

*Luke's claim to inspiration; Zacharias*

*and Elizebeth promised John the Baptist*

CHAPTER 1

1 Since many took in hand to arrange a full narration about those matters having been fully borne out among us,

2 Just as they gave *them* over to us, those being eyewitnesses from the beginning and subordinate officers of the word,

3 It was thought good to me also, having thoroughly followed most exactly all things from above,<sup>3</sup> to write to you consecutively, most honorable Theophilus,

4 That you might recognize the certainty of those words into which you were catechized.

5 There was in the days of Herod, the king of Judaea, a certain priest by *the* name of Zacharias, of the daily course of Abia, and his wife was out of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before the face of God, going on in all the commandments and righteous deeds of the Lord blameless.

7 And there was to them absolutely no child, since Elisabeth was sterile, and they both were walking on in their days.

8 And it was, in his serving as priest in the order of his course in front of God,

9 According to the custom of the priesthood, it fell *to him* by lot to burn perfumed incense,

having entered into the temple of the Lord.

10 And the whole multitude of the people was praying outside at the hour of incense.

11 And he gazed at a *heavenly* messenger of the Lord standing out from the right side of the altar of incense.

12 And Zacharias seeing *him*, was stirred, and fear seized upon him.

13 And the *heavenly* messenger said to him, Do not fear, Zacharias, on the very account that your petition is listened to, and your wife Elisabeth shall bear you a son, and you shall call his name John.

14 And he shall be joy to you and jumping for joy, and many shall rejoice over his birth,

15 Because he will be great before the face of the Lord, and he will absolutely not drink wine or hard liquor, and he will be filled of the Holy Spirit, even out of his mother's womb.

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

17 And he will go forward before his face in the Spirit and power of Elijah, to turn back the hearts of the fathers upon the children, and those refusing to be convinced in the prudent intelligence of the righteous, to prepare a people having been thoroughly prepared for *the* Lord.

<sup>3</sup> 1:4 from above. See note, Jhn 3:4.

**LUKE 1** *Zacharias made unable to speak; Elizebeth took seed; Gabriel sent to the virgin Mary*

18 And Zacharias said to the *heavenly* messenger, By what shall I know this, because I am an old man, and my wife is walking forward in her days.

19 And the *heavenly* messenger answering, said to him, I am Gabriel, the one standing before the face of God, and am set apart and sent to talk to you, and to announce to you good news.

20 And behold, you will be silent, and not have power to talk, until the day these things are caused to be, because that you absolutely did not believe my words, which will be fulfilled into their season.

21 And the people were watching for Zacharias, and marveled in his delay in the temple.

22 And coming out, he absolutely did not have power to talk to them, and they recognized that he had gazed at a vision in the temple, and he nodded to them, and remained speechless.

23 And it was, as the days of his public ministry<sup>23</sup> were fulfilled, he went away into his own house.

24 And after those days his wife Elisabeth took<sup>24</sup> *seed* together *with her husband*, and hid herself five months, saying,

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<sup>23</sup> **1:23 public ministry**, *leitourgia*, our word liturgy and liturgical.

<sup>24</sup> **1:24 took seed together with her husband**, *sullambano*, to take together, and is so translated everywhere except in four instances found only in Luke where it refers to conceiving a baby. It apparently was a modest way of saying to **take seed together**, where seed (Greek, *sperma*) is understood because of the context of the circumstances in which it was spoken. See Luke 1:31, 36; 2:21. It is also used three times in Luke in its ordinary sense of to take together, 5:7, 9; 22:54.

25 Thus has the Lord done to me in the days that he looked upon me, to take away my notoriety among men.

26 And in the sixth month the *heavenly* messenger Gabriel was set apart and sent under God into a city of Galilee named Nazareth,

27 To a virgin having been engaged to a man<sup>27</sup> whose name was Joseph, out of the house of David, and the virgin was named Mary.

28 And the *heavenly* messenger entering, said to her, Be well, the one receiving grace; the Lord *is* with you; you are blessed among women.

29 And she seeing *him*, was thoroughly disturbed at his word, and reasoned thoroughly what kind of greeting this might be.

30 And the *heavenly* messenger said to her, Do not fear, Mary, because you have found grace alongside of God.

31 And behold, you will take *seed* together in *your* womb, and bear a son, and shall call his name JESUS.

32 He will be great, and will be called the Son of the Highest; and the Lord God will give to him the throne of his father David;

33 And he will reign over the house of Jacob forever, and of his kingdom there will absolutely be no end.

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<sup>27</sup> **1:27 man, aner**, a man as an individual male. Greek has two words for man to distinguish between man in general including both male and female, *anthropos*, and man as an individual male, *aner*. *Anthropos* means having the face of a human. *Aner* means individual male.

To Mary: the one being born holy out of you will be called Son of God; Mary visits Elizebeth **LUKE 1**

34 And Mary said to the *heavenly* messenger, How will this be, since I absolutely do not know a man?

35 And the *heavenly* messenger answering, said to her, The Holy Spirit will come upon you, and *the* power of the Highest will overshadow you; therefore also the one being born holy out of you will be called Son of God.

36 And behold, your relative Elisabeth, she also took a son together *with her husband* in her old age, and this is the sixth month with her, the one called sterile,

37 Because every spoken word<sup>27</sup> will absolutely not be impossible with God. Mrk 11:23

38 And Mary said, Behold the servant of *the* Lord; let it be to me according to your spoken word. And the *heavenly* messenger went away from her.

39 And Mary rising up in those days, went into the hill country in earnest speed, into a city of Judah,

40 And entered into the house of Zacharias, and embraced Elisabeth.

41 And it was, as Elisabeth heard the greeting of Mary, the babe jumped in her womb, and Elisabeth was filled with the Holy Spirit;

42 And she exclaimed with a great voice, and said, You *are* blessed among women, and blessed *is* the fruit of your womb.

43 And from where *is* this to me, that the mother of my Lord comes to me?

44 Because, behold, as soon as the voice of your greeting was into my ears, the babe jumped in my womb, jumping for joy.

45 And blessed *is* the one believing, because there will be a perfection of the words spoken to her alongside of the Lord.

46 And Mary said, My soul magnifies the Lord,

47 And my spirit jumped for joy over God my Savior,

48 Because he has looked upon the lowly condition of his servant, because, behold, from now all generations will pronounce me blessed,

49 Because the one having power did to me great things, and Holy *is* his name.

50 And his mercy *is* to generations of generations to those fearing him.

51 He did mightily in his arm; he scattered those appearing higher in the exercise of their mind in their hearts.

52 He has taken down those having power from *their* thrones, and exalted the lowly.

53 He filled the ones being hungry with inherently good things, and those rich he sent away empty.

54 He has taken hold of his child, Israel, to remember mercy,

<sup>27</sup> **1:37 spoken word, *rhema***, the word that is regularly used when referring to words revealed by God's speaking to those who received His revelations; Mat 4:4. The verb form, *rheo*, is constantly used of this revelation process; Mtt 1:22; 2:15, 17, 23; 3:3; 4:14 *et al.*

## LUKE 1

*John the Baptist born; the mouth of Zacharias opened in prophecy*

55 Just as he said to our fathers, to Abraham, and to his seed forever.

56 And Mary remained with her about three months, and returned into her house.

57 And the time was fulfilled to Elisabeth to deliver, and she bore a son.

58 And her neighbors and her relatives heard that the Lord magnified mercy with her, and they rejoiced with her.

59 And it was, in the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.

60 And his mother answering, said, Absolutely not, but he shall be called John.

61 And they said to her, There is absolutely not one of your relatives who is called by this name.

62 And they nodded to his father, what he willed him to be called.

63 And asking for a tablet, he wrote, saying, John is his name. And they all marveled.

64 And his mouth was opened instantly, and his tongue, and he spoke, blessing God.

65 And fear was upon all the ones residing around them, and in all the hill country of Judaea these spoken words were talked throughout.

66 And all the ones hearing *them* placed them in their heart, saying, What then will this child be! And the hand of the Lord was with him.

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67 And his father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,

68 Blessed *be the* Lord, the God of Israel, because he visited and made redemption for his people,

69 And has raised up a horn of salvation for us in the house of David, his child,

70 Just as he always spoke through *the* mouth of his holy prophets,

71 Salvation out from those hating us, and out of the hand of all the ones hating us,

72 To do mercy with our fathers, and to remember his holy covenant,

73 *The* oath which he swore to our father, Abraham,

74 To give to us *to be* without fear, having been delivered out of the hand of those hating *us* to officially minister to him,

75 In holiness<sup>75</sup> and righteousness before his face, all the days of our life.

76 And you, child, will be called the prophet of the Highest, because you will go before *the* face of the Lord to prepare his ways,

77 To give knowledge of salvation to his people in forgiveness of their sins,

78 Through the insides<sup>78</sup> of the mercy of our God, in which daylight has visited us out from on high

<sup>75</sup> **1:75 holiness**, *hosiotes*, a different word from *hagio*; *hosiotes* is the character of one equally observing both grace and truth.

<sup>78</sup> **1:78 insides**, *splagchon*, all the internal organs inside the body cavity, often translated in KJV bowels. The insides are the center of emotions. Our

*John was mighty in spirit; Jesus born in Bethlehem; the heavenly messengers appear to the shepherds who come* **LUKE 2**

79 To shine upon those sitting in darkness and the shadow of death, to fully make our feet straight into the way of peace.

80 And the child grew, and was mighty in spirit, and was in the wastelands until *the* days of his being shown to Israel.

## CHAPTER 2

1 And it was in those days, there went out a decree from Caesar Augustus for all the inhabited earth to be enrolled.

2 This enrollment was first when Cyrenius was governing Syria.

3 And all went to be enrolled, everyone into his own city.

4 And Joseph also went up from Galilee, out of *the* city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because of his being out of the house and family of David,

5 To be enrolled with Mary the one being engaged to him *as* wife, being with child.

6 And so it was, in their being there, the days were fulfilled for her delivery.

7 And she delivered her son, the firstborn, and wrapped him in swaddling clothes,<sup>7</sup> and laid him in a feeding stall, on the very account that there was absolutely no space for them in the inn.

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word spleen comes from this word. Mercy comes from deep inside of God.

<sup>7</sup> 2:7 **wrapped him in swaddling clothes** is one word, *sparganoo*, to wrap with strips, to swathe an infant after the Oriental custom.

8 And there were in the same region shepherds camping out, keeping watch by night over their flock.

9 And behold, a *heavenly* messenger of the Lord stood over them, and the glory of the Lord shined all around them, and they feared *with* a great fear.

10 And the *heavenly* messenger said to them, Do not fear, because, behold, I announce to you good news of great joy, which will be to all people,

11 Because today a Savior was born to you, who is Christ the Lord, in the city of David.

12 And this *is* to you a sign: You will find *the* babe wrapped in swaddling clothes, lying outstretched in a feeding stall.

13 And suddenly there was with the *heavenly* messenger a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and upon earth peace in men of beautiful good thinking.

15 And it was, as the *heavenly* messengers went away from them into the heaven, even the men, the shepherds, said to one another, Let us go through now to Bethlehem, and see this spoken word having come to be, which the Lord has made known to us.

16 And they came hurrying, and searched out both Mary, and Joseph, and the babe lying outstretched in a feeding stall.

17 And seeing, they made known the spoken word, the one spoken to them about this child.

**LUKE 2** *The shepherds return praising God; Jesus cricumcised , brought to the Temple; Simeon prophesies*

18 And all those hearing, marveled about those things spoken by the shepherds to them.

19 And Mary kept safe all these spoken words, throwing *them* together in her heart.

20 And the shepherds returned, glorifying and praising God over all that they heard and saw, just as it was spoken to them.

21 And when eight days were fulfilled to circumcise the child, then his name was called Jesus, the one called by the *heavenly* messenger before he was taken together in the womb.

22 And when the days of her cleansing were fulfilled according to the law of Moses, they brought him to Jerusalem, to stand him alongside of the Lord;

23 As it has been written in *the* law of the Lord, Every male that thoroughly opens the womb will be called holy to the Lord; Ex 13:2; 22:29; 34:19

24 And to offer a sacrifice according to that spoken in the law of the Lord, A pair of turtle-doves, or two young pigeons. Lev 12:2, 6, 8

25 And behold, a man was in Jerusalem, whose name *was* Simeon, and this man *was* righteous and taking hold of *the* beautiful good, receiving to himself the comfort of Israel, and the Holy Spirit was upon him.

26 And it was, a divine oracle<sup>26</sup> was spoken to him under the Holy Spirit not to see death before he sees the Christ

of the Lord.

27 And he came in the Spirit into the temple, even in the parents bringing the child Jesus in for them to do according to the custom of the law concerning him,

28 And he received him into his arms, and blessed God, and said,

29 Now set your servant free in peace, Absolute Ruler,<sup>29</sup> according to your spoken word,

30 Because my eyes have seen your salvation,

31 Which you have prepared down<sup>31</sup> before the face of all people,

32 To reveal a light to the races,<sup>32</sup> and the glory of your people Israel.

33 And Joseph and his mother were marveling over those things being spoken about him.

34 And Simeon blessed them, and said to Mary, his mother, Behold, this *one* is lying outstretched for the crashing downfall and rising up of many in Israel, and for a sign *to be* spoken against;

<sup>26</sup> **2:26 a divine oracle**, *chrematizo*, to receive a divine oracle, corresponding to the Hebrew *nabby*, to prophesy or oracularize, and *ne'um*, an oracle. See Note Gen 22:16.

<sup>29</sup> **2:29 Absolute Ruler**, *Despotes*, Despot.

<sup>31</sup> **2:31 down**, *kata*. Down is a separate word in this sentence, and apparently its use here emphasizes God's having prepared salvation down here upon earth before the face of His people.

<sup>32</sup> **2:32 races...people**; races is *ethnos*, ethnics, referring to all races; people is *laos*, a people, usually denoting one's own race, also lay people as opposed to leaders, regardless of the ethnic background of the one speaking.

35 And also a long broad sword will go through your own soul, that the reasonings of many hearts may be revealed.

36 And Anna was a prophetess, daughter of Phanuel, out of the tribe of Aser; she *was* walking forward in many days, having lived with a husband seven *years* from her virginity; <sup>1 Tim 5:5</sup>

37 And she *was* a widow of eighty-four years, who absolutely did not remove from the temple, officially ministering with fastings and petitions night and day.

38 And she standing in the very hour, confessed with praise to the Lord, and spoke about him to all those receiving to themselves redemption in Jerusalem.

39 And as they finished all things according to the law of the Lord, they returned into Galilee, into their own city Nazareth.

40 And the child grew, and became mighty in spirit,<sup>40</sup> being filled with wisdom, and the grace of God was upon him.

41 And his parents went yearly into Jerusalem at the feast of the Passover.

42 And when he became twelve years, they going up to Jerusalem according to the custom of the feast,

43 And completing the days, in their returning, the boy Jesus remained behind in Jerusalem, and Joseph and his mother absolutely did not know.

<sup>40</sup> **2:40 in spirit**; apparently the meaning is Jesus' human spirit, but it could be just as correctly translated in Spirit, referring to the Holy Spirit. Regardless it means that He became strong in His human spirit by the power of the Holy Spirit.

44 And supposing him to be in the company of travelers, went a day on the way, and they sought him among their relatives and among acquaintances.

45 And not finding him, they turned back into Jerusalem seeking him.

46 And it was, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them.

47 And all those hearing him were astounded over his mind putting it together, and his answers.

48 And seeing him, they were struck with shock, and his mother said to him, Child, why did you do us this way? Behold, your father and I are seeking you grieving.

49 And he said to them, For what *is it* that you sought me? Did you absolutely not see that it is binding upon me to be in the things of my Father?

50 And they absolutely did not put together the spoken word which he spoke to them.

51 And he went down with them, and came to Nazareth, and was arranging himself under them, and his mother guarded thoroughly all these spoken words in her heart.

52 And Jesus advanced in wisdom and length of life, and in grace with God and man.

## LUKE 3

*John's preaching the baptism of repentance*

### CHAPTER 3

1 And in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother, Philip, tetrarch of Ituraea and of the region of Trachonitis, and Lysanias, the tetrarch of Abilene,

2 Upon Annas and Caiaphas *being* head priests, a spoken word of God was upon John, the son of Zacharias, in the wasteland.

3 And he came into all the region around the Jordan preaching the baptism of repentance into forgiveness of sins;

4 As it has been written in the scroll of the words of Isaiah, the prophet, saying, The voice of one shouting in the wasteland, Prepare the way of the Lord; make his paths straight. Isa 40:3

5 Every valley will be filled level, and every mountain and hill will be laid low, and the crooked will become into straight, and the rough ways into smooth;

6 And all flesh will gaze at the salvation of God.

7 He said therefore to the crowd going out to be baptized under him, Offspring of vipers, who warned you to flee from the coming wrath?

8 Make therefore fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham as our father, because I say to you that, God has power to raise up children to Abraham out of these stones.

9 And now also the ax lies outstretched toward the root of the trees; therefore every tree which does not make beautifully good fruit is being cut down, and thrown into the fire.

10 And the crowd asked him, saying, What therefore shall we do?

11 And He answering, says to them, The one having two tunics, let him share with the one having none; and he having foods, let him do similarly.

12 And also tax collectors came to be baptized, and said to him, Teacher, what shall we do?

13 And he said to them, Do not collect more than what is ordered you.

14 And those serving as soldiers also asked him, saying, And we, what shall we do? And he said to them, Do not do violence to any, nor accuse<sup>1 4a</sup> any falsely; and possess sufficiency<sup>1 4b</sup> with your wages.

<sup>1a</sup> **3:14 accuse falsely, *sukophanteo*.** This word has a history behind it. It is literally: *sukon*, fig, and *phaino*, to show. It arose in Attica, Greece, when Attica made a law that their figs could not be exported to the outside world. Anyone who saw someone carrying or sending figs out of Attica was to report it to the authorities for punishment; anyone reporting such was called a fig shower, or one who brought to light the one exporting figs. So the word *sukophanto* came to mean an accuser, and then came to mean a false accuser. Soldiers, who were the only police of the day often falsely accused people to get a payoff and then let them go. John commands that they cease this common practice, which has been a temptation to officers in all ages.

<sup>1b</sup> **3:14 possess sufficiency, *arkeoo*.** This is the word KJV translates content. The connotation of content with many is being relaxed even in poverty. That is not what *arkeoo* means. *Arkeoo* means to possess unfailing strength and resources to do whatever you need to do. That is different from being satisfied to have nothing. The



15 And as the people were watching, and all reasoned thoroughly in their hearts about John, whether or not he is the Christ,

16 John answered, saying to them all, I indeed baptize you in water, but one stronger than I comes, the strap of whose shoes I am not worthy to loose; he himself will baptize you in the Holy Spirit and fire,

17 Whose winnowing fork *is* in his hand, and he will perfectly cleanse his threshing-floor, and will gather the wheat into his granary, but he will burn the chaff with unquenchable fire.

18 And therefore, indeed with many other things, exhorting, he announced the good news to the people.

19 And Herod, the tetrarch, being convicted by him concerning Herodias, his brother Philip's wife, and concerning all the evils which Herod did,

20 Added also this above all - he even shut John down in prison.

21 And it was in the baptizing of all the people, Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Spirit descended in a bodily appearance like a dove upon him, and a voice was caused to be out of heaven, which said, You are my Son, the Beloved; in you I am well pleased.

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key to the use and meaning of *arkeoo* is 2 Cor 12:9, **My grace possesses sufficiency for you.** These words from God absolutely do not mean to be content with less than abundance. *Arkeoo* means to possess sufficiency.

23 And Jesus himself was beginning *to be* about thirty years, being, as was supposed,<sup>23</sup> the son of Joseph, who *was* of Heli,

24 Who *was* of Matthat, who *was* of Levi, who *was* of Melchi, who *was* of Janna, who *was* of Joseph,

25 Who *was* of Mattathias, who *was* of Amos, who *was* of Naum, who *was* of Esli, who *was* of Nagge,

26 Who *was* of Maath, who *was* of Mattathias, who *was* of Semei, who *was* of Joseph, who *was* of Judah,

27 Who *was* of Joanna, who *was* of Rhesa, who *was* of Zerubbabel, who *was* of Shealtiel, who *was* of Neri,

28 Who *was* of Melchi, who *was* of Addi, who *was* of Cosam, who *was* of Elmodam, who *was* of Er,

29 Who *was* of Jose, who *was* of Eliezer, who *was* of Jorim, who *was* of Matthat, who *was* of Levi,

30 Who *was* of Simeon, who *was* of Judah, who *was* of Joseph, who *was* of Jonan, who *was* of Eliakim,

31 Who *was* of Melea, who *was* of Menan, who *was* of Mattatha, who *was* of Nathan, who *was* of David,

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<sup>23</sup> **3:23 as was supposed**, *nomizo*, to do or be by the law. We have translated this word **supposed**, that which you would suppose since by law that is what is normally done; here its meaning is **by law**, because by law Jesus was the son of Joseph; but we have used supposed in order to be consistent with its use in all of its other 14 places where it clearly is suppose.

**LUKE 4** *The genealogy of Jesus back to Adam; Jesus led in the Spirit into the wasteland to be tempted*

32 Who *was* of Jesse, who *was* of Obed, who *was* of Boaz, who *was* of Salmon, who *was* of Naasson,

33 Who *was* of Aminadab, who *was* of Aram, who *was* of Esrom, who *was* of Phares, who *was* of Judah,

34 Who *was* of Jacob, who *was* of Isaac, who *was* of Abraham, who *was* of Terah, who *was* of Nahor,

35 Who *was* of Serug, who *was* of Reu, who *was* of Peleg, who *was* of Eber, who *was* of Shelah,

36 Who *was* of Cainan, who *was* of Arphaxad, who *was* of Shem, who *was* of Noah, who *was* of Lamech,

37 Who *was* of Mathuselah, who *was* of Enoch, who *was* of Jared, who *was* of Mahalalel, who *was* of Cainan,

38 Who *was* of Enos, who *was* of Seth, who *was* of Adam, who *was* of God.

**CHAPTER 4**

1 And Jesus full of the Holy Spirit returned from Jordan, and was led in the Spirit into the wasteland,

2 Being tempted forty days by the Devil. And he absolutely did not eat one thing in those days, and their being entirely finished, afterward he hungered.

3 And the Devil said to him, If you are Son of God, say to this stone that it becomes a loaf.

4 And Jesus answered to him, saying, It has been written that, Man shall absolutely not live upon bread alone, but upon every spoken word of God. Deu 8:3

5 And the Devil, leading him up into a high mountain, showed him all the kingdoms of the inhabited earth in a moment of time.

6 And the Devil said to him, All this authority I will give you, and their glory, because it has been given over to me, and to whomever I will, I give it.<sup>6</sup>

7 If you therefore prostrate yourself to me before my face, all will be yours.

8 And answering, Jesus said to him, Go behind me, Satan, because it has been written, You shall prostrate yourself to the Lord, your God, and to him only

<sup>6</sup> 4:6 The Devil partly lied and partly told the truth, as is the regular pattern of the Devil. The Devil told Jesus that the whole world had been given over to him. This is partially true, because God gave it over to Adam and Eve, and the Devil deceived them into giving it over to him. However, from the beginning it really remained in God's hands by virtue of the arrangement that God had made with Himself, in arranging from before the foundation of the world, for the Son to become Man, and be the Lamb of God who takes it back for man as man's representative, 1 Pet 1:19-20. Even though the world of unbelievers lies outstretched in evil (or the evil one) 2 Cor 4:4; 1 Pet 5:19, from the beginning, **The earth is Jehovah's, and its fullness; the inhabited earth, and they who dwell in it;** Psa 24:1. King Nebuchadnezzar had to learn that, **the living may know by seeing that the Most High is powerful in the kingdom of mortal men, and to whomever that he pleases he gives it, and the lowliest of mortal men he raises up over it,** Dan 4:17. Even while the Devil tempted Jesus with the kingdoms of the world he was lying. When Jesus greeted the disciples in Galilee after His resurrection, He used this same word, *paradidomai*, to give over something to someone, Mat 28:18. But notice that it was given over to Jesus, not from the Devil, but from the Father, Who retained it always, John 17:2; Rev 2:27.

*Jesus tempted by the devil; reads Isaiah 61 in the synagogue in Nazareth; His fatherland* **LUKE 4**  
you shall officially minister. Deu 6:13;

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9 And he led him to Jerusalem, and stood him upon the wing of the temple, and said to him, If you are the Son of God, throw yourself down from here,

10 Because it has been written, He will command his *heavenly* messengers around you to thoroughly guard you; Psa 91:11

11 And that, Upon *their* hands they will lift you up, so that you never strike your foot against a stone.

12 And Jesus answering said to him that, It has been spoken,<sup>1 2</sup> You shall absolutely not tempt the Lord your God. Deu 6:16

13 And having entirely finished all the temptation, the Devil removed himself from him until a set time.

14 And Jesus returned in the power of the Spirit into Galilee, and a report went out through all the region around concerning him.

15 And he taught in their synagogues, being glorified by all.

16 And he came into Nazareth, where he was nourished<sup>1 6</sup> up, and, as his custom, he entered on the day of the Sabbaths into the synagogue, and stood up to read.

<sup>12</sup> 4:12 **It has been spoken** is *ereo*, from which comes *rhema*, and refers to the word supernaturally spoken by God; it does not refer to something that had come to be a saying originated by people as, It has been said, gives the impression.

<sup>16</sup> 4:16 **nourished up**, *trephe*, literally fattened. It means his body weight expanded from childhood into maturity.

17 And the scroll of the prophet Isaiah was given over to him, and having unrolled the scroll, he found the place where it was written, Isa 61:1

18 The Spirit of *the* Lord is upon me; therefore he anointed me to announce the good news to the poor; he has set me apart and sent me to heal the broken-hearted, to preach freedom to the captives, and to the blind the restoration of sight, to set apart and send out in freedom those crushed,

19 To preach *the* acceptable year of the Lord.

20 And folding the scroll, giving it back to the subordinate, he sat, and the eyes of all them in the synagogue were gazing intently on him.

21 And he began to say to them, This day this Scripture has been fulfilled in your ears.

22 And all bore witness to him, and marveled at the words of grace going out of his mouth. And they said, Is this absolutely not the son of Joseph?

23 And he said to them, At all events you will speak to me this proverb, Physician, heal yourself; whatever we heard that was being in Capernaum, do also here in your father-land.

24 And he said, Amen, I say to you that, Not even one prophet is accepted in his father-land.

25 And upon truth I say to you, Many widows were in Israel in the days of Elijah, when the heaven was shut three years and six months, when great famine

**LUKE 4** *They throw Him out of the city; Jesus calls a demon out of a man; He restrains the fever in Peter's wife's mother*

was upon all the land, 1 Kng 17:9; 18:1

26 And to absolutely not one of them was Elijah sent, except to Sarepta of Sidon, to a woman, a widow.

27 And many lepers were in Israel during *the ministry of Elisha*, the prophet, and not one of them was cleansed, except Naaman, the Syrian. 2 Kng 5:14

28 And all they in the synagogue were filled with hard breathing, hearing these things,

29 And rising up, they threw him out, outside of the city, and led him to the brow of the mountain on which their city was built, in order to throw him down;

30 And he, going through their midst, went,

31 And came down into Capernaum, a city of Galilee, and he was teaching them in the Sabbaths.

32 And they were struck with shock over his teaching, because his word was in authority.

33 And in the synagogue there was a man, having a spirit of an unclean demon, and he screamed with a great voice,

34 Saying, Aha; what *is there* to us and to you, Jesus, Nazarene? Have you come to destroy us? I see you, who you are, the Holy One of God.

35 And Jesus restrained him, saying, Be muzzled, and come out of him. And the demon flinging him into the midst, came out of him, not even injuring him.

36 And amazement was upon them all, and they spoke to one another, saying, What word *is* this, because he orders the unclean spirits in authority and power, and they come out.

37 And the confused noise<sup>37</sup> concerning him went out into every place of the region around.

38 And rising up out of the synagogue, he entered into Simon's house, and Simon's wife's mother was pressed with a great fever, and they asked him about her.

39 And standing over her, he restrained the fever, and sent it out of her, and instantly she rising up, ministered to them.

40 And the sun going down, all as many as had weakness with various diseases brought them to him, and laying hands on each one of them, he healed them.

41 And demons also came out from many, crying out, and saying that, You are the Christ, the Son of God. And restraining *them*, he absolutely did not let them talk, because they saw him to be Christ.

42 And its becoming day, he going out went into a desert place, and the crowd searched for him, and came to him, and held on to him not to go from them.

43 And he said to them, Because also I must announce the good news of the kingdom of God to other cities, because I was set apart and sent for this.

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<sup>37</sup> 4:37 **confused noise**, *echos*, a loud or confused noise, a roar (of the sea), a rumor, our word echo.

44 And he was preaching in the synagogues of Judaea.

### CHAPTER 5

1 And it was, that as the crowd was pressing upon him to hear the word of God, he also was standing alongside of the lake of Gennesaret,

2 And saw two boats standing alongside the lake, and the fishers having disembarked from them, were washing the nets.

3 And embarking 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 out of the boat.

4 And as 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, working hard all through the night we took not even one, but on your spoken word I will let down the net.

6 And having done this, they shut together a large multitude of fish, and their nets were being torn.

7 And they nodded to their partners, those in the other boat coming to take hold together with them, and they came, and filled both the ships, so that they were sinking.

8 And having seen *it*, Simon Peter prostrated himself at Jesus' knees, saying, Go out from me, because I am a sinful man, Lord,

9 Because amazement held him completely, and all the ones with him, over the catch of the fish which they took together;

10 And similarly both James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not fear; from now you will capture men alive.

11 And bringing their boats upon the land, forsaking all, they followed him.

12 And it was, in his being in one of the cities, also behold a man full of leprosy, and seeing Jesus, having fallen on *his* face, bound himself in petition to him, saying, Lord, if you will, you have power to cleanse me.

13 And stretching out the hand, he touched him, saying, I will; be cleansed; and immediately the leprosy went away from him.

14 And he charged him not to tell even one, but going away, show yourself to the priest, and offer up concerning your cleansing just as Moses ordered for a testimony to them.

15 And the word about him came through even more, and large crowds were coming together to hear, and to be healed of their weaknesses under him.

16 And he was withdrawing himself in the wasteland, and praying.

17 And it was in one of the days, and he was teaching, and the Pharisees and teachers of the law were sitting, who were coming out of every village of Gali-

**LUKE 5** *The paralyzed man let down through the roof; Jesus has authority to forgive and heal; Levi called; fasting*

lee, and Judaea, and Jerusalem; and the power of the Lord was for their healing.

18 And behold, men were carrying a man upon a bed who was paralyzed, and they sought to carry him in, and to place him before his face.

19 And not finding through what way they might carry him in through the crowd, going up on the roof, they let him down through the tiles with his pallet into the midst in front of Jesus.

20 And seeing their faith, he said to him, Man, your sins have been forgiven you.

21 And the scribes and the Pharisees began to reason thoroughly to themselves, saying, Who is this one who talks blasphemies? Who has power to forgive sins, except God alone?

22 And Jesus recognizing their thorough reasonings with themselves, answering, said to them, Why do you thoroughly reason with yourselves in your hearts?

23 Which is easier? To say, Your sins have been forgiven you, or to say, Rise up and walk?

24 And in order that you may know that the Son of Man has authority upon earth to forgive sins - he said to the paralyzed, I say to you, Rise up, and lifting up your pallet, go into your house.

25 And instantly rising up before their face, lifting up that on which he was lying, he went away into his own house glorifying God.

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26 And all were taken with astonishment, and they glorified God, and were filled with fear, saying that, We saw paradoxical things today.

27 And after these things he went out, and saw a tax collector named Levi sitting upon the tax collector's place of business, and he said to him, Follow me.

28 And having left behind all things, rising up, he followed him.

29 And Levi made a great reception for him in his own house, and there was a large crowd of tax collectors and of others who were reclining to eat with them.

30 And the scribes and Pharisees grumbled against his disciples, saying, Why do you eat and drink with tax collectors and sinners?

31 And Jesus answering, said to them, They in sound health have absolutely no need of a physician, but the ones having a bad condition.

32 I absolutely have not come to call righteous ones, but sinners into repentance.

33 And they said to him, Why do the disciples of John fast often, and make petitions, and similarly the Pharisees, and yours eat and drink?

34 And he said to them, The children of the bride's room do not have power to do fasting while the bride-groom is with them.

35 And days will come also when the bride-groom is lifted away from them, then they will

*A parable about the old and the new; He pulls off grain in the Sabbath; do good in the Sabbath* **LUKE 6**  
fast in those days.

36 And he spoke also a parable to them that: Absolutely no one throws a patch of a new garment upon an old garment, otherwise the new splits also, even from the new patch absolutely not agreeing with the old.

37 And absolutely no one throws new wine into old leather bottles, otherwise the new wine will break the leather bottles to pieces, and it will be poured out, and the leather bottles will be destroyed.

38 But new wine is to be thrown into new leather bottles, and both are kept safely together.

39 And absolutely no one drinking old, immediately wills new, because he says, The old is more excellent.

## CHAPTER 6

1 And it was, he went through the sown fields in *the* second of the first Sabbaths *after* Passover, and his disciples pulled off the heads of grain, and were eating, rubbing *them* in their hands.

2 And some of the Pharisees said to them, Why do you do what is absolutely not lawful to do in the Sabbaths?

3 And Jesus answering them said, Have you absolutely not ever read that which David did when he hungered, he and those being with him,

4 How he entered into the house of God, and he took the bread set forth, and ate, and gave also to them with him, which is

absolutely not lawful to eat except the priests only?

5 And he said to them, The Son of Man is Lord also of the Sabbath.

6 And also in another Sabbath he was entering into the synagogue and teaching, and there was a man whose right hand was withered.

7 And the scribes and Pharisees scrupulously watched him if in the Sabbath he will heal, in order that they might find a formal charge against him.

8 And he knew their thorough reasonings, and said to the man having the withered hand, Rise up, and rise up into the middle. And he rising up, stood.

9 Then Jesus said to them, I will ask you one: Is it lawful on the Sabbaths to do inherent good, or to do bad? To save a soul, or to destroy?

10 And looking around at them all, he said to the man, Stretch out your hand, and he did this, and his hand was restored healthy as the other.

11 And they were filled with loss of *their* mind,<sup>11</sup> and talked throughout the whole company to one another what possibly they might do to Jesus.

12 And it was in those days, he went out into the mountain to pray, and was sitting up all night in prayer to God.

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<sup>11</sup> 6:11 loss of *their* mind, *anoia*, *a* = anti, or without, and *noia* = mind. Strong defines it as stupidity or madness from losing the mind. It is used only here and in 2 Tim 3:9.

**LUKE 6** *The names of the twelve; He heals from diseases and unclean spirits; the beatitudes*

13 And when it became day, he called to himself his disciples, and chose twelve from them, whom also he named apostles:

14 Simon, whom he also named Peter, and Andrew, his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James, the one of Alphaeus, and Simon, the one being called Zealot,

16 And Judas of James, and Judas Iscariot, who also became the one who gave him over.

17 And coming down with them, he stood in a level place, and a crowd of his disciples, and a large multitude of people from all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon who came to hear him, and to be healed from their diseases,

18 And those being mobbed by unclean spirits, and they were healed.

19 And all the crowd sought to touch him, because power went out alongside of him, and healed *them* all.

20 And lifting up his eyes to his disciples, he said, Blessed *are* the poor, because yours is the kingdom of God.

21 Blessed *are* those hungering now, because you will be filled. Blessed *are* those weeping now, because you will laugh.

22 Blessed are you when men will hate you, and when they will exclude you, and will rail at *you*, and throw out your name as evil on account of the Son of Man.

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23 Rejoice in that day, and jump, because, behold, your reward *is* great in heaven, because their fathers did according to these to the prophets.

24 But woe to you rich ones, because you have your comfort in full.

25 Woe to you full ones, because you will hunger. Woe to you, the ones laughing now, because you will grieve and weep.

26 Woe to you, when all men speak well of you, because their fathers did according to these to the false prophets.

27 But I say to those hearing, Love your enemies; do beautiful good to those hating you;

28 Bless those cursing you, and pray over those slandering you.

29 To those striking you upon the cheek, afford *them* also the other, and from those taking away your outer garment, do not stop *them from taking away* your shirt also.

30 To everyone asking you, give, and from those taking away your things, do not ask them back.

31 And just as you will that men should do to you, you also do similarly to them.

32 And if you love the ones loving you, what grace is there to you, because sinners also love the ones loving them?

33 And if you do inherent good to the ones doing inherent good to you, what grace is there to you, because sinners also do the same?



34 And if you lend *to those* from whom you hope to take, what grace is there to you, because sinners also lend to sinners in order to fully take the same.

35 In addition, love those hating you, and do inherent good, and lend, expecting nothing, and your reward will be great, and you will be the children of the Highest because he is excellent to the ungrateful and the evil.

36 Be therefore compassionate, just as your Father also is compassionate.

37 And do not judge, and you will absolutely not be judged; do not condemn, and you will absolutely not be condemned; set free, and you will be set free;

38 Give, and beautifully good measure will be given to you; pressed down, and shaken together, and running over they will give into your bosom, because with the same measure with which you measure, it will be measured back to you.

39 And he spoke a parable to them: *The* blind one does not have power to guide *the* blind one. Will they both absolutely not fall into a hole?

40 The disciple is absolutely not above his teacher, and everyone having been thoroughly completed will be as his teacher.

41 And why do you look at the small piece of straw in your brother's eye, and absolutely do not fully exercise your mind on the timber that is in your own eye?

42 Or how do you have power to say to your brother, Brother, allow me to throw out the small piece of straw in your eye. You yourself absolutely are not looking at the timber in your own eye? Hypocrite! First throw out the timber out of your own eye, and then you will see clearly to throw out the small piece of straw that is in your brother's eye.

43 Because a beautifully good tree absolutely does not make corrupt fruit, neither does a corrupt tree make beautifully good fruit,

44 Because every tree is known out of its own fruit, because they absolutely do not gather figs out of thorns, and they absolutely do not gather grapes out of a briar bush.

45 The inherently good man out of the inherently good treasure of his heart carries forward the inherent good, and the evil man out of the evil treasure of his heart carries forward the evil, because out of the super-abundance of the heart his mouth speaks.

46 And why do you call me, Lord, Lord, and absolutely do not do what I say?

47 Everyone coming to me, and hearing my words, and doing them, I will show you to whom he is like;

48 He is like a man building a house, who dug and deepened, and placed the foundation upon a massive rock, and there being a flood, the stream burst against that house, and absolutely did not

**LUKE 7**

*The centurion's great faith; at Nain He raises the widow's son*

have *the* force to shake it, because it had been founded upon a massive rock.

49 And the one who heard, and did not, is like a man having built a house upon the earth apart from a foundation, against which the stream burst, and immediately it fell, and the fragmentation of that house was great.

**CHAPTER 7**

1 And when he completed all his spoken words in the hearing of the people, he entered into Capernaum.

2 And a certain centurion's servant, having a bad condition, was about to expire, who was valuable to him.

3 And hearing about Jesus, he set apart and sent the elders of the Jews to him, asking him that he coming would thoroughly save his servant.

4 And they arriving near Jesus, called on him earnestly, saying that, He is worthy for whom you should afford this occasion,

5 Because he loves our race, and he has built the synagogue for us.

6 And Jesus went with them. And now fully having himself absolutely not far away from the house, the centurion sent friends to him, saying to him, Lord, do not trouble yourself, because I am absolutely not worthy that you enter under my roof;

7 And I absolutely did not deem myself worthy to come to you, but say in a word, and let  
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my servant be healed,

8 Because I also am a man ordained under authority, having under myself soldiers, 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.

9 And Jesus hearing these things, marveled at him, and turning around to the crowd following him, said, I say to you, I have absolutely not found in Israel such great faith.

10 And those sent, returning to the house, found the weakened servant sound in health.

11 And it was in the following day, he went into a city called Nain, and many of his disciples went with him and a large crowd.

12 And as he drew near to the gate of the city, even behold, one having died was being carried out, an only begotten son of his mother, and she was a widow, and an appropriate crowd of the city was with her.

13 And seeing her, the Lord was moved with compassion upon her, and said to her, Do not weep.

14 And coming near, he touched the coffin, and those lifting *him* stood still. And he said, Young man, I say to you, Rise up.

15 And the one dead sat up, and began to talk, and he gave him to his mother.

16 And fear took hold of all, and they glorified God, saying, A great prophet has risen up among

*John sends to Jesus asking if He is the one coming; no prophet greater than John; people like children playing* **LUKE 7**

us, and that, God has visited his people.

17 And this word about him went out in all Judaea and in all the region around.

18 And the disciples of John announced to him about all these things.

19 And John calling to himself a certain two of his disciples sent them to Jesus, saying, Are you the one coming, or do we watch for another?

20 And the men having arrived near him, said, John the Baptist set us apart and sent us to you, saying, Are you the one coming, or do we watch for another?

21 And in the same hour he healed many from diseases, and scourges, and evil spirits, and he graced many blind ones with seeing.

22 And Jesus answering said to them, Having gone away, announce to John what you saw and heard, that: blind ones look up, lame ones walk, lepers are being cleansed, deaf ones hear, dead ones are raised, the good news is announced to *the* poor,

23 And blessed is the one not offended in me.

24 And the messengers of John having gone away, he began to say to the crowd about John, What have you gone out into the wasteland to look at? A reed shaken under the wind?

25 But what have you gone out to see? A man clothed in effeminate clothing? Behold, the

ones in glorious clothing and existing luxuriously are in palaces.

26 But what did you go out to see? A prophet? Yes! I say to you, even super-abundantly more than a prophet.

27 This is he about whom it has been written, Behold, I set apart and send my messenger before your face, who will thoroughly prepare your way in front of you, Mal 3:1

28 Because I say to you, Among those born of women there is absolutely not one prophet greater than John the Baptist, and the least one in the kingdom of God is greater than he is.

29 And all the people and the tax collectors, having heard, justified God, being baptized of the baptism of John.

30 And the Pharisees and lawyers set aside the will of God for themselves, not having been baptized under him.

31 And the Lord said, To what therefore shall I liken the men of this generation, and to what are they like?

32 They are like children sitting in the marketplace, and calling one to another, and saying, We piped to you, and you absolutely did not dance; we mourned to you, and you absolutely did not sob.

33 Because John the Baptist has come not eating bread nor drinking wine, and you say, He has a demon.

**LUKE 8** *A sinful woman anoints Jesus with Myrrh; the one graced more loves more;*

34 The Son of Man has come eating and drinking, and you say, Behold a glutton, and a wine drinker, a friend of tax collectors and sinners!

35 And wisdom was justified from all her children.

36 And a certain one of the Pharisees asked him that he eat with him, and going into the Pharisee's house, he reclined *to eat*.

37 And behold, a woman in the city who was a sinner, having recognized that he reclined *to eat* in the Pharisee's house, having provided an alabaster vial of myrrh,

38 And standing alongside his feet behind him weeping, began to shower his feet with tears, and she was wiping *them* dry with the hairs of her head, and kissing his feet again and again, and anointing them with the myrrh.

39 And the Pharisee, the one having called him, seeing *it*, spoke in himself, saying, This one, if he were a prophet, is supposed to have known who and what type of woman *she is* who touches him, because she is a sinner.

40 And Jesus answering said to him, Simon, I have something to say to you. And he says, Teacher, say *it*.

41 There were two debtors to a certain creditor; the one owed five hundred denarions, and *the* other fifty.

42 And not having *anything with which* to repay, he graced them both. Therefore, which of

them, *do you* say, will love him more?

43 And Simon answering, said, I take from *what you said* that the one whom he graced more. And he said to him, You judged correctly.

44 And turning around to the woman, he said to Simon, Look at this woman! I entered into your house; you absolutely did not give water upon my feet, and she showered my feet with tears, and wiped them dry with the hairs of her head.

45 You absolutely did not give me a kiss, and this woman from when I came in has absolutely not left off kissing my feet again and again.

46 You absolutely did not anoint my head with olive oil, and this one anointed my feet with myrrh.

47 Therefore, I say to you, her many sins are forgiven, because she loved much, and to whom little is forgiven, he loves little.

48 And he said to her, Your sins are forgiven.

49 And those reclining *to eat* with *him* began to say in themselves, Who is this who even forgives sins?

50 And he said to the woman, Your faith has saved you; go in peace.

**CHAPTER 8**

1 And it was afterward, he also traveled through every city and village, preaching and announcing the good news of the

Mary Magdalene, other women, healed of evil spirits; the parable of the sower, seed, soil **LUKE 8**  
kingdom of God, and the twelve  
with him,

2 Also certain women who  
were healed from evil spirits and  
weaknesses, Mary called  
Magdalene, out from whom  
seven demons had gone,

3 And Joanna, wife of  
Chuza, Herod's manager, and  
Susanna, and many others, who  
served him out of their posses-  
sions,

4 And a large crowd gather-  
ing together, and those from  
every city coming to him, he  
spoke through a parable:

5 The one sowing went out  
to sow his seed, and in his sow-  
ing, the one fell alongside of the  
way, and it was trampled, and the  
birds of the heaven ate it down.

6 And another fell upon a  
massive rock, and growing, it  
dried up, because of not having  
moisture.

7 And another fell in the  
midst of the thorns, and the  
thorns growing up with *it* drowned  
it.

8 And another fell upon in-  
herently good earth, and grow-  
ing it made fruit a hundred times.  
Saying these things, he called out,  
The one having ears to hear, let  
him hear.

9 And his disciples asked  
him, saying, What might this par-  
able be?

10 And he said, To you it  
was 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 put it together.

11 And this is the parable: The  
seed is the word<sup>1 1</sup> of God.

12 And the ones alongside of  
the way are the ones hearing; then  
the Devil comes, and lifts away  
the word from their hearts, so  
that they are not believing to be  
saved.

13 And those upon the mas-  
sive rock, *are* those who, when  
they hear, with joy receive the  
word, and these absolutely do not  
have root, who for a time believe,  
and in time of temptation remove  
themselves.

14 And those falling into the  
thorns *are* those hearing, and  
going under distractions and  
riches and sensual pleasures<sup>1 4a</sup> of  
this earthly life<sup>1 4b</sup> are smothered,

<sup>11</sup> **8:11 word, *logos***, the collected Word of  
God in the Bible, and as embodied in the Son  
of God, the Lord Jesus Christ. John 1:1. **The  
seed is the Word.** Absolutely the most im-  
portant thing in your life is the sowing of the  
seed of the Word of God in your own heart  
and in the heart of those around you. Not  
only is it necessary to sow the Word into your  
heart to be born of God, 1 Pet 1:23, you must  
sow the Word of God in your heart for all  
areas of your life. It is the Word, watered by  
the Holy Spirit, that produces character and  
fruit in your life for the glory of God, for your  
own good, and for the good of those around  
you, in spiritual character, in physical health,  
in your employment and finances, in friend-  
ships, in service to God and man. Whatever  
you need in your life, there are word seeds in  
the Bible that will produce it in your life, if  
you will plant them, water them with the Holy  
Spirit, speak them in faith, and obey them,  
Isa 55:10-11.

**CONFESSIO**N: Hold your Bible in your  
hand up to the Lord, and make this confes-  
sion daily: This is my Bible. It is the Word of  
God. It is seed of the Living God. I am what it  
says I am. I can do what it says I can do. I can  
have what it says I can have. I am ready to  
receive the Word of God, the everlasting seeds,  
into my heart, today. I will never be the same  
after taking His words into my heart this day.  
I thank YOU God for my Bible.

<sup>14a</sup> **8:14 sensual pleasures, *hedone***, our En-  
glish word, hedonism and hedonistic, the pur-  
suit of pleasure.

<sup>14b</sup> **8:14 earthly life, *bios***, biological life,

**LUKE 8** *The sower; seed and soil; His mother and brothers; He restrains the storm; the Gadarean*

and absolutely do not bear fruit to completion.

15 But those in the beautifully good earth are those, who in a beautifully good and an inherently good heart, hearing the word, hold firm, and bear fruit in cheerful endurance.

16 And no one, having lit a lamp, covers it with a vessel, or places it down under a bed, but places *it* upon a lamp stand, in order that the ones entering in may see the light,

17 Because there is absolutely nothing secret, that will absolutely not become manifested, and absolutely nothing kept secret, that will absolutely not be known and come into manifestation.

18 Therefore look at how you hear, because whoever has, to him it will be given, and whoever does not have, even what he thinks he has will be lifted from him.

19 And his mother and his brothers arrive near him, and absolutely did not have power to reach him through the crowd.

20 And it was announced to him saying, Your mother and your brothers are standing outside exercising their will to see you.

21 And he answering, said to them, My mother and my brothers are these, these hearing the word of God, and doing it.

22 And it was in one of the days, and he embarked into a boat and his disciples, and he said to them, Let us go through into the other side of the lake. And they went on.

23 And they sailing through the water, he fell asleep, and a violent storm of wind and rain came down into the lake, and they were being filled completely, and were in danger.

24 And they coming near to him, awoke him, saying, Master, Master, we are being destroyed. And he being raised, restrained the wind and the raging of the water, and they stopped, and there was a calm.

25 And he said to them, Where is your faith? And they being afraid marveled, saying one to another, Who then is this one, because he orders even the winds and water, and they attentively hear him.

26 And they sailed down into the region of the Gadarenes, which is opposite Galilee.

27 And going out upon the land, a certain man out of the city met him, who had demons for time enough, and absolutely did not put on clothes, and absolutely did not stay in a house, but in the tombs.

28 And seeing Jesus, and screaming, he fell before him, and with a great voice said, What *is there* to me and to you, Jesus, Son of God the Most High? I bind myself in petition to you; do not torture me,

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the life between the womb and the grave, the earthly life, contrasted with *zoe*, which is the higher spiritual and eternal life.

29 Because he had charged the unclean spirit to come out from the man, because many times he had seized him, and he was bound with chains and shackles, being kept, and tearing apart the bonds, was pushed into the wasteland under the demon.

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

31 And they called on him that he not order them to go out into the abyss.

32 And a herd of ample<sup>32</sup> hogs was there grazing in the mountain, and they called on him that he would allow them to enter into them, and he allowed them.

33 And the demons going out from the man, entered into the hogs, and the herd rushed violently down a steep place into the lake, and were drowned.

34 And those grazing *the hogs* seeing what came to be, fled, and having left, announced *it* to the city and to the farms.

35 And they went out to see what came to be, and came to Jesus, and found the man out from whom the demons had gone, sitting, dressed, and being in a saved mind, alongside the feet of Jesus, and they feared.

36 And those also having seen *it*, announced to them how the demonized was saved.

<sup>32</sup> **8:32 ample**, *hikanos*, ample or sufficient. There was an ample number of hogs to house the demons. However, the hogs drowned themselves as soon as the demons moved in.

37 And all the multitude of the surrounding region of the Gadarenes asked him to go out from them, because they were pressed with great fear, and he embarking into the boat turned back.

38 And the man out of whom the demons were gone bound himself in petition to him to be with him, but Jesus set him free, saying,

39 Turn back to your own house, and relate fully what God has done to you. And he went away through all the city preaching what Jesus did to him.

40 And it was, in Jesus' returning, the crowd welcomed him, because they were all watching for him.

41 And behold, there came a man named Jairus, and this one was a ruler of the synagogue, and falling down at Jesus' feet, called on him to come into his house,

42 Because she was his only begotten daughter, about twelve years, and she was dying, and in his going away, the crowd smothered him.

43 And a woman existing in a flow of blood twelve years, who had spent her whole earthly living upon physicians, absolutely not having the force to be healed from anyone,

44 Having come near behind him, she touched the border of his garment, and instantly her flow of blood stood *still*.

45 And Jesus said, Who was touching me? And all denying, Peter and those with him said,

**LUKE 9** *The woman with flow of blood healed; Jarius' daughter raised; He instructs and sends out the twelve*

Master, the crowd is pressing you, and crowds you, and you say, Who was touching me?

46 And Jesus said, Someone touched me; I know, because of power having gone out from me.

47 And the woman seeing that she absolutely was not hid, she came trembling in fear, and prostrating herself to him, she announced to him before the face of all the people for what reason she touched him, and how she was healed instantly.

48 And he said to her, Be of good courage, daughter; your faith has saved you; go in peace.

49 While he was speaking, someone comes alongside of the ruler of the synagogue, saying to him, Your daughter has died; do not trouble the Teacher.

50 And Jesus hearing *it*, answered him, saying, Do not fear; only believe, and she will be saved.

51 And coming into the house, he absolutely did not allow anyone to go in, except Peter, and James, and John, and the father of the child, and the mother.

52 And all were sobbing, and beating their breast in grief for her, and he said, Do not sob; she has absolutely not died, but sleeps.

53 And they laughed him down, seeing that she died.

54 And he having thrown them all outside, and having seized her hand, called out, saying, Child, rise up.

55 And her spirit returned back, and she rose up instantly, and he ordered for her to be given *something* to eat.

56 And her parents were astounded, and he charged them not to say to even one what came to be.

**CHAPTER 9**

1 And having called together his twelve disciples, he gave them power and authority over all the demons, and to heal diseases.

2 And he set them apart and sent them to preach the kingdom of God, and to heal those being weak.

3 And he said to them, Lift up nothing for your journey, neither staves, nor leather pouches, nor bread, nor silver coins, nor have two shirts each.

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

5 And whoever may not receive you, going out from that city, even the dust from your feet shake off for a witness upon them.

6 And going out, they went through according to the towns, announcing the good news, and healing everywhere.

7 And Herod the tetrarch heard all that came to be under him, and he was perplexed because of the saying by some that John has been raised out of the dead;



8 And by some that Elijah had been manifested, and others, that one of the ancient prophets rose again.

9 And Herod said, I decapitated John, and who is this about whom I hear such things? And he sought to see him.

10 And the apostles having returned, related fully to him all that they had done. And receiving them, he quietly withdrew by himself into a desert place of a city called Bethsaida.

11 And the crowds, having known, followed him, and having received them, he spoke to them about the kingdom of God, and healed<sup>11</sup> those having need of tending.

12 And the day began to decline, and the twelve coming near, said to him, Set the crowd free, so that going into the surrounding villages and farms, they may loosen down for the night, and find food, because we are here in a desert place.

13 And he said to them, You give them *something* to eat. And they said, There is to us absolutely no more than five loaves and two fish, unless going we may buy food for all this people,

14 Because they were about five thousand men. And he said to his disciples, Cause them to recline in groups by fifties.

15 And they did so, and caused *them* all to recline.

<sup>11</sup> 9:11 healed...tending. *iaomai* means to cure or heal. *therapeia* means to attend or serve in any way. It is the English word therapy and therapeutic.

16 And taking the five loaves and the two fish, and looking up into the heaven, he blessed them, and broke, and gave to the disciples to place alongside the crowd.

17 And they ate, and were all filled, and there were lifted up twelve baskets of fragments that remained to them.

18 And it was, in his praying alone, his disciples were with him, and he asked them, saying, Who do the crowds say me to be?

19 And answering, they said, John the Baptist, and others, Elijah, and others, that a certain prophet of the ancients rose up.

20 And he said to them, And you, who do you say me to be? And Peter answering said, The Christ of God.

21 And restraining them, he charged them not to tell this even to one,

22 Saying, Because the Son of Man must suffer many things, and be rejected from the elders, and head priests, and scribes, and be killed, and the third day be raised.

23 And he said to *them* all, If anyone wills to come after me, let him utterly deny himself, and lift up his cross daily, and follow me;

24 Because whoever wills<sup>24</sup> to save his soul will destroy it, and whoever destroys his soul on

<sup>24</sup> 9:24 wills, *thelo*, to exercise your will, to willfully choose. In *The Heritage Bible* we have sought to clearly distinguish between this verb, to will, to willfully choose, and the simple future tense where in English will is added as an auxiliary part of the verb. In the phrase, **Because whoever wills to save his soul, wills** is a separate verb in its own right and not an auxiliary part of save, as in KJV, For whosoever will save, making it appear as sim-

**LUKE 9** *Peter, James and John in the mount with Jesus when Elijah and Moses appear; the son with the evil spirit*

account of me, he will save it,

25 Because what is a man benefited, gaining the whole world, and destroying himself, or experiencing loss?

26 Because whoever is ashamed of me and of my words, the Son of Man will be ashamed of this one when he comes in his glory, and in the Father's, and of the holy *heavenly* messengers.

27 And I say to you, Truly, there are some of those standing here who will absolutely in no way taste of death until they see the kingdom of God.

28 And it was about eight days after these words, and taking Peter, and John, and James, he went up into the mountain to pray.

29 And in his praying, the appearance of his face became different, and his clothing radiantly white.

30 And behold, two men were speaking with him, who were Moses and Elijah,

31 Who being gazed<sup>31</sup> at in glory, spoke of his exodus which he was about to fulfill in Jerusalem.

32 And Peter and they who were with him were weighed down with sleep, and being

ply the future of save. That is not the sense. The sense is **Whoever wills, makes a willful choice, to save his soul will lose it.** In the phrase **will lose it**, will simply indicates the future tense of lose. Please make this distinction as you read *The Heritage Bible*.

<sup>31</sup> **9:31 being gazed at**, *optanomai*, to gaze at a marvel from which one cannot take his eyes, referring to the gazing of the disciples when they roused up in the next verse. It corresponds to the Hebrew *chazah*, to gaze at a vision from God, Isa 1:1. See Strong and Thayer under *oraoo*.

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awakened fully, they saw his glory, and the two men standing with him.

33 And it was, in their removing themselves from him, Peter said to Jesus, Master, it is beautifully good for us to be here, and let us make three tents, one for you, and one for Moses, and one for Elijah, not seeing what he says.

34 And *at* his saying these, there was a cloud, and it overshadowed them, and they feared in their entering into the cloud.

35 And there was a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And in the voice being, Jesus was found alone. And they were silent, and absolutely did not announce *it* to even one in those days, absolutely nothing of that at which they had gazed.

37 And it was, on the next day, they coming down from the mount, a large crowd met him.

38 And behold, a man from the crowd shouted, saying, Teacher, I bind myself in petition to you; look upon my son, because he is my only begotten.

39 And behold, a spirit takes him, and he suddenly screams, and he convulses him with foam, and with painful toil he leaves from him, shattering him.

40 And I bound myself in petition to your disciples that they throw him out, and they absolutely did not have power.

41 And Jesus answering said, Oh unbelieving and perverted generation, how long will I be with you and bear with you? Lead your son here to *me*.

*Jesus heals the child with the unclean spirit; Jesus sets His face to go to Jerusalem; Samaria did not receive Him* **LUKE 9**

42 And while coming to him, the demon broke him to pieces and violently convulsed him. And Jesus restrained the unclean spirit, and healed the child, and gave him back to his father.

43 And they were all struck with shock over the glorious splendor of God. And they all wondering at all things which he did, Jesus said to his disciples,

44 Place these words into your ears, because the Son of Man is about to be given over into the hands of men.

45 And they did not know this spoken word, and it was veiled from them, so that they did not perceive it, and they feared to ask him about that spoken word.

46 And there came in a reasoning among them, who possibly of them should be greatest.

47 And Jesus seeing the reasoning of their heart seized a child, standing him alongside of him,

48 And said to them, Whoever receives this child upon my name receives me, and whoever receives me receives the one who set me apart and sent me, because the least among all of you is that one who is great.

49 And John answering, said, Master, we saw someone throwing out demons upon your name, and we stopped him because he absolutely does not follow with us.

50 And Jesus said to him, Do not stop him, because whoever is not against us is for us.

51 And it was, in the complete fulfillment of the days for his ascension, he steadfastly set his face to go into Jerusalem,

52 And set apart and sent messengers before his face, and they going, entered into a village of Samaritans, so as to prepare for him.

53 And they absolutely did not receive him, because his face was *set on* going into Jerusalem.

54 And his disciples, James and John, having seen *this*, said, Lord, do you will *that* we say *that* fire come down from heaven and destroy them, even as also Elijah did?

55 And turning around, he restrained them, and said, You absolutely have not perceived of what spirit you are,

56 Because the Son of Man absolutely did not come to destroy men's souls, but to save *them*. And they went into another village.

57 And it was, their going in the way, one said to him, I will follow you wherever you go, Lord.

58 And Jesus said to him, The foxes have holes, and the birds of the heaven, nests; and the Son of Man absolutely has nowhere he may lay *his* head.

59 And he said to another, Follow me. And he said, Lord, allow me to go first to bury my father.

60 And Jesus said to him, Let the dead bury their dead, and you going out herald thoroughly the kingdom of God.

**LUKE 10** *Let the dead bury their dead; I send you as lambs among wolves; the seventy sent out; woes to certain cities*

61 And also another said, Lord, I will follow you, but first allow me to go bid farewell to them at my house.

62 And Jesus said to him, No one, having thrown his hand upon the plow, and looking at the things left behind, is fit for the kingdom of God.

### CHAPTER 10

1 And after these things the Lord appointed other seventy also, and set them apart and sent them two by two before his face into every city and place where he was about to come.

2 Therefore he said to them, Truly the harvest *is* large, and the laborers few; therefore bind yourself in petition to the Lord of the harvest that he throw laborers out into his harvest.

3 Go out! Behold, I set you apart and send you out as lambs in *the* midst of wolves.

4 Do not lift a money pouch, nor a food pouch, nor shoes, and do not greet even one along the way.

5 And into whatever house you enter, first say, Peace to this house.

6 And if indeed a son of peace is there, your peace will rest upon him, and if not, it will turn back upon you.

7 And in the same house stay, eating and drinking the things along with them, because the laborer is worthy of his pay. Do not change places out of *one* house into *another* house.

8 And into whatever city you enter, and they receive you, eat the things placed alongside of you,

9 And heal the weak in it, and say to them, The kingdom of God has drawn near to you.

10 And into whatever city you enter, and they do not receive you, going out into its streets, say,

11 Even the dust out of your city clinging to us we wipe off against you; yet know this, that the kingdom of God has drawn near to you.

12 And I say to you that, It will be more endurable in that day for Sodom than for that city.

13 Woe to you, Chorazin! Woe to you, Bethsaida! Because if the works of power had been in Tyre and Sidon *that* are in you, they would have repented long ago, sitting in sackcloth and ashes.

14 And it will be more endurable for Tyre and Sidon in the judgment than for you.

15 And you, Capernaum, were you not exalted to heaven? You will descend into hell.

16 Those hearing you, hear me, and those setting you aside, set me aside, and those setting me aside, set the one aside having set me apart and having sent me.

17 And the seventy returned with joy, saying, Lord, even the demons are arranged under us in your name.

18 And he said to them, I saw Satan fall as lightning out of heaven.

19 Behold, I have given to you the authority to trample on snakes and scorpions, and over all the power of the one hating you, and absolutely not one thing will by any means do unrighteousness to you.

20 Yet in this do not be rejoicing that the spirits are arranged under you, but rejoice rather because your names are written in heaven.

21 In the same hour Jesus jumped for joy in the Spirit, and said, I acknowledge you, Father, Lord of heaven and earth, because you hid these things from the wise and intelligent, and revealed them to babes; yes, Father, because in this way it was good thinking before you.

22 All things are given over to me under my Father, and absolutely no one knows who the Son is except the Father, and who the Father is, except the Son, and he to whomever the Son wills to reveal *him*.

23 And having turned to his disciples, he said privately, Blessed are the eyes seeing what you see,

24 Because I say to you, that many prophets and kings have willed to see what you see, and absolutely did not see *them*, and to hear what you hear, and absolutely did not hear *them*.

25 And behold, a certain lawyer rose up, tempting him, and said, Teacher, what shall I do to inherit eternal life?

26 He said to him, What is written in the law? How do you read *it*?

27 And he answering said, You shall love the Lord your God out of all your heart, and out of all your soul, and out of all your strength, and out of all the exercise of your mind, and your neighbor as yourself.

28 And he said to him, You have answered correctly; this do, and you will live.

29 And he, willing to justify himself, said to Jesus, And who is my neighbor?

30 And Jesus taking *it* up said, A certain man was going down from Jerusalem into Jericho, and fell among robbers, who both stripping him and placing strokes upon him, went away, leaving *him*, having attained *his being* half dead.

31 And by coincidence a certain priest was descending in that way, and seeing him, he went along the opposite side.

32 And similarly also a Levite, being at the place, coming and seeing *him*, went along the opposite side.

33 And a certain Samaritan, traveling, came down to him, and seeing him, was moved with compassion,

34 And coming to him, bandaged his wounds, pouring in olive oil and wine, and mounting him upon his own domesticated animal, brought him into an inn, and cared for him.

35 And on the next day departing, taking out two denarions, he gave *them* to the innkeeper, and said to him, Care

**LUKE 11** *The good Samaritan; Mary and Martha; Lord teach us to pray; the friend who had a need at midnight*

for him, and whatever more you spend, in my returning I will repay you.

36 Who therefore of these three, do you think, became neighbor to him who fell into the robbers?

37 And he said, The one doing mercy with him. And Jesus said to him, Go, and you do the same.

38 And it was, in their going, he entered into a certain village, and a certain woman named Martha received him as a guest into her house.

39 And to this one was a sister called Mary, who also sitting alongside at Jesus' feet heard his word.

40 And Martha was dragging cares<sup>40</sup> about much serving, and standing, she said, Lord, are you absolutely not concerned that my sister left me behind to serve alone? Say to her, therefore, that she take hold with me.

41 And Jesus answering said to her, Martha, Martha, you are anxious and troubled about many things;

42 And one thing is needful, and Mary has chosen the inherently good portion, which absolutely will not be taken away from her.

**CHAPTER 11**

1 And it was, in his being in a certain place praying, as he stopped, one of his disciples said

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<sup>40</sup> 10:40 was dragging cares, *perispao*, to drag cares around as a load.

to him, Lord, teach us to pray, even as John also taught his disciples.

2 And he said to them, When you pray, say, Our Father who is in heaven, Holy is your name. Your kingdom come. Your will be done, as in heaven, also upon the earth.

3 Give us our daily bread according to the day.

4 And forgive us our sins, because we also ourselves forgive everyone indebted to us. And do not carry us into temptation, but deliver us from evil.

5 And he said to them, Who of you will have a friend, and will come to him at midnight, and say to him, Friend, lend me three loaves,

6 Since now a friend of mine has arrived to me out of a journey, and I have absolutely not a thing to set before him?

7 And that one from within answering, said, Do not afford me toil; even now the door has been shut, and my children are with me to bed; I absolutely do not have the power to stand up to give to you.

8 I say to you, Even if he absolutely will not stand up to give to him because of his being a friend, yet because of his impudence rising he will give him as many as 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 Because everyone asking, takes, and the one seeking, finds, and to the one knocking, it will be opened.

*Ask, and it will be given you; Jesus accused of throwing out demons by Beelzebub* **LUKE 11**

11 And what if your son asks bread of you, the father, will he give him a stone? And if a fish, instead he will not for a fish give upon him a snake!

12 Or also if he asks an egg, he will not give upon him a scorpion!

13 If therefore you, being evil, see *how* to give inherently good gifts to your children, how much more will your Father give out of heaven the Holy Spirit to the ones asking him?<sup>13</sup>

14 And he was throwing out a demon, and he was mute.<sup>14</sup> And it was, the demon going out, the mute spoke, and the crowd marveled.

15 And some of them said, He throws out demons in Beelzebub, the ruler of the demons.

16 And others, tempting him, sought of him a sign out of heaven.

17 And he, seeing their thoughts, said to them, Every kingdom divided against itself is laid waste, and a house against a house falls.

18 And if Satan is divided against himself, how will his kingdom stand, since you say I am throwing out demons in Beelzebub?

19 And if I in Beelzebub throw out demons, in whom do your sons throw *them* out?

<sup>13</sup> **11:13** By comparing Luke 11:13 with Matthew 7:11 you realize that all good things come to us through the Holy Spirit.

<sup>14</sup> **11:14** *mute, kophos*, blunted speech and/or hearing. The demon was the kind of spirit who caused the person to be unable to speak, possibly also unable to hear.

Therefore they shall be your judges.

20 And if I in the finger of God throw out demons, no doubt the kingdom of God already arrived upon you.

21 When the strong one being armed keeps his courtyard, his possessions are in peace;

22 And as soon as one stronger *than* he coming upon him, conquers him, he takes away his full armor upon which he was convinced, and distributes what he stripped away.

23 Those not being with me are against me, and those not gathering with me, scatter.

24 Whenever the unclean spirit goes out from the man, he goes through dry places seeking rest, and not finding *it*, says, I will turn back into my house from where I came out.

25 And coming, he finds *it* swept and adorned.

26 Then he goes, and takes to his side seven other spirits more evil than himself, and entering in, they permanently house themselves there, and the last things of that man become worse than the first.

27 And it was, in his saying these things, a certain woman out of the crowd lifting up her voice, said to him, Blessed *is* the womb that bore you, and the breasts you sucked.

28 And he said, Yes rather, blessed are those hearing the word of God, and keeping *it*.

**LUKE 11** *The unclean spirit that returned; no sign given to this generation; the hypocrisy of the Pharisees*

29 And the crowd gathering additional people, he began to say, This is an evil generation; it seeks a sign, and absolutely no sign will be given to it, except the sign of Jonah the prophet,

30 Because just as Jonah was a sign to the Ninevites, so shall also the Son of Man be to this generation.

31 The queen of the south will rise up in the judgment with the men<sup>31</sup> of this generation, and condemn them, because she came out of the extremities 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 shall condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah *is* here.

33 And no one, having lit a lamp, places it in a secret place, and absolutely not under a measuring container, but upon a lamp stand, that those entering may see the light.

34 The lamp of the body is the eye; therefore when your eye is single, your whole body also is full of light, and when your eye is evil, your body also is dark.

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<sup>31</sup> **11:31 men, *aner***, individual males; individual males are used in this statement because a queen, a woman, acknowledged the truth in Solomon's day, and these men (males) in Jesus' day who are supposed to be leaders for God, never acknowledged the truth in Jesus the Messiah. In verse 32 *aner* is used also.

35 Scope *it out*<sup>35</sup> therefore lest the light which *is* in you is darkness.

36 If therefore your whole body is full of light, having no part dark, the whole will be full of light, as when the bright lamp shines for you.

37 And in his talking, a certain Pharisee requested him to dine with him, and going in, he reclined to eat.

38 And the Pharisee seeing, marveled that he absolutely had not first baptized *himself* before dinner.

39 And the Lord said to him, Now you Pharisees cleanse the outside of the cup and the plate, but the inside of you is full of pil-lage and depravity.

40 Mindless ones! Did he who made the outside, absolutely not also make the inside?

41 But rather give deeds of mercy of things within, and behold, all things *become* clean to you.

42 But woe to you, Pharisees, because you tithe the mint, and rue, and all vegetables, and pass by judgment and the love of God; these things you must do, and not *leave* the other nearby.

43 Woe to you Pharisees, because you love the front seats in the synagogues, and greetings in the markets.

44 Woe to you scribes and Pharisees, hypocrites, because you are as unseen tombs, and men

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<sup>35</sup> **11:35 scope *it out*, *skopeo***, spy out, to take aim at the territory involved, as you do with a scope.



walking over *them* do not see *them*.

45 And one of the lawyers answering, says to him, Teacher, saying these things you abuse us also.

46 And he said, Also to you lawyers, Woe, because you load up men with tasks hard to lift, and you yourselves will absolutely not touch the tasks with one of your fingers.

47 Woe to you, because you build the tombs of the prophets, and your fathers killed them.

48 Truly you witness to and think well of yourselves together with the works of your fathers, because they indeed killed them, and you build their tombs.

49 Because of this also the wisdom of God said, I will set apart and send to them prophets and apostles, and *some* out of them they will kill and pursue,

50 That the blood of all the prophets, which was poured out from the foundation of the world, may be sought out to be required from this generation,

51 From the blood of Abel to the blood of Zacharias, who was destroyed between the altar and the temple; yes, I say to you, It will be sought out to be required of this generation.

52 Woe to you lawyers, because you took away the key of knowledge; you yourselves absolutely did not enter, and you stop those entering.

53 And as he was saying these things to them, the scribes and the Pharisees began to vehemently ensnare him, and try to provoke him with insidious speeches over many things,

54 Laying a plot for him, and seeking to catch something out of his mouth so that they might legally charge him.

### **CHAPTER 12**

1 In which things, the thousands of the crowd being gathered together, so that they trampled down one another, he began to say to his disciples, Foremost, hold your mind away from the leaven of the Pharisees, which is hypocrisy.

2 And there is absolutely not one thing being completely secret, which will absolutely not be revealed, and secret, that will absolutely not be known.

3 Therefore whatever you said in darkness will be heard in the light, and what you spoke to the ear in secret rooms will be preached upon the housetops.

4 And I say to you my friends, Do not have fear from those killing the body, and after these things do not have superabundantly any more to do.

5 But I will forewarn you whom you should fear; Fear the one, who after he has killed, has authority to throw into hell; yes, I say to you, Fear this one.

**LUKE 12***Fear the one who has authority to throw into hell; blasphemy of the Holy Spirit; a certain rich fool*

6 Are five sparrows absolutely not sold for two assarions,<sup>6</sup> and absolutely not one of them has been forgotten before the face of God?

7 But even the hairs of your head have all been numbered; therefore do not fear; you surpass many sparrows.

8 And I say to you, Whoever makes his confession in me in front of men, the Son of Man also will make his confession in him in front of the *heavenly* messengers of God,

9 And the one denying me before the face of men will be utterly denied before the face of the *heavenly* messengers of God.

10 And everyone who shall speak a word against the Son of Man, it shall be forgiven him, but to the one blaspheming against the Holy Spirit, it will absolutely not be forgiven.

11 And whenever they carry you in before the synagogues, and to head rulers, and authorities, do not be anxious how or what thing you legally plead,<sup>11</sup> or what you should say,

12 Because the Holy Spirit will teach you in the same hour what you need to say.

13 And one out of the crowd said to him, Teacher, speak to my brother to divide the inheritance with me.

<sup>6</sup> **12:6 assarion**, one sixteenth of a denarion, an extremely small coin.

<sup>11</sup> **12:11 legally plead**, *apologeomai*, to legally plead your cause, to defend yourself or your cause. The apologists of early Christian history were those who defended the faith by presenting logical arguments before rulers from the Bible and philosophy proving the truth of Christianity.

14 And he said to him, Man, who placed me a judge or a administrator over you?

15 And he said to them, Look, and keep yourselves away from covetousness, because one's life absolutely is not in the super-abundance of the things which he possesses.

16 And he spoke a parable to them, saying, The region of a certain rich man produced well,

17 And he reasoned thoroughly within himself, saying, What will I do, because I have absolutely nowhere to gather my fruits?

18 And he said, This I will do; I will pull down my granaries, and build larger, and there I will gather all my production and my inherently good things.<sup>18</sup>

19 And I will speak to my soul, Soul, you have much inherently good things lying outstretched for many years; relax, eat, drink, be in a good frame of mind.

20 But God said to him, Fool! This night your soul will be demanded back from you, and what you have prepared - whose will it be?

21 So *is* the one amassing for himself, and is not rich toward God.

22 And he said to his disciples, Because of this I say to you, Do not worry for your soul, what you will eat, nor for the body, what you will put on,

<sup>18</sup> **12:19 inherently good things**, *agathon*. Note that the rich man thinks that his possessions are inherently good things, as opposed to God being the inherent good in his life.

*A certain rich fool; do not worry; where your treasure is; blessed are the servants watching* **LUKE 12**

23 Because the soul is more than nourishment, and the body *more than* clothing.

24 Fully exercise your mind upon the crows, because they absolutely do not sow, and absolutely do not reap, to whom there is absolutely no storage room, and absolutely no granary, and God fattens them. By how much more do you surpass the birds?

25 And who of you being worried has power to add to his length of life one cubit? Note Mat 6:27

26 If you then do not have power to do the least, why worry about the rest?

27 Fully exercise your mind on the lilies how they grow; they absolutely do not feel fatigue, and they absolutely do not spin, and I say to you, Not even Solomon in all his glory was clothed like one of these.

28 And if God so clothes the vegetation which today *is* in the field, and tomorrow is thrown into the oven, how much more *will he clothe* you, you of little faith?

29 And you, do not seek what you eat, or what you drink, and do not go off into mid-air;<sup>29</sup>

30 Because all these things the races of the world cravingly search after, and your Father sees that you have need of these things.

31 Rather cravingly seek after the kingdom of God, and all these things will be added to you.

32 Do not fear, little flock, because it is your Father's good thought to give you the kingdom.

33 Sell your possessions, and give deeds of mercy; make for yourselves bags which do not wear out, an inexhaustible treasure in the heavens, where absolutely no thief draws near, nor moth ruins,

34 Because where your treasure is, there your heart will be also.

35 Stand with your loins girded all around, and your lamps burning,

36 And you *will be* like men patiently awaiting their lord, when he departs from the wedding and its feast, so that he coming and knocking, they will immediately open to him.

37 Blessed *are* those servants<sup>37a</sup> whom the lord coming will find awake watching. Amen I say to you, that he will gird himself all around, and cause them to lean back, and coming alongside, he will serve<sup>37b</sup> them.

38 And if he comes in the second watch, or comes in the third watch, and finds *them* so, blessed are those servants.

39 And know this, that if the ruler of the house had seen what hour the thief would come, he would have watched, and absolutely not have allowed his house to be dug through.

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<sup>29</sup> **12:29** go off into mid-air, *meteorizo*, to meteorize, or go off into the air. Strong has, to raise in mid-air, to suspend, or fluctuate. We would say that he or she is all up in the air.

<sup>37a</sup> **12:37** servants, *doulos*, servants under great obligation.

<sup>37b</sup> **12:37** serve, *diakoneo*, deacon them.

**LUKE 12** *Be ready; the faithful servant; fires of division thrown into the earth; hypocrites do not know the times*

40 And you, therefore, be ready, because in the hour you absolutely do not think, the Son of Man comes.

41 And Peter said to him, Lord, do you say this parable to us, or also to all?

42 And the Lord said, Who then is a faithful and cautiously thoughtful steward<sup>42</sup>, whom his lord places over his attendants to give *them* their portion of food in due season?

43 Blessed *is* that servant, whom his lord coming will find so doing.

44 Truly I say to you, that he will place him over all his possessions.

45 But if that servant says in his heart, My lord delays to come, and begins to repeatedly hit the manservants and maidservants, and to eat and drink, and to become drunk,

46 The lord of that servant will come in a day when he absolutely does not watch, and in a hour when he absolutely does not know, and will cut him to pieces, and will place his allotment with the unbelievers.

47 And that servant, having known his lord's will, and did not prepare himself, nor did according to his will, will be scourged greatly.

48 And the one not knowing, and doing worthy of strokes, will be scourged with few, and everyone given much, much will be sought

of him, and to whom much was deposited, more super-abundantly they will ask of him.

49 I came to throw fire into the earth, and what shall I will, if even now it is already inflamed?

50 And I have a baptism *with which* to be baptized, and Oh how I am pressed until it is finished!

51 Do you think that I arrived to give peace in the earth? I say to you, Absolutely not, but rather thorough division,

52 Because from now there will be five in one house 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.

54 And he said also to the crowd, Whenever you see a cloud rise from the west, at once you say, A thunderstorm is coming, and so it is.

55 And whenever a south wind is blowing hard, you say that there will be a glaring heat, and it is.

56 Hypocrites! You see to test the face of the sky and of the earth, but how is it that you absolutely do not test this time?

57 And why also from yourselves do you absolutely not judge what is right?

58 Because how is it that as you go away with your adversary to the magistrate, in the way you

<sup>42</sup> 12:42 steward, *oikonomos*, law of the house, one who is the law of a house for the owner.

give pains to be released from him, lest he drags you to the judge, and the judge gives you over to the official collector, and the official collector throws you into prison.

59 I say to you, You will absolutely not come out of there until you have given back the very last small coin.

### CHAPTER 13

1 And there were some nearby in the same time who announced to him about the Galilaeans, whose blood Pilate mixed with their sacrifices.

2 And Jesus answering said to them, Suppose you that these Galilaeans were sinners above all the Galilaeans because they suffered such things?

3 I tell you, Absolutely not, but except you repent you will all similarly be destroyed.

4 Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were debtors beyond all men permanently housed in Jerusalem?

5 I tell you, Absolutely not, but except you repent you will all similarly be destroyed.

6 And he spoke this parable: A certain one had a fig tree planted in his vineyard, and he came seeking fruit on it, and absolutely did not find *any*.

7 Then he said to the vine-dresser, Behold, three years I come seeking fruit on this fig tree, and absolutely do not find *any*; cut it down; why does it even ren-

der the ground inoperative?

8 And he answering said to him, Lord, leave it also this year, until I dig around it, and throw manure *about it*;

9 And if it makes fruit, well, but if not, then of necessity you may cut it down.

10 And he was teaching in one of the synagogues in the Sabbath.

11 And behold, there was a woman having a spirit of weakness eighteen years, and was bent completely together, and did not have the power to unbend herself.

12 And Jesus seeing her, called her to himself, and said to her, Woman, you are set free from your weakness.

13 And he laid his hands on her, and instantly she was straightened up, and glorified God.

14 And the ruler of the synagogue answering indignantly because that Jesus healed in the Sabbath, said to the crowd, There are six days in which it is binding to work; therefore coming in them, be healed, and not in the Sabbath day.

15 Therefore the Lord answered him, and said, Hypocrite, does each one of you on the Sabbath absolutely not loose his ox or his donkey from the stall, and lead him out to watering?

16 And ought not this one, being a daughter of Abraham, whom Satan bound, lo, eighteen years, be loosed from this bond on the Sabbath day?

**LUKE 13** *The woman set free; the kingdom like a grain of mustard, leaven; the narrow gate; I do not know you; Herod*

17 And saying these things, all those stretched out against him were ashamed, and all the crowd rejoiced for all the glorious things that came to be under him.

18 And he said, To what is the kingdom of God like, and to what shall I compare it?

19 It is like a grain of mustard, which a man taking, threw into his garden, and it grew, and became into a great tree, and the birds of the sky settle down in the branches of it.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman taking, incorporated into three measures of flour until the whole was leavened.

22 And he traveled down through the cities and villages, teaching, and making a journey into Jerusalem.

23 And one said to him, Lord, are there few of the ones being saved? And he said to them,

24 Contend to enter in through the narrow gate, because Many, I say to you, will seek to enter in, and will absolutely not have the strength.

25 When once the ruler of the house is risen up, and has fully shut the door, and you begin to stand outside, and to knock at the door, saying, Lord, Lord, open to us, and he answering speaks to you, I absolutely do not know you, where you are from,

26 Then you will begin to say, We ate before your face, and drank, and you taught in our streets.

streets.

27 And he will speak, I say to you, I absolutely do not know you, where you are from; remove yourselves from me, all *you* workers of unrighteousness.

28 There will be sobbing and gnashing of teeth, when you gaze at Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and your being thrown outside.

29 And they will come from east and west, and from north and south, and will recline in the kingdom of God.

30 And behold, last ones are who will be first, and first ones are who will be last.

31 In the same day there came near certain Pharisees, saying to him, Get out, and remove yourself from here, because Herod wills to kill you.

32 And he said to them, Going, say to that fox, Behold, I throw out demons, and I consummate healings today and tomorrow, and the third *day* I am perfected.

33 However it is necessary for me to go *on* today, and tomorrow, and the following because it is absolutely not admitted that a prophet is destroyed out of Jerusalem.

34 Jerusalem, Jerusalem, the one killing the prophets, and stoning those having been set apart and sent to her! How many times I willed to gather your children, in the manner a hen *gathers* her brood under *her* wings,

*Jerusalem kills prophets; Is it right to heal on the Sabbath? take the lower place; feed those who cannot repay you* **LUKE 14**  
and you absolutely willed not to!

35 Behold, your house is left to you a wasteland, and amen I say to you that, You will absolutely not see me until *the time* comes when you will say, Blessed is the one coming in the name of the Lord.

#### CHAPTER 14

1 And it was, in his going into the house of one of the ruling Pharisees to eat bread on the Sabbath, that they were scrupulously watching him.

2 And behold, a certain man in front of him was suffering from dropsy.<sup>2</sup>

3 And Jesus answering spoke to the lawyers and Pharisees, saying, Is it right to heal on the Sabbath?

4 And they ceased, and seizing him, he healed him, and set *him* free;

5 And replying to them, he said, Which of you should *your* donkey or ox fall into a pit, and absolutely would not instantly pull him out on the Sabbath day?

6 And they absolutely did not have the force to contradict him in regard to these things.

7 And he laid out a parable to those called, when he paid attention to how they were choosing out the chief places of honor to recline, saying to them,

8 Whenever you are called by anyone to a wedding with its feast, do not recline in the first

place of honor, lest a more valuable one than you is called by him,

9 And he who called you having come, will speak to you, Give *your* place to this one, and then you begin with shame to hold down the last place.

10 But whenever you are called, going, recline *to eat* in the last place, so that when he who called you comes, he may speak to you, Friend, go up higher; then there will be to you glory before the faces of those reclining *to eat* with you.

11 Because whoever exalts himself will be brought low, and he who humbles himself will be exalted.

12 And he said also to him who called him, Whenever you make a dinner or a supper, do not invite your friends, nor your brothers, nor your relatives, nor your wealthy neighbors, lest they also invite you in return, and it becomes a repayment to you,

13 But when you make a reception, call those poor, those crippled, those lame, those blind,

14 And you will be blessed, because they absolutely have nothing to give back to you, because you will be repaid in the resurrection of the righteous.

15 And one of those reclining, hearing these things, said to him, Blessed are those eating bread in the kingdom of God.

16 Then he said to him, A certain man made a great supper, and called many,

<sup>2</sup> 14:2 suffering from dropsy, *hudropikos*, pathological accumulation of diluted lymph in body tissues and cavities.

**LUKE 14**

*Excuses; lift your cross and come after Him; compute the cost*

17 And set apart and sent his servant at the hour of the supper to say to those called, Come, because now it is all ready.

18 And they all began as one to make excuses. The first said to him, I have bought a field, and I have need to go out and see it; I request you, have me excused.

19 And another said, I bought five yoke of oxen, and I go to test them; I request you, have me excused.

20 And another said, I married a wife, and because of this I do not have power to come.

21 And that servant arriving, announced to his lord these things. Then the ruler of the house being enraged, said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and crippled, and lame, and blind.

22 And the servant said, Lord, it is caused to be as you have ordered, and yet there is room.

23 And the lord said to the servant, Go out into the roads and enclosures, and constrain them to come in that my house may be entirely filled,

24 Because I say to you that, Absolutely not even one of those who were called shall taste of my supper.

25 And there were gathered great multitudes to him, and turning about, he said to them,

26 If anyone comes to me, and absolutely does not hate his father, and mother, and wife, and children, and brothers, and sis-

ters, and even his own soul also, he absolutely does not have the power to be my disciple.

27 And whoever does not lift his cross, and come after me, absolutely does not have the power to be my disciple,

28 Because who of you, determining to build a tower, absolutely does not first, sitting down, compute the cost, whether he has what *is necessary* to complete it?

29 Lest, having laid his foundation, and absolutely not having the strength to fully complete *it*, all those looking on begin to mock him,

30 Saying that, This man began to build, and absolutely did not have the strength to fully complete *it*.

31 Or what king, going to attack another in war, absolutely does not, sitting down first, take counsel whether he has power with ten thousand to encounter those coming against him with twenty thousand?

32 Otherwise, while the other being at a distance, setting apart and sending senior officers, he asks for peace.

33 Similarly therefore, everyone of you who absolutely does not bid farewell to all his possessions, he absolutely does not have the power to be my disciple.

34 Salt *is* beautifully good, but if the salt becomes useless, with what will it be seasoned?

35 It is absolutely not appropriate for the soil, not even for the manure pile. They throw it outside. The one having ears to



*Useless salt; finding the one lost sheep; the one drachma; the prodigal son*  
hear, let him hear.

**LUKE 15**

### CHAPTER 15

1 And all the tax collectors and sinners were drawing near to him to hear him.

2 And the Pharisees and scribes grumbled, saying, This one receives to himself sinners, and eats with them.

3 And he spoke to them this parable, saying,

4 What man of you, having a hundred sheep, and one of them is being destroyed, absolutely does not leave behind the ninety-nine in the desert, and goes after the one being destroyed until he finds him?

5 And finding *him*, he places *him* upon his shoulders, rejoicing,

6 And coming into the house, he calls together *his* friends and neighbors, saying to them, Rejoice with me, because I have found my sheep which was being destroyed.

7 I say to you, that similarly joy is in heaven over one sinner repenting more than over ninety-nine righteous ones who absolutely do not have need of repentance.

8 Or what woman having ten drachmas,<sup>8</sup> if she loses one drachma, absolutely does not light a lamp, and sweep the house, and seek carefully until she finds *it*?

9 And finding *it*, she calls together *her* friends and neighbors, saying, Rejoice with me,

because I have found the drachma which I lost.

10 So, I say to you, there is joy before the face of the *heavenly* messengers of God over one sinner repenting.

11 And he said, A certain man had two sons,

12 And the younger of them said to *his* father, Father, give me the allotment of property being thrown upon *me*. And he divided to them his earthly living.

13 And absolutely not many days after the younger son gathered all together, and went abroad, and there scattered his property with dissolute living.

14 And his having spent all things, there was a strong famine down on that region, and he began to lack.

15 And going he was joined to one townsman of that region, and he dispatched him into his fields to pasture hogs.

16 And he set his heart upon gorging his stomach from the husks which the hogs ate, and absolutely no one gave to him.

17 And coming to himself, he said, How many wage earners of my father's super-abound in bread, and I am being destroyed from scarcity of food!

18 I will stand up and go to my father, and will speak to him, Father, I have sinned against heaven, and before your face,

<sup>8</sup> 15:8 drachma, equal to a denarion, one day's pay.

## LUKE 16

*The prodigal son; the enraged brother*

19 And am absolutely no longer worthy to be called your son; make me as one of your wage earners.

20 And standing up, he came to his father; and having himself yet fully far away, his father saw him, and was moved with compassion, and running, fell upon his neck, and kissed him again and again.

21 And the son said to him, Father, I have sinned against heaven, and before your face, and am no longer worthy to be called your son.

22 But the father said to his servants, Bring out the foremost robe, and put *it* on him, and give a ring into his hand, and shoes onto his feet;

23 And bring the grain-fed calf; slaughter *it*, and eating, let us be in a good frame of mind,

24 Because this my son was dead, and is alive again; he was being destroyed, and is found. And they began to be in a good frame of mind.

25 But his older son was in the field, and coming, as he drew near to the house, he heard musical instruments and round dancing.

26 And calling to one of the children, he inquired what possibly these things might be.

27 And he said to him, Your brother came, and your father slaughtered the grain-fed calf, because he has fully taken him sound in health.

28 And he was enraged, and willed absolutely not to go in; therefore his father coming out, 1612

called on him.

29 And he answering said to the father, Behold, so many years I serve you, and I absolutely never came against your commandment, and you absolutely never gave me a goat so that I might put myself in a good frame of mind with my friends;

30 And when this your son came, the one having eaten down your earthly living with prostitutes, you slaughtered for him the grain-fed calf.

31 And he said to him, Child, you are always with me, and all of mine is yours.

32 It is necessary that we put ourselves in a good frame of mind and be cheerful, because this your brother was dead, and is alive again, and was being destroyed, and is found.

## CHAPTER 16

1 And he said also to his disciples, A certain man was wealthy, who had a steward, and this one was accused to him that he had scattered his property.

2 And calling out to him, he said to him, What *is* this I hear about you? Give the word<sup>2</sup> of your stewardship, because you may possibly not still be steward.

3 And the steward said within himself, What shall I do, because my lord takes away the stewardship from me; I abso-

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<sup>2</sup> 16:2 word, *logos*, word, a word into which thoughts and things are collected, meaning that the steward was to give a word accounting or collection of words explaining his stewardship of the owner's property.

lutely do not have the strength to dig; I am ashamed to beg.

4 I know what I should do, so that, when I am transferred out of the stewardship, they will receive me into their houses.

5 And calling everyone of his lord's debtors to himself, he said to the first, How much do you owe to my lord?

6 And he said, A hundred measures of olive oil. And he said to him, Take your statement, and sitting down quickly, write fifty.

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

8 And the lord applauded the unrighteous steward, because he had done cautiously thoughtful, because the children of this world are more cautiously thoughtful than the children of light in their generation.

9 And I say to you, Make to yourselves friends out of the wealth of unrighteousness, so that, when you fail, they may receive you into everlasting dwelling places.<sup>9</sup>

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<sup>9</sup> **16:9** The meaning of this verse, according to the best scholarship is: Make friends of wealth, which wealth usually comes to you from someone who in producing it was involved in some unrighteousness; and use that wealth in a godly manner to make good friends, bringing them into the kingdom of God, so that when your life on earth fails, they, many of whom have already gone on to heaven, will welcome you into the everlasting dwelling places God has prepared for us.

10 He who is faithful in that which is least is faithful also in much, and he who is unrighteous in the least is also unrighteous in much.

11 If therefore you have absolutely not been faithful in the unrighteous wealth, who will trust you with the true *wealth*?

12 And if you have absolutely not been faithful in what is not your own, who will give you your own?

13 Absolutely no house servant has the power to serve two lords, because either he will hate the one, and love the other, or else he will hold to the one, and despise the other. You absolutely do not have the power to serve God and wealth.

14 And the Pharisees, being lovers of silver, heard all these things, and they sneered outright at him.

15 And he said to them, You are those justifying yourselves before the face of men, but God knows your hearts, because the thing highly prized among men is disgusting idolatry before the face of God.

16 The law and the prophets *were* until John; from then the kingdom of God is announced as good news, and everyone is crowding into it.

17 And it is easier for heaven and earth to pass away than one particle<sup>17</sup> of the law to fall.

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<sup>17</sup> **16:17 particle**, *keria*, an apostrophe or horn like mark above a letter in Hebrew, which is the smallest mark in Hebrew.

## LUKE 17

### *The rich man and Lazarus*

18 Everyone who sets free his wife, and marries another, commits adultery, and everyone set free from her husband who marries, commits adultery.

19 And a certain man was rich, and was clothed in purple and fine linen, being in a good frame of mind in luxury every day;

20 And there was a certain beggar named Lazarus, who had been thrown down at his porch, being ulcerated,

21 And set his heart on being filled from the crumbs that were falling from the rich one's table, but even the dogs coming licked his ulcers.

22 And it was, the beggar died, and was carried by the *heavenly* messengers into Abraham's bosom, and the rich one died, and was buried;

23 And in hell lifting up his eyes, being in torments, he looks at Abraham from a distance, and Lazarus in his bosom.

24 And calling out he said, Father Abraham, have mercy on me, and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue, because I am tormented in this flame.

25 And Abraham said, Child, remember that you in your life fully received your inherently good things, and similarly Lazarus bad things; but now here he is comforted, and you are tormented.

26 And beside all these things, between us and you there is a great chasm steadfastly set, so that they

who will to walk through from here to you do not have the power; neither may they walk through to us from there.

27 And he said, I request you therefore, father, that you send him to my father's house,

28 Because I have five brothers; in this way he may solemnly witness to them, in order that they also not come into this place of torment.

29 Abraham says to him, They have Moses and the prophets; let them hear them.

30 And he said, No indeed, father Abraham, but if possibly one went to them from the dead, they will repent.

31 And he said to him, If they absolutely do not hear Moses and the prophets, neither will they be convinced, if possibly one rose out of the dead.

## CHAPTER 17

1 And he said to the disciples, It is not to be supposed that offenses will not come, but woe to him through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he were flung into the sea, than that he should offend one of these little ones.

3 Hold your mind toward yourselves, and if your brother sins against you, restrain him, and if he repents, forgive him.

4 And if he sins against you seven times a day, and seven times a day turns again to you, saying, I repent, you shall forgive him.

5 And the apostles said to the Lord, Add to us faith.

6 And the Lord said, If you have faith as a grain of mustard, you could say to this sycamore-fig tree, Be uprooted, and be planted in the sea, and it would attentively hear you.

7 And who of you, having a servant plowing or shepherding, will at once speak to him who comes out of the field, Come; recline?

8 But will you not speak to him, Prepare something that I may dine, and gird yourself around, and serve me until I eat and drink, and after these things you eat and drink?

9 Does he have grace toward that servant because he did the things that were ordered for him? I think not.

10 So also you, when you will have done all things ordered you, say that, We are unprofitable servants; we have done what is our duty to do.

11 And it was, in his going to Jerusalem, also he went through the midst of Samaria and Galilee.

12 And on his entering into a certain village, ten leprous men met him who stood far off;

13 And they lifted up their voices, saying, Jesus, Master, have mercy on us.

14 And seeing *them*, he said to them, Having gone, show yourselves to the priests. And it was, in their going away they were cleansed.

15 And one of them, seeing that he was healed, turned back with a loud voice glorifying God,

16 And fell upon *his* face at his feet, giving him thanks, and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed, and where are the nine?

18 There were absolutely none found who returned to give glory to God except this one of another race.

19 And he said to him, Stand up; go; your faith has saved you.

20 And being questioned by the Pharisees, what time the kingdom of God should come, he answered them, and said, The kingdom of God absolutely does not come with sight evidence;

21 And they will absolutely not speak, Behold here! Or, Behold there, because behold, the kingdom of God is inside of you.

22 And he said to the disciples, The days will come when you will set your heart upon seeing one of the days of the Son of Man, and you will absolutely not gaze upon *it*.

23 And they will speak to you, See here, or, see there. Do not go after them nor pursue *them*,

24 Because just as the lightning which flashing out of the one *part* under heaven shines to the other *part* under heaven, so also will the Son of Man be in his day.

**LUKE 18** *As in the days of Noah, so it will be in the days of the Son of Man; pray, do not be weary*

25 But first it is binding on him to suffer many things and be rejected from this generation.

26 And just as it was in the days of Noah, so also it will be in the days of the Son of Man.

27 They were eating, drinking, marrying, giving in marriage, until the day Noah entered into the ark, and the flood came and destroyed *them* all.

28 Similarly also just as it was in the days of Lot; they were eating, drinking, buying, selling, planting, building,

29 But on the day Lot went out from Sodom it showered fire and flashing sulfur from heaven and destroyed *them* all.

30 In this way it will be in the day the Son of Man is revealed.

31 In that day, he who will be upon the housetop and his things in the house, let him not come down to take them away, and he who *is* in the field, similarly let him not turn back.

32 Remember Lot's wife.

33 Whoever seeks to save his soul, he will destroy it, and whoever will destroy it will cause it to become alive.

34 I say to you, in this night two will be upon one bed; the one will be intimately received, and the other will be left.

35 Two will be grinding together; the one will be intimately received, and the other left.

36 Two will be in the field; the one will be intimately received, and the other left.

37 And answering they say to him, Where, Lord? And he said to them, Wherever the body *is*, there will the eagles be gathered.

## CHAPTER 18

1 And he said also a parable directing them that it is necessary always to pray, and not to be weary,

2 Saying: A certain judge was in a certain city, who did not fear God, and was not confounded by man;

3 And a widow was in that city, and she came to him, saying, Vindicate me from my opponent in the lawsuit.

4 And he absolutely would not for a time, but amid these things he said within himself, Even though I absolutely do not fear God, and I absolutely am not confounded by man,

5 Yet because this widow is affording me toil, I will vindicate her, lest she coming to the end stares me down.

6 And the Lord said, Hear what the unrighteous judge says.

7 And will God absolutely not do the vindication of his chosen, who shout to him day and night and is patient towards them?

8 I say to you that he will do vindication of them in haste. However, the Son of Man having come, will he really find faith upon the earth?

9 And he said also this parable to some of the ones convinced toward themselves that they were righteous, and made

others absolutely nothing:

10 Two men went up into the temple to pray, the one a Pharisee, and the other a tax collector.

11 The Pharisee standing to himself was praying these things: God, I thank you, that I am absolutely not like the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector.

12 I fast twice a week; I tithe all as I acquire *it*.

13 And the tax collector, standing at a distance, willed absolutely not so much as to lift up his eyes to heaven, but hit himself repeatedly upon his chest, saying, God be merciful to me a sinner.

14 I say to you, this man went down to his house justified *rather* than the other, because everyone exalting himself will be brought low, and the one humbling himself will be exalted.

15 And they brought to him also infants that he would touch them, and his disciples seeing *it*, restrained them.

16 And Jesus called them near to himself, saying, Let little children come to me, and do not stop them, because truly this is the kingdom of God.

17 Amen I say to you, Whoever does not receive the kingdom of God as a child will absolutely not enter it.

18 And a certain ruler asked him, saying, Inherently Good Teacher, what shall I do to inherit eternal life?

19 And Jesus said to him, Why do you say to me, Inherently Good? Absolutely not one *is* inherently good, except one, God.

20 You see the commandments, Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Honor your father and mother.

21 And he said, I have kept all these from my youth.

22 And Jesus hearing these things, said to him, Yet one *commandment* to you is lacking; sell all, as much as you have, and distribute to the poor, and you will have treasure in heaven, and come here; follow me. See Note Mark 10:17-30

23 And hearing these things, he became intensely sad, because he was exceedingly rich.

24 And Jesus seeing him become intensely sad, said, With difficulty will those having riches enter into the kingdom of God,

25 Because it is easier for a camel to enter through the eye of a needle, than for one rich to enter into the kingdom of God.

26 And those hearing *it* said, And who has the power to be saved?

27 And he said, The things impossible with men are possible with God.

28 Then Peter said, Behold, we have left all, and followed you.

29 And he said to them, Amen I say to you, There is absolutely not one who has left house, or parents, or brothers, or

**LUKE 19** *A camel ...the eye of a needle...rewards; Jesus to be killed; one blind saved; Zacchaeus wife, or children, for the sake of the kingdom of God,*

30 Who shall not receive many times more in this present time, and in the coming age life everlasting.

31 And taking along the twelve, he said to them, Behold, we are going up into Jerusalem, and all things will be finished that have been written through the prophets about the Son of Man,

32 Because he will be given over to the races, and will be mocked, and abused, and spit on;

33 And having scourged him, they will kill him, and the third day he will rise again.<sup>33</sup>

34 And they absolutely did not understand these things, and this spoken word was concealed from them, and they absolutely did not know what was being said.

35 And it was, in his drawing near to Jericho, a certain one blind sat alongside the way begging;

36 And hearing a crowd passing through, he questioned what this might be.

37 And they announced to him that Jesus of Nazareth is going by.

38 And he shouted out, saying, Jesus, Son of David, have mercy on me.

39 And those going in front restrained him that he be quiet, but rather he screamed louder, Son of David, have mercy on me.

40 And Jesus standing, called out for him to be brought to him, and drawing near him, he asked him,

41 Saying, What do you will *that* I do to you? And he said, Lord, that I may look up.

42 And Jesus said to him, Look up; your faith has saved you.

43 And instantly he looked up, and followed him, glorifying God. And all the people seeing *it*, gave praise to God.

## CHAPTER 19

1 And entering, he went through Jericho.

2 And behold, *there was* a man called by the name of Zacchaeus, and he was a chief tax collector, and he was rich.

3 And he sought to see Jesus who he is, and absolutely did not have the power because of the crowd, because he was small in height.

4 And having run ahead, he went up onto a sycamore tree in order to see him, because he was going through that *way*.

5 And as he came upon the place, looking up, Jesus saw him, and said to him, Zacchaeus, hurry; come down, because today it is necessary for me to stay at your house.

6 And hurrying, he came down, and received him, rejoicing.

7 And seeing *it*, they all grumbled, saying that he entered to loosen down with a sinful man.

8 And Zacchaeus standing, said to the Lord, Behold, Lord, the half of my possessions I give to the poor, and if I have defrauded anything from anyone, I give back

<sup>33</sup> 18:33 rise again, *anistemi*, stand up.



*Salvation has come to Zacchaeus; Son of Man came to seek and to save; the ten minas* **LUKE 19**  
quadruple.

9 And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham,

10 Because the Son of Man came to seek and to save the one being destroyed.

11 And as they were hearing these things, adding, he spoke a parable, because he was near Jerusalem, and because they thought that the kingdom of God was about to instantly appear.

12 He then said, A certain man well born went into a distant region to take for himself a kingdom, and to return.

13 And having called his ten servants, he gave them ten minas,<sup>13</sup> and said to them, Be busy with trading until I come.

14 But his townsmen hated him, and set apart and sent elders after him, saying, We will *that* this one absolutely not reign over us.

15 And it was, in his returning, having received the kingdom, he also said *that* these servants be called to him, to whom he had given the silver, that he might know what each had gained by trading.

16 And the first arrived, saying, Lord, your mina has gained ten minas.

17 And he said to him, Well done, inherently good servant; because you have been faithful in the least, have authority over ten cities.

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<sup>13</sup> **19:13 mina**, one mina was equal to 100 drachmas or 100 shekels.

18 And the second came near, saying, Lord, your mina has made five minas.

19 And he said also to him, You also be over five cities.

20 And another came near, saying, Lord, behold, your mina I had reserved in a towel,

21 Because I feared you, because you are a hard<sup>21</sup> man, taking up what you absolutely did not place *down*, and reaping what you absolutely did not sow.

22 And he says to him, Out of your *own* mouth I will judge you, you wicked servant. You knew that I was a hard man, taking up what I absolutely did not place *down*, and reaping what I absolutely did not sow;

23 And why did you absolutely not give my silver over to the money broker, and I *at my* coming might have collected *what is* mine with interest?

24 And he said to those standing by, Take away from him the mina, and give *it* to him having ten minas.

25 And they said to him, Lord, he has ten minas.

26 Because I say to you that, To everyone having, it will be given, and from the one not having, even what he has will be taken away from him.

27 But these hating me, not willing for me to reign over them, bring here, and slaughter them in front of me.

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<sup>21</sup> **19:21 hard**, *austeros*, meaning gale force winds, the English word austere.

**LUKE 19** *The ten minas; Jesus enters Jerusalem on the colt; the coming destruction of Jerusalem*

28 And having said these things, he went in front, going up into Jerusalem.

29 And it was, as he drew near to Bethphage<sup>29</sup> and Bethany, toward the Mount called Of Olives, he set apart and sent two of the disciples,

30 Saying, Go away into the village opposite *you*, in which entering you will find a colt tied, on which absolutely not one of man ever yet sat; loosing him, bring *him*.

31 And if anyone asks you, Why do you loose *him*? Thus you shall speak to him, Because the Lord has need of him.

32 And having gone, those having been set apart and sent, found *him* just as he said to them.

33 And as they were loosing the colt, his lord<sup>33</sup> said to them, Why do you loose the colt?

34 And they said, The Lord has need of him.

35 And they brought him to Jesus, and throwing their garments upon the colt, they caused Jesus to mount *him*.

36 And as he went, they spread their garments in the way.

37 And as he was drawing near, even now to the descent of the Mount of Olives, all the multitude of the disciples began rejoicing, praising God with a loud voice for all the works of power they had seen,

38 Saying, Blessed *is* the Coming King 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, restrain your disciples.

40 And answering, he said to them, I tell you that, if these shall be silent, the stones will cry out.

41 And as he drew near, seeing the city, he sobbed over it,

42 Saying that, If you knew, even you, even at least in this your day, the things for your peace! But now they are hid from your eyes,

43 Because days will come upon you, and those hating you will throw up a rampart about you, and surround you, and press you on all sides,

44 And raze you and your children in you, and will absolutely not leave in you a stone upon a stone, because you absolutely did not know the time of your Overseer.<sup>44</sup>

45 And entering into the temple, he began to throw out the ones selling and buying in it,

46 Saying to them, It has been written, My house is a house of prayer, and you have made it a den of robbers.

<sup>29</sup> **19:29** Bethphage, Fig-house. Bethany, Date-house.

<sup>33</sup> **19:33** his lord, the owner of the colt.

<sup>44</sup> **19:44** Overseer, *episkope*, the same word translated as overseer in 1 Tim 3:1 (bishop in KJV), referring to the one who oversees a congregation. God is the Overseer of Israel, and when Jesus came they did not understand that He came from the One who was the Overseer of Israel from the day God chose Israel to be His people.

47 And he was teaching daily in the temple, and the head priests, and the scribes, and the foremost of the people sought to destroy him;

48 And they absolutely did not find what they might do, because all the people were hanging on him, listening.

### CHAPTER 20

1 And it was, in one of those days, as he was teaching the people in the temple and announcing the good news, the head priests and the scribes stood up with the elders,

2 And spoke to him, saying, Tell us, in what sort of authority do you do these things, or who is the one giving you this authority?

3 And answering, he said to them, I also will ask you one word, and you tell me;

4 The baptism of John, was it out of heaven, or out of men?

5 And they deliberated to themselves, saying that, If we shall say, Out of heaven, he will speak, Why did you absolutely not believe him?

6 And if we say, Out of men, all the people will stone us, because they are convinced John was a prophet.

7 And they answered *that* they did not see from where.

8 And Jesus said to them, And I absolutely do not say to you in what sort of authority I do these things.

9 And he began to say to the people this parable: A certain man planted a vineyard, and gave it out to landworkers, and went abroad for an appropriate time.

10 And in the set time he set apart and sent a servant to the farmers, in order that they might give him from the fruit of the vineyard, but the farmers having scourged *him*, sent *him* away empty.

11 And additionally he sent another servant, and they scourging that one also, and rendering *him* infamous, sent *him* away empty.

12 And additionally he sent a third, and they also wounding him, threw *him* out.

13 And the lord of the vineyard said, What shall I do? I will send my beloved son; perhaps having seen this one, they will be confounded by him.

14 But the farmers seeing him reasoned thoroughly to themselves, saying, This is the heir; come, let us kill him, that the inheritance may become ours.

15 And throwing him outside of the vineyard, they killed *him*. What therefore will the lord of the vineyard do to them?

16 He will come and destroy these farmers, and will give the vineyard to others. And hearing *this*, they said, Let it not be.

**LUKE 20** *The vinyard; the stone rejected; they seek to arrest Jesus; the things of Caesar; question on resurrection*

17 And looking at them, he said, What therefore is this having been written, The stone which the builders rejected, the same became into the head of the corner?

18 Everyone falling upon that stone will be crushed together, but on whomever it falls, it will grind him to powder.

19 And the head priests and the scribes the same hour sought to throw *their* hands upon him, and they feared the people, because they knew that he had spoken this parable toward them.

20 And scrupulously watching, they set apart and sent out spies to falsely present themselves to be righteous, so that they might seize on a word in order to give him over to the head ruler and authority of the governor.

21 And they asked him, saying, Teacher, we see that you correctly speak and teach, and you absolutely do not accept the face *of any*, but upon truth you teach the way of God.

22 Is it right for us to give tax to Caesar, or not?

23 And fully exercising his mind on their shrewdness, he said to them, Why do you tempt me?

24 Show me a denarion. Whose icon and inscription does it have? And they answering, said, Caesar's.

25 And he said to them, Accordingly give over to Caesar the things of Caesar, and to God the things of God.

26 And they absolutely did not have the strength to seize his words in the presence of the people, and they marveled at his answer, and kept silent.

27 And coming near to him some of the Sadducees, who argue there is no resurrection, asked him,

28 Saying, Teacher, Moses wrote to us, If anyone's brother dies, having a wife, and he dies childless, that his brother should take the wife, and produce seed to his brother.

29 There were therefore seven brothers, and the first having taken a wife, died childless.

30 And the second took the wife, and he died childless.

31 And the third took her; and similarly the seven also, and they absolutely did not leave behind children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she, because seven had her as wife.

34 And answering, Jesus said to them, The children of this age marry, and are given in marriage,

35 But those accounted worthy to reach that age and the resurrection out of the dead absolutely do not marry, and absolutely are not given in marriage,

36 Because they absolutely do not have the power to die any more, because they are similar to the *heavenly* messengers, and are the children of God, being the children of the resurrection.

37 And that the dead are raised, even Moses disclosed at the bush, as he says, The Lord *is* the God of Abraham, and the God of Isaac, and the God of Jacob.

38 And he is absolutely not God of the dead, but of the living, because all live to him.

39 And some of the scribes answering, said, Teacher, you have beautifully well said.

40 And they absolutely no longer dared to question him one thing.

41 And he said to them, How do they say, Christ is son of David?

42 And David himself says in the scroll of Psalms, The Lord said to my Lord, Sit down out from my right hand,

43 Until I place those hating you as your footstool. Psa 110:1

44 David therefore calls him Lord, and how is he his son?

45 And all the people hearing, he said to his disciples,

46 Hold your mind away from the scribes, those exercising their wills to walk about in robes, and loving greetings in the markets, and the first seats in the synagogues, and the first reclining places in the dinners,

47 Those eating down widows' houses, and for an outward show pray long; these will receive greater condemnation.

## CHAPTER 21

1 And he looked up, and saw those rich ones throwing their gifts into the treasury.

2 And he saw also a certain poor widow throwing in there two leptas.<sup>2</sup>

3 And he said, Truly, I say to you, that this poor widow threw in more than *they* all,

4 Because all these out of their super-abundance threw into the gifts of God, and she out of her lack threw in all the earthly living that she had.

5 And some speaking about the temple, how it was adorned with beautifully good stones and offerings, he said,

6 As to these things that you look at, the days will come in which there will absolutely not be left a stone upon a stone that absolutely will not be loosened down.

7 And they asked him, saying, Teacher, when therefore will these things be, and what sign *will there be* when these things are about to come to be?

8 And he said, Watch out, lest you be led astray, because many will come upon my name, saying, I AM, and, The time has drawn near. Therefore, do not go after them.

9 But when you will hear of wars and tumults, do not be terrified, because these things must first come to be, but the end is abso-

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<sup>2</sup> 21:2 **lepta**, the smallest Jewish coin; one denarion equaled 128 leptas.

**LUKE 21** *Signs of the end of the age: false christis, wars, racial tension, persecution, Jerusalem encircled with armies*

lutely not immediately straight ahead.

10 Then he said to them, Race will rise up against race, and kingdom against kingdom;

11 And great earthquakes will be from place to place, and famines, and diseases, and fearful sights; also great signs will be from heaven.

12 But before all these things, they will throw their hands upon you, and pursue you, giving you over to the synagogues, and into prisons, being led away before kings and governors on account of my name.

13 And it will disembark to you for a testimony.

14 Place it therefore in your hearts not to premeditate to make your legal plea, Note Luke 12:11

15 Because I will give you a mouth and wisdom, which all those stretched out against you will not have the power to withstand nor refute.

16 And you will also be given up by parents, and brothers, and relatives, and friends, and they will kill *some* of you.

17 And you will be hated by all men because of my name.

18 And absolutely not a hair of your head will be destroyed.

19 In your cheerful endurance you acquire for yourself your souls.

20 And when you see Jerusalem being encircled by armies, then know that its being laid waste is drawing near.

21 Then let those in Judaea flee into the mountains, and let those in its midst go out, and do not let those in those regions enter into it,

22 Because these are the days of vindication,<sup>22</sup> the fulfillment of all things having been written.

23 And woe to those having *a child* in the womb, and those giving suck in those days, because there will be great necessity upon the land and violent passion upon this people.

24 And they will fall by the mouth of the sword, and shall be led away captive into all races, and Jerusalem will be trampled down by *the* races until the set times of *the* races is fulfilled.

25 And signs will be in the sun, and moon, and stars, and upon the earth racial pressures<sup>25</sup> in perplexity of confused noise as the sea and the billows,

26 Men fainting from fear and apprehension of those things coming on the inhabited earth, because the powers of the heavens will be shaken.

27 And then they will gaze at the Son of Man coming in a cloud with power and great glory.

28 And *when* these things begin to come to be, straighten up,<sup>28a</sup> and lift up your heads, on the very account that your redemption<sup>28b</sup> draws near.

<sup>22</sup> **21:22 vindication**, *ekdikesis*, out of righteousness, what comes as a result of God's righteousness.

<sup>25</sup> **21:25 racial pressures**, *sunoche ethnos*, a pressing together causing strain or compression from different races, a holding together races under great pressure. *Ethnos* is the English word ethnic.

*The Son of Man coming; parable of the fig tree; the day will come as a snare; the Passover; Satan enters Judas* **LUKE 22**

29 And he spoke a parable to them: You see the fig tree, and all the trees;

30 When they sprout leaves now, looking at *them* you know from yourselves that now summer is near.

31 And in this way you, when you see these things come to be, know that the kingdom of God is near.

32 Amen I say to you that, This generation will absolutely not pass away until all things come to be.

33 The heaven and the earth will pass away, but my words will absolutely not pass away.

34 And hold yourselves in mind, lest your hearts be weighed down with headaches from over-indulgence and intoxicating drink, and anxiety distractions of *this* present existence, and that day stands upon you suddenly unforeseen,

35 Because it will come as a snare upon all those sitting upon the face of the whole earth.

36 Watch, therefore, in every time, and bind yourself in petition, that you may prevail to escape all these things about to be, and to stand before the Son of Man.

<sup>28a</sup> **21:28 straighten up**, *anakupto*, unbend, from being bent over under the load of this world.

<sup>28b</sup> **21:28 redemption**, *apolutrosis*; *apo* = from, and *lutroon*, to loose; redemption is to be loosed from the load of sin; we have already received redemption, being loosed from our sins, when we were born of God; we will be fully loosed from the hindrance and presence of sin at death or the second coming of the Lord Jesus.

37 And *during* the days he was teaching in the temple, and *the* nights, going out, he passed the night in the Mount called Of Olives.

38 And all the people came in the dawn to him in the temple to hear him.

## CHAPTER 22

1 And the feast of unleavened *bread* drew near, the one called Passover,

2 And the head priests and scribes sought how they might take him away because they feared the people.

3 And Satan entered into Judas, the one called Iscariot, being of the number of the twelve.

4 And going, he talked with the head priests and captains, how he might give him over to them.

5 And they rejoiced, and put it together to give him silver.

6 And he acknowledged *it*, and sought opportunity to give him over to them in the absence of the crowd.

7 And the day of unleavened *bread* came, in which the Passover must be slaughtered.

8 And he set apart and sent Peter and John, saying, Having gone, prepare for us the Passover that we may eat.

9 And they said to him, Where do you will *that* we prepare?

10 And he said to them, Behold, *upon* your entering into the city, a man will meet you bearing a pitcher of water; follow him into

**LUKE 22**

*The Passover; This is my body which is given for you; who is greater*  
the house where he enters.

11 And you will speak to the ruler of the house, The Teacher says to you, Where is the guest room where I may eat the Passover with my disciples?

12 And that one will show you a large upper room, spread *with reclining couches*; there prepare.

13 And going, they found just as he spoke to them, and they prepared the Passover.

14 And when the hour was, he reclined, and the twelve apostles with him.

15 And he said to them, With longing I have longed to eat this Passover with you before my suffering,

16 Because I say to you that, I will absolutely not any more eat of it until when it is fulfilled in the kingdom of God.

17 And taking the cup, having given thanks, he said, Take this, and divide it among yourselves,

18 Because I say to you, I will absolutely not drink from the fruit of the vine until when the kingdom of God comes.

19 And taking bread, having given thanks, he broke *it*, and gave to them, saying, This is my body which is given for you; do this in remembrance of me.

20 And similarly the cup after supper, saying, This cup is the new covenant in my blood, which is poured out for you.

21 But, behold, the hand of him who gives me over is with me upon the table.

22 And truly the Son of Man goes, as it was marked out, but woe to that man through whom he is given over!

23 And they began to jointly investigate with themselves, which of them it possibly was who was about to perform this.

24 And there was also a dispute among them, which of them should be thought of as the greatest.

25 And he said to them, The kings of the *various* races exercise lordship over them, and they who exercise authority over them are called workers of good.

26 But with you *it is* absolutely not so, but the one greatest among you, let him be as the younger; and the one governing, as the one serving,

27 Because who *is* greater, the one reclining *at the meal*, or the one serving? *Is it* absolutely not the one reclining *at the meal*? And I am in your midst as the one serving.

28 You are those who have stayed through with me in my temptations.

29 And I appoint to you a kingdom, just as my Father has appointed to me,

30 That you may 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 Satan has demanded to have you that he may sift you as wheat; Job 1:8



32 And I have bound myself in petition for you that your faith not fail, and when you have turned around, cause your brothers to turn, being steadfastly set.

33 And he said to him, Lord, I am ready to go with you, both into prison and into death.

34 And he said, I tell you, Peter, the cock will absolutely not call out this day, before you will utterly deny knowing me three times.

35 And he said to them, When I set you apart and sent you without money pouch, or food pouch, or shoes, did you lack any thing? And they said, Absolutely not one thing.

36 And he said to them, But now, he that has a money pouch, let him take *it* up, and similarly a food pouch, and the one not having a sword, let him sell his garment, and buy *one*,

37 Because I say to you, that yet this that has been written must be finished in me, And he was counted with the lawless; also because the things concerning me have an appointed goal. Isa 53:12

38 And they said, Lord, behold, here are two swords. And he said to them, It is sufficient.

39 And going out, he went, according to *his* habit, to the Mount of Olives, and his disciples also followed him.

40 And being upon the place, he said to them, Pray you will not enter into temptation.

41 And he was withdrawn from them about a stone's throw, and placing himself on *his* knees, he prayed,

42 Saying, Father, if you will, take this cup from me; yet not my will, but cause yours to be.

43 And a *heavenly* messenger appeared to him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly, and his sweat was as great clots of blood falling down upon the ground.

45 And standing up from prayer, coming to his disciples, he found them sleeping from sadness,

46 And said to them, Why do you sleep? Standing up, pray, in order that you do not enter into temptation.

47 And while he was yet speaking, behold a crowd, and the one called Judas, one of the twelve, came in front of them, and drew near to Jesus to kiss him.

48 And Jesus said to him, Judas, Do you give over the Son of Man with a kiss?

49 And those around him seeing what would be, they said to him, Lord, shall we strike them fatally with the sword?

50 And one of them struck the servant of the head priest, and took off his right ear.

51 And Jesus answering, said, Let this be enough. And touching *his* ear, he healed him.

52 And Jesus said to the ones arriving upon him, the head priests, and captains of the temple, and the elders, Did you come out, as upon a robber, with swords and clubs?

**LUKE 23** *Jesus taken to the house of the head priest; Peter denies Jesus; Jesus condemned*

53 When I was with you daily in the temple, you absolutely did not stretch out *your* hands upon me, but this is your hour, and the authority of darkness.

54 And together taking him, they led him, and brought him into the house of the head priest. And Peter followed afar off.

55 And having lit a fire in the midst of the courtyard, and sitting down together, Peter sat down among them.

56 And a certain maid seeing him sitting near the fire, and gazing intently upon him, said, And this one was with him.

57 And he denied him, saying, Woman, I do not know him.

58 And after a short time another seeing him, said, And you are of them. And Peter said, Man, I absolutely am not.

59 And about one hour intervening, a certain other forcefully asserted, saying, Upon truth this one also was with him, because also he is a Galilaeen.

60 And Peter said, Man, I absolutely do not know what you say. And instantly, as he was talking, the cock called out.

61 And the Lord turned around, and looked at Peter. And Peter remembered the spoken word of the Lord, how he said to him that, Before the cock calls out you will utterly deny me three times.

62 And going outside, Peter sobbed bitterly.

63 And the men pressing Jesus mocked him, and scourged *him*.

64 And having blindfolded him, beating his face, also asked him, saying, Prophecy, who is the one hitting you?

65 And many other things, blaspheming, they said to him.

66 And as it became day, the elders of the people, head priests and scribes, came together, and led him away into their Sanhedrin, saying,

67 If you are the Christ, say *it* to us. And he said to them, If I say *it* to you, you will absolutely not believe;

68 And if I also ask *you*, you will absolutely not answer me, or release me.

69 From now on the Son of Man will be sitting out from the right hand of the power of God.

70 And they all said, Are you therefore the Son of God? And he said to them, You say *it* because I AM.

71 And they said, Why yet do we have need of any witness, because we ourselves have heard *it* from his mouth.

**CHAPTER 23**

1 And all the multitude of them standing up, led him before Pilate.

2 And they began to formally charge him, saying, We found this one perverting the race, and stopping *the* giving of tax to Caesar, saying himself to be Christ, a King.

3 And Pilate questioned him, saying, Are you the King of the Jews? And he answering him, said, You say *it*.

4 And Pilate said to the head priests and to the multitudes, I find absolutely not one cause<sup>4</sup> in this man.

5 And they fiercely insisted, saying that, He stirs up the people, teaching throughout all Judaea, beginning from Galilee to here.

6 And Pilate hearing Galilee, asked if the man was a Galilaean.

7 And having recognized that he is out of the authority of Herod, he sent him up to Herod, he also being in Jerusalem in those days.

8 And Herod seeing Jesus, rejoiced much, because he was wanting to see him long enough, through hearing many things about him, and he hoped to see some sign come to be by him.

9 Then he questioned with him in sufficient words, and he answered him absolutely not one thing.

10 And the head priests and scribes stood up, and formally charged him in a well strung manner.

11 And Herod with his troops having made him utterly nothing and mocking him, threw around him radiant clothing, and sent him back to Pilate.

12 And Pilate and Herod became friends in the same day with each other, because before they were in hostility toward themselves.

<sup>4</sup> 23:4 **cause**, *aition*, cause for legal action against Him.

13 And Pilate, calling together the head priests, and the rulers, and the people,

14 Said to them, You brought this man to me as turning away the people, and behold, I examining him before your face, found in this man absolutely not one cause for which you formally charge him;

15 Contrariwise, absolutely not even Herod, because I sent you to him, and behold, absolutely nothing worthy of death is performed by him.

16 Having therefore trained him as a child,<sup>16</sup> I will set him free.

17 And he had need to release one to them at the feast.

18 And they screamed in mass, saying, Take away this one, and set Barabbas free to us

19 (The same was thrown into prison through some uprising being in the city, and murder.)

20 Therefore again Pilate addressed them therefore, determining to set Jesus free,

21 But they called out, saying, Crucify! Crucify him!

22 And the third time he said to them, Why? What wickedness has he done? I have found absolutely no cause of death in him; having trained him as a child, therefore, I will set him free.

23 And they pressed upon him loud voices, asking for him to be crucified. And the voices of them and of the head priests

<sup>16</sup> 23:16 **having trained him as a child**, *paideuo*. This is the literal rendering of the word, and was no doubt said by Pilate in condescending humility toward the fact that he could find no fault in Him. It is recorded twice, here and in verse 22.

**LUKE 23** *Pilate determines to set Jesus free, but pronounces sentence as they ask; Jesus crucified with two criminals prevailed.*

24 And Pilate pronounced sentence to be what they asked.

25 And he set free to them the one who through uprising and murder had been thrown into prison - whom they asked - and he gave Jesus over to their will.

26 And as they led him away, having seized Simon, a certain Cyrenian, coming from the field, they imposed on him the cross to bear it in back of Jesus.

27 And there followed him a large multitude of people, and of women who also were beating their breast in grief and lamenting him.

28 And Jesus twisting around to them said, Daughters of Jerusalem, do not sob over me, but sob over yourselves and over your children,

29 Because, behold, days are coming in which they will speak, Blessed *are* the sterile, and the wombs that absolutely never bore, and the breasts which absolutely never were fattened.<sup>29</sup>

30 Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us, *Hos 10:8*

31 Because if they do these things in a rained on tree, what will there be in the dry?

32 And also two other criminals were led with him to be taken away.

33 And when they came upon the place, being called Skull, there they crucified him,

<sup>29</sup> **23:29 were fattened**, *trepho*, literally to fatten, as the mother's breasts enlarge with milk when carrying a baby in her body.

and the criminals, one out from the right hand, and the other out from the left.

34 And Jesus said, Father, forgive them, because they absolutely do not know what they do. And distributing his clothing, they throw lots.

35 And the people stood watching, and also the rulers with them sneered outright, 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 near to him, and lifting up to him sour wine,

37 And saying, If you are the king of the Jews, save yourself.

38 And also an inscription was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

39 And one of the criminals who were hanged blasphemed him, saying, If you are the Christ, save yourself and us.

40 And the other answering restrained him, saying, Do you absolutely not fear God, since you are in the same sentenced condemnation?

41 And we indeed righteously, because we receive the due reward of what we practiced, but this man has practiced absolutely not one thing out of place.

42 And he said to Jesus, Remember me, Lord, when you come in<sup>42</sup> your kingdom.

<sup>42</sup> **23:42 come in your kingdom**, *elthes en te basileia sou*, come in your kingdom, not, come into your kingdom. He believes Jesus is coming back in His kingdom. Jesus already had the kingdom of God.

*Remember me, Lord, when you come in your kingdom; the centurion; Joseph; the stone rolled away* **LUKE 24**

43 And Jesus said to him, Amen I say to you, Today you will be with me in Paradise.

44 And it was about the sixth hour, and it became dark upon all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was split in the middle.

46 And calling out with a great voice, Jesus said, Father, into your hands I commit my spirit, and saying this, he breathed out his spirit.

47 And the centurion seeing what came to be, glorified God, saying, Really, this man was righteous.

48 And all the crowd coming together upon this spectacle, watching the things coming to be, repeatedly hitting their chests, returned.

49 And all those known to him stood far off, and those women following him from Galilee, stood, staring at these things.

50 And behold, a man named Joseph, a council member, being an inherently good man and righteous

51 (This one absolutely was not in accord with their will and action) from Arimathaea, a city of the Jews, who also himself was eagerly awaiting the kingdom of God.

52 This one approaching Pilate, asked for the body of Jesus.

53 And lowering *it*, he entwined it in bleached linen, and placed it in a tomb quarried out of stone, where absolutely not even one before was laid outstretched.

54 And it was the day of preparation, and the Sabbath was dawning.

55 And also women, who were following with him out of Galilee, looked closely at the tomb, and how his body was placed,

56 And returning, prepared aromatics and myrrh, and they ceased the Sabbath according to the commandment.

## CHAPTER 24

1 And *on* the first day of the week, very early in the dawn, they came upon the tomb, carrying the aromatics which they had prepared, and some *others* with them.

2 And they found the stone rolled away from the tomb.

3 And going in, they absolutely did not find the body of the Lord Jesus.

4 And it was, in their being perplexed concerning this, that, behold, two men<sup>4</sup> stood by them in shining garments;

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

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

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

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<sup>4</sup> 24:4 men, *aner*; males.

**LUKE 24** *He is absolutely not here, but is raised; Jesus appears to two disciples going to Emmaus*

8 And they remembered his spoken words,

9 And returning from the tomb, announced all these things to the eleven, and to all the rest.

10 And Mary Magdalene, and Joanna, and Mary of James, and the others were with them, who said these things to the apostles.

11 And their spoken words appeared before their face as incredible tales, and they did not believe them.

12 And Peter having stood up, ran to the tomb, and stooping down, he looks at the linen strips lying alone, and went away, wondering to himself at what came to be.

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

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

15 And it was, in their talking, and jointly investigating, even Jesus himself drew near, and journeyed with them.

16 And their eyes were seized not to recognize him.

17 And he said to them, What words *are* these that you throw back and forth to one another as you walk, and are sad-faced?

18 And the one whose name was Cleopas answering, said to him, *Are you a lone foreigner in Jerusalem, and absolutely do not*

know the things coming to be in these days?

19 And he said to them, What things? And they said to him, The things about Jesus, the Nazarene, who was a man, a powerful prophet in deed and word in the presence of God and all the people,

20 How both the head priests and our rulers gave him over to the judgment of death, and crucified him.

21 And we were hoping that he is the one about to redeem Israel, but with all these things, this day brings the third day since these things came to be.

22 But also some women of us astounded us, being at the tomb in the dawn,

23 And not finding his body, came saying they had also stared at a vision of *heavenly* messengers who say he is living.

24 And some of those with us went to the tomb, and found this just as also the women said, and they did not see him.

25 And he said to them, Oh mindless ones, and slow of heart to believe upon all things which the prophets spoke!

26 Was it not absolutely binding upon the Christ to suffer these things, and to enter into his glory?

27 And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things about himself.

28 And they drew near to the village, where they were going, and he made as though he would go further.

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

*Jesus appears to two disciples going to Emmaus; Jesus stands in the midst of the disciples* **LUKE 24**

29 And they constrained him, saying, Stay with us, because it is toward evening, and even now the day has declined. And he went in to stay with them.

30 And it was, in his reclining *at the meal* with them, taking the bread, he blessed *it*, and having broken *it*, he gave to them.

31 And their eyes were completely opened, and they recognized him, and he became invisible from them.

32 And they said to one another, Was our heart absolutely not burning in us as he talked to us in the way, and as he thoroughly opened up the Scriptures to us?

33 And standing up the same hour, they returned into Jerusalem, and found the eleven gathered together, and those with them,

34 Saying that, The Lord was raised, really, and has appeared to Simon.

35 And they considered aloud the things in the way, and how he was known to them in the breaking of bread.

36 And as they were talking these things, Jesus himself stood in their midst, and says to them, Peace to you.

37 And falling over themselves and being in fear, they thought that they were looking at a spirit.

38 And he said to them, Why are you stirred, and why do reasonings come up in your hearts?

39 See my hands and my feet that I am he; handle me, and see, because a spirit does not have flesh and bones as you see me hav-

ing.

40 And having said this, he showed them the hands and the feet.

41 And yet while they were not believing from joy, and marveling, he said to them, Do you have anything to eat here?

42 And they gave over to him a roasted piece of a fish, and from a honey-comb.

43 And taking *it*, he ate before their face.

44 And he said to them, These *are* the words which I spoke to you, being yet with you, that all things must be fulfilled, being written in the law of Moses, and Prophets, and Psalms, about me.

45 Then he thoroughly opened their mind to put together the Scriptures,

46 And said to them, Thus it is written, and thus it was necessary for the Christ to suffer, and to rise out of *the* dead the third day;

47 And *that* repentance and forgiveness of sins be preached upon his name to all races, beginning from Jerusalem.

48 And you are witnesses of these things.

49 And behold, I set apart and send the promise of my Father upon you, but sit down in the city of Jerusalem until you are clothed in power from on high.

50 And he led them out until to Bethany, and lifting up his hands, he blessed them.

51 And it was, in his blessing them, he stood apart from them, and was taken up into heaven.

**LUKE 24***The promise of the Father; Jesus taken up into heaven*

52 And they having prostrated themselves to him, returned into Jerusalem with great joy,

53 And were continually in the temple, praising and blessing God. Amen.