of the above passages, Exodus 32:1 has the plural noun and the plural verb. The Israelis¹⁵ asked Aaron to make for them "**gods that shall go before us**,"¹⁶ and so Aaron fashioned for them a molded calf.

Since they asked for "**gods**" (plural), why did he only give them a single golden calf? Shouldn't he at least have given them two to fulfill their request for "**gods**"?¹⁷ No, he actually gave them just what they asked for. Note their response to the single golden calf.

And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. (Exodus 32:4 KJV)¹⁸

Aaron fashions for them a single golden calf in their request for "**gods**." Acts 7:40-41 records this same thing, a single golden calf in a request for "**gods**." In Exodus 32:4 they call the single golden calf "**gods**" that "**brought**" (plural verb) them up from the land of Egypt. Why? How is a single golden calf regarded as plural "**gods**"? This single golden calf was supposed to be the true God, who is Holy Gods (Joshua 24:19), as it says in the very next verse,

So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to the Lord." (Exodus 32:5)

To the Lord? Yes, "**to the Lord**" לַיהוָה (layhvâh), to Yehvah (or Yahweh [WEB], or Jehovah [YLT]). The single golden calf was proclaimed as the true God, the Lord, who is Gods, as Moses said to the Israelis in Deuteronomy 5:26,

For who of all flesh has heard a voice of *living Gods* speak from the midst of the fire as we and lived? (more literally, "**living Gods**" - plural noun, plural adjective)

But the Lord had explicitly told them not to do this very thing.

You shall not make anything to be with Me - gods of silver or gods of gold you shall not make for yourselves. (Exodus 20:23)¹⁹

Nevertheless, they rejected this command, and made for themselves "**gods of gold**," a single golden calf that they hailed as, "**These be thy gods, O Israel, which brought thee up out of the land of Egypt.**"

V. An Unholy Creed

The [Athanasian Creed](#),²⁰ historically accepted by Catholics and Protestants alike,²¹ makes a claim the Word of God never does (Proverbs 30:5-6). Speaking in the context of the "Trinity" (line 3), the Father, Son, and Holy Spirit, it states,

And yet they are not three Gods, but one God. (line 16)²²

This is true, for the false God of Catholicism and Protestantism, because they can define their "Trinity" (a term not found in the Bible) any way they choose. But, Scripture never declares or teaches this concept about the true God, the God of the Bible, that "they are not three Gods." As the above illustrates, it teaches He *is* Gods, and Hebrews chapter one reveals this even further.

But to the Son He says:

"Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."
(Hebrews 1:8-9, see also Psalm 45:6-7)

Here God has a God, "**Your throne, O God, . . . therefore God, Your God, . . .**" Jesus, who is God (John 8:58; John 20:27-29), has a God Himself. He spoke of His God in John 20:17 and Revelation 3:12. Revelation 1:6 also mentions "**His God.**" In fact, God forsook God on the cross, as Jesus said,

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (Matthew 27:46)

Here we have God, who shed His blood (Acts 20:28), forsaken by God, as the Lord Jesus said, "**My God, My God . . .**" Joshua was correct, "**He is Holy Gods.**"

Furthermore, the Athanasian Creed also declares their "Trinity" as,

And yet not three Lords, but one Lord. (line 18)

Again, this is true for the Catholic and Protestant god. But, Scripture nowhere teaches of the true God that they are "not three Lords" (Proverbs 30:5-6). In fact, the most common and *often* used word in the OT for "Lord" in reference to God is literally in the Hebrew, "**my Lords**," אֲדֹנָי ('adonây). It is a plural noun with the singular pronominal suffix "**my**" at the end of it. It is usually transliterated and pronounced as "Adonai," and typically translated as "**Lord**" (e.g. Genesis 15:2, 8; 20:4; Exodus 5:22), "**the Lord**" (e.g. Genesis 18:27, 30-32; 1 Kings 3:10, 15; Job 28:28; Ezekiel 18:25, 29; 33:17, 20), "**O Lord**"²³ (e.g. Exodus 34:9; Psalm 86:12, 15; Daniel 9:7, 15-16, 19 [3x]), or "**my Lord**" (e.g. Genesis 18:3; Exodus 34:9; Numbers 14:17; Psalm 16:2; 35:23; Isaiah 49:14). It is once translated in the NKJV (NAS, ESV, NIV, etc.) as "**my lords**" in Genesis 19:18.²⁴

Nevertheless, Jesus quoting Psalm 110 said to the Pharisees,

The Lord said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool." (Matthew 22:44; see the same in Mark 12:36; Luke 20:42-43)

Here we have one "**Lord**" speaking to another "**Lord**" and they are both God.²⁵

See also 1 Kings 22:19 & 2 Chronicles 18:18 in which the Lord (Yehvah) says, "**I saw the Lord . . .**". In 1 Kings 22:14 (see also 2 Chronicles 18:13) Micaiah says, "**whatever the Lord [Yehvah] says to me, that I will speak.**" Then, in 1 Kings 22:19 Micaiah gives what the Lord says to him.

Therefore hear the word of the Lord: I saw the Lord sitting on His throne, . . .

The Lord (Yehvah) saw the Lord (Yehvah) sitting on His throne.

Likewise, Obadiah 1:1 says,

The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (KJV)

Here Adonai Yehvih, (אֲדֹנָי יְהוִה) "**the Lord GOD**," says, "**We** have heard a rumour from the LORD" (Yehvah). Adonai (more literally, my Lords) is noted as "**We**," and They (Adonai) heard "**from the LORD**." Thus, my Lords ("We") heard from the Lord. Gods ("We") heard from God.

In Malachi 1:6 the Lord calls Himself, "**Lords**" אֲדֹנָיִם ('adoniym), when He says, "**If I am Lords, where is My fear**" (a more literal translation). Psalm 136:2 commands to give thanks (more literally) "**to the Gods of gods.**"²⁶ Here both nouns are plural, לֵאלֹהֵי הָאֱלֹהִים (lê'lohêy hâ'elohiym). Joshua 22:22 says twice over, "**God of gods**" אֱלֹהֵי אֱלֹהִים ('êl 'elohiym), and Daniel 11:36 says "**God of gods**" אֱלֹהִים אֱלִים ('êl 'êliym); but Psalm 136:2 literally say, "**Gods of gods**" (or "**Gods of Gods**").²⁷

Moreover, speaking again of their Father, Son, and Holy Spirit this Creed says,

And yet they are not three almighties, but one almighty. (line 14)

So it is for the Catholic and Protestant god. But, the God of Scripture is more Almighty than that. For the Bible clearly reveals more than one Almighty.

In Revelation 5:7 "**the Almighty**" (Revelation 1:8-18) Lamb "**came and took the scroll out of the right hand**" of the "**Lord God Almighty**" (Revelation 4:2-8) "**who sat on the throne.**" There are clearly shown here two Almighties, two Holy Gods (Joshua 24:19), that are indeed One (Deuteronomy 6:4).

In addition, speaking again about their "Trinity" this unholy Catholic Athanasian Creed also claims,

11. And yet they are not three eternal but one eternal.

12. As also there are not three uncreated nor incomprehensible, but one uncreated and one incomprehensible.

Again, this is fine for the Catholic and Protestant god, but for the God of Scripture there is nowhere to be found in holy writ the concept of "not three eternal" nor "not three uncreated nor three incomprehensible." The Catholics and Protestants add to and deny His Word, and they will be proven liars (Proverbs 30:5-6; Revelation 21:8).

Finally, the spirit of this Creed is well and alive today within false Christianity. Speaking of this Creed, Philip Schaff wrote,

It furnishes one of the most remarkable examples of the extraordinary influence which works of unknown or doubtful authorship have exerted. ([*Creeds of Christendom, by Philip Schaff, Vol. 1, p. 50.*](#))

The masses (Catholics and Protestants) give reverence to this "Trinity" with its antichrist (anti-scripture) definition as described above. It is no wonder such a term is typically so pivotal in theological debate. Often one is dismissed at once if the "Trinity" is not affirmed, even though the term and concept (as defined above) is unfounded in Scripture and is against Scripture. Nonetheless, this Creed pronounces a curse and damnation upon anyone who does not adhere to this classical view of this Catholic God, the "Trinity." As the Creed declares,

He therefore that will be saved must thus think of the Trinity. (line 28)

This is the catholic faith, which except a man believe faithfully he cannot be saved. (line 44; see also lines 1-3 in footnote 21)

This is indeed the Catholic faith and the faith of reformed whitewashed Catholics, Protestants. Since Scripture reveals that a false God is actually a demon (1 Corinthians 10:20), it is evident both Catholics and Protestants, since they serve a false "Trinity," serve a demon and follow fables ([2 Timothy 4:3-4](#)). This "Trinity," as described in this Creed, is both a demon and a fable (a myth).

VI. All The Fullness

Finally, "**He is Holy Gods**" (Joshua 24:19) comes together in the Lord Jesus Christ. Deuteronomy 6:4 says,

Hear, O Israel: The Lord our God, the Lord is one!²⁸

This is manifest in Christ Jesus.

For in Him dwells all the fullness of the Godhead²⁹ **bodily.** (Colossians 2:9)

He (Christ) is Holy Gods (Joshua 24:19). Christ is not just a part of God. He is "**all the fullness**" of God Himself in the flesh, in a physical human body (Luke 24:36-43; Revelation 1:17-18; 19:11-16). For more on that, see "[The Lord is a Man.](#)"

Finally, how many Gods are in the one and only true God? The Bible never gives a complete number. The Father, Son, and the Holy Spirit are indeed explicitly mentioned (Matthew 28:18-20; 1 John 5:7), but so are [Jerusalem](#), [the Seven Spirits](#), [The Three Men of Genesis 18](#), [The Horses](#), [the Throne, the Heavens, and the Kingdom](#).

Endnotes:

1. אֱלֹהִים קְדוֹשִׁים הוּא ('elohiym qedoshiym hu') "**He is Holy Gods**" - "Scholars" (false teachers of the past) typically acknowledge this Hebrew phrase (and other plural passages) indeed says, "**He is Holy Gods**," but believing it is another matter.

Martin Luther,

And Joshua also said unto the people, chap. xxiv. 19, "Ye cannot serve the Lord, for he is *holy Gods*." Here, we not only have "*Gods*," (ELOIM) but "holy" also: signifying, that there are more than One: and yet he says, that the Lord is One God. (quote is from "The Three Creeds or Confessions of the Christian Faith, Used By Full Consent in the Church." by Martin Luther, found e.g. on p. 363 of Vol II, *Select Works of Martin Luther: An Offering of the Church of God in "The Last Days"* translated from the works of Luther by the Rev. Henry Cole, of Clare Hall, Cambridge, 1826)

Jonathan Edwards,

Joshua xxiv. 19, "And Joshua said unto the people, Ye cannot serve Jehovah; for he is Holy God, Elohim Kedhoshim." *He is the Holy Gods*. Not only is the word *Elohim* properly plural, the very same that is used, verse 15, the gods which your fathers served, &c. - but the adjective *Holy* is plural. A plural substantive and adjective are used here concerning the True God, just in the same manner as in 1 Sam. iv. 8, "Who shall deliver us out of the hands of these mighty Gods." And in Dan. iv. 8, "In whom is the Spirit of the Holy Gods." So vs. 9, 18, chap. v. 11. (found in "Reasons Against Dr. Watt's Notion of the Pre-existence of Christ's Human Soul" e.g. on p. 536, Vol. III in *The Works of President Edwards, in Four Volumes*, 1851, published by Leavitt & Allen, 27 Day Street, New York)

John Wesley,

In the Hebrew, He is the holy Gods, (Joshua 24:19, [Explanatory Notes on the Whole](#)

Bible, by John Wesley)

Matthew Henry,

Ye cannot serve the Lord, for He is a holy God, or as it is in the Hebrew, *He is the holy Gods*, intimating the mystery of the Trinity, three in one; (*Commentary on the Whole Bible Volume II (Joshua to Esther)*), by Matthew Henry, commentary on Joshua 24:19)

Midrash Tanhuma - For an example of Jewish teaching, in *Midrash Tanhuma, Translated Into English With Introduction, Indices and Brief Notes* by John T. Townsend, in the context of "How many deities created the world?" it says,

Hence < the plurals > (Josh. 24:19): FOR HE IS HOLY GODS, in < the sense > that he is holy in all types of holiness.

This same page footnotes regarding Joshua 24:19,

19. While "God" in the Bible is commonly plural, here the adjective "holy" is plural as well.

20. Thus the text reads literally: FOR HE IS HOLY GODS. (p. 5, copyright 1989)

Jews For Jesus, in their article [Jewishness and the Trinity](#), acknowledges this. They write,

Joshua 24:19: "...holy God..." [Literally: holy Gods.]

For an example of a more extensive article which acknowledges the Hebrew plural forms, but argues against them and reasons them away, see the article, [Elohim: Plurality and "Attraction" Part 3](#). Nehemia Gordon's main argument in his article is that God is mostly referred to in the singular, and thus these couldn't mean what they say. He also makes a grammatical claim ("attraction") that is simply unsubstantiated (e.g. there is no consistency proving the claim) other than this is just how he explains it away. Along these lines (how to "interpret" the Bible), see the article on hermeneutics (www.atruechurch.info/hermeneutics.html).

2. The plural noun אֱלֹהִים ('elohiym, "Gods," "God," "gods," or "god" depending on context) is also found with the singular adjective קָדוֹשׁ (qâdosh) in 1 Samuel 6:20, "**holy God.**"

Also, this plural noun אֱלֹהִים ('elohiym) is not only used in both a singular and plural context for the true God, but it is also used for false gods in both a plural (e.g. Exodus 23:13; Jeremiah 2:11; 16:20) and singular context. For example, what is translated, "**goddess**" in 1 Kings 11:5 is אֱלֹהֵי ('elohêy) which is the plural construct form of אֱלֹהִים ('elohiym, "gods," "god," "Gods," or "God" depending on context). This plural usage for a singular pagan god can also be found in Judges 9:27 (LXX "θεου"); 11:24 (LXX "θεος"); 1 Samuel 5:7 (LXX "θεον"); 1 Kings 11:33 (3x; LXX none); 2 Kings 1:16 (LXX "θεον"); 2 Chronicles 32:21 (LXX "θεου"); Ezra 1:7 (LXX "θεου," could also be translated "gods," e.g. KJV); Daniel 1:2 (2nd, LXX "θεου," could also be translated "gods," e.g. NRS); Jonah 1:5 (LXX "θεον", could also be translated, "gods" e.g. NLT).

אֱלֹהִים ('elohiym) is also used in 1 Samuel 28:13 along with the plural participle עֹלִימ ('oliym)

"**ascending**." Thus it reads more literally, "**I saw gods ascending from the earth**" (KJV; LXX "θεους εωρακα αναβαινοντας εκ της γης"). But, Saul's response is singular, "**What is his form?**" (1 Samuel 28:14; LXX "τι εγνως").

Also, in Exodus 7:1 God uses Elohiym for Moses when He says, "**I have made thee a god to Pharaoh**" (KJV).

Moreover, Scripture calls men gods in Exodus 18:11 (compare with Nehemiah 9:9-10) and in Psalm 82 (see also John 10:34-36). It also calls angels gods in Psalm 8:5 ("angels" Hebrew is אֱלֹהִים ['elohiym], "gods," compare w/Hebrews 2:7 ἀγγέλους/angels). Note also Deuteronomy 10:17,

He is Gods of Gods and Lords of Lords, the great God (הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנָי (הַאֲדֹנָיִם הַגְּדֹל הַגָּבֹר).

The LXX reads for Deuteronomy 10:17,

He is God of Gods and Lord of Lords, the great God (οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων ὁ θεὸς ὁ μέγας).

Psalm 97:7 says,

Let all be put to shame who serve carved images, Who boast of idols. Worship Him, all you gods ("Worship Him all Gods" אֱלֹהִים כָּל־שֹׁתֵי־לֶחֶם in the LXX is προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ "Worship Him all His angels").

Likewise, Psalm 138:1,

I will praise You with my whole heart; Before the gods I will sing praises to You. (הַגָּד אֱלֹהִים "before the Gods" in the LXX is "before the angels" ἐναντίον ἀγγέλων)

See also Exodus 21:6; 22:8-9 (H7-8) in which אֱלֹהִים ('elohiym) is typically translated "judges" (likewise KJV 1 Samuel 2:25). See also Psalm 29:1 and 89:6 where "mighty ones" and "sons of the mighty" are more literally, "**sons of Gods,**" בְּנֵי אֱלִים (benêy 'éliym). LXX reads "sons of God" (υἱοὶ θεοῦ [Psa 28:1 LXX]; υἱοῖς θεοῦ [Psa 88:7 LXX]).

Also, Job 41:25 more literally reads,

From his raising, gods fear. From crashings, they purify themselves. (מִשָּׂתוֹ (H41:17 מִגֹּר אֱלִים מִשִּׁבְרִים יִתְחַטְּאוּ)

3. Proverbs 9:10b reads in the LXX, βουλή αγίων συνεσις (boulê hagiôn sunesis) "counsel of Holy Ones is understanding."

See also Proverbs 30:3 where it more literally reads, "**knowledge of Holy Ones,**" דַעַת קְדוֹשִׁים (da`at qedosiym, see also Young's Literal Translation [YLT] "**knowledge of Holy Ones**"). In this context two "**Holy Ones**" are mentioned. They are "**His name**" and "**His Son's name**" (Proverbs 30:4). See also Hosea 11:12 (H 12:1), קְדוֹשִׁים נְאֻמָּן (qedoshiym ne'emân) "**Holy Ones Who is faithful**" (a more literal translation; YLT "**Holy Ones**"). Here the plural adjective, קְדוֹשִׁים (qedoshiym) is with

a singular participle, נְאֱמָן (ne'emân).

Besides this plural form in its use for God (Joshua 24:19; Proverbs 9:10; 30:3; Hosea 11:12), every other time this word for "holy" is found in the plural form, it is always used as a plural (meaning "holy ones"). See Leviticus 11:44-45; 19:2; 20:7, 26; 21:6; Numbers 5:17; 15:40; 16:3; Deuteronomy 33:3; 2 Chronicles 35:3; Job 15:15 (Q); Psalm 16:3; 34:9 (H10); 89:5 (H6), 7 (H8); Daniel 8:24; Zechariah 14:5.

It is likewise in the Aramaic (ܩܕܝܫܝܢ) [qaddiyshiyn]. It is used in the plural for God in Daniel 4:8-9 (A5-6), 17-18 (A14-15), & 5:11. For every other time in the plural, see Daniel 7:18, 21, 22 (2x), 25, & 27.

Finally, Eliphaz the Temanite mysteriously says to Job,

Call out now; Is there anyone who will answer you? And to which of the holy ones will you turn? (Job 5:1, אֵלֵּי מִי־מִקְדֹּשִׁימֵי [el-mi miqqdoshiym] "to which of the holy ones")

4. Note also John 1:18 in the Critical Text reads, μονογενῆς θεός (monogenês theos) "**only begotten God**" (NAS). Received and Majority Texts read, μονογενῆς υἱός (monogenês uios) "**only begotten Son.**"

5. Genesis 3:22 well justifies a plural "**Gods**" translation of Genesis 3:5. In Genesis 3:5 the 1611 KJV reads,

For God doeth know, that in the day ye eate thereof, then your eyes shal-bee opened: and yee shall bee as Gods, knowing good and evill. (Elsewhere the 1611 translates lower case "**gods,**" e.g. in Genesis 31:30, 32; 35:2, 4; Exodus 12:12; etc., but here they translate "**Gods**" with a capital "G," as they do also in Exodus 22:28; 1 Samuel 4:8 [current KJV also]; Daniel 4:8-9, 18; which all refer to the true Gods. 1611 also has "**God**" [capital "G"] for a god other than the true God. This can be found in Deuteronomy 3:24 [current]; 32:12; Psalm 81:9 [2x]; Isaiah 44:10, 15, 17 [2x]; Daniel 4:8 [compare to Daniel 1:2]; 11:38 ["**a God whome his fathers knew not**"]; Habakkuk 1:11; Malachi 2:11; Acts 7:43; 2 Corinthians 4:4 ["**God of this world**"]; Philippians 3:19 [current].)

The Hebrew word here translated "**Gods**" (1611 KJV) is the same word at the beginning of the verse translated "**God.**" They are both אֱלֹהִים ('elohiym), and they both refer to the same Elohiym as Genesis 3:22 reveals.

Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil." (Genesis 3:22a)

This is what the serpent was saying. They would become like Elohiym, "**one of Us.**" "**Us**" in this context is "**Gods**" אֱלֹהִים ('elohiym).

6. Abraham met the Lord on several occasions (e.g. Acts 7:2; Genesis 12; 15; 17). When he met Melchizedek in Genesis 14:18-20, he encountered the Lord, for Melchizedek is God (see Hebrews 7). He also met the Lord in Genesis 18 as three Men. For more on that see, "[The Three Men of Genesis 18 Are God.](#)"

7. For other examples of the plural noun אֱלֹהִים ('elohiym, "Gods," "gods," or "God" depending on context) with a plural verb see 1 Kings 19:2; 20:10 (יַעֲשׂוּן pl. w/paragoge); 2 Kings 18:33 (הַצִּילוּ); Jeremiah 11:12 (יֹשְׁעוּ). These are all typically translated "gods" (see NKJV; KJV).

8. For "when he fled from the face of his brother" see Genesis 28:10-22.

9. Laban, who evidently was an idolater (Genesis 31:30) said in Genesis 31:53,

The Gods of Abraham and the Gods of Nahor, the Gods of their father, they will judge between us. (a more literal translation)

As in Genesis 35:7, Laban here uses a plural verb יִשְׁפֹּטוּ (yishpetu) "they will judge" in reference to the "Gods" that he speaks of. Moreover, each of the "Gods" mentioned here is in the plural construct, אֱלֹהֵי ('elohêy) and וְאֱלֹהֵי (vê'lohêy).

10. אֱלֹהִים קְרוּבִים אֵלָיו כִּי הוּא אֱלֹהֵינוּ ('elohiym qeroviym 'êlâyv kayhvâh 'elohêynu) "Gods near to it as Yehvah our Gods" (Deuteronomy 4:7)

11. Psalm 58:11 - וַיֹּאמֶר אָדָם אֶךְ-פְּרִי לְצַדִּיק (veyo'mar 'âdâm 'akh-periy latsaddiyq) "And a man will say, "Indeed, fruit for the righteous," אֶךְ יֵשׁ-אֱלֹהִים שֹׁפְטִים בָּאָרֶץ ('akh yêsh-'elohiym shophyiym bâ'ârets) "indeed, there are Gods judging in the earth." Here in Psalm 58:11 we have the verb יֵשׁ (there are) with the plural noun אֱלֹהִים (Gods) and the plural participle שֹׁפְטִים (judging). יֵשׁ (there are) is translated in the plural (as opposed to in the singular, "there is"), because the rest of the sentence construction is in the plural, "Gods judging." The context from verse 9 is indeed "His living and burning wrath." So, we have the one and only God being spoken of, once again, as Gods (plural).

12. 2 Chronicles 32:15 is another pagan example where the plural verb is used with the plural noun, but the speaker spoke in the singular as well; yet it is not typically translated in the plural as in 1 Samuel 4:8. The last sentence in 2 Chronicles 32:15 more literally reads,

Indeed for your Gods will not deliver you from my hand.

Here in the Hebrew is the plural noun "your Gods" אֱלֹהֵיכֶם ('elohêychem) used with the plural verb "deliver" יַצִּילוּ (yatstsilu) for "Gods will . . . deliver." The verse just prior to this the speaker referred to the same God using the plural noun but with a singular verb saying,

Who was there among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my hand? (2 Chronicles 32:14)

Here "your God" is a plural noun, אֱלֹהֵיכֶם ('elohêychem), and "should be able" is a singular verb, יִכָּל (yuchal).

13. Daniel 5:11 also mentions Daniel as having, "light and understanding and wisdom, like the wisdom of the gods."

14. Technically, there is only one "they" in the Aramaic in Daniel 4:25 (A22) and 4:32 (A29). It is the Aramaic 3rd masculine plural verb, **יַעֲמֹנּוּ** (yeta`amun), "**they shall make . . . eat**" (NKJV). The other two "they"s in Daniel 4:25 (and one other "they" in 4:32) are masculine plural participles (**יִתְדִינּוּ** [târdiyn], "**shall drive**", & **יִמְצְבְּעוּ** [metsab`iyn] "**shall wet**"). So, the subject is plural, and thus translated with "they."

Moreover, Daniel 4:31 (A28) has the masculine plural participle, **יִמְרִינּוּ** ('âmriyn), for "it is spoken" (NKJV) "from the heavens" **מִן־שָׁמַיִם** (min-shemayyâ'). This same exact word is also found in Ezra 5:3; Daniel 2:7, 10; 3:16, 24; 6:6-7, 13-14, and 16 in a plural context. It is also found in Daniel 3:4 for the command of King Nebuchadnezzar (see Daniel 3:10). The singular form of this word is used in that same chapter for the king in verses 13-14, 19-20, 24-26, and 28.

Finally, the plural form is also found in Daniel 7:5 for a command by "they." Daniel 7:18, 22, 25, 27 all use the plural noun, **עֲלִיּוֹנִין** ('elyoniyn), which is more literally, "High Ones" in reference to God. And then, in Daniel 7:26 "they shall take away" is a masculine plural verb, **יִהְיֶהֱדוּן** (yeha`don).

15. Israeli is a Biblical term. It is found in the masculine form, **יִשְׂרָאֵלִי** (yisre'êli), only in Leviticus 24:10 & 2 Samuel 17:25. In the feminine form, **יִשְׂרָאֵלִיָּת** (yesre'êliyt), it is found only in Leviticus 24:10-11.

16. Acts 7:40 likewise has "**gods to go before us**" **θεοὺς οἱ προπορεύσονται ἡμῶν** (theous hoi proporeusontai hêmôn). The LXX likewise reads for Exodus 32:1, **ποιήσον ἡμῖν θεοὺς, οἱ προπορεύσονται ἡμῶν** (poiêson hêmîn theous, oî propoeusontai hêmôn) "**make us gods, who go before us.**"

17. Jeroboam made two calves and said,

It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt! (1 Kings 12:28b)

Jeroboam's deception was very much as in Exodus 32. Note the next verse.

And he set up one in Bethel, and the other he put in Dan. (1 Kings 12:29)

There is only one calf in each location for worship.

18. "**These be thy gods, O Israel, which brought thee up**" (Exodus 32:4 KJV) in the Hebrew reads,

אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הָעֵלְוֶךָ ('êlleh 'eloheykhâ yisrâêl 'asher he`elukhâ mêe'rets mitsrâyim).

The LXX reads, **οὗτοι οἱ θεοὶ σου Ἰσραὴλ, οἵτινες ἀνεβίβασαν σε ἐκ γῆς Αἰγύπτου** (houtoi oi theoi sou Israêl, hoitines anebibasan se ek gês Aiguptou) "**these are your Gods Israel, who brought you up out of the land of Egypt.**" See likewise in LXX in Exodus 32:8. Also, Exodus 32:31 reads in the LXX, **ἐποίησαν ἑαυτοῖς θεοὺς χρυσοῦς** (epoiêsan eautois theous chrusous) "**made for themselves gods of gold.**"

In Nehemiah 9:18 this statement is made with the plural noun **אֱלֹהֵיךָ** ('eloheykhâ) but singular

demonstrative pronoun הַזֶּה (zeh) "**this**" and the singular verb הֵעֵלָהּ (he`elchâ) "**brought you up.**"

19. Israel was also commanded,

He who sacrifices to the gods shall be destroyed, unless it is to the LORD only.

(Exodus 22:20, my translation of, וְזָבַח לְאֱלֹהִים יַחְרָם בְּלִתֵּי לַיהוָה לְבַדּוֹ [zovêach lâ'elohiym yâchârâm biltiy layhvâh levado])

Exodus 22:20 in the LXX reads, Ο θυσιαζων θεοις θανατω εξολοθρευθησεται, πλην κυριω μονω (ho thusiazôn theois thanatô exolothreuthêsetai, plên kuriô monô) "**He who sacrifices to gods shall be destroyed by death, unless it is to the Lord only.**"

20. The Athanasian Creed linked here was copied from www.ccel.org/creeds/athanasian.creed.html.

21. Although, "Its origin is involved in obscurity, like that of the Apostle's Creed," (Schaff, p. 50) the Athanasian Creed historically is and was a Roman Catholic Creed. The first three lines of the Creed read,

Whosoever will be saved, before all things it is necessary that he hold the catholic faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

Liars play word games with this word "catholic" (as 1 Timothy 6:4 says they will do), but it nonetheless means and fits Catholic theology. The Creed itself uses the term "catholic faith" three times (lines 1, 3, & 44) and "catholic religion" once (line 20). Also, historically, Protestant faiths have used this Catholic Athanasian Creed as well. For example, see [Creeds of Christendom, by Philip Schaff, Vol. 1, p. 49-54.](#)

Furthermore, according to Schaff, even though the name of the Creed comes from the supposed author, Athanasius, it actually was not written by him.

Since the middle of the seventeenth century the Athanasian authorship has been abandoned by learned Catholics as well as Protestants. The evidence against it is conclusive. (*Creeds of Christendom*, by Philip Schaff, Vol. 1, p. 50)

22. The false teacher, [Hank Hanegraaff](#), likewise writes,

Thus, the plural ending of *Elohim* points to a plurality of persons, not to a plurality of gods. (p. 91, *The Complete Bible Answer Book*, by Hank Hanegraaff, Collector's Edition, copyright 2008, Thomas Nelson, ellipsis in original, underlining added)

Psalms 14:1 more literally says,

A fool says in his heart, "There are no Gods." (see same in Psalm 53:1)

In the Hebrew this is,

אָמַר נָבַל בְּלִבּוֹ אֵין אֱלֹהִים (âmar nâvâl belibo 'êyn 'elohiym)

The participle אֵין ('êyn) "**There are not**" (or "there is not") is determined by the noun אֱלֹהִים ('elohiym) which is plural (e.g. Exodus 14:11 אֵין-קִבְרִים ['êyn-qevâriym] "there are no graves"). Psalm 10:4 likewise, speaking of the wicked, more literally says,

"**There are no Gods**" are all of his thoughts. (אֵין אֱלֹהִים כָּל־מְזִמּוֹתָיו) ['êyn 'elohiym kol-mezimmotâyv], note also in the Hebrew 2 Kings 1:16; Isaiah 44:6, 8; 45:5; Ezekiel 28:2)

23. אָדֹנָי ('adonây) is also found with בִּי (biy) thus in the Hebrew it reads בִּי אָדֹנָי (biy 'adonây). The NKJV translates this, "**O my Lord**" (e.g. Exodus 4:10, 13; Joshua 7:8; Judges 6:15; 13:8).

24. Like Elohim (אֱלֹהִים 'elohiym), Adonai (אָדֹנָי 'adonây) is commonly used in the singular context (i.e. singular verbs, singular adjectives). Yet, it is found specifically in a plural context in Genesis 18:3; 19:18 (NKJV; NAS, "**my lords**"), Isaiah 6:8 ("**Us**"), and Obadiah 1:1 ("**We**"). Adonai (אָדֹנָי 'adonây) is a *very* common word in the OT and is always used of God, except some may argue in Ezra 10:3. Yet, this could be translated, "**advice of Adonai**" or "**advice of my Lords**" (NKJV "**advice of my master**").

There is another form of this word for "**my lords**" which is spelled a little different. It is אָדֹנָי ('adonay), and it is only found in Genesis 19:2 (NKJV "my lords").

The plural for "lord" with the third masculine singular suffix ("his") for literally "his lords," אָדֹנָיו ('adonâyv), is always found in a singular context when used for men. Thus, it has the meaning of "his lord." For its use for men, see Genesis 24:9-10 [2x]; 39:2-3, 7-8, 16, 19; 40:7; Exodus 21:4, 6 [2x], 32; Deuteronomy 23:16 [2x]; Judges 19:11-12; 1 Samuel 20:38; 25:10; 29:4; 2 Samuel 11:9, 13; 1 Kings 11:23; 2 Kings 5:1, 4, 25; 6:32; 8:14; 9:11, 31; 19:4; 1 Chronicles 12:20; 2 Chronicles 13:6; Job 3:19; Proverbs 25:13; 27:18; 30:10; Isaiah 37:4; Malachi 1:6. For its use for God, see Hosea 12:14 [H15].

In the singular, "**my lord**" in the Hebrew is אָדֹנָי ('adoniy), and is found addressing men in e.g. Genesis 23:6, 11, 15; 24:12 ("**my master**"); Numbers 12:11; 1 Kings 3:17, 26; etc.. This same word, אָדֹנָי ('adoniy), is used for addressing God as "**my Lord**" in Joshua 5:14; Judges 6:13; Psalm 110:1; Zechariah 1:9; 4:4-5, 13; 6:4 ("**the angel who talked with me**" in Zechariah is identified as the Angel of the Lord in Zechariah 1:12-13, who is God, Zechariah 3:1-2; 12:8). Note, in Psalm 110:1 Christ is called Adoni, and in Psalm 110:5 He is called Adonai. He is at the right hand of Yehvah (110:1), and it is Christ who will "**execute kings in the day of His wrath**" (Revelation 19:11-21).

In addressing God, there is also the singular "**Lord**," אָדֹן ('adon), in Joshua 3:11, 13; Psalm 97:5; Zechariah 4:14; 6:5; Micah 4:13. In all of these passages אָדֹן ('adon) is with the phrase כָּל־הָאָרֶץ (kol hâ'ârets). The NKJV translates these as "**the Lord of all the earth**," or "**the Lord of the whole earth**," but the definite article ("the") before "**Lord**" is not there in the Hebrew. For אָדֹן ('adon) with the definite article, "**the Lord**" אָדֹן הָאָדֹן (hâ'âdon), in addressing God this is found in Exodus 23:17; 34:23; Psalm 114:7; Isaiah 1:24; 3:1; 10:16, 33; 19:4; Malachi 3:1.

Moreover, in the plural absolute, אֲדֹנָיִם ('adoniym) "Lords," it is found in a singular context (i.e. with a

singular adjective) in Isaiah 19:4. In Isaiah 26:13 it is used with a plural verb. In 1 Kings 22:17 & 2 Chronicles 18:16 it stands alone (no singular or plural compliment). In Malachi 1:6 it is used for God.

This plural noun with the third masculine plural suffix ("their") for literally "their lords," אֲדֹנָיִם ('adonêyhem), is used in both a plural and singular context. For a plural context, see Nehemiah 3:5 (?); Psalm 123:2; Jeremiah 27:4; Zephaniah 1:9; Amos 4:1. For a singular context, see Judges 3:25; 2 Samuel 10:3; 1 Kings 12:27; 2 Kings 6:22-23.

This plural noun with the second masculine plural suffix ("your") for literally "your lords," אֲדֹנַיִכֶם ('adonêykhem), is only used for men and is found in both a plural and singular context. For a plural context, see Jeremiah 27:4. For a singular context, see 1 Samuel 26:16; 2 Samuel 2:5, 7; 1 Kings 1:33; 2 Kings 10:2-3 (2x), 6; 19:6; Isaiah 37:6.

Likewise, this word is used in the plural with the second singular suffix ("your") for literally "your lords" אֲדֹנַיְךָ ('adoneykha). Yet, when used of men, it is always found in a singular context. See Genesis 44:8; 1 Samuel 26:15 (2x); 29:1; 2 Samuel 9:9-10 (2x); 12:8; 16:3; 20:6; 1 Kings 18:8, 11, 14; 2 Kings 2:3, 5, 16; 9:7; 18:27 (2x); Isaiah 22:18; 36:12. It is used for God in Psalm 45:12 & Isaiah 51:22.

Likewise, this word is used in the plural with the first plural suffix ("our") for literally "our lords" (e.g. אֲדֹנָינוּ adonâynu). Yet, when used for men it is always used in a singular context. For its use for men, see 1 Samuel 25:14, 17; 1 Kings 1:11, 43, 47. For its use for God, see Psalm 8:1, 9; 135:5; 147:5; Nehemiah 8:10; 10:29 (H30).

Finally, this plural noun is found with the singular feminine suffix ("her") for literally "her lords," אֲדֹנֶיהָ ('adoneyha). Yet, it is always in a singular context referring to a man. See Exodus 21:8; Judges 19:26-27.

25. The Hebrew for Psalm 110 reads, אֲדֹנָי יְהוָה לֵאדָנִי, אֲמַר (ne'um yehvâh la'doniy), more literally, "**Yehvah said to my Lord.**" The LXX and NT Greek read, εἶπεν ὁ κυριος τῷ κυριῷ μου (eipen ho kurios tô kuriô mou), "**The Lord said to my Lord.**"

26. Psalm 136:3 commands to give thanks to (more literally) "**the Lords of Lords.**" Both nouns here in the Hebrew are plural, אֲדֹנָיִם אֲדֹנָיִם ('adonêy hâ'adoniyim). Likewise, Deuteronomy 10:17 more literally reads,

For Yehvah your God He is Gods of Gods and Lords of Lords, the great God, the Mighty One and the Awesome One, . . . (a more literal translation of Deuteronomy 10:17)

Yet, the plural construct form for literally "**Lords of,**" אֲדֹנָי ('adonêy), elsewhere is used for a singular subject. See Genesis 39:20; 42:30, 33; and 1 Kings 16:24.

27. In the Hebrew there is no distinction between "**Gods of gods**" or "**Gods of Gods.**"

Also, the Athanasian Creed also declares,

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord.

So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
(lines 19-20)

This forbiddance is the doctrine of men (Matthew 15:8-9) and is not found in holy writ (Proverbs 30:5-6). Actually, what is found is this:

Thou shalt not revile the Gods, nor curse the ruler of thy people. (1611 KJV Exodus 22:28; KJV "gods;" NKJV "God")

In the Hebrew text this is found in Exodus 22:27, and for "**Thou shalt not revile the Gods**" it reads, לֹא תִקְלָל אֱלֹהִים (elohiym lo' teqallâl). LXX reads, Θεους ου κακολογησεις (theous ou kakologêseis), "**You shall not revile Gods**" (Exodus 22:28a). Even the Catholic translation, the [Douay-Rheims Bible](#), says, "**Thou shalt not speak ill of the gods**" (Exodus 22:28a).

28. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד. (shema` yisrâ'êl yehvâh 'elohêynu yehvâh 'echâd, Deuteronomy 6:4). More literally, "Hear Israel. Yehvah our God, Yehvah is One."

There is no other God but Yehvah, the Lord (1 Kings 8:60; Isaiah 44:8; 45:5-6, 14, 18, 21-22; 46:9; Joel 2:27; Mark 12:32; 1 Corinthians 8:4). In other words, there is only one God, Yehvah, the Lord, and He is One, as Deuteronomy 6:4 declares.

What does this mean, that He is One? Besides other Scriptures given in this article, John 10:30; 17:11, 21-23 all reveal the Oneness of God. In these passages Christ describes Himself and His Father as One, yet they are Two (John 8:17-18). In these verses Christ also prays that His disciples would be one as He and His Father are one. In John 17 Jesus clearly speaks of a **oneness** ("one") that is a **unity of persons**.

Likewise, for those who may engage in "**arguments over words**" (1 Timothy 6:4), Genesis 2:24 uses the same Hebrew word for "one," אֶחָד ('echâd), as Deuteronomy 6:4, and there it is used for two becoming one.

Likewise, Genesis 11:6 uses the same Hebrew word for "one," אֶחָד ('echâd), as Deuteronomy 6:4, and there it is used for a multitude of people.

And the Lord said, "Indeed the people are one,"

Genesis 11:6 illustrates a "**one**" of unity similar to the "**one**" of unity Christ speaks of in John 17.

Furthermore, this same Hebrew word for "**one**" is used also in Numbers 14:15; Judges 6:16; 20:1, 8, 11; 2 Samuel 19:14(H15); Ezra 3:1; Nehemiah 8:1 where people are together "as **one** man," אֶחָד (ke'iysh 'echâd). This same Hebrew word is also used in 2 Chronicles 5:13 and Ezra 3:9 where people are "**as one**," אֶחָד (khe'echâd), אֶחָד (ke'echâd, respectively). See also Ezra 2:64 were 42,360 are אֶחָד (ke'echâd) "as one" (KJV; NKJV "together").

29. The Greek word for "**Godhead**" in Colossians 2:9 is θεοτης (theotêtos). Romans 1:20 also has "**Godhead**" which is a translation of the Greek word θειotes (theiotês). The KJV has "**Godhead**" in Acts 17:29 (NKJV "Divine Nature") for its translation of θειον (theion). θειον (theion) is also found in 2 Peter 1:3-4. There the KJV & NKJV translate both times as "**divine**."

Baal (בַּעַל) in the Bible

I. Introduction

In Aramaic there is בַּעַל (be`êl) in בַּעַל-טַעַם (be`êl-te`êm) "lord" (בַּעַל) + "command" (טַעַם) "lord of command," or, in other words, "commander," found only in Ezra 4:8-9, & 17. Also, linguistically close to Baal (בַּעַל) is the Babylonian god "Bel," בֵּל (bêl), found only in Isaiah 46:1; Jeremiah 50:2; 51:44.

In Hebrew Baal, בַּעַל (ba`al), is a noun that is probably best known for its use as a name for the pagan deity, Baal (Numbers 22:41; Judges 2:13; 6:25, 28, 30-32; 1 Kings 16:31-32(2x); 18:19, 21-22, 25-26(2x), 40; 19:18; 22:53(H54); 2 Kings 3:2; 10:18-19(2x)-21(3x)-23(3x), 25-27(2x)-28; 11:18; 17:16; 21:3; 23:4-5; 2Chronicles 23:17(2x); Jeremiah 2:8; 7:9; 11:13, 17; 12:16; 19:5(2x); 23:13, 27; 32:29, 35; Hosea 2:8(H10); **13:1**; Zephaniah 1:4; Romans 11:4 [βααλ, baal]). But, there is more than just one Baal. There are also "the Baals," הַבְּעָלִים (habbe`aliym), found in Judges 2:11; 3:7; 8:33; 10:6, 10; 1 Samuel 7:4; 12:10; 1 Kings 18:18; 2 Chronicles 17:3; 24:7; 28:2; 33:3; 34:4; Jeremiah 2:23; 9:14(H13); Hosea 2:13(H15), 17(H19); 11:2. These Baals have names (Hosea 2:17). At least some of these names can be found in the following:

II. Names of Idols

Baal Peor, בַּעַל-פְּעוֹר (ba`al-pe`or), is found in Deuteronomy 4:3 & Hosea 9:10 called also "Baal of Peor," בַּעַל פְּעוֹר (ba`al pe`or), found in Numbers 25:3, 5; Deuteronomy 4:3; Psalm 106:28. Simply the name Peor, פְּעוֹר (pe`or), is used in Numbers 25:18(2x); 31:16; Joshua 22:17. This is also the name apparently of a mountain (Numbers 23:28), perhaps very much having to do with the idol. The house ("Beth" בֵּית) of Peor is also mentioned in Deuteronomy 3:29; 4:46; 34:6; Joshua 13:20.

Baal-Berith, בַּעַל בְּרִית (ba`al berit), is found in Judges 8:33; 9:4, and is simply called Berith, בְּרִית (berit), in Judges 9:46. Berith, בְּרִית (berit), is simply the Hebrew word for covenant (e.g. Genesis 9:13). Thus, Baal-Berith means Baal (or possessor, or husband) or the covenant, or covenant lord, or something like that.

Baal-Zebub, בַּעַל זְבוּב (ba`al zebub), is literally "lord of a fly," or perhaps "lord of flies." The LXX translates Baal Zebub in 2 Kings 1:2-3, 6, & 16 as βααλ μυιαν (baal muian), "Lord of fly," or "Baal fly." See also footnote for Matthew 10:25.

III. Locations

These locations, some, are likely further names of idols associated with a particular location.

Baal, בַּעַל (bâ'al), 1 Chronicles 4:33.

Baal Gad, בַּעַל גַּד (ba'al gâd), below Mount Hermon (Joshua 11:17; 12:7; 13:5;)

Gur Baal, גּוּר־בַּעַל (gur-bâ'al), noted as a place where some Arabians lived, 2 Chronicles 26:7.

Baal Zephon, בַּעַל צֶפֶן (ba'al tsephon), apparently meaning "Baal of the north." צֶפֶן (tsâphon) is the word for North (e.g. Ecclesiastes 1:6). Baal Zephon is found only in Exodus 14:2, 9 and Numbers 33:7. This is a reference point given ("opposite Baal Zephon") when Israel came out from Egypt and passed through the sea. See Numbers 33:1-8.

Baal Meon, בַּעַל מְעוֹן (ba'al me'on), is found in Numbers 32:38; Joshua 13:17 ("house of Baal Meon"); 1 Chronicles 5:8; Ezekiel 25:9; and the "house of Meon" in Jeremiah 48:23.

Bamoth Baal, בְּמוֹת בַּעַל (bâmot ba'al), is found in Numbers 21:19-20; Joshua 13:17. These same exact words are translated in the NKJV as "the high places of Baal" in Numbers 22:41 and that is exactly what it means. בְּמוֹת (bâmot) = high places. Jeremiah 19:5 & 32:35 also has "the high places of Baal," בְּמוֹת הַבַּעַל (bâmot haba'al).

Bealoth, בְּעֵלוֹת (be'âlot), is found in Joshua 15:24; 1 Kings 4:16 (NKJV "Aloth," Hebrew is the same, בְּעֵלוֹת). בְּעֵלוֹת (be'âlot) "Bealoth" is feminine plural of בַּעַל (ba'al) "Baal."

Baalath Beer, בַּעַלְתַּת בְּאֵר (ba'alat be'er), is found in Joshua 19:8 and means something to the effect of "owner [female] of a well." בַּעַלְתַּת (ba'alat) "Baalath" is the feminine form of בַּעַל (ba'al).

Baalath, בַּעַלְתַּת (ba'alât), is found in Joshua 19:44; 1 Kings 9:18; 2 Chronicles 8:6.

Kirjath Baal, קִרְיַת־בַּעַל (qiryat ba'al), is the same location as Kirjath Jearim (Joshua 15:60; 18:14), which is the same location as "Baale Judah" (NKJV) or more literally, "the Baals of Judah," בַּעַלֵי יְהוּדָה (ba'alêy yehudâh) mentioned in 2 Samuel 6:2. It can be seen that this is the same location in 1 Chronicles 13:6. Kirjath, קִרְיַת (qiryat), means "town" (or "city," e.g. Numbers 21:28), thus Kirjath Baal means "town of Baal."

Baal Hermon, בַּעַל הַרְמוֹן (ba'al hermon), the name of the mountain in Northern Israel (Judges 3:3; 1 Chronicles 5:23).

Baal Tamar, בַּעַל תַּמָּר (ba'al tâmâr), in Judges 20:33.

Baal Perazim, בַּעַל פְּרָצִים (ba'al perâtsiyim), a place where David defeated the Philistines and was named Baal Perazim, because David said, "God has broken through," פָּרַץ יְהוָה (pârats yehvâh), "my enemies" (2 Samuel 5:20; 1 Chronicles 14:11). Baal here is a reference to the Lord (יְהוָה) [yehvâh] and appears to mean "Lord of breakthroughs," or "possessor of breakthroughs." **Isaiah 28:21** mentions this location as a mountain and as an example of a time when the Lord (יְהוָה) rose up.

Baal Hazor, בַּעַל חָצוֹר (ba'al châsor), a location near Ephraim (2 Samuel 13:23), looking like the same location in Nehemiah 11:33 there simply called Hazor.

Baal Shalisha, בַּעַל שְׁלִישָׁה (ba'al shâlishâ), 2 Kings 4:42, simply called Shalisha in 1 Samuel 9:4.

Baal Hamon, בַּעַל הַמּוֹן (ba'al hâmon), where Solomon had a vineyard (Song of Solomon 8:11).

Baal

IV. Names of Men

Baal, בַּעַל (ba`al), a son of Micah, son of Shimei, son of Gog, son of Shemaiah, son of Joel, 1 Chronicles 5:5.

Baal, בַּעַל (bâ`al), a son of Jeiel, the father of Gibeon, 1 Chronicles 8:30; 9:36.

Baal-Hanan, בַּעַל חַנָּן (ba`al chânân), there is a king of Edom (Genesis 36:38-39; 1 Chronicles 1:49-50), and Baal Hanan a Gererite under David who was in charge of the olive trees and sycamore trees in the lowlands (1 Chronicles 27:28). Baal-Hanan apparently means “Baal is gracious.” The verb חָנַן (chânân) = “he is gracious.”

Jerubbaal, יְרֻבְבָּעַל (yerubba`al), this is the name Joash, Gideon's father, gave Gideon after Gideon tore down his father's altar of Baal (Judges 6:32). Joash called him Jerubbaal saying, “Let Baal plead against him,” יָרֵב בּוֹ הַבַּעַל (yârev bo habba`al). It apparently means, “Let Baal strive.” After this, God Himself calls Gideon by Jerubbaal (Judges 7:1; 8:29, 35; 9:1, 5, 24;). Also, Abimelech, Gideon's wicked son, calls him by this name (Judges 9:2), Jotham, Gideon's youngest son, likewise calls him by this name (Judges 9:16, 19), and Gaal, the son of Ebed, likewise (Judges 9:28, 57), and Samuel likewise (1 Samuel 12:11).

Esh-Baal, אֶשְׁבַּעַל ('eshbâ`al), found only in 1 Chronicles 8:33 & 9:39. This appears to be another name for Ishbosheth, Saul's son. Ishbosheth, אִישׁ בֹּשֶׁת ('iysh boshet, e.g. 2 Samuel 2:8), means, "man of shame" (בֹּשָׁת is used e.g. for shame in 1 Samuel 20:30[2x]), and Esh-Baal apparently means “man of Baal.”

Merib-Baal, מְרִיב בַּעַל (meriyv bâ`al), son of Jonathan, Saul's son, also called **Meri-Baal**, מְרִי-בַּעַל (meriy-va`al, 1 Chronicles 9:40). This appears it might be Mephibosheth, Jonathan's son, because Merib-Baal has the son Micah, מִיכָה (miykhâh, 1 Chronicles 8:34; 9:40), and Mephibosheth is recorded as having Micha, מִיכָה (miykhâ, 2 Samuel 9:12).

Bealiah, בַּעַלְיָהּ (be`alyâh) 1 Chronicles 12:5(6H), means “Yah is lord” or “Yah is owner.” This was one of David's mighty men (1 Chronicles 12:1-2).

Beeliada, בַּעַלְיָדָע (be`elyâdâ) 1 Chronicles 14:7, means "Baal knows." This is one of David's sons (1 Chronicles 14:3-7) and his name is apparently also called אֶלְיָדָע ('elyâdâ) "God knows" (2 Samuel 5:16).

V. Further Meaning and Use of Baal

The verb form, בַּעַל (bâ`al), means “married” (e.g. Deuteronomy 21:13; 22:22; 24:1; Proverbs 30:23; Jeremiah 3:14; 31:32; Malachi 2:11; Isaiah 54:1; 62:4-5[2x]) and to rule over or have dominion over (1 Chronicles 4:22; Isaiah 26:13), and the participle is used for “husbands,” בַּעְלֵיךָ (bo`alayikh), in Isaiah 54:5 referring to God.

The noun form (same exact form as for the idol, Baal) is used in a variety of ways:

It is used in the sense of a **husband** (e.g. Exodus 21:3, 22; Deuteronomy 22:22; 24:4; 2 Samuel 11:26; Esther 1:17, 20; Proverbs 12:4; 31:11, 23, 28; Hosea 2:16(H18); Joel 1:8). In Genesis 20:3 both the verb and noun are used: הוּא בַּעֲלַת בַּעַל (hiv' be`ulat bâ`al) “she is married to a husband.”

It is used in the sense of an **owner** (or lord):

- **of a covenant**, Genesis 14:13, בַּעְלֵי בְרִית, (ba`alêy veriyt) "owners of a covenant," NKJV "allies," KJV "confederate"
- **of dreams**, Genesis 37:19, הַחֲלֹמוֹת, בַּעַל (ba`al hahalomot), "owner of dreams"
- **of arrows**, Genesis 49:23, הַצִּיּוּם, בַּעְלֵי (ba`alêy chitsiyim) "owners of arrows," NKJV "archers"
- **of an animal**, Exodus 21:28, 29(2x), 36; 22:11-12, 14-15(H10-11, 13-14); Isaiah 1:3 (or “master” NKJV)
- **of a pit**, הַבּוֹר, בַּעַל (ba`al habbor), Exodus 21:34
- **of a house**, or in the sense of the **master** of the house, Exodus 22:8(H7), בַּעַל-הַבַּיִת, (ba`al habayit); Judges 19:22-23. In

- 1 Kings 17:17 the feminine form is used, בַּעֲלַת הַבַּיִת (ba'alat habbâyit) "owner of the house," NKJV "who owned the house."
- **of words**, Exodus 24:14, מִי־בַעַל דְּבָרִים (miy-va'al devâriym) - "whoever is an owner of words," NKJV "any man has a difficulty."
 - **of a loan**, i.e. a creditor, Deuteronomy 15:2, בַּעַל מַשָּׂה (ba'al mashêh), "owner of a loan"
 - **of necromancy**, 1 Samuel 28:7(2x), בַּעֲלַת־אוֹב (ba'alat-ov) "owner of necromancy," NKJV "who is a medium." בַּעֲלַת (ba'alat) is the feminine form of בַּעַל (ba'al). Also, אוֹב ('ov) is the word for necromancy, e.g. used in Leviticus 20:27, יְהִיֶה בָהֶם אוֹב (yihyeh vâhem 'ov) "there is in them necromancy," NKJV "who is a medium." **Isaiah 29:4** has קוֹלְךָ אֹב מֵאֲרֶץ (hâyâh ke'ov m'êrets qolêkh) "your voice will be as necromancy from the earth." For more on אוֹב ('ov) see footnote for Leviticus 19:31.
 - **of steeds**, 2 Samuel 1:6, בַּעֲלֵי הַפָּרָשִׁים (ba'alêy happârâshiyim) "owners of the steeds," KJV, NKJV "horseman." פָּרָשִׁים (pârâshiyim) is used for "steeds" (i.e. horses) in Ezekiel 27:14 & Joel 2:4, but usually it is used for "horsemen" (e.g. Genesis 50:9; 1 Samuel 13:5; 2 Samuel 8:4). Thus, this could also be "**lords** of the horsemen."
 - **of hair**, 2 Kings 1:8, אִישׁ בַּעַל שֵׁעַר (iysh ba'al sê'âr), "man, owner of hair," NKJV "A hairy man"
 - **of an oath**, Nehemiah 6:18, בַּעֲלֵי שְׁבוּעָה (ba'alêy shevu'âh) "owners of an oath," NKJV "pledged"
 - **of land**, Job 31:39
 - **of wing(s)**, Proverbs 1:17, בַּעַל כַּנָּף (ba'al kânâph), "owner of a wing," NKJV "bird;" Ecclesiastes 10:20, בַּעַל הַכְּנָפַיִם (ba'al hakkenâphayim) "owner of the wings," NKJV "a bird in flight"
 - **of greedy for gain**, Proverbs 1:19, אֶת־נַפְשׁ בַּעֲלָיו יִקַּח (et-nephesh be'alâyv yiqqâch), "It takes the soul of its owners," that is, those who have it in them to be greedy for gain.
 - **of good**, Proverbs 3:27, "Do not withhold good" מִבְּעָלָיו (mibe'alâyv) "from it's owners," NKJV "those to whom it is due," with footnote, "Lit. *its owners*"
 - **of understanding**, Proverbs 16:22, מְקוֹר חַיִּים שֶׁחֵל בַּעֲלָיו (meqor chayyiyim sêkhel be'alâyv) "a fountain of life is understanding to its owner."
 - **of a present** (or bribe), Proverbs 17:8, בַּעֲלָיו (be'alâyv), "its owner," NKJV "its possessor."
 - **of destruction**, Proverbs 18:9, בַּעַל מַשְׁחִית (ba'al mashchiyt), "owner [or perhaps "lord" or "husband"] of destruction," NKJV "him who is a great destroyer"
 - **of anger**, Proverbs 22:24, בַּעַל אַף (ba'al 'âph) "owner of anger," NKJV "angry man"
 - **of soul**, Proverbs 23:2, בַּעַל נֶפֶשׁ (ba'al nephesh) "owner of soul," NKJV "given to appetite." Habakkuk 2:5 uses נֶפֶשׁ (nephesh) "soul" in a similar manner where it has "he enlarges his soul," NKJV "he enlarges his desire."
 - **of schemes**, Proverbs 24:8, בַּעַל־מְזִמּוֹת (ba'al-mezimot) "owner [or "master"] of schemes," NKJV "a schemer" with footnote, "Lit. *master of evil plots*"
 - **of fury**, Proverbs 29:22 (NKJV "furious man"); Nahum 1:2 (NKJV "is furious") בַּעַל חֵמָה (ba'al chêmâh), more literally, "owner of fury"
 - **of goods**, Ecclesiastes 5:11(H10)
 - **of riches**, Ecclesiastes 5:13(H12)
 - **of wisdom**, Ecclesiastes 7:12, בַּעֲלָיָהּ (ve'alêyhâ) "owners of it," NKJV "those who have it"
 - **of wickedness**, Ecclesiastes 8:8, בַּעֲלָיו (be'alâyv) "owners of it," NKJV "those who are given to it"
 - **of the tongue**, Ecclesiastes 10:11, וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן (ve'êyn yitron leva'al hallâshon) "so there is no advantage to the owner of the tongue," NKJV "The babbler is no different" with footnote, "Lit., *master of the tongue*" for בַּעַל הַלָּשׁוֹן (ba'al hallâshon). יִתְרוֹן (yitron) is "advantage" (or "profit") found also only in Ecclesiastes 1:3; 2:11, 13 (2x, NKJV "excels"); 3:9; 5:9(H8), 16(H15); 7:12 (NKJV "excellence"); 10:10 (NKJV "success").
 - **of collections**, Ecclesiastes 12:11 אֲסֻפּוֹת בַּעֲלֵי אֲסֻפּוֹת (ba'alêy 'asuppot) "owners of collections," KJV "masters of assemblies," NKJV "scholars," NAS "masters of *these* collections."
 - **of edges**, Isaiah 41:15, בַּעַל פִּיפְיּוֹת (ba'al piyphiyyot) "owner of edges," NKJV "sharp teeth," KJV "having teeth," NAS "double edges." פִּיפְיּוֹת (piyphiyyot) is the plural form of the word for mouth and is used, as here, for edge(s).
 - **of judgment**, Isaiah 50:8, מִי־בַעַל מִשְׁפָּטִי (miy-va'al mishpâtiy) "Who is the owner of my judgment?" NKJV "Who is my adversary?" NAS "Who has a case against me?"
 - **of horns**, Daniel 8:6, 20, בַּעַל הַקְּרָנַיִם (ba'al haqquerânayim) "owner of two horns," NKJV "that had two horns"
 - **of sorceries**, Nahum 3:4, בַּעֲלַת כְּשָׁפִים (ba'alat keshâphiym) "owner [female] of sorceries," NKJV "The mistress of

Baal

sorceries." בַּעַלְתָּ (ba`alat) is the feminine of בַּעַל (ba`al).

Inhabitants or citizens or men - Joshua 24:11 (NKJV “men,” LXX κατοικουντες [katoikountes] “inhabitants”); Judges 9:2 (NKJV “men,” LXX ανδρων [andrôn] “men”), 46-47 (NKJV “men,” LXX ανδρες [andres] “men”), 51 (NKJV “people,” LXX not translated); 20:5 (NKJV “men,” LXX ανδρες [andres] “men”); 1 Samuel 23:11-12 (NKJV “men,” LXX not translated); 2 Samuel 21:12 (NKJV “men,” LXX ανδρων [andrôn] “men”).

Lord (or master) – for a priest in Leviticus 21:4 (NKJV “chief man”), see also Numbers 21:28 (NKJV “lords,” LXX not translated); Isaiah 16:8 (NKJV “lords,” LXX not translated); Jeremiah 37:13 (בַּעַל פִּקְדוֹת [ba`al peqidut] “lord of oversight,” NKJV “captain of the guard”).

VI. Uses for the LORD God:

Already mentioned:

Baal Perazim, בַּעַל פְּרָצִים (ba`al perâtsiy), a place where David defeated the Philistines and was named Baal Perazim, because David said, “God has broken through,” פָּרַץ יְהוָה (pârats yehvâh), “my enemies” (2 Samuel 5:20; 1 Chronicles 14:11). Baal here is a reference to the Lord (יְהוָה [yehvâh]) and appears to mean “Lord of breakthroughs,” or “possessor of breakthroughs.”

Bealiah, בַּעַלְיָה (be`alyâh) 1 Chronicles 12:5(6H), means “Yah is lord” or “Yah is owner.” This was one of David's mighty men (**1 Chronicles 12:1-2**).

Beeliada, בַּעַלְיָדָע (be`elyâdâ`) 1 Chronicles 14:7, means "Baal knows." This is one of David's sons (1 Chronicles 14:3-7) and his name is apparently also called אֵלְיָדָע (elyâdâ`) "God knows" (2 Samuel 5:16).

Nahum 1:2 בַּעַל חֵמָה (ba`al chêmâh) "owner of fury" (NKJV "is furious") or "Lord of fury"

Not yet mentioned:

Hosea 2:16(H18), בַּעַלִּי (ba`liy), “my Master” (NKJV). “My husband” (NKJV) here is אִישִׁי (iyshiy). Baal is found in Hosea also in Hosea 2:8, 13, 16, 17; 9:10; 11:2; 13:1.

Idols

And no one considers in his heart, nor is there knowledge nor understanding to say, "I have burned half of it in the fire, yes, I have also baked bread on its coals; I have roasted meat and eaten it; and shall I make the rest of it an abomination? Shall I fall down before a block of wood?" (Isaiah 44:19)

There are several different Hebrew words translated "idol(s)" in the OT:

אָוֶן ('âven) = "sorrow" (e.g. Genesis 35:18 [See NKJV footnote]; Proverbs 22:8), "iniquity" (e.g. Psalm 7:14(H15); "wickedness" (e.g. Numbers 23:21), "worthless" (e.g. Isaiah 41:29 NKJV). NKJV translates this word as "idol(s)" in Isaiah 66:3 & Hosea 12:11(H12 אָוֶן, singular, yet NKJV "idols"). NKJV also translates this word with the word for house, בַּיִת (bêyt), as "Beth Aven," בַּיִת אָוֶן (bêyt 'âven), in Hosea 4:15; 5:8; 10:5; and simply "Aven" in Hosea 10:8; Amos 1:5; Ezekiel 30:17.

אֱלִיל (eliyl) = "worthless" - used in this way in Job 13:4; Jeremiah 14:14 אֱלִיל, Qere אֱלִיל, "worthless thing" (NKJV); Zechariah 11:17 "worthless" (NKJV). It is found for "idols" in Leviticus 19:4; 26:1; 1 Chronicles 16:26; Psalm 96:5; 97:7 ("gods" NKJV); Isaiah 2:8, 18, 20(2x); 10:10 (Hebrew is singular, אֱלִיל [hâ'eliyl])-11 (first "idols," second is אֲצַבִּימ [atsabbiym] "her idols"); 19:1, 3; 31:7(2x); Ezekiel 30:13; Habakkuk 2:18.

אֵימִיּוֹת ('êymiym) – translated once in the NKJV as "idols" in Jeremiah 50:38. It means "terror" or "dread." For example, it is found in the singular in Genesis 15:12 ("horror" NKJV) and in the plural in Psalm 88:16 ("terrors" NKJV) and Job 20:25 (אֵימִיּוֹת ['êmiym], "terrors" NKJV). It is also found in the plural form of אֵימֹת ('êymot) in Psalm 55:4(H5).

גִּלְלִיּוֹת (gilluliyim) – BDB "only pl. idols (= logs, blocks)" - root idea of the word is round, e.g. the related גִּלְלִיּוֹת (geliliym) is used for rods in Esther 1:6 & Song of Solomon 5:14. The singular of גִּלְלִיּוֹת (geliliym), גִּלְלִיל (gâlil), is the word for Galilee. See footnote for Joshua 20:7. Only found in the plural form in Leviticus 26:30; Deuteronomy 29:17(H16); 1 Kings 15:12; 21:26; 2 Kings 17:12; 21:11, 21; 23:24; Jeremiah 50:2 ("images" NKJV); Ezekiel 6:4-6, 9, 13; 8:10; 14:3-7; 16:36; 18:6, 12, 15; 20:7-8, 16, 18, 24, 31, 39; 22:3-4; 23:7, 30, 37, 39, 49 ("idolatrous" NKJV); 30:13; 33:25; 36:18, 25; 37:23; 44:10, 12.

Idols

הֶבֶל (hevel) = vapor, breath, vanity, futility, translated so (NKJV) in Job 7:16 (“breath”); 9:29 (“vain”); 21:34 (“empty words”); 27:12 (“nonsense”); 35:16; Psalm 39:5(H6)-6(H7), 11(H12); 62:10; 78:33; 94:11 (“futile”); **144:4** (“breath”); Proverbs 13:11 (“dishonesty”); 21:6 (“fantasy”); 31:30 (“passing”); Ecclesiastes 1:2(5x), 14; 2:1, 11, 15, 17, 19, 21, 23, 26; 3:19; 4:4, 7-8, 16; 5:7(H6), 10(H9); 6:2, 4, 9, 11-12; 7:6, 15; 8:10, 14(2x); 9:9(2x); 11:8, 10; 12:8(3x); Isaiah 30:7; 49:4 (“nothing”); 57:13; Jeremiah 10:3, 15; 16:19 (“worthlessness”); 51:18; Lamentations 4:17; Zechariah 10:2 (“vain”). It is translated as “idols” in Deuteronomy 32:21; 1 Kings 16:13, 26; 2 Kings 17:15 (“idols” NKJV, yet it is in the singular הֶבֶל [hâhevel]); Psalm 31:6(H7); Jeremiah 2:5 (“idols” NKJV, yet it is in the singular הֶבֶל [hâhevel]); 8:19; 10:8; 14:22; Jonah 2:8(H9). **This is also the same exact word for Adam's second son, Abel. See Genesis 4:2(2x), 4(2x), 8(2x), 9, 25.**

מְסֻכָּה (massêkhâh) – “molded image” (NKJV) – from the word for “pour out,” נָסַךְ (nâsakh, e.g. Isaiah 29:10). מְסֻכָּה (massêkhâh) is translated as “molded image” (NKJV) in Deuteronomy 9:12; 27:15; Judges 17:3-4; 18:14, 17-18; 1 Kings 14:9; 2 Kings 17:16; 2 Chronicles 28:2; 34:3-4; Psalm 106:19; Isaiah 30:22; 42:17; Hosea 13:2; Habakkuk 2:18; Nahum 1:14. It is used in conjunction with another word defining the molded (or molten) aspect in Exodus 32:4 (“molded” calf), 8; 34:17; Leviticus 19:4 (“molded” gods); Numbers 33:52 (“molded” image; image here is מְלֶצֶל [tselem], see below); Deuteronomy 9:16; and Nehemiah 9:18.

מְשֻׁפָּטִים (maskiyt) – “idols” – Ezekiel 8:12, NKJV, although it is singular (KJV “imagery;” NAS “carved images”). It is found also only in Leviticus 26:1 (“engraved” NKJV; KJV “image;” NAS “figured”); Numbers 33:52 (“engraved stones” NKJV; KJV “pictures;” NAS “figured stones”); Psalm 73:7 (“could wish” NKJV; KJV; NAS “imaginings”); Proverbs 18:11 (“esteem” NKJV; KJV “conceit;” NAS “imagination”); 25:11 (“settings” NKJV, NAS; KJV “pictures”).

נֶסֶךְ (nesekh) = “drink offering” (e.g. Genesis 35:14; Numbers 28:7; Isaiah 57:6), used for “molded image(s)” (NKJV) in Isaiah 41:29; 48:5; Jeremiah 10:14; 51:17.

סֶמֶל (semel) – Deuteronomy 4:16 gives the defining definition of “figure” (NKJV). The word is also found in 2 Chronicles 33:7, 15 (“idol”) & Ezekiel 8:3, 5 (“image”).

עֲטָוִי (’etsev) - Jeremiah 22:28 (NKJV “idol”); Isaiah 48:5 (“my idol,” אֲטָוִי [’âtsebiy]). See next word.

עֲצָבִימִים (’atsabbiym) – 1 Samuel 31:9; 2 Samuel 5:21 (“images” NKJV); 1 Chronicles 10:9; 2 Chronicles 24:18; Psalm 106:36, 38; 115:4; 135:15; Isaiah 10:11 (second “idols” NKJV); 46:1; Jeremiah 50:2 (“idols” NKJV); Hosea 4:17; 8:4(H6); 13:2; 14:8; Micah 1:7 (“idols” NKJV); Zechariah 13:2. The related noun, עֲטָוִי (’etsev), and verb, עָצַב (’âtsav) have to do with pain (e.g. noun Genesis 3:16; verb 1 Chronicles 4:10), and the verb is also used for “shape” or “fashion” found only in Job 10:8, עָצַבְנִי (’itsevuniy), “fashioned me” (NKJV), and Jeremiah 44:19, לְהֵאֲטִיבָהּ (leha’atsivâh), “to worship her” NKJV; NAS “in her image” with footnote, “Lit. *To make an image of her*”.

פֶּסֶל (pesel) – “carved image” (NKJV) - Exodus 20:4; Leviticus 26:1; Deuteronomy 4:16, 23, 25; 5:8; 27:15; Judges 17:3-4; 18:14, 17-18, 20, 30-31; 2 Kings 21:7; 2 Chronicles 33:7; Isaiah 40:10, 19-20; 42:17; 44:9, 15, 17; 45:20; 48:5; Jeremiah 10:14; 51:17; Nahum 1:14; Habakkuk 2:18; Psalm 97:7. The related verb, פָּסַל (pâsal), means to “cut out” or “hew” (e.g. Exodus 34:1, 4; Deuteronomy 10:1, 3). The plural form is פְּסִלִיִּים (pesiliym) and it is found in Deuteronomy 7:5, 25; 12:3; Judges 3:19 (“stone images” NKJV), 26 (“stone images” NKJV); 2 Kings 17:41; 2 Chronicles 33:19, 22; 34:3-4, 7; Psalm 78:58; Isaiah 10:10; 21:9; 30:22 (“images” NKJV); 42:8; Jeremiah 8:19; 50:38; 51:47, 52; Hosea 11:2; Micah 1:7; 5:13(H12).

צִיְרִיִּים (tsiyriym) – Isaiah 45:16 – This same exact spelling is used for “pangs” in Isaiah 13:8; 21:3 (first “pangs,” second is same word in construct) and in Isaiah 18:2 for “ambassadors” (NKJV).

צֶלֶם (tselem) – “image” – used for false gods in Numbers 33:52; 2 Kings 11:18; 2 Chronicles 23:17; Ezekiel 7:20; 16:17; Amos 5:26 (“idols” NKJV). Used also for **images of men** in Ezekiel 23:14, images of tumors in 1 Samuel 6:5(2x), 11, **Adam's image** in Genesis 5:3, and **God's image** in Genesis 1:26, 27(2x); 9:6. NKJV translates this same word as “shadow” in Psalm 39:6(H7). In **Psalm 73:20** it is used where God will despise the image of the wicked.

שָׁוְיָ (shâv') = "worthless" (e.g. Psalm 119:37), "useless" (e.g. Psalm 60:11[H13]; 108:12[H13]), "vain" (e.g. Exodus 20:7(2x); Deuteronomy 5:11(2x); Psalm 127:1-2[3x]), "futility" (e.g. Job 7:3; Psalm 89:47(H48)), "vanity" (e.g. Hosea 12:11(H12)). NKJV translates it "idol(s)" in Psalm 24:4; Jeremiah 18:15 (more literally, "to the worthless thing," לְשָׁוְיָ [lashâv']).

תְּרַפִּימִים (terâphiym) - sometimes translated "teraphim," found in Genesis 31:19, 34-35 ("household idols," see NKJV footnote); Judges 17:5; 18:14, 17, 20; 1 Samuel 15:23; **19:13, 16** (used here to mimic a human); 2 Kings 23:24; Ezekiel **21:21** (H26, used here for divination); Hosea 3:4 (teraphim, NKJV) Zechariah **10:2** (here the terâphiym speak, see also NKJV footnote).

In 2 Chronicles 11:15 the NKJV has "calf idols," but it is only the word for "calves" (אֲגָלִימִים ['agâliym]).

In 2 Chronicles 15:8 the NKJV has "abominable idols," but it is only the word for abominable or "detestable things" (חֲשִׁיּוּטִים [hashiqutsiym]).

In Jeremiah 16:18 the NKJV has "detestable and abominable idols," but it is only the words for "their detestable things" (חֲשִׁיּוּטֵיהֶם [shiqutsêyhem]) and "their abominable things" (אֲבוֹתֵיהֶם ['avotêyhem]).

Idols

Words For The Fear of God

I. Terms In The Old Testament

A. יָרֵא (yârê')

There are several different words used in regards to the fear of God in the original languages. The most common is the Hebrew word יָרֵא (yârê'). This verb is used over 330 times and it means actual "fear." Besides being used to be afraid of God (e.g. Genesis 20:8; Exodus 3:6; 2 Samuel 6:9; Psalm 33:8a; 76:7-8; Proverbs 13:13; Ecclesiastes 12:13; Malachi 3:16 [2x]; 4:2), it is also the fear Jacob had of his brother (Genesis 32:7), the fear Jacob's sons had of their brother Joseph (Genesis 43:18), the fear the Israelites had of the Egyptians (Exodus 14:10), the fear due parents (Leviticus 19:3, see below), the fear of a soldier before a battle (Deuteronomy 20:8), the fear Saul and the Israelites had of Goliath (1 Samuel 17:11, 24), the fear David's men had of the Philistine armies (1 Samuel 23:3), the fear Saul had of the Philistine army (1 Samuel 28:5), the fear Saul's armorbearer had when Saul commanded him to take his sword and kill Saul (1 Samuel 31:4), the fear the rulers of Jezreel had of Jehu (2 Kings 10:4), the fear Jehoshaphat had of the massive army that came against him (2 Chronicles 20:3), the fear Nehemiah had of king Artaxerxes (Nehemiah 2:2), the fear David determined *not* to have (Psalm 27:1a, 3; see also 56:3-4, 11; 118:6), the fear the sons of Korah determined *not* to have even though world wide cataclysmic chaos broke out (Psalm 46:2), the fear Urijah had when King Jehoiakim sought to kill him (Jeremiah 26:21), the fear appropriately had at the roaring of a lion (Amos 3:8), the fear the mariners had in the midst of the storm (Jonah 1:5, 10), etc.. This word undeniably means "fear," i.e. to be afraid.

The noun form of יָרֵא (yârê') is יִרְאָה (yir'âh) and it is used far less, only about 44 times. It is mostly used for the fear of God (Genesis 20:11; Psalm 2:11; 90:11; Proverbs 9:10; Jonah 1:16), but it is also used for the fear of briars and thorns (Isaiah 7:23), the fear the mariners had (Jonah 1:10), fear of the Israelites (Deuteronomy 2:25), and fear in dangerous circumstances (Psalm 55:5).

These words, יָרֵא (yârê') and יִרְאָה (yir'âh), are occasionally translated "awe" or "awesome" (e.g. Exodus 15:11 [NAS "awesome in praises"]; Nehemiah 1:5; 4:14; 9:32), but, as the above illustrates, this "awe" is not without fear; and even Webster's definition of "awe" is not without dread.

an emotion variously combining dread, veneration, and wonder that is inspired by authority or by the sacred or sublime (www.merriamwebster.com/cgi-bin/dictionary)

Genesis 28:17 illustrates how this "awe" is not without fear.

Words for the Fear of God

And he was afraid and said, "How awesome is this place!"

In this sentence "afraid" and "awesome" are from the same root word אָרַע (yârê'). Likewise, Deuteronomy 28:58 declares,

If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God . . .

In this verse the word for "fear" and the word for "awesome" are from the same root word אָרַע (yârê'). When dealing with God, be it His awesome works (Deuteronomy 10:21; Psalm 65:5; 66:3, 5; 106:22; 145:6; Isaiah 64:3), His awesome name (Psalm 99:3; 111:9), or the awesome majesty around Him (Job 37:22; Ezekiel 1:18, 22), it is fearfully awesome (e.g. Ezekiel 1:28).

B. פָּחַד (pâchad)

Another Hebrew word used for the fear of God is פָּחַד (pâchad). This is the Hebrew word for "dread." It is used both in its verb and noun forms about 75 times. It is used for dreading God, for example, in 1 Samuel 11:7; 2 Chronicles 14:14; 17:10; 19:7; 20:29; 23:15b; 31:23; Psalm 36:1; 119:120, 161 (NKJV, NAS, "awe"); Proverbs 28:14 (see NAS); Isaiah 2:10, 19, 21; Jeremiah 2:19; Hosea 3:5; and Micah 7:17. It is also used for the dread God put upon the enemies of Israel (Exodus 15:16; Deuteronomy 2:25; 11:25), the dread of losing one's life (Deuteronomy 28:66-67; Psalm 31:13), the horror Job dreaded that happened to him (Job 3:25), the fear in a scary dream (Job 4:14a) which caused Eliphaz' bones to "shake" (NKJV, more literally to "dread," Job 4:14:b), dreadful sounds (Job 15:21), the *lack* of fear the ostrich has for her young (Job 39:16, NKJV "concern" with footnote, "Lit. fear"), the *lack* of fear the godly have and will have (Psalm 27:1b; Proverbs 3:24; Isaiah 12:2), fear from the judgment of God (Psalm 53:5; 14:5; Isaiah 24:17; Jeremiah 49:5; Lamentations 3:47), the fear in the night (Song of Solomon 3:8), the "thrill" (NAS with footnote Lit., *tremble*) of future blessing (Isaiah 60:5), the fear of the Jews (Esther 8:17; 9:2), the fear of Mordecai (Esther 9:3), the fear the princes had upon hearing the words of the Lord against the people (Jeremiah 36:16, see also in verse 24), the woman-like fear Egypt will have (Isaiah 19:16-17), and the fear of man and the oppressor (Isaiah 51:12-13).

C. חָת (chat)

חָת (chat) is found approximately 57 times, and it means to be shattered (Isaiah 8:9; 30:31 NKJV "beaten down"), broken (Jeremiah 48:20, 39; 51:56; 14:4 "parched" NKJV, i.e. broken ground), dismayed (Joshua 1:9; 8:1; 1 Samuel 17:11; Jeremiah 8:9; 17:18; 30:10; 46:27; 48:1, 39; 46:5; 50:36; Ezekiel 2:6; 3:9) and fearful (Job 7:14 NKJV "scare;" 31:34 NKJV "dreaded;" Isaiah 20:5; 31:4, 9; Habakkuk 2:17). It is only once used for the fear of God (Malachi 2:5). NKJV translates it here "reverent." The verse reads:

My covenant was with him, one of life and peace, and I gave them to him that he might fear Me; so he feared Me and was reverent before My name. (Malachi 2:5 NKJV)

In light of the usage of this word elsewhere, this "reverence" carries with it, shattered, broken, dismayed, and fear. This is a loaded word.

D. חָרַד (chârad)

This verb is found approximately 45 times and is used for trembling at God's word (Job 37:1; Ezra 9:4; 10:3; Isaiah 66:2, 5). It is also used of the trembling of Isaac (Genesis 27:33), the intense fear Joseph's brothers had of what God was doing to them (Genesis 42:28), the trembling of the Israelites before Mount Sinai and the trembling (quaking) of the mountain itself (Exodus 19:16, 18), Boaz being "startled" by Ruth (Ruth 3:8), Eli's trembling for the ark of God (1 Samuel 4:13), the trembling of the people who followed Saul (1 Samuel 13:7), the trembling of the elders of Bethlehem at the coming of Samuel (1 Samuel 16:4), the trembling of Saul when he saw the Philistine army (1 Samuel 28:5), woman-like fear (Isaiah 19:16), the trembling of women (Isaiah 32:11), trembling at the judgment of God (Ezekiel 26:16, 18; 32:10), the fear when a trumpet is blown in a city (Amos 3:6), being made afraid (Nahum 2:11; Zephaniah 3:13), etc..

E. בָּהַל (bahal)

This word is found about 39 times in the Old Testament. This is the word used twice by Job to describe how he was terrified of God (Job 23:15a-16). It is also the word used by Moses saying, "**by Your wrath we are terrified**" (Psalm 90:7). It is also used for the dismayed fear Joseph's brothers had (Genesis 45:3), Saul's fearful state (1 Samuel 28:21), Israel's fearful troublesome condition (2 Samuel 4:1), the fear Sennacherib's servants attempted to instill (2 Chronicles 32:18), the terror of Job's condition (Job 4:5 NKJV "troubled;" 22:10 NKJV "troubles;" 21:6), troubled bones and soul (Psalm 6:2-3; see also verse 10 and Psalm 30:7; 104:29), fear taking hold (Psalm 48:6), and men of war being terrified (Jeremiah 51:32). It is also used in the sense of hastening something (e.g. 2 Chronicles 26:20; 35:21; Proverbs 20:21; 28:22; Ecclesiastes 7:9; 8:3; Zephaniah 1:18).

F. עָרַץ (arats)

Another Hebrew form used for the fear of God are the Hebrew words עָרַץ (arats), the verb form, and עָרִיץ (arits), the adjective form. It is found about 35 times in the Old Testament, and it means "tremble" with the sense of "terror." The adjective form is only used once in reference to the fear of God (Jeremiah 20:11 NKJV "awesome," NAS "dread"). The verb form is found in three places for the fear of God (Psalm 89:7; Isaiah 8:13; 29:23). Elsewhere they are used for the fear of man (Deuteronomy 7:21; Joshua 1:9; Job 31:34; Isaiah 8:12), terror because of the enemy (Deuteronomy 1:29; 20:3; 31:6), frightening a leaf (Job 13:25), shaking the earth (Isaiah 2:19, 21), terror (NKJV "oppress") caused by wicked men (Psalm 10:18), and wicked men described as terrifying or terrible (Job 15:20 NKJV "oppressor;" Psalm 37:35 more literally, "the terrible wicked;" Isaiah 13:11; 25:3-5; 29:5, 20; 49:25; Jeremiah 15:21).

G. אִימָה ('êymâh)

This Hebrew word is found about 17 times in the Old Testament and it is translated "horror" (e.g. Genesis 15:12); "fear" (e.g. Exodus 15:16; 23:27; Ezra 3:3; Job 33:7); "terror" (e.g. Deuteronomy 32:25; Joshua 2:9; Job 20:25 אִימִים [êmiym] "terrors"; 39:20; Psalm 55:4 [H5] אִימוֹת [êymot] "terrors"; Isaiah 33:18); "terrible" (e.g. Job 41:14 [H6] terrible teeth); "wrath" (e.g. Proverbs 20:2; KJV "fear"); and "idols" (NKJV; KJV) once in Jeremiah 50:38 (NAB "fearful things"; אִימִים [bâ'êymiym], more literally, "in terrors"). It is used for the fear of God in Job 9:34 ("dread of Him" more lit., "His dread"); 13:21 ("dread of You" more lit., "Your dread"); and Psalm 88:15 [H16] ("Your terrors").

H. מוֹרָא (morâ')

There is also morâ' which is found 12 times. It is used for the fear of God (**Psalm 76:11**; Isaiah 8:13; Malachi 1:6 ["respect" NAS with footnote "Lit., *fear*"; 2:5] and the great "**terror**" which the Lord and Moses performed (Deuteronomy 4:34; 26:8; 34:12; Jeremiah 32:21). It is also used for the fear God put upon the land (Deuteronomy 11:25), for being afraid of men, their "threats" (NKJV, Isaiah 8:12), and the fear God put on the animals toward mankind (Genesis 9:2). There is also מוֹרָה (morâh) found in Psalm 9:21 which says,

Put them in fear, O Lord, that the nations may know themselves to be but men.

I. גּוֹר (gur)

Another Hebrew word used for the fear of God is גּוֹר (gur). It is found in the Old Testament 10 times and is used for fearing God in two Psalms (Psalm 22:23; 33:8 NKJV "awe"). It is also used of Moab being afraid of the children of Israel (Numbers 22:3), the fear of man (Deuteronomy 1:17), *not* being afraid of a false prophet (Deuteronomy 18:22), God's fear of man (Deuteronomy 32:27), Saul's fear of David (1 Samuel 18:15), the fear the mighty have of Leviathan (Job 41:25, Hebrew vs 17), being afraid of the sword (Job 19:29), and the fear idolaters had (Hosea 10:5).

J. זָאֵעַיִן (zâ'e'iyin) and דְּחַל (dechal)

These words are Aramaic words and are only used in the book of Daniel. זָאֵעַיִן (zâ'e'iyin) is used twice. דְּחַל (dechal) is used 6 times. They are both used in Daniel 6:26 (Hebrew vs 27) for trembling זָאֵעַיִן (zâ'e'iyin) and fearing (דְּחַל),

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dechal) before the God of Daniel. They are also both used in Daniel 5:19 for trembling זָעַיִן (zâ'e`iyn) and fearing (לִּדְחַל, dechal) Nebuchadnezzar. לִּדְחַל (dechal) is also used for the "awesome" image Nebuchadnezzar saw (Daniel 2:31), the fearful dream (Daniel 4:5, Hebrew vs 2), and the terrible beast (Daniel 7:7, 19).

K. יָגַר (yâgor)

There is also the verb יָגַר (yâgor) which is found 5 times in the Old Testament, but it is only used once for the fear of God (Deuteronomy 9:19). It is also used for the fear of the diseases of Egypt (Deuteronomy 28:60), the calamity and suffering Job feared (Job 3:25; 9:28), and the reproach the Psalmist dreaded (Psalm 119:39).

L. סָמַר (sâmar)

This Hebrew word is only found 3 times in the Old Testament and it means to bristle. It is used for the bristling locusts in Jeremiah 51:27, for Eliphaz' hair that "stood up" (NKJV) on his body in fear of a spirit, and in Psalm 119:120 where the Psalmists writes (more literally), "My flesh bristles from dread of You" [מִפַּחְדְּכָה (mippachdekha) "from dread of you."]

L. אֵימָה ('êymâh)

This Hebrew word is found about 17 times in the Old Testament and it is translated "horror" (e.g. Genesis 15:12); "fear" (e.g. Exodus 15:16);

II. Terms In The New Testament

A. φοβουμαι (phoboumai)

The most common word used in the New Testament is the Greek verb φοβουμαι (phoboumai). It is found approximately 95 times in the New Testament and most definitely means to be afraid. Besides being used for being afraid of God (e.g. Matthew 10:28; 17:6; Luke 1:50; 12:4-5; 23:40; Acts 10:2, 22, 35; 1 Peter 2:17; Revelation 14:7; 15:4), it is also used for the command "do not be afraid" (e.g. Matthew 1:20; 10:26, 31; 14:27; 17:7; 28:5, 10), the fear Joseph had of Archelaus (Matthew 2:22), Herod's fear of the multitude (Matthew 14:5), Peter's fear of the wind (Matthew 14:30), the chief priests' and elders' fear of the multitude (Matthew 21:26, 46), Herod's fear of John (Mark 6:20), the fear to ask Jesus a question (Mark 9:32), the fear the people had as Christ was headed toward Jerusalem (Mark 10:32), the fear the scribes and chief priests had of Christ (Mark 11:18), the fear both Marys had after seeing the empty tomb (Mark 16:8), the ungodly judge who did not fear God (Luke 18:2), the disciples fear when they saw Jesus walking on water (John 6:19), the parents of the blind man who feared the Jews (John 9:22), Pilate being more afraid (John 19:8), the disciples fear of Saul after his conversion (Acts 9:26), the fear of running aground on the rocks (Acts 27:29), the fear of being cut off (Romans 11:20), fear of the authorities when doing evil (Romans 13:3-4), Paul's fear of the Corinthians being deceived (2 Corinthians 11:3; see also Galatians 4:11), Peter's fear of the Jews (Galatians 2:12), the fear a wife should have toward her husband (Ephesians 5:33, see below), fear of any coming short of God's rest (Hebrews 4:1), Moses' parents who were *not* afraid of the king's command (Hebrews 11:23), etc..

B. φοβος (phobos)

The noun form of φοβουμαι (phoboumai) is φοβος (phobos) and it is found about 45 times in the New Testament. It is used for the fear of God (2 Corinthians 5:11; 7:1; Ephesians 5:21; Philippians 2:12; 1 Peter 1:17; 3:15), and also for the fear the disciples had when they thought they saw a ghost (Matthew 14:26), the fear the guards had when they saw the angel (Matthew 28:4), the fear the disciples had when Christ calmed the sea (Mark 4:41), the fear Zacharias had when he saw the angel (Luke 1:12), the fear that came upon those who saw Christ raise up a dead man out of a coffin (Luke 7:16), the fear that seized the Gadarenes (Luke 8:37), men's hearts failing them from fear (Luke 21:26), fear of the Jews (John 7:13; 19:38; 20:19), the fear the wicked do not have of God (Romans 3:8), the fear God-fearing people do not have (Romans 8:15), fear that is due to authorities (Romans 13:7), the fear Paul had while with the Corinthians (1 Corinthians 2:3; see also 2 Corinthians 7:5), the fear the Corinthians had while receiving Titus (2 Corinthians 7:15), the resultant fear at the rebuke of a sinning elder (1 Timothy 5:20), fear of death (Hebrews 2:15), saving some with fear (Jude 23), fear of Babylon's torment (Revelation 18:10, 15), etc..

C. τρομος (tromos)

This word is found 5 times in the New Testament. It is used for the trembling of working out one's salvation (Philippians 2:12), the trembling of Paul before the Corinthians (1 Corinthians 2:3), the trembling of the Corinthians when they received Titus (2 Corinthians 7:15), the trembling servants are to have in service to their masters (Ephesians 6:5), and the trembling of the two Marys as they fled from the tomb (Mark 16:8).

D. εκφοβος (ekphobos)

This Greek word is only found twice in the New Testament. Once when the disciples were greatly afraid when Christ was transfigured (Mark 9:6), and the other time is when Moses describes his fear of the presence of God saying, "**I am exceedingly afraid . . .**" (Hebrews 12:21).

E. εντρομος (entromos)

This Greek word is only found three times in the New Testament. It goes along with the word above in Hebrews 12:21 in the second part of Moses' statement, ". . . **and trembling.**" Also, this is used for Moses' trembling before God at another time in Acts 7:32, and for the trembling of the Philippian jailer in Acts 16:29.

F. ευλαβειας (eulabeias)

This Greek word is only found twice in the New Testament and both times it means "godly fear." It is used of Christ being heard because of His godly fear (Hebrews 5:7), and believers are instructed to serve God with godly fear (Hebrews 12:28), because "**our God is a consuming fire**" (Hebrews 12:29).

G. ευλαβηθεις (eulabêtheis)

This Greek word is akin to the one above and is only used once in the New Testament. It is used for Noah who was "moved with godly fear" (Hebrews 11:7 NKJV), because he was *warned* of things not yet seen (i.e. the coming judgment of God, Genesis 6:13-14).

III. Arguments Over Words (1 Timothy 6:4)

For those who would argue over words (1 Timothy 6:4; 2 Timothy 2:14), they might point out, for example, that the Hebrew word **יָרֵא** (yârê') is used to "revere" (NKJV) parents in Leviticus 19:3, and therefore conclude that **יָרֵא** (yârê') must mean to "revere" God as well, *excluding* actual fear. The problem with this is, not only does it deny the overwhelming evidence of the usage of the word (as the above illustrates), but it denies the actual teaching of the Bible and turns it upside down.

Parents not only ought to be honored (Exodus 20:12), but actually feared (Leviticus 19:3), especially in the context in which Leviticus 19:3 was written! Leviticus 20:9 decrees the death penalty upon anyone who curses his father and his mother (see also Exodus 21:17; Proverbs 20:20). Exodus 21:15 also puts the death penalty upon anyone who strikes his father or his mother. Deuteronomy 21:18-21 also reveals a rebellious son is to be put to death via the initiative of his parents, and Deuteronomy 27:16 places a curse upon anyone who treats his father or his mother with contempt. Also, Proverbs 30:17 warns the disrespectful child that ravens and eagles will pick out and eat their eyes! Parents are indeed to be feared in the fear of God. God's usage of **יָרֵא** (yârê') is very apropos.

Another argument that might be used is with the Greek word φοβουμαι [phoboumai]. Since Ephesians 5:33 tells wives to "respect" (NKJV, φοβηται [phobêtai] from φοβουμαι [phoboumai]) their husbands, it might be argued that this respect excludes actual fear. The erroneous conclusion would then be, φοβουμαι (phoboumai) means to respect God, but no need to fear Him, since this is the same word used for the wives where they are told to "respect" their husbands. The problem with this is, it again denies the overwhelming usage of the word, and the massive Scriptural evidence to the contrary (see *Not Taught!* chapter on the fear of God). It also aborts God's revelation about the "respect" a wife is to have towards her husband. It is to be one of fear, as Ephesians 5:33 literally says.

Women are to obey their husbands as they would obey God (Ephesians 5:22), and obeying God certainly includes fear (1 Peter 1:17); thus obeying a husband certainly includes fear (Ephesians 5:33). The husband is head of the wife (Ephesians 5:23), and the wife is subject to her husband, just as the church is subject to Christ (Ephesians 5:23). The church is subject to Christ in fear (Psalm 2:11-12), so are wives to be to their husbands (Ephesians 5:33). They are to be in serious submission, as Sarah was, who called her husband lord (1 Peter 3:6).

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Another argument that could possibly be made is that Proverbs 24:21 says, “**My Son, fear** [יָרָא] (yerâ') **the Lord and the king.**” Is it literal fear towards the king as well? Yes. See Proverbs 16:14; 19:12 (Ecclesiastes 8:2-5).

Fools & Folly

I applied my heart to know, to search and seek out wisdom and the reason of things, to know the wickedness of folly [כִּסְלִי], even of foolishness [וְהַסְכְּלוּת] and madness [הוֹלָלוּת].
(Ecclesiastes 7:25, see also verse 26 & 1:17)

אֵייל (eviyil) – an adjective, “foolish,” used for “fool” or i.e. “foolish one.”

Job 5:2-3 (“foolish man;” “foolish”); Psalm 107:17 (“fools”); Proverbs 1:7 (“fools”); 7:22 (“fool” [more literally, “as shakles to the correction of a fool” אֵייל מוֹסֵר אֶל וְכַעֲכֶס [uch`ekhes el musar 'eviyil], כַּעֲס (ekhes) is found only one other place, in Isaiah 3:18 for “anklets”)

Proverbs 10:8 (“fool”) more literally, “foolish of lips shall be thrust down” אֵייל שִׁפְתַיִם יִלְבֹּט (eviyil sephâtayim yillâvêt), see NKJV footnote. יִלְבֹּט (yillâvêt) “thrust down” is found also only in Hosea 4:14 (“trampled”).

Proverbs 10:10 (“fool”), the Hebrew is the same as verse 8.

Proverbs 10:14 (“foolish”), 21 (“fools”) more literally, “fools, in the lacking of heart, shall die” בַּחֲסַר-לֵב יָמוּתוּ אֵיילִים (eviyliym bachsar lêv yâmutu).

Proverbs 11:29 (“fool”); 12:15 (“fool”), 16 (“fool”), more literally, “A fool's anger is known in the day” כַּעֲסוֹ אֵייל בַּיּוֹם יִדָּע (eviyil bayom yivvâda` ka`so).

Proverbs 14:3 (“fool”), 9 (“fools”) more literally, “Fools scorn guilt” (“guilt,” see e.g. same word [אָשָׁם] used in Genesis 26:10) אֵיילִים יִלְיִן אָשָׁם (eviliym yâliys `âshâm).

Proverbs 15:5 (“fool”); 16:22 (“fools”) מוֹסֵר אֵיילִים אֲנִילֵת (musar 'eviliym 'ivvelet).

Proverbs 17:28 (“fool”); 20:3 (“fool”); 24:7 (“fool”) more literally, “Corals for a fool are wisdoms” לְאֵייל חֲכָמוֹת (le`eviyil châkhot), “corals” רַאמוֹת (râ`mot) found also only in Job 28:18 & Ezekiel 27:16.

Proverbs 27:3 (“fool”), 22 (“fool”) “his foolishness” אֵיילתוֹ (ivvalto).

Proverbs 29:9 (“foolish”; בַּעַר (bâ`ar)); Isaiah 19:11 (“fools”) “foolish” in this verse is the Niphal participle, נִבְעָר (niv`ârâh), from the verb בַּעַר (bâ`ar). See the related noun below.

Isaiah 19:11 (“fools”); 35:8 (“fool”), more literally reads, “and fools shall not go astray” וְאִוְלָיִם לֹא יִתְעוּ (ve'eviyliym lo yit'u).

Jeremiah 4:22 (“foolish”) “silly children” in this verse is more literally, “foolish sons” בְּנֵי־סִכְלִיִּם (bāniym sekhāliym).

Hosea 9:7 (“fool”) - “the spiritual man is insane” is more literally, “insane is the man of the spirit” אִישׁ הָרוּחַ מְשֻׁגָּע (meshugâ 'iysh hāruach), “insane” here is מְשֻׁגָּע (meshugâ') from שָׁגַע (shāga'), see below.

אִוְלָיִם מֶרֶדַח (eviyl merodach) “Evil-Merodach” - 2 Kings 25:27; Jeremiah 52:31; Lexicon (BDB) says this name means “man of Merodach” (or Marduk). It looks like “fool of merodach.”

אִוְלָיִ (eviliy) – basically same as above, Zechariah 11:15 (“foolish”).

אִוְלָה (ivvelet) - “foolishness” - Psalm 38:5 (H6); 69:5 (H6); Proverbs 5:23 (“folly”); 12:23; 13:16 (“folly”); 14:1 (תְּהַרְסֶנּוּ) [ve'ivvelet beyādeyhâ tehersenu], more literally, “and foolishness in her hands tears it down”, 8 (“folly”), 17 (“foolishly,” יַעֲשֶׂה אִוְלָה [ya'aseh 'ivvelet], more literally, “does foolishness”), 18 (“folly”), 24 (2x “foolishness” “folly”); 29 (וְקִצְר־רוּחַ מְרִים אִוְלָה [uqitsar-ruach mêriym 'ivvelet] more literally, “and one short of spirit exalts folly”, see NKJV footnote); 15:2 (“foolishness”), 14 (יִרְעֶה אִוְלָה [ir'eh 'ivvelet], more literally, “grazes on foolishness”), 21 (לְחִסְר־לֵב) [ivvelet simchâh lachasar-lêv], more literally, “folly is joy to the one lacking heart”); 16:22 (“folly”); 17:12 (פָּגוֹשׁ דּוֹב שָׁכּוּל בְּאִישׁ וְאֶל־כְּסִיל בְּאִוְלָתוֹ) [pāgosh dov shakul be'iysh ve'al-kesiyl be'ivalto] more literally, “Meet a bereaved bear against a man, and not a fool in his folly.”); 18:13 (“folly”); 19:3; 22:15; 24:9; 26:4-5, 11 (“folly”); 27:22.

בַּעַר (ba'ar) – masculine noun - more literally, “brutish” or “beast like” as Psalm 73:22 (translated “foolish” NKJV, KJV) well depicts the sense of the word - וְלֹא אָדַע בְּהֵמוֹת הַיָּיְתִי עִמָּךְ - וְאֲנִי־בַּעַר (va'anuy ba'ar velo 'edâ behêmot hāiyiyti 'imâch) more literally, “and I was brutish and did not know. I was a behemoth with you” (for בְּהֵמוֹת [behêmot] “behemoth” see footnote for Genesis 1:24). In other words, his brutishness is described as being a big beast (“behemoth”) with God. In other words, he was brutish (“beast like”).

Akin to בַּעַר (ba'ar) is בְּעִיר (be'iyr) “animals” (see Genesis 45:17 footnote).

בַּעַר (ba'ar) - Psalm 49:10 (H11) “senseless person” NKJV; “brutish person” KJV (“fool” in this verse is כְּסִיל [kesiyl]); Psalm 92:6 (H7) אִישׁ־בַּעַר (ba'ar) “senseless man” (NKJV), “brutish man” (KJV). Proverbs 12:1 “stupid;” (NKJV), “brutish” (KJV). Proverbs 30:2 “stupid” (NKJV), “brutish” (KJV).

בָּעַר (ba'ar) - “be brutish” (i.e. be animal like) or “graze” - Exodus 22:5 (H4, 2x, “causes . . . to be grazed”; “it feeds”); Psalm 94:8 (בְּעִרִים) (bo'ariym) NKJV “senseless”; KJV “brutish”); Isaiah 19:11 (“give foolish counsel” NKJV; “is become brutish” KJV; KJV is more literal); Jeremiah 10:8 (“they are . . . dull-hearted” NKJV; “they are . . . brutish” KJV), 14 (“is dull-hearted” NKJV; “is brutish” KJV), 21 (“have become dull-hearted”; “are become brutish” KJV); 51:17 (“is dull-hearted” NKJV; “is brutish” KJV); Ezekiel 21:31 (H36, “brutal” NKJV; “brutish”). [בָּעַר (ba'ar) is predominately used for burn, consume, kindle, e.g. Exodus 3:2-3; 22:6 (H5); 35:3; Numbers 11:3; etc..]

Similar in concept to the above is the Greek word αλογα (aloga) translated “brute” (NKJV, KJV) found in 2 Peter 2:12 and Jude 10. It is the word λογος (logos) with the negating alpha in front of it. In 2 Peter 2:12 and Jude 10 it is used for “brute beasts,” αλογα ζωα (aloga zôa). The idea is “without reason.” The word is found one other place and that is in Acts 25:27 translated, “unreasonable” (NKJV, KJV). Animals are described in Scripture as having no understanding (Psalm 32:9) and lacking man’s mental capabilities (Daniel 4:16, 34, 36). See also

footnote for Genesis 6:7.

הָבֵל (hâval) – act vain - Job 27:12 (“behave with . . . nonsense”) לָמָּה־זֶה הֵבֵל תִּהְיֶהְלֶיךָ (lâmâh-zeh hevel tehbâlu), more literally, “why this utterly vain behavior?” Psalm 62:10 (H11, “vainly”); 2 Kings 17:15 (“they followed idols”); Jeremiah 2:5 (“followed idols”); 23:16 (“make . . . worthless”).

יָאֵל (yâ'al) – be foolish – Numbers 12:11 (“we have done foolishly”); Isaiah 19:13 (“have become fools”); Jeremiah 5:4 (“are foolish”); 50:36 (“they will be fools”).

יֹהֵלֵל (yohlêl) – make fool – Job 12:17 (“He makes fools”); Ecclesiastes 7:7 (“destroys” NKJV; “maketh . . . mad” KJV); Isaiah 44:25 (“drives . . . mad”).

מְזַהֵל (meohlêl) – Psalm 102:8 (H9, “those who deride” NKJV; “they that are mad” KJV); Ecclesiastes 2:2 (“madness”).

יִתְהַלֵּל (yitholêl) – 1 Samuel 21:13 (H14, “pretended madness”); Jeremiah 25:16 (“go mad”); 46:9 (“rage”); 50:38 (“they are insane”); 51:7 (“are deranged”); Nahum 2:5 (“rage”).

הוֹלֵלוֹת (holêlot) – madness – Ecclesiastes 1:17 (“madness”); 2:12 (“madness”); 7:25 (“madness”); 9:3 (“madness”).

הוֹלֵלוֹת (holêlut) – Ecclesiastes 10:13 (“madness”), NKJV “raging” is רָעָה (râ`âh) more literally, “evil;” KJV “mischievous.”

נָבַל (nâval) – be foolish – Deuteronomy 32:15 (“scornfully esteemed” Piel form); Proverbs 30:32 (“you have been foolish” Qal form); Jeremiah 14:21 (“disgrace” Piel form); Micah 7:6 (“dishonors” Piel form); Nahum 3:6 (“make . . . vile” Piel form).

נָבַל (nâvâl) – foolish – the man's name in 1 Samuel 25:3-39; 27:3; 30:5; 2 Samuel 2:2; 3:3; elsewhere for “foolish” or “fool,” Deuteronomy 32:6 (“foolish”), 21 (NKJV second “foolish;” KJV only “foolish”); 2 Samuel 3:33 (“fool”); 13:13 (“fools”); Job 2:10 (“the foolish women” הַנְּבִלוֹת [hanevâlot]); 30:8 (“fools” נָבַל more literally, “fool”; also “sons of vile men” is actually, “sons of without name,” בְּנֵי בְלִי־שֵׁם [benê veliy-shêm]); Psalm 14:1 (“fool”); 39:8 (H9 “foolish”); 53:2 (“fool”); 74:18 (“foolish”), 22 (“foolish man”); Proverbs 17:7 (“fool”), 21 (“fool”; לֹא־יִשְׂמַח [lo-yismach], more literally, “does not rejoice”); 30:22 (“fool”); Isaiah 32:5-6 (“foolish person”); Jeremiah 17:11 (“fool”); Ezekiel 13:3 (“foolish”).

נִבְלָה (nevâlâh) – Genesis 34:7 (NKJV “a disgraceful thing;” KJV “folly”); Deuteronomy 22:21 (NKJV “a disgraceful thing;” KJV “folly”); Joshua 7:15 (NKJV “a disgraceful thing;” KJV “folly”); Judges 19:23 (NKJV “outrage;” KJV “folly”), 24 (NKJV, KJV “vile”); 20:6 (NKJV “outrage;” KJV “folly”), 10 (NKJV “vileness;” KJV “folly”); **1 Samuel 25:25** (NKJV, KJV “folly,” נָבַל וַיִּנְבְּלָה עִמּוֹ [nâvâl shemo unevâlâh `imo] “Nabal [Fool] is his name and folly is with him”); 2 Samuel 13:12 (NKJV “disgraceful thing;” KJV “folly”); **Job 42:8** (NKJV, KJV “folly”); Isaiah 9:17 (H16, NKJV, KJV “folly”); **32:6** (NKJV “foolishness;” KJV “villany”); Jeremiah 29:23 (NKJV “disgraceful things;” KJV “villany”).

יִכְסְלוּ (yikhsâlu) verb (Lex. BDB “be or become stupid”) – Jeremiah 10:8 (“they are . . . foolish”; יִבְעֲרוּ [yiv`aru] “they are . . . dull hearted” more literally, “they are . . . brutish”).

כֶּסֶל (kesel) – “stupidity” (Lex. BDB) – Ecclesiastes 7:25 (“folly”); Psalm 49:13 (H14, “foolish”) - also used for “waist” or “loins,” Leviticus 3:4 (“flanks”), 10, 15; 4:9; 7:4; Job 15:27 (“waist”); Psalm 38:7 (H8, “loins”). It is also used in the sense of “confidence” in Job 8:14; 31:24 (“hope”); Psalm 78:7 (“hope”); Proverbs 3:26.

כִּסְלָה (kislâh) – “stupidity” (Lex. BDB) – Psalm 85:8 (H9, “folly”). Used also for “confidence” in Job 4:6.

כְּסִיֵּל (kesiyil) - “stupid fellow” (Lex. BDB) – Psalm 49:10 (H11, “fool”); 92:6 (H7, “fool”; אִישׁ־בְּעֵר [ba`ar] “senseless man” NKJV, more literally, “brutish man”); 94:8 (“fools”; בְּעֵרִים [bo`ariym] NKJV “senseless”; KJV “brutish”); Proverbs 1:22 (“fools”; פְּתָיִם [petâyim] “simple ones”), 32 (“fools”); 3:35 (“fools”; קְלוֹן מְרִים כְּסִיִּלִּים [kesiyilim mêriym qâlon] more literally, “fools exalt shame”); 8:5 (“fools”); 10:1 (“foolish”), 18, 23; 12:23 (“fools”; אֲוֵלֶת [ivvelet] “foolishness”); 13:16 (“fool”; אֲוֵלֶת [ivvelet] “folly”), 19-20; 14:7 (“foolish”), 8 (“fools”; אֲוֵלֶת [ivvelet] “folly”), 16, 24 (“fools”; אֲוֵלֶת [ivvelet] 2x, “foolishness” & “folly”), 33; 15:2 (“fools”; אֲוֵלֶת [ivvelet] “foolishness”), 7 (“fool”; כְּסִיִּלִּים [kesiyilim] more literally, “fools”), 14 (“fools”; אֲוֵלֶת [ivvelet] “foolishness”), 7 (“fool”; אֲוֵלֶת [ivvelet] “foolishness”), 20 (“foolish”); 17:10, 12 (“fool”; פְּגוֹשׁ דּוֹב שָׁכּוּל בְּאִישׁ וְאֶל־כְּסִיֵּל בְּאֲוֵלֶתוֹ [pâgosh dov shakul be'iysh ve'al-kesiyil be'ivalto] more literally, “Meet a bereaved bear against a man, and not a fool in his folly.”), 16, 21 (“scoffer”; “fool” here is נָבֵל [nâvâl]), 24 (“foolish”; אֶת־פְּנֵי מִבִּין חֲכָמָה וְעֵינָי כְּסִיֵּל בְּקִצְהָ־אָרֶץ [et-penêy mêviyn châkhmâh ve`ênêy kesiyil biqtsêh-ârets] more literally, “With the face of him who understands is wisdom, and the eyes of a fool are on the end of the earth.”), 25 (“foolish”; כְּעֵס בֶּן כְּסִיֵּל [ca`as le`aviyn bân kesiyil], more literally, “Grief to his father is a foolish son.” כְּעֵס [ca`as] in Proverbs 12:16 is translated “wrath.”); 18:2, 6-7; 19:1, 10, 13 (“foolish”; הָוֹת לְאָבִיו בֶּן כְּסִיֵּל [havot le`aviyn bân kesiyil], more literally, “Ruin to his father is a foolish son.”), 29; 21:20 (“foolish”); 23:9; 26:1, 3 (“fool”; לְגַן כְּסִיִּלִּים [legêv kesiyilim] more literally, “for the back of fools”), 4-5 (“fool”; כְּאֲוֵלֶתוֹ [ke'ivvalto] “according to his folly”), 6 (מִקְצֶה רַגְלֵים חָמָס שְׂתֵה שְׁלַח דְּבָרִים בְּיַד־כְּסִיֵּל [meqatseh raglaiym châmâs shoteh sholêach devâriym beyad-kesiyil] more literally, “Cutting off feet, drinking violence, is he who sends words by the hand of a fool.”), 7-9, 10 (רַב מְחֹלֵל־כּוֹל וְשֹׁכֵחַ כְּסִיֵּל וְשֹׁכֵחַ עֲבָרִים [rav mecholêl-kol vesokhêr kesiyil vesokhêr `ovriym] more literally, “A great one forms everything and hires a fool and hires transgressors.”), 11 (“fool”; בְּאֲוֵלֶתוֹ [ve'ivvalto] “folly”), 12; 28:26; 29:11 (כָּל־רוּחוֹ יוֹצִיא כְּסִיֵּל [kol-rucho yotsiy' khesiyil] more literally, “All his spirit a fool brings forth.”), 20; Ecclesiastes 2:14-16 (2x); 4:5, 13 (“foolish”); 5:1 (H4:17); 5:3-4 (H5:2-3); 6:8; 7:4-6, 9; 9:17; 10:2, 12, 15.

כְּסִיֵּל (kesiyil) is also used for “Orion,” Job 9:9; 38:31; Isaiah 13:10 (“and their constellations” וְכְסִיִּלֵיהֶם [ukhesiyilêyhem, more lit. “and their fools”]; Amos 5:8.

כְּסִיִּלּוּת (kesiyilut) - “stupidity” (Lex. BDB) – Proverbs 9:13 (“foolish”; אִשָּׁה כְּסִיִּלּוּת הִמְיָה פִתְיוּת וּבִלְיַדְעָה מָה [êshet kesiyilut homiyyâh petayyâut ubal-yâd`âh mâh] more literally, “A stupid woman is tumultuous, simple, and does not know what.” הִמְיָה [homiyyâh] “tumultuous” is used elsewhere for a “tumultuous” city [Isaiah 22:2], and a “loud” woman [Proverbs 7:11]).

סָכַל (sâkhal) – be foolish or be a fool – Genesis 31:28 (“have done foolishly”); 1 Samuel 13:13 (“you have done foolishly”); 26:21 (“I have played the fool”); 2 Samuel 15:31 (“turn . . . into foolishness”); 24:10 (“I have done . . . foolishly”); 1 Chronicles 21:8 (“I have done . . . foolishly”); 2 Chronicles 16:9 (“you have done foolishly”); Isaiah 44:25 (יַשְׁכֵּל [yesakêl] “makes . . . foolishness”).

סָכָל (sâkhâl) – fool – Ecclesiastes 2:19; 7:17 (“foolish”); 10:3 (2x), 14; Jeremiah 4:22 (בָּנִים סָכָלִים [bâliym sekhâliym] more literally, “foolish sons;” NKJV “silly children;” KJV “sottish children”); 5:21 (עַם סָכָל [am sâkhâl], more literally, “people of a fool;” NKJV, KJV “foolish people”).

סֶכֶל (sekhel) – folly – Ecclesiastes 10:6.

סִכְלּוּת (sikhlut) - foolishness – Ecclesiastes 1:17 (שִׁכְלּוּת [sikhlut] “folly”); 2:3 (“folly”), 12 (“folly”), 13; 7:25 (“foolishness”); 10:1, 13 (“foolishness”).

רֵק (rêq) – adjective – worthless, empty or vain – NAS 2 Samuel 6:20 “the foolish ones” (הַרְקִיִּים [hârêqiyim]); NKJV “the base fellows;” KJV “the vain fellows”). Used elsewhere for men, Judges 9:4 (NKJV, NAS “worthless” men; KJV “vain”).

persons); 11:3 (“worthless” men); 2 Chronicles 13:7 (בְּנֵי בְלִיַּעַל [anāshiyim rēqiyim benêy veliyya`al], more literally, “vain men, sons of Belial,” see 2 Corinthians 6:15 “Belial” βελιאל (belial, Received Text) and footnote for Deuteronomy 13:13). רֶק (rêq) is also used for a “futile” thing (Deuteronomy 32:47); “worthlessness” (Psalm 4:2 [H3]); “frivolity” (Proverbs 12:11; 28:19); and “empty” vessels (e.g. Genesis 37:24; 41:27; Judges 7:16; etc.).

פָּתַח (pâtâh) – be simple, be open (?) – It is used, for example, in Genesis 9:27 for “enlarge” (i.e. or “widen”). The common verb for “open” is פָּתַח [pâtach] (e.g. Isaiah 14:17; 50:5; Jeremiah 50:25). פָּתַח (pâtâh) is also only found in Exodus 22:15 (H16, “entices”); Deuteronomy 11:16 (“deceived”); Judges 14:15 (“entice”); 16:5 (“entice”); 2 Samuel 3:25 (“deceive”); 1 Kings 22:20-22 (“persuade”); 2 Chronicles 18:19-21 (“persuade”); **Job 5:2** (“simple one”); 31:9, 27 (“enticed”); Psalm 78:36 (“flattered” paralleled with “lied”); Proverbs 1:10 (“entice”); 16:29 (“entices”); 20:19 (“flatters”); 24:28 (“deceive”); 25:15 (“persuaded”); Jeremiah 20:7 (2x, “induced,” “persuaded”), 10 (“induced”); Hosea 2:14 (H16, “allure”); **7:11** (“silly”).

פֶּתִי (petiy) – adjective – simple (open-minded?) – Psalm 19:7(H8, “simple”); **116:6** (“simple” פֶּתַיִם [petâ'yim] more literally, “simple ones”); 119:130 (“simple” פֶּתַיִם [petâ'yim] more literally, “simple ones”); Proverbs 1:4 (“simple” פֶּתַיִם [petâ'yim] more literally, “simple ones”), 22 (2x, “simple ones” פֶּתַיִם [petâ'yim]; “simplicity”), 32 (“simple” פֶּתַיִם [petâ'yim] more literally, “simple ones”); 7:7 (“simple” פֶּתַיִם [petâ'yim] more literally, “simple ones”); 8:5 (“simple ones” פֶּתַיִם [petâ'yim]); 9:4 (“simple”), **6** (“foolishness” פֶּתַיִם [petâ'yim] more literally, “simple ones”), 16 (“simple”); **14:15** (“simple”), 18 (“simple” פֶּתַיִם [petâ'yim] more literally, “simple ones”); 19:25 (“simple”); 21:11 (“simple”); 22:3 (“simple” פֶּתַיִם [petâ'yim]); 27:12 (“simple” פֶּתַיִם [petâ'yim]); **Ezekiel 45:20** (“or in ignorance” וּמִפֶּתִי [umipetiy] more literally, “and [or] from simplicity”).

פֶּתִיִּים (petiyim) – Proverbs 1:22 (“simple ones”)

פֶּתִיָּה (petiyim) feminine singular noun – Proverbs 9:13 (“simple”)

שָׁגָע (shâga) - be mad, insane – Deuteronomy 28:34 (“driven mad”); 1 Samuel 21:14 (H15, “is insane”), 15 (H16 2x, “madmen,” “to play the madman”); 2 Kings 9:11 (“madman”); Jeremiah 29:26 (“demented”); Hosea 9:7 (“insane” - “the spiritual man is insane” is more literally, “insane is the man of the spirit” מְשֻׁגָּע אִישׁ הָרוּחַ [meshugâ 'iysh hâruach]).

שִׁגְגָּה (shiggâ`on) – madness, insanity – Deuteronomy 28:28 (“madness”); 2 Kings 9:20 (“furiously,” שִׁגְגָּה יָנַחַג [ki shiggâ`on yinhâg] more literally, “for he drives madly”); Zechariah 12:4 (“madness”).

תַּפְּחֵל (tâphêl) – tasteless – Lamentations 2:14 (KJV; NAS “foolish”; NKJV “deceptive”); Job 6:6 (NKJV “flavorless food”; NAS; “something tasteless;” KJV “that which is unsavory”); Ezekiel 13:10-11 (NKJV, KJV “untempered mortar”; NAS “whitewash”), 14-15; 22:28.

Related to תַּפְּחֵל (tâphêl) is תִּפְלָה (tiphlâh) feminine noun, Lex (BDB), “(moral) unsavouriness” – Job 4:18 (NKJV, NAS “error”; **KJV “folly”**); 24:12 (NKJV “wrong”; **KJV, NAS “folly”**); Jeremiah 23:13 (NKJV, KJV “folly” [NKJV ft. “Lit. *distastefulness*]; NAS “offensive thing”).

Ανοια (anoia) – Luke 6:11 (NKJV “rage”; KJV “madness”; NAS “rage” w/ft. “Lit., *folly*”); 2 Timothy 3:9 (“folly”).

Ανοητος (anoêtos) – foolish, unintelligent – Luke 24:25 (“foolish ones”); Romans 1:14 (“unwise”); Galatians 3:1 (“foolish”), 3 (“foolish”); 1 Timothy 6:9 (“foolish”); Titus 3:3 (“foolish”).

Ασοφοι (asophoi) – fools – Ephesians 5:15. Σοφοι (sophoi) is plural “wise” in this same verse.

Ασυνετος (asunetos) – senseless, foolish – Matthew 15:16 (“without understanding”); Mark 7:18 (“without understanding”); Romans 1:21 (“foolish”), 31 (“undiscerning”); 10:19 (“foolish”). Συνετος (sunetos) is prudent (e.g. 1

Corinthians 1:19).

Αφροσύνη (aphrosunê) – foolishness, lack of sense - Mark 7:22 (“foolishness”); 2 Corinthians 11:1 (“folly”), 17 (“foolishly”), 21 (“foolishly”).

Αφρων (aphrôn) – foolish, ignorant – Luke 11:40 (“foolish ones”); 12:20 (“fool”); Romans 2:20 (“foolish”); 1 Corinthians 15:36 (“foolish one”); 2 Corinthians 11:16 (2x, “fool”), 19 (“fools”); 12:6 (“fool”), 11 (“fool”); Ephesians 5:17 (“unwise”); 1 Peter 2:15 (“foolish”).

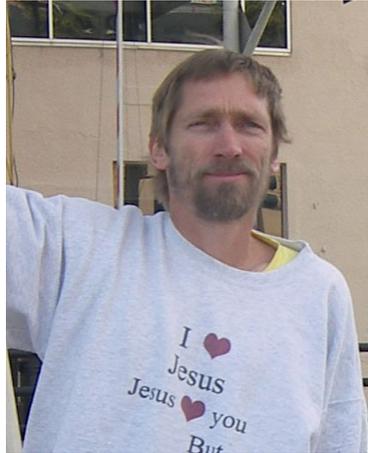
Κενός (kenos) – empty – used in James 2:20 for “foolish” man (ανθρωπε κενε [anthrôpe kene]). It would be more literally translated, “empty man.” Used elsewhere for empty or vain things: Mark 12:3 (“empty-handed”); Luke 1:53 (“empty”); 20:10-11 (“empty-handed”); Acts 4:25 (“vain things”); 1 Corinthians 15:10 (“vain”), 14 (2x, “empty”), 58 (“vain”); 2 Corinthians 6:1 (“vain”); Galatians 2:2 (“vain”); Ephesians 5:6 (“empty” words, κενους λογους [kenois logois]); Philippians 2:16 (2x, “vain”); Colossians 2:8 (“empty”); 1 Thessalonians 2:1 (“vain”); 3:5 (“vain”).

Μωραίνω (môrainô) – make foolish, show to be foolish, become tasteless – Matthew 5:13 (“loses its flavor”); Luke 14:34 (“has lost its flavor”); Romans 1:22 (“became fools”); 1 Corinthians 1:20 (“made foolish”).

Μωρία (môria) – foolishness – 1 Corinthians 1:18, 21, 23, 2:14; 3:19.

Μωρολογία (môrologia) – foolish or silly talk – Ephesians 5:4 (“foolish talking”)

Μωρός (môros) – foolish, stupid – Matthew 5:22 (“fool”); 7:26 (“foolish”); 23:17 (“fools”), 19 (“fools”); 25:2 (“foolish”), 3, 8; 1 Corinthians 1:25 (“foolishness”), 27 (“foolish”); 3:18 (“fool”); 4:10 (“fools”); 2 Timothy 2:23 (“foolish”); Titus 3:9 (“foolish”).



About The Author

Darwin Fish graduated from The Master's College in 1986 with a BA in Biblical Languages. He was a deputy probation officer for Los Angeles County Probation for several years, during which time he took a leave of absence and spent 9 months in Israel in 1988-89 studying Modern and Biblical Hebrew and the Geography of the Holy Land. In 1992 he was asked to come and teach the Bible in his sister's home. This gathering soon developed into a small home church. In late 1993 Darwin quit his job as a probation officer and gave himself entirely to the task of teaching the Bible.

Part of Darwin's teaching is a verse by verse, word by word, study of the Word of God. Darwin believes a great way to intimately know Scripture is to study it in its original language. These pages are a result of this research. We hope you find it eternally beneficial.

Darwin is *not* popular. He is hated by many in the "Christian" community (Matthew 5:11-12), called by some a "cult leader," and is much lied about, largely, if not entirely, because he exposes their leaders as hypocrites who claim to teach the Bible, but do not (e.g. see the book, *False Teachers*). Darwin is committed to the truth of God's word, no matter who stumbles or who is offended (1 Peter 2:8-9).

Other titles written by Darwin are:

Not Taught! Doctrines Typically Not Taught – This book is filled with Biblical teaching that is typically not taught in churches today.

False Teachers – Not only is there instruction on how to Biblically identify false teachers, but several examples are given, with supporting documentation, exposing popular preachers within “Christianity” (Ephesians 5:11).

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