

# Introduction: Our Reason for Being

The Greater Palisades of Denmark (GPD), a global affiliate of the Mount Harvard Publishing House proudly presents a Bible version with a vision linked to a commitment of a not-for-profit distribution of Holy Scripture, a part (the four Gospels) of which we believe is now free of error. As we will further explain below, we are simply passing along knowledge acquired through substantial academic achievements, in the best of the Greek universities, by people who not only know the languages firsthand but have also taken part in the rigorous asceticism associated with the Orthodox Church. Our team of experts on the subject at hand have painstakingly reviewed and corrected earlier mistakes in translation but to their credit have humbly attributed any success to acclaimed Greek Theologians feeling that they are the true experts without whose wisdom this work could not have been undertaken. God's humility must govern a mind if anything good should be achieved together with prayer and a feeling of meekness and modesty.

The GPD group does not wish to compete with anyone. We are an entity which has set as a purpose, among our other initiatives, to translate the Bible correctly and at some point as we've said to present it to the general public free of charge. Any personal whims, reformed ideas and just about any denominational preferences are excluded and cannot affect the outcome of this endeavor. This is the year 2025 of our Lord, and we feel that no one, until now, can claim to have produced an English text to reflect its ancient counterpart. One of the many reasons for this delay is that the Greek language in which the Bible is written is very complex, especially to a westerner who

cannot relate with essential Bible definitions, the lifestyle of the people portrayed therein, and does not speak Greek besides. Also our vision needed time to mature after many years of careful study combined with prayer. And yet another reason is a mistaken adherence, if not a bondage, to traditional protestant thought. Some of our relatives, friends and colleagues were incredulously suspicious at first and we feel that many others will have reservations as they go through our translation and maybe even strong objections because of this adherence to old outdated ideas. But we have explained as we do even now in this page and we insist that Biblical Translation must break free "to see the daylight". It is enough already.

Though it is not only erroneous predisposition that prevents translation to come of age but also the old language itself. Greek has millions of word-thoughts that change within different contexts producing many and various meanings and ideas. This process is accentuated by one's ability to combine words without much effort so to keep creating newer words endlessly! So we see that Dictionaries, Thesauruses and sleepless nights do not suffice in translating the Holy Scriptures along with, of course, an old copy of the King James Version at hand for reference. Are new English texts, therefore, which appear every so often claiming to be the True translation or even a so-called Orthodox translation really exact? We think not. Because of the reason we stated that in order to make a good start in such an endeavor as the GPD has set out to bring to fruition, one must first re-evaluate: that the KJV and all other publications who hold it as reference, which we grew up reading, are certainly NOT THE AUTHORITY; and that a person must be a Greek Biblical Scholar to be able to define Scripture. It is a must to have Greek as one's mother tongue to start, for even a native Greek with not much schooling has a considerable advantage over a

foreigner with much higher credentials and better yet if he or she is an Orthodox Christian.

The key that unlocks the mysteries of the Bible is the Holy Spirit which the Orthodox Church and its members possess as a given, since they are baptized and may partake of the awesome Gifts of the Body and Blood of our Lord. Also the correlating ethics attached to an Orthodox way of living plays a big factor. Such things as prayer, fasting, vigils and simply carrying one's cross of self-denial daily. These essentials plus the command of the language are what translates the Holy Bible. Otherwise there is confusion. How many translations are out there, and understandably, the convictions of the many hundreds of confessions, denominations, and sects, must agree with the text they are reading in their gatherings, so change is inevitable; they change words and omit others at will to fit a certain model and then they will present this amalgamation as genuine, since the people do not know better and thus they cannot object. But again, the keys are the grace afforded by the Holy Spirit and a careful God-fearing lifestyle to be illumined by and start the process of translation. Christianity cannot be calculated worldly or reasoned comfortably by "easy" Bible reading and pretty but erroneous phrasing, but it is quoted precisely and lived blamelessly.

Yet there is also another factor to help in the process mentioned above and that is the love of the Theotokos without which God's grace cannot be activated. Those who scorn this statement will stay bare in the winds of uncertainty and deception. As we all have a mom who cared for us and loved us wholeheartedly so did Jesus have a mom who loved Him with all her heart, mind, soul, and strength. To forget this is to be ungrateful to her and Him who loves her so much that He obeys

her intercessions on our behalf regardless of the many sins we have accumulated and all the wrongdoings. How can men acquire grace for instance when they hear with indifference the mother of God being ascribed the title of "wife"? But was she? Can anyone prove this to be true? What do we chant in the Akathist? "Rejoice O unwedded bride". And do we not call Joseph the "Betrothed"? How then is he called the "husband" of Mary? And they want to be illumined to translate the Bible? With what boldness can they pick up a pen to write? The "husband" and "wife" must go. These words are misleading and doing harm even though they are disguised by a tinge of innocence. They are not accounted literally in and of themselves either in the ancient text as their equivalents denote gender and could mean betrothed/engaged as well.

What can we say to those who disagree that Joseph and Mariam were never married? Well, we see in Luke 2:5 that when they went to Bethlehem for the census they were still not married, nearly nine months after the Annunciation and Mariam was about to deliver. The text says: Joseph went there "to be registered with the betrothed to him woman". They were still engaged! Our Orthodox children are misinformed and they even hear about these Non-Orthodox ideas in Church during the Christmas Season when a Sunday School teacher will inappropriately comment on the Holy family. But when someone points out their mistake, that Joseph's role was not that of a "husband", they will answer back: "Is not that what the Bible says"? Not exactly. We must defend the All-Holy one's Ever-virginity and we have to start there, at the first chapter of the Gospel of Matthew so Orthodox concepts remain in the hearts and minds of the people, and by her prayers, on paper also. Mariam was the very blessed young maiden who was destined to become the Mother of God and nothing can touch

her person. Not the cunning prose of poets or the "wisdom" of Scholars. She was dedicated to God since the age of three and lived in the Temple for twelve years until she was fifteen when she was received into the home of an older man from her family circle who would care, safeguard, and speak for her as was the rule of that day.

Our group has set as its goal to correct the mistakes which refer to the Theotokos but beside these, there are also many other verses subjugated to reformed ideas that we have corrected. All other confessions must be respected. Everyone can voice their opinions and read whichever Bible they choose, but since we read in our Orthodox Churches slightly revised Authorized versions we cannot stand there apathetically taking it all in like there is no problem. Every so often the people stir as they hear about a new Orthodox translation only to be disappointed. New versions circulate having beautiful wording with a hopeful twist in the background but affiliated to the same spirit and having some of the same connotations as the KJV, the grand daddy of them all. Therefore we are highly motivated in presenting a version freed from "established" sectarian influence without the denominational jargon, and based on true unadulterated interpretations. Then someone can ask: "where are your sources, where do you get your information, your unadulterated interpretations"? "Maybe from an elder, or from the writings of a saint, or from Bible notes what have you"? There are plenty of notes. "Who is guiding you"? "Your knowledge, reasoning..."? "A cleric"? "An Ivy League Scholar perhaps"? Well, being aware of the fact that translation is extremely difficult and the results can be meager, or outstanding and quite significant, if not monumental, GPD took refuge on the experience and writings of Greek Biblical Scholars of the recent past, to complete this work.

We had to bend the neck, so to speak, to be humbled even though as Americans we've thought at times that we have to know it all. Oh yes, get the dictionary, a strong espresso, and sit down to write the Bible - go on. Without realizing that the task at hand is so quite immense. Does this description ring a bell? Can anyone fathom the complexity of this ancient language? Where the definition of a phrase (not solely a word) can be altered by the addition of a single iota? Greek will have one's head spinning like a top; it is quite difficult to say the least. But not for a professor of Linguistics at the University of Athens, who is a Theologian besides. We have had the pleasure of meeting several of these men. They could ascribe simple epithets to otherwise complicated words quickly without much thought. One of them had the Bible opened in his hands and turned the ancient text, as he read aloud, into everyday Greek, a common dialect, amazing! The Greek Theological Schools have been the keepers of our faith for centuries as the old guard is passed down to them by the monasteries of Mt Athos who also by the way keep them in check so as not to deviate from Orthodox Tradition. In fact many of the more well known and older of the monks of Athos are themselves men of letters, former teachers and even faculty members in the more prominent of the Greek institutions of Learning. From them we've borrowed wisdom.

Greek interpreters are the cream in any branch of Theological study because Greek was the universal language in those days. Holy Tradition and the wisdom of the Fathers are written in Greek, the Rudder, the Philokalia, St. John of the ladder... So by our unworthiness and lack of knowledge but with interpretations of knowledgeable Scholars namely Professor Panagiotis Trempeles of blessed memory, the most renowned of all the theologians of the 20th century, we have put out what we think is the most accurate translation of the four Holy Gospels up

to date. But again, what resulted is not solely our own. Greek Biblical Scholars are not only adept in Greek but also have knowledge of the Hebrew nation and the language and customs of these people and even their way of life and idiosyncrasies being themselves easterners. With their help we have restored the Holy image of the Theotokos, a score of maltreated verses, and many a grammatical error. In short, we cannot be boastful, all honor and praise belong to our Lord. We only pray that the Orthodox faithful or anyone else interested will study carefully the labor of our work to come to his or her own conclusions as to its quality or lack thereof.

This publication is a Recall of the "established" mindset that has kept English translations of the Bible in the same mode of existence for over four hundred years. We have done what has never been done but although our effort should pass through the test of time, we will continue regardless; to produce and distribute the word of God to everyone. This endeavor is not attached, as it was previously mentioned, to any motive for gain; in fact, we are losing money. We are only doing this for Him who governs all, even as He knows our hearts and motives. We pray that the Lord affords us with the strength to keep going. The new standard GPD has set should be a guiding light to those aspiring to render a truer meaning to Bible passages in a way that surpasses narrow-mindedness. We would say to them: "try our approach for size, and let those who know better lead the way, the more knowledgable, they are out there; seek and you will find". Trying to accomplish something so grand as Bible translation is like trying to make a hole in the water; it is not so easy. And we do likewise ask ourselves to be reminded of this truth: "where are your qualifications or the Orthodox lifestyle to compliment your effort"? "Are you praying and do you fast, do you repent for your shortcomings, do you keep an eye on your

thoughts, are you doing this with a blessing"?

We sincerely hope that the prerequisites stated above should be most seriously considered not only for the sake of translation but for someone's own enlightenment as he or she tries to personally define Holy Scripture so to gain access, by God's grace, to an understanding of a higher order and a better one-on-One connection with the Lord. We do not object if our readers "borrow" phrases for classroom use or recover and repair whole chapters for their own use. Everyone can also copy all content in this web-page to make their own books/booklets to give away to friends and relatives. In other words just about all material herein is up for grabs. We only kindly ask not to infringe on our exclusive rights to publish and sell our Bible the GPD Translation. Our group sincerely hopes that others will follow our example and if they can put out a more faithful translation God bless them.

Because of the intricacy and never-ending exactness required of Biblical translation new and more accurate GPD explanations/definitions are likely to evolve in time to define the sacred content better for a more complete understanding of God's word.



In the notes and the comments found in the Preview (the Gospel of Matthew) presented below, the reader will find uncommon answers to vital questions. In the future, Q&A lists will be displayed in this page for examination. The veil of ambiguity concerning the contents of this most exalted of all books, the Bible, must come down for clarity and to reveal a different approach to scriptural reading based on fact, not hearsay. We will take it apart and for support of all arguments we will quote our mentors and teachers, though questions will always appear to be explained. Whether the answers are right or wrong, you choose.



## Preface

The biblical wisdom which has made this bias-free rendering of the Gospel of Matthew possible is accredited to Mr. Panagiotis Trempelas of blessed memory, a professor of theology at the University of Athens, Greece. His monumental work “Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΜΕΤΑ ΣΥΝΤΟΜΟΥ ΕΡΜΗΝΕΙΑΣ” (The New Testament with Abridged Commentary) was first published in Greece in 1952, and remains there a best-seller. Mr. Trempelas possessed a formidable command of the Greek language, that being his mother tongue, thus becoming a prolific writer, and because of his great knowledge of Holy scripture, the most distinguished scholar of the 20th century. Therefore, with the help of his views and comments, this new text conforms most precisely to the Greek original approved and printed in 1904 and 1912 by the patriarchate of Constantinople. Please compare.



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Chief editor: Alexios Dubois. Format & design: Joseph Curry.

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# The Gospel of Matthew

A first time, never before attempted, English translation upholding the integrity of the Holy Gospels and the Orthodox beliefs on Prayer, Fasting, the Saints, and the Church, but most importantly the Holy Tradition in regards to the Mother of our Lord, the most Immaculate, All-holy Theotokos; see first chapter verses 16, 19, 20, 24, 25, and the appropriate comments at the end of the Gospel.

According to one school of thought, the credibility of Biblical translation depends highly on how the text addresses Our Lady Mariam and Saint Joseph her Betrothed. Their role in our salvation is beyond comprehension, and cannot be diminished by such earthly words as “husband” and “wife”. Let us think twice before entertaining these words and ideas, along with the subsequent thoughts, and their byproducts. Chastity is an essential element that defines Mariam and Joseph’s relationship; besides this, the words “husband” and “wife” or their equivalents are not accounted for in the Gospels.

There are many verses in this work differing from the “established” English translations, which unfortunately are non-adoptable by Orthodox standards whose spirit is so inherent in the ancient Greek text.

This is a preview of the soon to be published new  
GPD translation of all Four Gospels.



- On every sixth page, several Greek verses are examined bilingually.
  - Footnotes on every page.

# The Gospel According to Saint Matthew

1 1:1 A book of the genealogy of Jesus Christ, a descendant of David, a descendant of Abraham. 1:2 Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren; 1:3 And Judas begot Phares and Zara of Thamar; and Phares begot Esrom; and Esrom begot Aram; 1:4 And Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; 1:5 And Salmon begot Booz of Rachab; and Booz begot Obed of Ruth; and Obed begot Jesse; 1:6 And Jesse begot David the king; and David the king begot Solomon of her, the wife of Urias; 1:7 And Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; 1:8 And Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; 1:9 And Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezekias; 1:10 And Ezekias begot Manasses; and Manasses begot Amon; and Amon begot Josias; 1:11 And Josias begot Jechonias and his brethren, about the time they were carried away to Babylon: 1:12 And after they were brought to Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; 1:13 And Zorobabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; 1:14 And Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; 1:15 And Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; 1:16 And Jacob begot Joseph the betrothed of Mariam,<sup>1</sup>

<sup>1</sup> (1:16) *Mariam was never married. We read in the Akathist: "rejoice thou Bride Unwedded."*

of whom was born Jesus, the One called Christ.

1:17 So all the generations from Abraham until David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon until the Christ are fourteen generations. 1:18 Now the birth of Jesus Christ was in this way: After His mother Mariam was betrothed to Joseph, before they lived together, she was found to be expecting by the Holy Spirit. 1:19 Then Joseph her betrothed, being righteous, and not willing to make her an example, resolved to put her away privately. 1:20 But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, descendant of David, fear not to take along Mariam thy betrothed: for that which is begotten in her is of the Holy Spirit. 1:21 And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins. 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 1:23 Behold, the virgin shall be expecting, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, With us is God. 1:24 Then Joseph being raised from sleep did as the angel of the Lord had commanded him, and took with him his betrothed: 1:25 And was not knowing her until she brought forth her son the firstborn: and he called His name JESUS.

2 2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came magi from the east to Jerusalem, 2:2 Saying, Where is He that is born King of the Judeans? For we have seen His star arising, and have come to venerate Him. 2:3 When Herod the king heard these things, he was troubled, and all

Jerusalem with him. 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 2:5 And they said to him, In Bethlehem of Judea: for thus it is written by the prophet, 2:6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel. 2:7 Then Herod, when he had privately called the magi, enquired of them diligently what time the star appeared. 2:8 And he sent them to Bethlehem, and said, Go and search carefully for the Child; and when you have found Him, bring me word, that I may come and venerate Him also. 2:9 When they had heard the king, they departed; and, behold, the star, which they had seen arising, went before them, until it came and stood over where the Child was. 2:10 When they saw the star, they rejoiced with exceedingly great joy. 2:11 And when they were come into the house, they saw the Child with Mariam His mother, and fell down, and venerated Him: and when they had opened their treasures, they presented to Him gifts; gold, and frankincense, and myrrh. 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their country by another way. 2:13 And when they were departed, behold, an angel of the Lord appears to Joseph in a dream, saying, Arise, and take the Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the Child to destroy Him. 2:14 And he arose, took the Child and His mother by night, and departed into Egypt: 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

2:16 Then Herod, when he saw that he was deceived by the magi, was

exceedingly angered, and sent forth, and slew all the children that were in Bethlehem, and in all its districts, from two years old and under, according to the time which he had enquired of the magi. 2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

2:19 But when Herod was dead, behold, an angel of the Lord appears in a dream to Joseph in Egypt, 2:20 Saying, Arise, and take the Child and His mother, and go into the land of Israel: for they are dead who sought the Child's life. 2:21 And he arose, and took the Child and His mother, and came into the land of Israel. 2:22 But when he heard that Archelaus did reign in Judea instead of his father Herod, he was afraid to go there: but, being warned of God in a dream, he turned aside into the parts of Galilee: 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

3 3:1 In those days John the Baptist started preaching in the wilderness of Judea,<sup>2</sup> 3:2 And saying, Repent: for the kingdom of the heavens is at hand. 3:3 For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying out in the wilderness, Prepare the way of the Lord, make his paths straight. 3:4 And the same John had his raiment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. 3:5 Then went out to him Jerusalem, and all Judea, and all the region around the Jordan, 3:6 And were baptized by him in the Jordan, while confessing their sins.

<sup>2</sup> (3:1) *St. John the Baptist was the first hermit-monk. He grew up in the desert of Judea.*

3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, O offspring of vipers, who has warned you to flee from the wrath to come? 3:8 Bring forth therefore fruits worthy of repentance: 3:9 And think not to say within yourselves, We have Abraham as our father: for I say to you, that God is able of these stones to raise up children to Abraham. 3:10 And now also the axe is laid to the root of the trees: therefore every tree which brings not forth good fruit is cut down, and thrown in the fire. 3:11 I indeed baptize you with water to repentance: but He that comes after me is mightier than I, whose sandals I am not worthy to bear: He shall baptize you with the Holy Spirit, and with fire: 3:12 whose winnowing shovel is in his hand, and he will thoroughly clear his threshing floor, and gather his wheat into the storehouse; but he will burn up the hay with inextinguishable fire. 3:13 Then comes Jesus from Galilee to Jordan to John, to be baptized by him. 3:14 But John forbade Him, saying, I have need to be baptized by you, and comest thou to me? 3:15 And Jesus answering said to him, allow it to be so now: for thus it is proper for us to fulfill all righteousness. Then He allowed him. 3:16 And Jesus, when He was baptized, went up straightaway out of the water: and, behold, the Heavens were opened to Him, and he saw the Spirit of God descending like a dove, and coming upon Him: 3:17 And behold a voice from the heavens, saying, This is my beloved Son, in whom I am well pleased.

4 4:1 Then was Jesus led up by the Spirit into the wilderness to be tempted by the devil. 4:2 And when He had fasted forty days and forty nights, He hungered afterward. 4:3 And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. 4:4 But He answered and said, It is written, Man

shall not live by bread alone, but by every word that proceeds out of the mouth of God. 4:5 Then the devil takes Him up into the holy city, and sets Him on the pinnacle of the temple, 4:6 And said to Him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels orders concerning thee: and in their hands they shall bear thee up, lest at any time thou strike thy foot against a stone. 4:7 Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. 4:8 Again, the devil takes Him up into an exceedingly high mountain, and shows Him all the kingdoms of the world, and the glory of them; 4:9 And said to Him, All these things will I give thee, if thou wilt fall down and venerate me.<sup>3</sup> 4:10 Then said Jesus to him, Get thee behind me, Satan: for it is written, Thou shalt venerate the Lord thy God, and Him only shalt thou worship. 4:11 Then the devil left Him, and, behold, angels came and ministered to Him.

4:12 Now when Jesus had heard that John was cast into prison, He departed into Galilee; 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 4:14 That it might be fulfilled which was spoken by Isaiah the prophet, saying, 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond the Jordan, Galilee of the Gentiles; 4:16 The people who sat in darkness saw a great light; and to them which sat in the region and shadow of death, light has dawned on them. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of the heavens is at hand.

4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called

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<sup>3</sup> (4:3-9) *The Lord's three temptations (pleasure, vainglory, and avarice) are the mothers of all the passions.*

Peter, and Andrew his brother, casting a circular net into the sea: for they were fishermen. 4:19 And He said to them, Follow me, and I will make you fishers of men. 4:20 And they straightaway left their nets, and followed Him. 4:21 And going on from there, He saw another two brethren, Iakovos the son of Zebedee, and John his brother, in a ship with Zebedee their father, preparing their nets; and He called them. 4:22 And they immediately left the ship and their father, and followed Him.

4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 4:24 And His fame went throughout all Syria: and they brought to Him all those gravely ill having various diseases and torments, and those who were possessed with devils, and those who were lunatick, and those that were paralyzed; and He healed them. 4:25 And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

5 5:1 And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came to Him: 5:2 And He opened His mouth, and taught them, saying, 5:3 Blessed are the poor in spirit: for theirs is the kingdom of the heavens. 5:4 Blessed are they that mourn: for they shall be comforted. 5:5 Blessed are the meek: for they shall inherit the earth. 5:6 Blessed are they who do hunger and thirst for righteousness: for they shall be filled. 5:7 Blessed are the merciful: for they shall obtain mercy. 5:8 Blessed are the pure in heart: for they shall see God. 5:9 Blessed are the peacemakers: for they shall be called the children of God. 5:10 Blessed are they who are persecuted for

righteousness sake: for theirs is the kingdom of the heavens. 5:11 Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 5:12 Rejoice, and be exceedingly glad: for great is your reward in the heavens: for so persecuted they the prophets who were before you.<sup>4</sup>

5:13 You are the salt of the earth: but if the salt have lost its flavor, how shall it be salted? it is from now on good for nothing, but to be cast out, and to be stepped on under foot by men. 5:14 You are the light of the world. A city that is set on a hill cannot be hid. 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestand; and it gives light to all that are in the house. 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father in the heavens.

5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 5:18 For truly I say to you, until heaven and earth pass, one iota or one tittle shall in no way pass from the law, until all be fulfilled. 5:19 Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of the heavens: but whoever shall do and teach them, he shall be called great in the kingdom of the heavens. 5:20 For I say to you, That except your righteousness exceeds the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of the heavens.

5:21 You have heard that it was said to them of old time, Thou shalt not kill; and whoever shall kill shall be in danger of the judgment: 5:22 But I say to you, That whoever is angry with his brother without a cause shall be in

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<sup>4</sup> (5:12) *Christians have always and will always be persecuted for His sake.*

danger of the judgment: and whoever shall say to his brother, Raca, shall be in danger of the council: but whoever shall say, Thou fool, shall be in danger of the fire of Gehenna. 5:23 Therefore if thou bring thy gift to the altar, and there remember that thy brother has anything against thee; 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 5:25 Agree with thine opponent quickly, while thou art in the way with him; lest at any time the opponent deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 5:26 Truly I say to thee, Thou shalt by no means come out from there, until thou hast paid the last farthing.

5:27 You have heard that it was said to them of old time, Thou shalt not commit adultery: 5:28 But I say to you, That whoever looks on a woman to lust after her has committed adultery with her already in his heart.<sup>5</sup> 5:29 And if thy right eye scandalize thee, pull it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna. 5:30 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna. 5:31 It has been said, whoever shall put away his wife, let him give her a writing of divorcement: 5:32 But I say to you, That whoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whoever shall marry her that is divorced commits adultery.

5:33 Again, you have heard that it has been said to them of old time, Thou shalt not swear falsely, but shalt

perform to the Lord thine oaths: 5:34 But I say to you, Swear not at all; neither by heaven; for it is God's throne: 5:35 Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. 5:36 Neither shalt thou swear by thy head, because thou can not make one hair white or black. 5:37 But let your words be, Yes, yes; No, no: for whatever is more than these comes from the evil one.

5:38 You have heard that it has been said, An eye for an eye, and a tooth for a tooth: 5:39 But I say to you, Do not resist the evil one: but whoever shall strike thee on the right cheek, turn to him the other also. 5:40 And if any man will have thee judged, and take away thy coat, let him have thy cloak also. 5:41 And whoever shall compel thee to go a mile, go with him two. 5:42 Give to him that asks thee, and from him that wants to borrow of thee turn not away.

5:43 You have heard that it has been said, Thou shalt love thy neighbour, and hate thine enemy. 5:44 But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you; 5:45 That you may be the children of your Father in the heavens: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. 5:46 For if you love them who love you, what reward have ye? do not even the publicans do so? 5:47 And if you greet your brethren only, what you do more than others? do not even the publicans do so? 5:48 Be you therefore perfect, even as your Father in the heavens is perfect.

6 6:1 Take care that you do not perform your alms before men, to be seen by them: otherwise you have no reward from your Father in the heavens. 6:2 Therefore when thou doest alms, do not sound a trumpet before thee, as the

<sup>5</sup> (5:28) *Even eye contact causes very sinful scenarios and acts to appear and entice.*

**The original Greek is interspersed with English commentary.**

- 1:6 Ιεσσαὶ (Jesse was the grandchild of Ruth the Moabite) δὲ ἐγέννησε τὸν Δαυῖδ τὸν βασιλέα. Δαυῖδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς (Bathsheba) τοῦ Οὐρίου. (Both of Jesus' genealogical lists, Matthew 1:1 and Luke 3:23, originated from Bathsheba's two sons, Solomon and Nathan.)
- 1:15 Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν, (the grandfather of both Joseph the Betrothed and Mariam the Theotokos, according St. Nicodemos of the Holy Mountain.) Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ, (Jacob was the brother of St. Anne the mother of Mariam.)
- 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως (Mr. Trepelass comments: Joseph NEVER had relations with her; this is how the text reads.) οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, (the firstborn was the first and only child who was Holy to the Lord) καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.
- 2:9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ (arising) προῆγεν αὐτούς, (The star that went before the magi was an angelic power.) ἕως ἐλθὼν ἔστη ἐπάνω οὗ ᾧ ἦν τὸ παιδίον·
- 3:1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται (St. John did not come to the desert (compare KJV); he lived there, but he started preaching at that time.) Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας.
- 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, (Those that depend solely on God for everything are the poor in spirit. They can feel their spritiful poverty.) ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 5:39 Εγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· (The evil one instigates trouble and causes our brothers to fight with each other) ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say to you, They have their reward. 6:3 But when you do almsgiving, let not thy left hand know what thy right hand is doing: 6:4 That your almsgiving may be hidden: and your Father who sees in the hidden place shall reward you openly. 6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Truly I say to you, They have their reward. 6:6 But when you pray, enter into your inner chamber, and when you have shut your door, pray to your Father Who is hidden; and your Father Who sees in the hidden place shall reward you openly. 6:7 But when you pray, do not babble incoherently, as the heathen do: for they think that they shall be heard for their much speaking.

6:8 Be not therefore like them: for your Father knows what things you have need of, before you ask him. 6:9 After this manner therefore pray: Our Father who art in the heavens, Hallowed may be thy name. 6:10 Let thy kingdom come. Thy will be done on earth, as it is in heaven. 6:11 Give us this day our essential bread. 6:12 And forgive us our debts, as we forgive our debtors. 6:13 And allow us not to fall into temptation,<sup>6</sup> but deliver us from the evil one: For thine is the kingdom, and the power, and the glory, unto the ages. Amen. 6:14 For if you forgive men their trespasses, your heavenly Father will also forgive you: 6:15 But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

6:16 Moreover when you fast, be not, as the hypocrites, of a sad countenance:

for they disfigure their faces, that they may appear to men to fast. Truly I say to you, They have their reward. 6:17 But thou, when thou fastest, anoint thine head, and wash thy face; 6:18 That thou appear not to men to fast, but to thy Father Who is hidden: and thy Father, who sees in the hidden place, shall reward thee openly.

6:19 Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal: 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: 6:21 For where your treasure is, there will your heart be also. 6:22 The lamp of the body is the eye: if therefore thine eye be sound, thy whole body shall be full of light. 6:23 But if thine eye is ill, thy whole body shall be full of darkness. If therefore the light that is in thee is darkness, how great is that darkness!

6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. you cannot serve God and mammon.

6:25 Therefore I say to you, Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than food, and the body than raiment? 6:26 Behold the birds of the air: for they sow not, neither do they reap, nor gather into storehouses; yet your heavenly Father feeds them. Are you not much better than they? 6:27 Which of you by taking thought can add one cubit to his stature? 6:28 And why take thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 6:29 And yet I say to you, That even Solomon in all his glory was not arrayed like one of these. 6:30 Therefore,

<sup>6</sup> (6:13) *God does not lead a man into temptation, but He "allows" him to fall into temptation.*

if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O you of little faith? 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, How shall we be clothed? 6:32 For after all these things do the Gentiles seek: for your heavenly Father knows that you have need of all these things. 6:33 But seek first the kingdom of God, and His righteousness; and all these things shall be added to you. 6:34 Take therefore no thought for tomorrow: for tomorrow shall take thought for the things of itself. Sufficient to that day is its evil.

7 7:1 Judge not, that you be not judged. 7:2 For with what judgment you judge, you shall be judged: and with what measure you measure with, it shall be measured to you again. 7:3 And why beholdest thou the splinter that is in thy brother's eye, but considerest not the beam that is in thine own eye? 7:4 Or how wilt thou say to thy brother, Let me pull out the splinter out of thine eye; and, behold, a beam is in thine own eye? 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the splinter out of thy brother's eye.

7:6 Give not that which is holy to the dogs, neither place your pearls before swine, lest they trample them under their feet, and turn to tear you into pieces.<sup>7</sup>

7:7 Keep asking, and it shall be given you; keep seeking, and you shall find; keep knocking, and it shall be opened to you: 7:8 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. 7:9 Or what man is there of you, whom if

his son asks for bread, will he give him a stone? 7:10 Or if he asks for a fish, will he give him a serpent? 7:11 If you then, being evil, know how to give good gifts to your children, how much more shall your Father in the heavens give good things to them that ask him? 7:12 Therefore all things whatever you want that men should do to you, do even so to them: for this is the law and the prophets.

7:13 Enter in at the narrow gate: for wide is the gate, and broad is the way, that leads to destruction, and many there are who go in from there: 7:14 Because narrow is the gate, and narrow is the way, which leads to life, and few there are that find it.

7:15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. 7:16 You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 7:17 Even so every good tree brings forth good fruit; but a corrupt tree brings forth rotten fruit. 7:18 A good tree cannot bring forth rotten fruit, neither can a corrupt tree bring forth good fruit. 7:19 Every tree that brings not forth good fruit is cut down, and thrown in the fire. 7:20 therefore by their fruits you shall know them. 7:21 Not every one that said to me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father in the heavens. 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 7:23 And then will I profess to them, I never knew you: depart from me, you that work iniquity.

7:24 Therefore whoever hears these sayings of mine, and does them, I will liken him to a wise man, who built his house upon a rock: 7:25 And the rain descended, and the floods came, and

<sup>7</sup> (7:6) *We have to love all peoples, but, unfortunately, we cannot trust our pearls to everyone.*

the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 7:26 And every one that hears these sayings of mine, and does them not, shall be likened to a foolish man, who built his house upon the sand:

7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: 7:29 For He taught them as one having authority, and not as the scribes.

8 8:1 When He was come down from the mountain, great multitudes followed Him. 8:2 And, behold, there came a leper and venerated Him, saying, Lord, if thou wilt, thou can make me clean. 8:3 And Jesus put forth His hand, and touched him, saying, I am willing; be thou clean. And immediately his leprosy was cleansed. 8:4 And Jesus said to him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony to them.

8:5 And when Jesus was entered into Capernaum, there came to Him a centurion, beseeching Him, 8:6 And saying, Lord, my servant lies at home paralyzed, grievously tormented. 8:7 And Jesus said to him, I will come and heal him. 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. 8:10 When Jesus heard it, He marvelled, and said to them that followed, Truly I say to you, I have not found so great faith, no, not in Israel.

8:11 And I say to you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens. 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 8:13 And Jesus said to the centurion, Go thy way; and as thou hast believed, so be it done to thee. And his servant was healed in that same hour.

8:14 And when Jesus was come into Peter's house, He saw his wife's mother laying, and sick of a fever. 8:15 And He touched her hand, and the fever left her: and she arose, and ministered to them.

8:16 When the evening was come, they brought to Him many that were possessed with devils: and He drove out the spirits with His word, and healed all that were sick: 8:17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bore our sicknesses.

8:18 Now when Jesus saw great multitudes about Him, He gave commandment to depart to the other side. 8:19 And a certain scribe came, and said to Him, Master, I will follow thee wherever thou goest. 8:20 And Jesus said to him, The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay His head.<sup>8</sup> 8:21 And another of His disciples said to Him, Lord, allow me first to go and bury my father. 8:22 But Jesus said to him, Follow me; and let the dead bury their dead.

8:23 And when He was entered into a ship, His disciples followed Him. 8:24 And, behold, there arose a great storm

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<sup>8</sup> (8:20) *The foxes, as the Lord discloses, have holes to go into, but their Creator has no home to lay His head.*

in the sea, insomuch that the ship was covered with the waves: but He was asleep. 8:25 And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. 8:26 And He said to them, Why are you fearful, O you of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. 8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!

8:28 And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass by that way. 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come here to torment us before the time? 8:30 And there was a good way off from them a herd of many swine feeding. 8:31 So the devils besought Him, saying, If thou cast us out, allow us to go away into the herd of swine. 8:32 And He said to them, Go. And when they had come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently toward the cliff into the sea, and perished in the waters. 8:33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 8:34 And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts.

9 9:1 And He entered into a ship, and passed over, and came into His own city. 9:2 And, behold, they brought to Him a man who was paralyzed, lying on a bed: and Jesus seeing their faith said to the paralyzed man; Son, be of good cheer; thy sins be forgiven thee. 9:3 And, behold, certain of the scribes said within themselves, This man

blasphemes. 9:4 And Jesus knowing their thoughts said, Why do you think evil in your hearts? 9:5 For which is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 9:6 But that you may know that the Son of man has power on earth to forgive sins, then said He to the paralyzed man, Arise, take up thy bed, and go to thine house. 9:7 And he arose, and departed to his house. 9:8 But when the multitudes saw it, they marvelled, and glorified God, who had given such power to men.

9:9 And as Jesus passed from there, He saw a man, named Matthew, sitting at the tax booth: and He said to him, Follow me. And he arose, and followed Him.<sup>9</sup>

9:10 And so it happened, as Jesus reclined to eat in the house, behold, many publicans and sinners came and reclined with Him and His disciples. 9:11 And when the Pharisees saw it, they said to His disciples, Why eats your Master with publicans and sinners? 9:12 But when Jesus heard that, He said to them, They that be healthy need not a physician, but they that are sick. 9:13 But go and learn what that means, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

9:14 Then came to Him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not? 9:15 And Jesus said to them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 9:16 No man puts a patch of new cloth to an old garment, for that which is put in to fill it up takes from the garment, and

<sup>9</sup> (9:9) *Matthew the publican, the author of this Gospel, did not at all hesitate to follow Jesus.*

the tear is made worse. 9:17 Neither do men put new wine into old wineskins: else the wineskins break, and the wine runs out, and the wineskins perish: but they put new wine into new wineskins, and both are preserved.

9:18 While He spoke these things to them, behold, there came a certain ruler, and venerated Him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 9:19 And Jesus arose, and followed Him, and so did His disciples.

9:20 And, behold, a woman, who had a hemorrhage twelve years, came behind Him, and touched the hem of His garment: 9:21 For she said within herself, If I may but touch His garment, I shall be well. 9:22 But Jesus turned around, and when He saw her, He said, Daughter, be of good comfort; thy faith has made thee whole. And the woman was made whole from that hour. 9:23 And when Jesus came into the ruler's house, and saw the flutists and the people making a noise, 9:24 He said to them, Give way: for the maid is not dead, but sleeps. And they laughed at him. 9:25 But when the people were sent out, He went in, and took her by the hand, and the maid arose. 9:26 And that fame went abroad into all that land.

9:27 And when Jesus departed from there, two blind men followed Him, crying out, and saying, descendant of David, have mercy on us. 9:28 And when He was come into the house, the blind men came to Him: and Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord. 9:29 Then touched He their eyes, saying, According to your faith be it to you.<sup>10</sup> 9:30 And their eyes were opened; and

Jesus strictly charged them, saying, See that no man know it. 9:31 But when they had departed, spread His fame in all that country.

9:32 As they went out, behold, they brought to Him a dumb man possessed with a devil. 9:33 And when the devil was cast out, the dumb spoke: and the multitudes marvelled, saying, It was never so seen in Israel. 9:34 But the Pharisees said, He casts out devils through the prince of the devils. 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

9:36 But when He saw the multitudes, He was moved with compassion on them, because they were tired, and were scattered as sheep having no shepherd. 9:37 Then said He to His disciples, The harvest in truth is plentiful, but the labourers are few; 9:38 Pray therefore to the Lord of the harvest, that He will send labourers into His harvest.

10 10:1 And when He had called to Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; Iakovos the son of Zebedee, and John his brother; 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; Iakovos the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed Him. 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter you not: 10:6 But go rather to the lost sheep of the house of

<sup>10</sup> (9:29) *May our Lord Jesus Christ open the "eyes" of our faith as He opened the eyes of the blind man.*

- 7:7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν, ζητεῖτε, καὶ εὕρήσετε, κρούετε, καὶ ἀνοιγήσεται ὑμῖν· (Keep asking, keep seeking, keep knocking: this is an example of the persistence one needs to acquire the grace of God.)
- 7:15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, (Be careful of the sectarians who go around preaching.) οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. (They are all about money.)
- 9:12 ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, (The ones who feel that they are ill are the ones who find their health.) ἀλλ' οἱ κακῶς ἔχοντες. (Jesus does not violate our freedom; He will not come to heal us unless we ask.)
- 9:34 οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. (How dark was their soul to ascribe these great miracles to satan.)
- 10:8 ἀσθενοῦντας θεραπεύετε, (All twelve apostles, including Judas, were sent out to exercise these words by Christ's authority.) λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. (It all must be free, as we have received all gifts from above for free.)
- 10:20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. (When a man adheres to God by his love and obedience, God makes Himself manifest through him in word and deed.)
- 10:38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, (We all have a cross to bear.) οὐκ ἔστι μου ἄξιος. (We have no choice but to lift our cross on our shoulders and to follow.)

Israel. 10:7 And as you go, preach, saying, The kingdom of the heavens is at hand. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received, freely give. 10:9 Provide neither gold, nor silver, nor brass in your purses, 10:10 Nor knapsack for your journey, neither two coats, neither sandals, nor yet staffs: for the workman is worthy of his food.

10:11 And into whatever city or town you shall enter, enquire who in it is worthy; and there abide until you go from there. 10:12 And when you come into a house, greet it. 10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 10:14 And whoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. 10:15 Truly I say to you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 10:16 Behold, I send you forth as sheep in the midst of wolves: be therefore wise as serpents, and harmless as doves. 10:17 But beware of men: for they will deliver you up to the councils, and they will flog you in their synagogues; 10:18 And you shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 10:19 But when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak. 10:20 For it is not you that speak, but the Spirit of your Father who speaks in you. 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rebel against their parents, and put them to death. 10:22 And you shall be hated of all men for my name's sake: but he that endures to the end shall be saved. 10:23 But when they persecute you in this city, flee you into another: for truly I say to you, you shall not have gone over the cities of

Israel, until the Son of man be come. 10:24 The disciple is not above his master, nor the servant above his lord. 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 10:27 What I tell you in darkness, that speak you in light: and what you hear in the ear, that preach you upon the housetops. 10:28 And fear not them who kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in Gehenna. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father's will. 10:30 But the very hairs of your head are all numbered. 10:31 Fear not therefore, you are of more value than many sparrows. 10:32 Whoever therefore shall confess me before men, him will I confess also before my Father in the heavens. 10:33 But whoever shall deny me before men, him will I also deny before my Father in the heavens. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I have come to separate a man from his father,<sup>11</sup> and the daughter from her mother, and the daughter in law from her mother in law. 10:36 And a man's enemies shall be they of his own household. 10:37 He that loves father or mother more than me is not worthy of me: and he that loves son or daughter more than me is not worthy of me. 10:38 And he that takes not his cross, and follows after me, is not worthy of me. 10:39 He that finds his life shall lose it: and he that loses his life for my sake

<sup>11</sup> (10:35) *Jesus did not come to set a man against his father (Eng. transl.), but He came to separate a man "from" his father.*

shall find it. 10:40 He that receives you receives me, and he that receives me receives Him that sent me. 10:41 He that receives a prophet in the name of a prophet shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. 10:42 And whoever shall give to drink a cup of cold water to one of these little ones only in the name of a disciple, truly I say to you, he shall in no way lose his reward.

11 11:1 And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed from there to teach and to preach in their cities. 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 11:3 And said to Him, Art thou He that should come, or do we look for another? 11:4 Jesus answered and said to them, Go and tell John again those things which you do hear and see: 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 11:6 And blessed is he, whoever shall not be scandalized by me.

11:7 And as they departed, Jesus began to say to the multitudes concerning John, What did you go out into the wilderness to see? A reed shaken with the wind? 11:8 But for what you went out to see? A man clothed in soft apparel? behold, they that wear soft clothing are in kings' houses. 11:9 But what went you out to see? A prophet? yes, I say to you, and more than a prophet. 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. 11:11 Truly I say to you, Among them that are born of women there has not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of

heaven is greater than he. 11:12 And from the days of John the Baptist until now the kingdom of the heavens suffers violence, and the violent take it by force. 11:13 For all the prophets and the law prophesied until John. 11:14 And if you will receive it, this is Elias, who was to come. 11:15 He that has ears to hear, let him hear.

11:16 But to whom shall I liken this generation? It is like children sitting in the markets, and calling to their fellows, 11:17 And saying, We have piped to you, and you have not danced; we have mourned to you, and you have not lamented. 11:18 For John came neither eating nor drinking, and they say, He has a devil. 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine drinker, a friend of publicans and sinners. But wisdom is justified of her children.

11:20 Then began He to reproach the cities wherein most of His mighty works were done, because they repented not: 11:21 Woe to thee, Chorazin! woe to thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 11:22 But I say to you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 11:23 And thou, Capernaum, who art exalted to heaven, shalt be brought down to Hades:<sup>12</sup> for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 11:24 But I say to you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for you.

11:25 At that time Jesus proclaimed and

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<sup>12</sup> (11:20-23) *The Lord reproaches and warns against going to Hades: the "land" of the dead.*

said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. 11:26 Even so, Father: for so it seemed good in thy sight. 11:27 All things are delivered to me of my Father: and no man knows the Son, but the Father; neither knows any man the Father, save the Son, and He to whomever the Son will reveal Him.

11:28 Come to me, all you that labour and are heavy laden, and I will give you rest. 11:29 Take my yoke upon you, and learn from me; for I am meek and humble in heart: and you shall find rest for your souls. 11:30 For my yoke is easy, and my burden is light.

12 12:1 At that time Jesus went on the sabbath day through the grain fields; and His disciples were hungry, and began to pluck the ears of grain, and to eat. 12:2 But when the Pharisees saw it, they said to Him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 12:3 But He said to them, Have you not read what David did, when he was hungry, and they that were with him; 12:4 How he entered into the house of God, and did eat the loaves of presentation, which were not lawful for him to eat, neither for them which were with him, but only for the priests? 12:5 Or have you not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 12:6 But I say to you, That in this place is one greater than the temple. 12:7 But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless. 12:8 For the Son of man is Lord even of the sabbath day. 12:9 And when He was departed from there, He went into their synagogue:

12:10 And, behold, there was a man who

had his hand withered. And they asked Him, saying, Is it lawful to heal on the sabbath days? that they might accuse Him. 12:11 And He said to them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12:12 How much then is a man better than a sheep? therefore it is lawful to do well on the sabbath days. 12:13 Then said He to the man, Stretch forth your hand. And he stretched it forth; and it was restored whole as the other.

12:14 Then the Pharisees went out, and held a council against him, how they might destroy Him. 12:15 But Jesus knowing this, He withdrew Himself from there: and great multitudes followed Him, and He healed them all; 12:16 And warned them that they should not make Him known: 12:17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall announce judgment to the Gentiles. 12:19 He shall not argue, nor cry out; neither shall any man hear His voice in the streets. 12:20 A bruised cane shall he not break, and smoking wick shall he not extinguish, until he brings the Law of God unto victory. 12:21 And in His name shall the Gentiles trust.

12:22 Then was brought to Him one possessed with a devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spoke and saw. 12:23 And all the people were amazed, and said, can this be the Christ, the descendant of David?<sup>13</sup> 12:24 But when the Pharisees heard it, they

<sup>13</sup> (12:23) *In the sacred Greek text of Constantinople, this verse differs from the KJV; the former adds "can this be the Christ..."*

said, This fellow does not cast out devils, but by Beelzebub the prince of the devils. 12:25 And Jesus knew their thoughts, and said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 12:27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come to you. 12:29 Or else how can one enter into a strong man's house, and take hold of his goods, except he first bind the strong man? and then he will plunder his house. 12:30 He that is not with me is against me; and he that gathers not with me scatters abroad.

12:31 Therefore I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Spirit shall not be forgiven to men. 12:32 And whoever speaks a word against the Son of man, it shall be forgiven him: but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age, neither in the age to come. 12:33 Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 12:34 O offspring of vipers, how can you, being evil, speak good things? for out of the abundance of the heart the mouth speaks. 12:35 A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things. 12:36 But I say to you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

12:38 Then certain of the scribes and of

the Pharisees answered, saying, Master, we want to see a sign from thee.<sup>14</sup> 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the farthest parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 12:43 When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, and finds none. 12:44 Then he said, I will return into my house from where I came out; and when he is come, he finds it empty, swept, and decorated. 12:45 Then goes he, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also to this wicked generation.

12:46 While He yet talked to the people, behold, his mother and His brethren stood outside, desiring to speak with Him. 12:47 Then one said to Him, Behold, thy mother and thy brethren stand outside, desiring to speak with thee. 12:48 But He answered and said to him that told Him, Who is my mother? and who are my brethren? 12:49 And He stretched forth His hand toward His

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<sup>14</sup> (12:38) *God does not answer those who pridefully demand a sign of Him. As we know from asking our parents, we get the best results when we ask them with humility.*

disciples, and said, Behold my mother and my brethren! 12:50 For whoever shall do the will of my Father in the heavens, the same is my brother, and sister, and mother.<sup>15</sup>

13 13:1 The same day went Jesus out of the house, and sat by the sea side. 13:2 And great multitudes were gathered together to Him, so that He went unto a ship, and sat; and the whole multitude stood on the shore. 13:3 And He spoke many things to them in parables, saying, Behold, a sower went forth to sow; 13:4 And when he sowed, some seeds fell by the roadside, and the birds came and devoured them up: 13:5 Some fell upon stony places, where they had not much earth: and quickly they sprung up, because they had no deepness of earth: 13:6 And when the sun was up, they were scorched; and because they had no root, they withered away. 13:7 And some fell among thorns; and the thorns sprung up, and choked them: 13:8 But others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

13:9 Who has ears to hear, let him hear. 13:10 And the disciples came, and said to Him, Why speakest thou to them in parables? 13:11 He answered and said to them, Because it is given to you to know the mysteries of the kingdom of the heavens, but to them it is not given. 13:12 For whoever has, to him shall be given, and he shall have an overabundance: but whoever has not, from him shall be taken away even what he has. 13:13 Therefore I speak to them in parables: because while seeing,

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<sup>15</sup> (12:50) Yes, this is true that the “kindred” of Jesus are the people that do God’s will. But, we have to remember that no human being except the Theotokos, His beloved Mother, EVER was so obedient in doing God’s will.

they see not; and while hearing, they hear not, neither do they understand. 13:14 And in them is fulfilled the prophecy of Isaiah, which says, While hearing you shall hear, and shall not understand; and while seeing you shall see, and shall not perceive: 13:15 For this people’s heart grew heavy, and their ears are dull of hearing, and their eyes they have closed; so they would not see with their eyes, and hear with their ears, and understand with their heart, and would return, so I could heal them. 13:16 But blessed are your eyes, for they see: and your ears, for they hear.<sup>16</sup> 13:17 For truly I say to you, That many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.

13:18 Hear therefore the parable of the sower. 13:19 When any one hears the word of the kingdom, and understands it not, then comes the wicked one, and takes away that which was sown in his heart. This is he who received the seed by the roadside. 13:20 But he that received the seed into stony places, the same is he that hears the word, and straightaway with joy receives it; 13:21 Yet has he not root in himself, but endures for a while: for when tribulation or persecution arises because of the word, quickly he is scandalized. 13:22 He also that received seed among the thorns is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful. 13:23 But he that received seed into the good ground is he that hears the word, and understands it; which also bears fruit, and brings forth, some a hundredfold, some sixty, some thirty.

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<sup>16</sup> (13:10-16) Parables can do two things: either they can shut the eyes of unbelievers or open the eyes of those who want to “see.”

- 11:2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ (St. John sent two of his disciples to support them in their faith, not to be sure if it was Jesus the Messiah who was to come. He knew well that Jesus was the Christ.)
- 11:12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, (According to St. John Chrysostom, the violent are the Christians who stop at nothing to gain the Kingdom of God.) καὶ βιασται ἀρπάζουσιν αὐτήν. (We all have to struggle.)
- 11:25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἐξομολογοῦμαί (This word means: I confess, I recognize, I thank You.) σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, (The wise and prudent cannot fully know God. God is known by an inner feeling, by intuition, by emotion, not by the intellect.) καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
- 12:23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ Χριστὸς ὁ υἱὸς Δαυῖδ; (All nations, even the pagan nations, awaited the Redeemer, the One who would liberate them from the slavery of sin. The magi came to the Holy Land with that purpose in mind; to find and worship the savior of the world.)
- 12:44 τότε λέγει· εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· (This man is likened to the Jewish nation, who repented for a time at the teaching of the prophets and men of God, but who let seven demons more wicked finally come to overtake them. These demons are gluttony, lust, avarice, anger, sloth, envy, and pride.) καὶ ἐλθὼν εὕρισκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον.
- 13:46 ὃς εὐρὼν ἓνα πολύτιμον μαργαρίτην (Christ and His Church is that precious pearl.) ἀπελθὼν πέπρακε πάντα ὅσα εἶχε καὶ ἠγόρασεν αὐτόν. (He sold all he had to buy this pearl.)
- 13:56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τοῦτο ταῦτα πάντα; (Jesus' brothers and sisters were all the children of Joseph; see note at 1:16.)

13:24 Another parable put He forth to them, saying, The kingdom of the heavens is similar to a man who sowed good seed in his field: 13:25 But while men slept, his enemy came and sowed weeds among the wheat, and went his way. 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the weeds also. 13:27 So the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field? from where then has it weeds? 13:28 He said to them, An enemy has done this. The servants said to him, Do you want then that we go and gather them up? 13:29 But he said, No; lest while you gather up the weeds, you root up also the wheat with them. 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the weeds, and bind them in bundles to burn them: but gather the wheat into my barn.

13:31 Another parable put He forth to them, saying, The kingdom of the heavens is like to a grain of mustard seed, which a man took, and sowed in his field: 13:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof.

13:33 Another parable spoke He to them; The kingdom of the heavens is like leaven, which a woman took, and hid in three measures of flour, until all was leavened. 13:34 All these things spoke Jesus to the multitude in parables; and without a parable spoke He not to them: 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 13:36 Then Jesus sent the multitude away, and went into the house: and His disciples came to Him, saying, Declare to us the parable of the

weeds of the field. 13:37 He answered and said to them, He that sows the good seed is the Son of man; 13:38 The field is the world; the good seed are the children of the kingdom; but the weeds are the children of the wicked one; 13:39 The enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. 13:40 As therefore the weeds are gathered and burned in the fire; so shall it be in the end of this world. 13:41 The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that scandalize, and them who do iniquity; 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has ears to hear, let him hear.

13:44 Again, the kingdom of the heavens is like a treasure hidden in a field; the which when a man has found, he hides, and for joy thereof goes and sells all that he has, and buys that field.<sup>17</sup> 13:45 Again, the kingdom of the heavens is like a merchant man, seeking precious pearls: 13:46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

13:47 Again, the kingdom of the heavens is like a dragnet, that was cast into the sea, and gathered of every kind: 13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but threw the bad away. 13:49 So shall it be at the end of the age: the angels shall come forth, and divide the wicked from among the just, 13:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 13:51 Jesus said to them, Have you understood all these

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<sup>17</sup> (13:44) *For the Orthodox faithful who strive for perfection, the treasure hidden in the field is the Jesus Prayer.*

things? They say to Him, Yes, Lord. 13:52 Then said He to them, Therefore every scribe who is instructed to the kingdom of the heavens is like to a man that is a householder, who brings forth out of his treasure things new and old.

13:53 And it came to pass, that when Jesus had finished these parables, He departed from there. 13:54 And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, where has this man this wisdom, and these mighty works? 13:55 Is not this the carpenter's son? is not His mother called Mariam? and His brethren, Iakovos, and Joses, and Simon, and Judas? 13:56 And His sisters, are they not all with us? where then has this man all these things? 13:57 And they were scandalized by Him. But Jesus said to them, A prophet is not without honour, save in his own country, and in his own house. 13:58 And He did not many mighty works there because of their unbelief.

14 14:1 At that time Herod the tetrarch heard of the fame of Jesus, 14:2 And said to his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works show forth themselves in him. 14:3 For Herod had arrested John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 14:4 For John said to him, It is not lawful for thee to have her. 14:5 And wanting to have put Him to death, he feared the multitude, because they counted him as a prophet. 14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 14:7 Whereupon he promised with an oath to give her whatever she would ask. 14:8 And she, being instructed of her mother, said, Give me here John Baptist's head on a platter. 14:9 And the king was sorry: nevertheless for the oath's sake, and them who sat with

him, he commanded it to be given her. 14:10 And he sent, and beheaded John in the prison. 14:11 And his head was brought in a platter, and given to the damsel: and she brought it to her mother. 14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

14:13 When Jesus heard of it, He departed from there by ship into a desert place alone: and when the people heard of this, they followed Him on foot out of the cities. 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.

14:15 And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves provisions. 14:16 But Jesus said to them, They need not depart; you give them to eat. 14:17 And they said to Him, We have here but five loaves, and two fishes. 14:18 He said, Bring them here to Me. 14:19 And He commanded the multitude to recline on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and broke, and gave the loaves to His disciples,<sup>18</sup> and the disciples to the multitude. 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 14:21 And they that had eaten were about five thousand men, beside women and children.

14:22 And straightaway Jesus compelled His disciples to get into a ship, and to go before Him to the other side, while He sent the multitudes away. 14:23 And when He had sent the multitudes away, He went up into a mountain alone to

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<sup>18</sup> (14:19) *By looking up to heaven, Jesus wants to teach us that we should pray before every meal and before undertaking any task.*

pray: and when the evening was come, He was there alone. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 14:25 And in the fourth watch of the night Jesus went to them, walking on the sea. 14:26 And when the disciples saw Him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. 14:27 But straightaway Jesus spoke to them, saying, Be of good cheer; it is I; be not afraid. 14:28 And Peter answered Him and said, Lord, if you are He, say to me to come on the water. 14:29 And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 14:31 And immediately Jesus stretched forth His hand, and caught him, and said to him, O thou of little faith, why didst thou doubt? 14:32 And when they were come into the ship, the wind ceased. 14:33 Then they that were in the ship came and venerated Him, saying, In truth thou art the Son of God.

14:34 And when they were gone over, they came into the land of Gennesaret. 14:35 And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought to Him all that were diseased; 14:36 And besought Him that they might only touch the hem of His garment: and whoever touched it became perfectly well.<sup>19</sup>

15 15:1 Then came to Jesus scribes and Pharisees, who were of Jerusalem, saying, 15:2 Why do thy disciples

transgress the tradition of the elders? for they wash not their hands when they eat bread. 15:3 But He answered and said to them, Why do you also transgress the commandment of God by your tradition? 15:4 For God commanded, saying, Honour thy father and mother: and, He that curses father or mother, let him perish with death. 15:5 But you say, whoever shall say to his father or his mother, It is a gift, whatever thou might be profited from me; 15:6 And honour not his father or his mother, he shall be free. Thus you have annulled the commandment of God by your tradition. 15:7 You hypocrites, well did Isaiah prophesy of you, saying, 15:8 This people draws near to me with their mouth, and honors me with their lips; but their heart is far from me. 15:9 But in vain do they venerate me, teaching for doctrines the commandments of men.

15:10 And He called the multitude, and said to them, Hear, and understand: 15:11 Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man. 15:12 Then came His disciples, and said to Him, Knowest thou that the Pharisees were scandalized, after they heard this saying? 15:13 But He answered and said, Every plant, which my heavenly Father has not planted, shall be rooted up. 15:14 Let them be: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15:15 Then answered Peter and said to Him, Declare to us this parable. 15:16 And Jesus said, Are you also without understanding? 15:17 Do you still not understand, that whatever enters in at the mouth goes into the belly, and is cast out into the draught? 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 15:20

<sup>19</sup> (14:36) *God is the source of life, so coming into contact with Him heals our infirmities. God can also heal those that wish to touch Him with faith, but are unable as we are today.*

These are the things which defile a man: but to eat with unwashed hands defiles not a man. 15:21 Then Jesus went from there, and departed into the coasts of Tyre and Sidon. 15:22 And, behold, a woman of Canaan came out of the same region, and cried out to Him, saying, Have mercy on me, O Lord, descendant of David; my daughter is grievously taken by a devil. 15:23 But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she cries out after us. 15:24 But He answered and said, I am not sent but to the lost sheep of the house of Israel. 15:25 Then came she and venerated Him, saying, Lord, help me. 15:26 But He answered and said, It is not proper to take the children's bread, and to cast it to the little dogs. 15:27 And she said, Yes, Lord: yet the little dogs eat of the crumbs which fall from their masters' table. 15:28 Then Jesus answered and said to her, O woman, great is your faith: be it to thee even as you want. And her daughter was made whole from that very hour.<sup>20</sup> 15:29 And Jesus departed from there, and came near to the sea of Galilee; and went up onto a mountain, and sat down there. 15:30 And great multitudes came to Him, having with them those that were lame, blind, dumb, maimed, and many others, and put them down at Jesus' feet; and He healed them: 15:31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 15:32 Then Jesus called His disciples to Him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 15:33 And His disciples said to Him, where should we have so much

bread in the wilderness, as to fill so great a multitude? 15:34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few little fishes. 15:35 And He commanded the multitude to recline on the ground. 15:36 And He took the seven loaves and the fishes, and gave thanks, and broke them, and gave to His disciples, and the disciples to the multitude. 15:37 And they did all eat, and were filled: and they took up of the fragments which remained seven baskets full. 15:38 And they that did eat were four thousand men, beside women and children. 15:39 And He sent away the multitude, and took ship, and came into the coasts of Magdala.

16 16:1 The Pharisees also with the Sadducees came, and tempting asked Him if He would show them a sign from heaven. 16:2 He answered and said to them, When it is evening, you say, It will be fair weather: for the sky is red. 16:3 And in the morning, It will be foul weather today: for the sky is red yet cloudy. O you hypocrites, you can discern the face of the sky; but can you not discern the signs of the times? 16:4 A wicked and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. And He left them, and departed. 16:5 And when His disciples were come to the other side, they had forgotten to take bread. 16:6 Then Jesus said to them, Take care and beware of the leaven of the Pharisees and of the Sadducees. 16:7 And they reasoned among themselves, saying, It is because we have taken no bread. 16:8 But Jesus knowing this, He said to them, O you of little faith, why reason among yourselves, because you have brought no bread? 16:9 Do you not understand, neither remember the five loaves of the five thousand, and how many baskets you took up? 16:10 Neither the seven loaves of the four thousand, and how many baskets you took up? 16:11 How is

<sup>20</sup> (15:28) *The woman of Canaan can easily put some of us Orthodox faithful to shame!*

it that you do not understand that I spoke to you not concerning bread, that you should beware of the leaven of the Pharisees and of the Sadducees? 16:12 Then they understood that He told them not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. 16:13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? 16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 16:15 He said to them, But whom say you that I am? 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.<sup>21</sup> 16:17 And Jesus answered and said to him, Blessed art thou, Simon Barjona: for flesh and blood has not revealed it to thee, but my Father in the heavens. 16:18 And I say also to thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 16:19 And I will give to thee the keys of the kingdom of the heavens: and whatever thou shalt bind on earth shall be bound in the heavens: and whatever thou shalt loose on earth shall be loosened in the heavens.<sup>22</sup> 16:20 Then charged He His disciples that they should tell no man that He was Jesus the Christ.

16:21 From that time forth began Jesus to reveal to His disciples, how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 16:22 Then Peter took Him, and began to reprimand Him, saying, Be it far from

thee, Lord: this shall not be to thee. 16:23 But He turned, and said to Peter, Get thee behind me, Satan: thou art a scandal to me: for thou art not mindful of the things that are of God, but those that are of men.

16:24 Then said Jesus to His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 16:25 For whoever will save his life shall lose it: and whoever will lose his life for my sake shall find it. 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 16:27 For the Son of man shall come in the glory of His Father with His angels; and then he shall reward every man according to his works. 16:28 Truly I say to you, There be some standing here, who shall not taste of death, until they see the Son of man coming in His kingdom.

17 17:1 And after six days Jesus takes Peter, Iakovos, and John his brother, and brings them up onto a high mountain alone, 17:2 And was transfigured before them: and His face did shine as the sun, and His raiment became white as the light. 17:3 And, behold, there appeared to them Moses and Elias talking with Him. 17:4 Then answered Peter, and said to Jesus, Lord, it is good for us to be here: if you want, let us make here three tents; one for thee, and one for Moses, and one for Elias. 17:5 While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear Him. 17:6 And when the disciples heard it, they fell on their face, and were quite afraid. 17:7 And Jesus came and touched them, and said, Arise, and be not afraid. 17:8 And when they had lifted up their eyes, they saw no man, save Jesus only. 17:9 And as they came down from the mountain, Jesus charged them, saying, Tell the

<sup>21</sup> (16:16) *Peter's confession came from without; the Lord enlightened him. It was all God's doing, not his own.*

<sup>22</sup> (16:19) *By this, Christ establishes the office of the Priesthood and its high status.*

- 14:16 ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· (According to the Fathers, Jesus knew before all creation what he was going to do at that time. There is no past or future for God; it is all present.) οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. (Jesus knew that He would feed them and with what He would feed them before He even asked.)
- 14:30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, (Peter's faith was shaken by the wind.) καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε λέγων· (His reasoning began to work; as was pointed out earlier, faith is a product of the heart and this is what works the miracles.) Κύριε, σῶσόν με.
- 15:28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις! (Such humility is not found even today. Therefore, Jesus was moved by her great humility.) γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. (The woman of Canaan is an example to imitate.)
- 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ (From then on, He revealed to His Apostles that He was going to suffer.) ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι, (Once again, since he was a small child, our Lord knew what awaited Him and when.) καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. (It was time now that the prophecies concerning Him must come to pass.)
- 17:3 καὶ ἰδοὺ ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. (According to the Orthodox tradition, the Holy Transfiguration happened on Mt. Tabor, not Mt. Hermon, as some say.)
- 18:3 ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, (We must become like children with no guile, yet we must be mature.) οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
- 18:7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη (The need for scandals that Jesus talks about is the inevitability that they will occur, since we live in a fallen world.) γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. (Scandals come because of our passions and weaknesses.)

vision to no one, until the Son of man is risen again from the dead.<sup>23</sup>

17:10 And His disciples asked Him, saying, Why then say the scribes that Elias must first come? 17:11 And Jesus answered and said to them, Elias in truth shall first come, and restore all things. 17:12 But I say to you, That Elias is come already, and they knew him not, but have done to him whatever they wanted. Likewise shall also the Son of man suffer of them. 17:13 Then the disciples understood that He spoke to them of John the Baptist.

17:14 And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, 17:15 Lord, have mercy on my son: for he is lunatick, and quite taken: for oftentimes he falls into the fire, and often into the water. 17:16 And I brought him to thy disciples, and they could not cure him. 17:17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I put up with you? bring him here to Me. 17:18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 17:19 Then came the disciples to Jesus alone, and said, Why could not we cast him out? 17:20 And Jesus said to them, Because of your unbelief: for truly I say to you, If you have faith as a grain of mustard seed, you shall say to this mountain, move from here to yonder place; and it shall move; and nothing shall be impossible to you. 17:21 But this kind does not come

out but by prayer and fasting.<sup>24</sup>

17:22 And while they abode in Galilee, Jesus said to them, The Son of man shall be betrayed into the hands of men: 17:23 And they shall kill Him, and the third day He shall rise again. And they were exceedingly sorry.

17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, does not your master pay tribute? 17:25 He said, Yes. And when he was come into the house, Jesus awaited him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 17:26 Peter said to Him, Of strangers. Jesus said to him, Then the children are free. 17:27 Notwithstanding, lest we should scandalize them, go thou to the sea, and cast a hook, and take up the fish that first comes up; and when thou hast opened his mouth, thou shalt find a silver coin: that take, and give to them for Me and you.

18 18:1 At that time came the disciples to Jesus, saying, Who could it be, the greatest in the kingdom of the heavens? 18:2 And Jesus called a little child to Him, and set him in the midst of them, 18:3 And said, Truly I say to you, Except you repent, and become as little children, you shall not enter into the kingdom of the heavens. 18:4 Whoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of the heavens. 18:5 And who receives one such little child in my name receives me. 18:6 But who shall scandalize one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

<sup>23</sup> (17:9) *Jesus wanted: a) To prevent the people going into an uproar; b) To prevent Herod from fearing he had a rival, c) This revelation would be more believable and worthy of mention after His Resurrection.*

<sup>24</sup> (17:21) *By fasting, the saints perform miracles; fasting gives the human soul the strength to be able to pray better.*

18:7 Woe to the world because of scandals! for scandals must need to come; but woe to that man by whom the scandal comes! 18:8 Therefore if thy hand or thy foot scandalize thee, cut them off, and cast them from thee: it is better for thee to enter into life lame or maimed, rather than having two hands or two feet to be cast into everlasting fire. 18:9 And if thine eye scandalize thee, pull it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the fire of Gehenna. 18:10 Take care that you despise not one of these little ones; for I say to you, That in the heavens their angels do always behold the face of my Father in the heavens. 18:11 For the Son of man is come to save that which was lost. 18:12 What do you think? if a man have a hundred sheep, and one of them be gone astray, does he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? 18:13 And if so be that he find it, truly I say to you, he rejoices more for that sheep, than of the ninety and nine which went not astray. 18:14 Even so it is not the will of your Father in the heavens, that one of these little ones should perish.

18:15 Moreover if thy brother shall sin against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 18:17 And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be to thee as a heathen man and a publican. 18:18 Truly I say to you, whatever you shall bind on earth shall be bound in heaven: and whatever you shall loose on earth shall be loosed in heaven. 18:19 Again I say to you, That if two of you shall agree on earth for anything that they shall ask, it

shall be done for them of my Father in the heavens. 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

18:21 Then came Peter to Him, and said, Lord, how often shall my brother sin against me, and I must forgive him? until seven times? 18:22 Jesus said to him, I say not to thee, Until seven times: but, until seventy times seven.<sup>25</sup>

18:23 Therefore is the kingdom of the heavens likened to a certain king, who would take account of his servants. 18:24 And when he had begun to reckon, one was brought to him, who owed him ten thousand talents. 18:25 But since he had not anything to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 18:26 The servant therefore fell down, and venerated him, saying, Lord, have patience with me, and I will pay thee all. 18:27 Then the lord of that servant was moved to compassion, and dismissed him, and forgave him the debt. 18:28 But the same servant went out, and found one of his coservants, who owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owe. 18:29 And his coservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 18:30 And he did not want: but went and cast him into prison, until he should pay the debt. 18:31 So when his coservants saw what was done, they were very sorry, and came and told to their lord all that was done. 18:32 Then his lord, after he had called him, said to him, O thou wicked servant, I forgave

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<sup>25</sup> (18:22) *In the Old Testament, seventy times seven denoted a long time. As it was predicted in the Book of Jeremiah, the Israelites would be in bondage in Babylon for 490 years (70×7).*

thee all that debt, because thou wanted me to: 18:33 Should not thou also have had compassion on thy fellowservant, even as I had pity on thee? 18:34 And his lord was angered, and delivered him to the tormentors, until he should pay all that was due to him. 18:35 So likewise shall my heavenly Father do also to you, if you from your hearts forgive not every one his brothers their trespasses.<sup>26</sup>

19 19:1 And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the region of Judea beyond the Jordan; 19:2 And great multitudes followed Him; and He healed them there.

19:3 The Pharisees also came to Him, tempting Him, and saying to Him, Is it lawful for a man to put away his wife for every cause? 19:4 And He answered and said to them, Have you not read, that He who made them at the beginning made them male and female, 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be one flesh? 19:6 Therefore they are no more two, but one flesh. What therefore God has joined together, let not man divide. 19:7 They say to Him, Why did Moses then command to give a writing of divorcement, and to put her away? 19:8 He said to them, Moses because of the hardness of your hearts allowed you to put away your wives: but from the beginning it was not so. 19:9 And I say to you, whoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery: and who marries her who is put away does commit adultery.

19:10 His disciples say to Him, If the case of the man be so with his wife, it is not

good to marry. 19:11 But He said to them, All men cannot receive this saying, save they to whom it is given. 19:12 For there are some eunuchs, who were so born from their mother's womb: and there are some eunuchs, who were made eunuchs of men: and there be eunuchs, who have made themselves eunuchs for the kingdom of the heavens' sake. He that is able to receive it, let him receive it.

19:13 Then were there brought to Him little children, that He should put His hands on them, and pray: and the disciples censured them. 19:14 But Jesus said, Allow the little children, and forbid them not, to come to me: for of such is the kingdom of the heavens. 19:15 And He laid His hands on them, and departed from there.

19:16 And, behold, one came and said to Him, Good Master, what good thing shall I do, that I may have eternal life? 19:17 And He said to him, Why callest thou me good? there is none good but one, that is, God: but if you want to enter into life, keep the commandments. 19:18 He said to Him, Which? Jesus said, Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 19:20 The young man said to Him, All these things have I kept from my youth: what do I yet lack? 19:21 Jesus said to him, If you want to be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

19:23 Then said Jesus to His disciples, Truly I say to you, That a rich man shall enter with difficulty into the kingdom of the heavens. 19:24 And again I say to

<sup>26</sup> (18:35) *Having compassion on others is almost a sure way to gain salvation.*

you, It is easier for a camel to go through the hole pierced by a needle, than for a rich man to enter into the kingdom of God. 19:25 When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 19:26 But Jesus beheld them, and said to them, With men this is impossible; but with God all things are possible.<sup>27</sup>

19:27 Then answered Peter and said to Him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 19:28 And Jesus said to them, Truly I say to you, That you who have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. 19:29 And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. 19:30 But many that are first shall be last; and the last shall be first.

20 20:1 For the kingdom of the heavens is like a man that is a householder, who went out early in the morning to hire labourers into his vineyard. 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 20:3 And he went out about the third hour, and saw others standing idle in the marketplace, 20:4 And said to them; Go also into the vineyard, and whatever is right I will give you. And they went their way. 20:5 Again he went out about the sixth and ninth hour, and did likewise. 20:6 And about the eleventh hour he went out, and found others standing idle, and said to them, Why do you stand here all the day idle? 20:7 They say to him, Because no man

has hired us. He said to them, Go also into the vineyard; and whatever is right, that shall you receive. 20:8 So when evening was come, the lord of the vineyard said to his steward, Call the labourers, and give them their hire, beginning from the last to the first. 20:9 And when they came that were hired about the eleventh hour, they received every man a penny. 20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 20:11 And when they had received it, they murmured against the goodman of the house, 20:12 Saying, These last have done but one hour, and thou hast made them equal to us, who have borne the burden and heat of the day. 20:13 But he answered one of them, and said, Friend, I do thee no wrong: did not thou agree with me for a penny? 20:14 Take what is thine, and go thy way: I will give to this last, even as to thee. 20:15 Is it not lawful for me to do what I want with mine own? Is thine eye evil, because I am good? 20:16 So the last shall be first, and the first last: for many are called, but few are chosen.

20:17 And Jesus going up to Jerusalem took the twelve disciples alone on the road, and said to them, 20:18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn Him to death, 20:19 And shall deliver Him to the Gentiles to mock, and to flog, and to crucify Him: and the third day He shall rise again.

20:20 Then came to Him the mother of Zebedee's children<sup>28</sup> with her sons, venerating Him, and desiring a certain thing of Him. 20:21 And He said to her, What do thou want? She said to Him, Grant that these my two sons may sit, the one on thy right hand, and the

<sup>27</sup> (19:26) *Our Lord in this verse is very clear that it is impossible to save oneself without God's help.*

<sup>28</sup> (20:20) *The mother of Zebedee's children is Salome, the sister of the Theotokos.*

other on the left, in thy kingdom. 20:22 But Jesus answered and said, you know not what you ask. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said to Him, We are able. 20:23 And he said to them, you shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 20:24 And when the ten heard it, they were moved with resentment against the two brethren. 20:25 But Jesus called them to Him, and said, you know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 20:26 But it shall not be so among you: but whoever will be great among you, let him be your minister; 20:27 And whoever will be chief among you, let him be your servant: 20:28 Even as the Son of man came not to be served to, but to serve, and to give His life a ransom for many. 20:29 And as they departed from Jericho, a great multitude followed Him.

20:30 And, behold, two blind men sitting by the roadside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, descendant of David.<sup>29</sup> 20:31 And the multitude rebuked them, so they should hold their peace: but they cried out the more, saying, Have mercy on us, O Lord, descendant of David. 20:32 And Jesus stood still, and called them, and said, What want you that I shall do to you? 20:33 They said to Him, Lord, that our eyes may be opened. 20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they

followed Him.

21 21:1 And when they drew near to Jerusalem, and were come to Bethphage, to the mount of Olives, then sent Jesus two disciples, 21:2 Saying to them, Go into the village across from you, and straightaway you shall find a donkey tied, and a colt with her: loose them, and bring them to me. 21:3 And if any man say anything to you, you shall say, The Lord has need of them; and straightaway He will return them. 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 21:5 Tell you the daughter of Sion, Behold, thy King comes to thee, meek, and sitting upon a donkey, and a colt the son of a donkey. 21:6 And the disciples went, and did as Jesus commanded them, 21:7 And brought the donkey, and the colt, and put on them their clothes, and He sat thereon. 21:8 And a very great multitude spread their garments on the road; others cut down branches from the trees and spread them on the road. 21:9 And the multitudes that went before, and that followed, cried out, saying, Hosanna to the descendant of David: Blessed is He that comes in the name of the Lord; Hosanna in the highest. 21:10 And when He was come into Jerusalem, all the city was moved, saying, Who is this? 21:11 And the multitude said, This is Jesus the prophet from Nazareth of Galilee.

21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple,<sup>30</sup> and overthrew the tables of the moneychangers, and the seats of those that sold doves, 21:13 And said to them, It is written, My house shall be called the house of prayer; but you have made it a den of thieves. 21:14 And the blind and the

<sup>29</sup> (20:30) *The English translations call Jesus literally "the Son of David," but "descendant" is more accurate.*

<sup>30</sup> (21:12) *Jesus drove out those that sold in the Temple for any time there is selling, there is lots of lying.*

- 18:35 Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, (This could happen to us if we don't forgive.) ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν. (This is the mystery behind our faith. It is easy to be saved, say the saints, if we forgive and forget.)
- 19:11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται· (The eunuchs who became so for Christ are the monastics, who choose celibacy over marriage. The strength to do so has been given to them.)
- 19:20 λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· (The rich young man had not yet learned how to love his neighbors himself.) τί ἔτι ὑστερῶ; (If he knew, he would give his belongings away to the destitute, the sick, the suffering, the widows, orphans, etc.)
- 20:15 ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; (The good man's love made those laborers show envy, and not compassion.) εἰ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;
- 20:28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι (In the eyes of God, unlike the perspective of the modern world, servitude is a position of power. If we are to put this idea into practice, the sky's the limit of what we can accomplish, both in this life and the next one.) καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
- 23:15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. (The passion of hypocritical envy is probably the most ruthless of all the evils. An evil person pretends that he's not envious, as the Pharisees did.)
- 23:35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, (This Zachariah was the father of St. John the Baptist, whom King Herod sent to be killed in the temple, the reason being that he hid his son in the desert so that he would not be killed in the annihilation of the 14,000 infants.) ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου

lame came to Him in the temple; and He healed them. 21:15 And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the descendant of David; they were quite displeased, 21:16 And said to Him, Hearest thou what these say? And Jesus said to them, Yes; have you never read, Out of the mouth of babes and sucklings thou hast perfected praise?

21:17 And He left them, and went out of the city into Bethany; and He lodged there. 21:18 Now in the morning as He returned into the city, He hungered. 21:19 And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said to it, Let no fruit grow on thee from now on forever. And immediately the fig tree withered away. 21:20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21:21 Jesus answered and said to them, Truly I say to you, If you have faith, and doubt not, you shall not only do this as to this fig tree, but also if you shall say to this mountain, Be thou removed, and fall into the sea; it shall be done. 21:22 And all things, whatever you shall ask in prayer, believing, you shall receive.

21:23 And when He was come into the temple, the chief priests and the elders of the people came to Him as He was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 21:24 And Jesus answered and said to them, I also will ask you one thing, which if you tell me, I likewise will tell you by what authority I do these things. 21:25 The baptism of John, from where was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say to us, Why then did you not believe him? 21:26 But if we shall say, Of men; we fear

the people; for all have John as a prophet. 21:27 And they answered Jesus, and said, We cannot tell. And He said to them, Neither will I tell you by what authority I do these things.

21:28 But what do you think? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. 21:29 He answered and said, I will not: but afterward he repented, and went. 21:30 And he came to the second, and said likewise. And he answered and said, I will go, sir: and went not. 21:31 Which of those two did the will of his father? They say to Him, The first. Jesus said to them, Truly I say to you, That the publicans and the harlots go into the kingdom of God before you. 21:32 For John came to you in the way of righteousness, and you believed him not: but the publicans and the harlots believed him: and you, having seen it, repented not afterward, that you might believe him.

21:33 Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to farmers, and went into a far country: 21:34 And when the time of the fruit drew near, he sent his servants to the farmers, that they might receive the fruits of it. 21:35 And the farmers took his servants, and beat one, and killed another, and stoned another. 21:36 Again, he sent other servants more than the first: and they did to them likewise. 21:37 But last of all he sent to them his son, saying, They will reverence my son. 21:38 But when the farmers saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize his inheritance. 21:39 And they caught him, and took him out of the vineyard,

and slew him.<sup>31</sup> 21:40 When the lord therefore of the vineyard comes, what will he do to those farmers? 21:41 They said to him, He will miserably destroy those wicked men, and will lease out his vineyard to other farmers, who shall render him the fruits in their seasons. 21:42 Jesus said to them, Did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? 21:43 Therefore say I to you, The kingdom of God shall be taken from you, and given to a nation bringing forth its fruits. 21:44 And whoever shall fall on this stone shall be broken: but on whomever it shall fall, it will grind him to powder. 21:45 And when the chief priests and Pharisees had heard His parables, they perceived that He spoke about them. 21:46 But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

22 22:1 And Jesus answered and spoke to them again by parables, and said, 22:2 The kingdom of the heavens is like a certain king, who made a marriage for his son, 22:3 And sent forth his servants to call them that were invited to the wedding: and they would not come. 22:4 Again, he sent forth other servants, saying, Tell them who are invited, Behold, I have prepared my dinner: my bulls and my fatted calves are killed, and all things are ready: come to the marriage. 22:5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 22:6 And the rest took his servants, and entreated them spitefully, and slew them. 22:7 But when the king heard thereof, he was

angered: and he sent forth his armies, and destroyed those murderers, and burned up their city. 22:8 Then said he to his servants, The wedding is ready, but they who were invited were not worthy.

22:9 Go therefore into the highways, and as many as you shall find, invite to the marriage. 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

22:11 And when the king came in to see the guests, he saw there a man who had not on a wedding garment: 22:12 And he said to him, Friend, how came thou in here not having a wedding garment?<sup>32</sup> And the man was speechless. 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 22:14 For many are called, but few are chosen.

22:15 Then went the Pharisees, and took counsel how they might entangle Him in His talk. 22:16 And they sent out to Him their disciples with the Herodians, saying, Master, we know that thou art true, and teach the way of God in truth, neither carest thou for anyone: for thou regardest not the person of men. 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not? 22:18 But Jesus perceived their wickedness, and said, Why tempt me, you hypocrites? 22:19 show me the tribute money. And they brought to Him a penny. 22:20 And He said to them, Whose is this image and inscription? 22:21 They say to Him, Caesar's. Then said He to them, Render

<sup>31</sup> (21:39) *As in this parable, the farmers (scribes and Pharisees) took Jesus outside of Jerusalem and slew Him there (they crucified Him outside of the walls of Jerusalem at that time).*

<sup>32</sup> (22:11) *The Church provides the wedding garment with the Sacraments (Baptism, Holy Communion, Confession...) so to be properly "attired" for the Eternal Feast.*

therefore to Caesar the things which are Caesar's; and to God the things that are God's. 22:22 When they had heard these words, they marvelled, and left Him, and went their way.

22:23 The same day came to Him the Sadducees, who say that there is no resurrection, and asked Him, 22:24 Saying, Master, Moses said, If a man dies, having no children, his brother shall marry his wife, and raise up seed to his brother. 22:25 Now there were with us seven brethren: and the first, when he had married his wife, died, and, having no issue, left his wife to his brother: 22:26 Likewise the second also, and the third, to the seventh. 22:27 And last of all the woman died also. 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 22:29 Jesus answered and said to them, you are in error, not knowing the scriptures, nor the power of God. 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 22:31 But about the resurrection of the dead, have you not read that which was spoken to you by God, saying, 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 22:33 And when the multitude heard this, they were astonished at His doctrine.

22:34 But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. 22:35 Then one of them, who was a lawyer, asked Him a question, tempting Him, and saying, 22:36 Master, which is the great commandment in the law? 22:37 Jesus said to Him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind.<sup>33</sup> 22:38 This is the first and great commandment. 22:39 And the second is similar, Thou shalt love thy neighbour as thyself. 22:40 On these two commandments hang all the law and the prophets.

22:41 While the Pharisees were gathered together, Jesus asked them, 22:42 Saying, What do you think of Christ? whose descendant is He? They say to Him, The descendant of David. 22:43 He said to them, How then does David in spirit call Him Lord, saying, 22:44 The Lord said to my Lord, Sit on my right hand, until I make thine enemies thy footstool? 22:45 If David then call Him Lord, how is He his descendant? 22:46 And no man was able to answer Him a word, neither dared any man from that day forth ask Him any more questions.

23 23:1 Then spoke Jesus to the multitude, and to His disciples, 23:2 Saying, The scribes and the Pharisees sit in Moses' seat: 23:3 All therefore whatever they say to you to observe, that observe and do; but do not after their works: for they say, and do not. 23:4 For they bind heavy burdens and hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 23:5 But all their works they do for to be seen by men: they make broad their phylacteries, and enlarge the borders of their garments, 23:6 And love the first places at feasts, and the chief seats in the synagogues, 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

23:8 But you be not called Rabbi: for one is your Master, even Christ; and all you are brethren. 23:9 And call no man your father upon the earth: for one is your Father, in the heavens. 23:10 Neither you

<sup>33</sup> (22:37) *Within the framework of this great commandment, the saints pray with all of their being: their heart, mind, and soul.*

be called masters: for one is your Master, even Christ. 23:11 But he that is greatest among you shall be your servant. 23:12 And whoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

23:13 Woe to you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayers: therefore you shall receive the greater damnation. 23:14 But woe to you, scribes and Pharisees, hypocrites! for you shut up the kingdom of the heavens against men: for you neither go in yourselves, neither allow you them that are entering to go in. 23:15 Woe to you, scribes and Pharisees, hypocrites! for you explore the sea and land to make one convert, and when he is made, you make him twofold more the child of Gehenna than yourselves. 23:16 Woe to you, blind guides, which say, whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, he is a debtor! 23:17 You fools and blind: for which is greater, the gold, or the temple that sanctifies the gold? 23:18 And, whoever shall swear by the altar, it is nothing; but whoever swears by the gift that is upon it, he owes. 23:19 You fools and blind: for which is greater, the gift, or the altar that sanctifies the gift? 23:20 who therefore shall swear by the altar, swears by it, and by all things thereon. 23:21 And who shall swear by the temple, swears by it, and by Him that dwells therein. 23:22 And he that shall swear by heaven, swears by the throne of God, and by Him that sits thereon. 23:23 Woe to you, scribes and Pharisees, hypocrites! for you give the one tenth of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought you to have done, and not to leave the other undone. 23:24 You blind guides, who strain a fly, and swallow a camel. 23:25 Woe to you, scribes and Pharisees, hypocrites! for

you make clean the outside of the cup and of the platter, but within they are full of extortion and injustice. 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 23:27 Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 23:28 Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity. 23:29 Woe to you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and decorate the sepulchres of the righteous, 23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 23:31 therefore you are witnesses to yourselves, that you are the children of them who killed the prophets. 23:32 You have completed then the measure of your fathers. 23:33 You serpents, you offspring of vipers, how can you escape the damnation of Gehenna?<sup>34</sup>

23:34 Therefore, behold, I send to you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them you shall flog in your synagogues, and persecute them from city to city: 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom you slew between the temple and the altar. 23:36 Truly I say to you, All these things shall come upon this generation. 23:37 O Jerusalem, Jerusalem, thou that kills the prophets, and stones them who are sent to thee, how often would I have gathered thy children together, even as

<sup>34</sup> (23:13-33) *Hypocrisy itself is truly a very great evil. Without realizing it, a hypocrite has become an enemy of God.*

a hen gathers her chickens under her wings, and you want not! 23:38 Behold, your house is left to you desolate. 23:39 For I say to you, you shall not see me from now on, until you shall say, Blessed is He that comes in the name of the Lord.

**24** 24:1 And Jesus went out, and departed from the temple: and His disciples came to him to show him the buildings of the temple. 24:2 And Jesus said to them, You see not all these things? truly I say to you, There shall not be left here one stone upon another, that shall not be thrown down.

24:3 And He sat at the mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age? 24:4 And Jesus answered and said to them,<sup>35</sup> Take care that no man deceive you. 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many. 24:6 And you shall hear of wars and rumours of wars: see that you be not troubled: for all these things must come to pass, but the end is not yet. 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in various places.

24:8 All these are the beginning of sorrows. 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and you shall be hated of all nations for my name's sake. 24:10 And then shall many be scandalized, and shall betray one another, and shall hate one another. 24:11 And many false prophets shall rise, and shall deceive many. 24:12 And because iniquity shall abound, the love of many shall grow

cold. 24:13 But he that shall endure to the end, the same shall be saved. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come. 24:15 When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, who reads, let him understand: 24:16 Then let them who be in Judea flee into the mountains: 24:17 Let him who is on the housetop not come down to take any thing out of his house: 24:18 Neither let him who is in the field return back to take his clothes. 24:19 And woe to them that are with child, and to them that give suck in those days! 24:20 But pray that your flight be not in the winter, neither on the sabbath day: 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 24:23 Then if any man shall say to you, behold, here is Christ, or there; believe it not.

24:24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 24:25 Behold, I have told you before. 24:26 therefore if they shall say to you, Behold, He is in the desert; go not forth: behold, He is in the inner chambers; believe it not. 24:27 For as the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be. 24:28 For wherever the carcass is, there will the eagles be gathered together.

24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be

<sup>35</sup> (24:3-4) *After leaving the Temple for the last time, Jesus Christ sat at the Mount of Olives and gave His last homily.*

- 24:30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, (The sign of the Son of Man which will appear in the sky is the Holy Cross.) καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. (All peoples at the same time will see Jesus coming upon the clouds of heaven with great power and glory.)
- 25:26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρὲ! (Idleness is as much a rejection of God as plain wickedness.) ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα! (It is our responsibility to sow the seeds of what God has given us, and to also reap the bounties thereof.)
- 25:41 τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. (In the Orthodox understanding, wicked men will end up with the devil and his angels because they have totally assimilated their way of thinking and their actions to the evil one, and so they will have the same fate as him.)
- 26:64 λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως (The Son of Man will be sitting at the right of the Power, which means the mighty God.) καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. (He will be coming upon the clouds of heaven as a Glorious Judge.)
- 27:27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον (The Jews did not enter the judgement hall where Jesus was brought to Pilate because of the preparation of Pascha; for the Judeans, it was an unclean place.) συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν·
- 27:45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης. (This solar eclipse cannot be verified by science, since it is a divine phenomenon. Dionysius the Areopagite was in Heliopolis, Egypt, at the time wondering if God was suffering, seeing the darkened sky. According to a prevalent view, this darkness occurred across the world.)
- 28:9 ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. (According to a very profound theological view, the one who was there and who alone held Jesus' feet and venerated him was his mother the Theotokos, not Mariam Magdalene, who was told by Jesus in John 20:17 to not touch Him.)

shaken: 24:30 And then shall appear the sign of the Son of man in the heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 24:31 And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens to the other. 24:32 Now learn a parable of the fig tree; When its branch is yet tender, and puts forth leaves, you know that summer is near: 24:33 So likewise, when you shall see all these things, know that it is near, even at the gates. 24:34 Truly I say to you, This generation shall not pass, until all these things be fulfilled. 24:35 Heaven and earth shall pass away, but my words shall not pass away.

24:36 But of that day and hour knows no man, nor the angels of heaven, but my Father only.<sup>36</sup> 24:37 But as the days of Noah were, so shall also the coming of the Son of man be. 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 24:40 Then shall two be in the field; the one shall be taken, and the other left. 24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

24:42 Watch therefore: for you know not what hour your Lord will come. 24:43 But know this, that if the owner of the house had known in what watch the

thief would come, he would have watched, and would not have allowed his house to be ruptured. 24:44 Therefore be also ready: for in such an hour as you think not the Son of man comes. 24:45 Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season? 24:46 Blessed is that servant, whom his lord when He comes shall find so doing. 24:47 Truly I say to you, That he shall make him ruler over all His goods. 24:48 But and if that evil servant shall say in his heart, My lord delays His coming; 24:49 And shall begin to strike his fellow servants, and to eat and drink with the drunken; 24:50 The lord of that servant shall come in a day when he looks not for Him, and in an hour that he is not aware of, 24:51 And shall cut him in two, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25 25:1 Then shall the kingdom of the heavens be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom. 25:2 And five of them were wise, and five were foolish. 25:3 They that were foolish took their lamps, and took no oil with them: 25:4 But the wise took oil in their vessels with their lamps. 25:5 While the bridegroom delayed, they all slumbered and slept. 25:6 And at midnight there was a cry made, Behold, the bridegroom comes; go out to meet him. 25:7 Then all those virgins arose, and trimmed their lamps. 25:8 And the foolish said to the wise, Give us of your oil; for our lamps are gone out. 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves.<sup>37</sup> 25:10 And while they went to buy, the bridegroom came; and they that were ready went

<sup>36</sup> (24:36) *My Father only? But Jesus and His Father were always together as One. Jesus is talking about His humanity, not His divine Person, which is inseparable from the Father and the Holy Spirit. He knew everything.*

<sup>37</sup> (25:9) *The serious Christian is always ready to meet his Maker, even as the wise virgins of the parable.*

in with him to the marriage: and the door was shut. 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 25:12 But he answered and said, Truly I say to you, I know you not. 25:13 Watch therefore, for you know neither the day nor the hour wherein the Son of man comes.

25:14 For the kingdom of the heavens is as a man travelling into a far country, who called his own servants, and delivered to them his goods. 25:15 And to one he gave five talents, to another two, and to another one; to every man according to his own ability; and straightaway took his journey. 25:16 Then he that had received the five talents went and traded with them and made another five talents. 25:17 And likewise he that had received two, he also gained another two. 25:18 But he that had received one went and digged in the earth, and hid his lord's money. 25:19 After a long time the lord of those servants comes, and reckons with them.

25:20 And so he that had received five talents came and brought another five talents, saying, Lord, thou delivered to me five talents: behold, I have gained beside them five talents more. 25:21 His lord said to him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 25:22 He also that had received two talents came and said, Lord, thou delivered to me two talents: behold, I have gained two other talents beside them. 25:23 His lord said to him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

25:24 Then he who had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping

where thou hast not sown, and gathering where thou hast not spread: 25:25 And I was afraid, and went and hid thy talent in the earth: behold, there thou hast that is thine. 25:26 His lord answered and said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not spread: 25:27 Thou ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest. 25:28 Take therefore the talent from him, and give it to him who has ten talents. 25:29 For to every one that has shall be given, and he shall have abundance: but from him that has not shall be taken away even that which he has. 25:30 And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

25:31 When the Son of man shall come in His glory, and all the holy angels with Him,<sup>38</sup> then shall He sit upon the throne of His glory: 25:32 And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides His sheep from the goats: 25:33 And He shall set the sheep on His right hand, but the goats on the left. 25:34 Then shall the King say to them on His right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 25:35 For I was hungry, and you gave me food: I was thirsty, and you gave me drink: I was a stranger, and you took me in: 25:36 Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came to me. 25:37 Then shall the righteous answer Him, saying, Lord, when saw we thee hungry, and fed

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<sup>38</sup> (25:31) Both Daniel and Prophet Isaiah saw the Son of Man (the Unincarnate Christ) coming upon the clouds in glory to judge humanity at the end of the age.

thee? or thirsty, and gave thee drink? 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 25:39 Or when saw we thee sick, or in prison, and came to thee? 25:40 And the King shall answer and say to them, Truly I say to you, Inasmuch as you have done it to one of the least of these my brethren, you have done it to me. 25:41 Then shall He say also to them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels: 25:42 For I was hungry, and you gave me no food: I was thirsty, and you gave me no drink: 25:43 I was a stranger, and you took me not in: naked, and you clothed me not: sick, and in prison, and you visited me not. 25:44 Then shall they also answer Him, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? 25:45 Then shall He answer them, saying, Truly I say to you, Inasmuch as you did it not to one of the least of these, you did it not to me. 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

26 26:1 And it came to pass, when Jesus had finished all these sayings, He said to His disciples, 26:2 You know that after two days is the feast of the Pascha, and the Son of man is betrayed to be crucified. 26:3 Then assembled together the chief priests, and the scribes, and the elders of the people, to the palace of the high priest, who was called Caiaphas, 26:4 And consulted that they might take Jesus by deceit, and kill Him. 26:5 But they said, Not on the feast day, lest there be an uproar among the people.

26:6 Now when Jesus was in Bethany, in the house of Simon the leper, 26:7 There came to Him a woman having an alabaster box of very precious myrrh, and poured it on His head, as He reclined to eat. 26:8 But when His

disciples saw it, they were indignant, saying, To what purpose is this waste? 26:9 For this ointment might have been sold for much, and given to the poor. 26:10 But Jesus knowing it, He said to them, Why trouble the woman? for she has done a good work upon me. 26:11 For you have the poor always with you; but me you have not always. 26:12 For in that she poured this ointment on my body, she did it for my burial. 26:13 Truly I say to you, wherever this gospel shall be preached in the whole world, there shall be told what this woman has done, as a memorial to her.

26:14 Then one of the twelve, called Judas Iscariot, went to the chief priests, 26:15 And said to them, What will you give me, and I will deliver Him to you? And they agreed with him for thirty pieces of silver. 26:16 And from that time he sought opportunity to betray Him.<sup>39</sup>

26:17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying to Him, Where want thou that we prepare for thee to eat the Pascha? 26:18 And He said, Go into the city to such a man, and say to him, The Master said, My time is at hand; I will keep the Pascha at thy house with my disciples. 26:19 And the disciples did as Jesus had appointed them; and they made ready the Pascha. 26:20 Now when the evening was come, He reclined with the twelve. 26:21 And as they ate, He said, Truly I say to you, that one of you shall betray me. 26:22 And they were exceedingly sorrowful, and began every one of them to say to Him, Lord, is it I? 26:23 And He answered and said, He that dips his hand with me in the dish, the same shall betray me. 26:24 The Son of man goes as it is written of

<sup>39</sup> (26:14) *What happened to Judas happens to us daily, but, unfortunately, he did not repent. Let us always be ready with repentance.*

Him: but woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 26:25 Then Judas, who betrayed Him, answered and said, Master, is it I? He said to him, Thou have said.

26:26 And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my Body. 26:27 And He took the cup, and gave thanks, and gave it to them, saying, Drink all you of it; 26:28 For this is my Blood of the new testament, which is shed for many for the remission of sins. 26:29 But I say to you, I will not drink from now on of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 26:30 And when they had sung a hymn, they went out into the mount of Olives. 26:31 Then said Jesus to them, All you shall be scandalized because of me this night: for it is written, I will strike the shepherd, and the sheep of the flock shall be scattered. 26:32 But after I am risen again, I will go before you into Galilee. 26:33 Peter answered and said to Him, Though all men shall be scandalized because of thee, yet will I never be scandalized. 26:34 Jesus said to him, Truly I say to thee, That this night, before the rooster crow, thou shalt deny me thrice. 26:35 Peter said to Him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

26:36 Then comes Jesus with them to a place called Gethsemane, and said to the disciples, Sit here, while I go and pray yonder. 26:37 And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 26:38 Then said He to them, My soul is exceedingly sorrowful, even to death: wait here, and watch with me. 26:39 And He went a little farther, and fell on his face, praying, and saying, O my Father, if it be possible, let this cup

pass from me: nevertheless not as I want, but as thou wantest. 26:40 And He comes to the disciples, and finds them asleep, and said to Peter, What, could you not watch with me one hour? 26:41 Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak. 26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 26:43 And He came and found them asleep again: for their eyes were heavy. 26:44 And He left them, and went away again, and prayed the third time, saying the same words. 26:45 Then comes He to His disciples, and said to them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 26:46 Rise, let us be going: behold, he is at hand, the one who betrays me.

26:47 And while He yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and staffs, from the chief priests and elders of the people. 26:48 Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast. 26:49 And immediately he came to Jesus, and said, Hail, master; and kissed him. 26:50 And Jesus said to him, Friend, do what you came for. Then came they, and laid hands on Jesus, and took Him. 26:51 And, behold, one of them who were with Jesus stretched out his hand, and drew his knife,<sup>40</sup> and struck a servant of the high priest, and cut off his ear. 26:52 Then said Jesus to him, Put back thy knife into its place: for all they that take the sword shall perish with the sword. 26:53 Thinkest thou that I cannot now pray to my Father, and He shall immediately give me more than twelve

<sup>40</sup> (26:51) *This disciple had a knife, as many did casually in those days, but not a sword (Eng. transl.).*

legions of angels? 26:54 But how then shall the scriptures be fulfilled, that thus it must come to be? 26:55 In that same hour said Jesus to the multitudes, Are you come out as against a thief with swords and staffs for to take me? I sat daily with you teaching in the temple, and you did not arrest me. 26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled.

26:57 And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. 26:58 But Peter followed Him afar off to the high priest's palace, and went in, and sat with the servants, to see the end. 26:59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; 26:60 But found none: though many false witnesses came, yet found they none. At last came two false witnesses, 26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 26:62 And the high priest arose, and said to Him, Answerest thou nothing? what is it which these witness against thee? 26:63 But Jesus held His peace. And the high priest said to Him, I place you under oath before the living God, that you tell us whether you are the Christ, the Son of God. 26:64 Jesus said to him, Thou hast said: nevertheless I say to you, Hereafter shall you see the Son of man sitting on the right hand of the Power, and coming in the clouds of heaven. 26:65 Then the high priest tore His clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold, now you have heard His blasphemy. 26:66 What do you think? They answered and said, He is guilty of death. 26:67 Then they spat in His face, and beat Him; and others struck Him with the palms of their hands, 26:68 Saying, Prophecy to us,

thou Christ, Who is he that struck thee?

26:69 Now Peter sat outside in the palace: and a damsel came to him, saying, Thou also was with Jesus of Galilee. 26:70 But he denied before them all, saying, I know not what thou sayest. 26:71 And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth. 26:72 And again he denied with an oath, I do not know the man. 26:73 And after a while came to him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrays thee. 26:74 Then began he to curse and to swear, saying, I know not the man. And immediately the rooster crew. 26:75 And Peter remembered the word of Jesus, who said to him, Before the rooster crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: 27:2 And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

27:3 Then Judas, who had betrayed Him, when he saw that He was condemned, regretted himself, and brought again the thirty pieces of silver to the chief priests and elders, 27:4 Saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? you see to it. 27:5 And he threw down the pieces of silver in the temple, and departed, and went and hanged himself.<sup>41</sup> 27:6 And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. 27:7 And they took counsel, and bought with them the potter's field, to bury

<sup>41</sup> (27:5) *Judas' conscience must have censured him in a very, very bad way.*

strangers in. 27:8 therefore that field was called, The field of blood, to this day. 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him Who is priceless, whom they of the children of Israel did bargain; 27:10 And gave them for the potter's field, as the Lord appointed me. 27:11 And Jesus stood before the governor: and the governor asked Him, saying, Art thou the King of the Judeans? And Jesus said to him, Thou sayest. 27:12 And when He was accused of the chief priests and elders, He answered nothing. 27:13 Then said Pilate to Him, Hearest thou not how many things they witness against thee? 27:14 And He answered him not a word; insomuch that the governor marvelled greatly.

27:15 Now at that feast the governor was accustomed to release to the people a prisoner, whom they wanted. 27:16 And they had then a notable prisoner, called Barabbas. 27:17 Therefore when they were gathered together, Pilate said to them, Who do you want that I release to you? Barabbas, or Jesus who is called the Christ? 27:18 For he knew that for envy they had delivered Him.

27:19 When he sat down on the judgment seat, his wife sent to him, saying, Have nothing to do with this righteous man: for I have suffered many things this day in a dream because of Him. 27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 27:21 The governor answered and said to them, which of the two do you want that I release to you? They said, Barabbas. 27:22 Pilate said to them, What shall I do then with Jesus who is called the Christ? They all say to him, Let Him be crucified. 27:23 And the governor said, Why, what evil has He done? But they cried out the more, saying, Let Him be

crucified.

27:24 When Pilate saw that he could prevail nothing, but that rather a commotion was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous person: see to it. 27:25 Then answered all the people, and said, His blood be on us, and on our children.

27:26 Then released he Barabbas to them: and when he had flogged Jesus, he delivered Him to be crucified. 27:27 Then the soldiers of the governor took Jesus into the praetorium, and gathered to Him the whole band of soldiers. 27:28 And they stripped Him, and put on Him a scarlet robe.

27:29 And when they had plaited a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Judeans! 27:30 And they spit upon Him, and took the reed, and struck Him on the head. 27:31 And after that they had ridiculed Him, they took the robe off from Him, and put His own clothing on Him, and led Him away to crucify Him. 27:32 And as they came out, they found a man from Cyrene, Simon by name: him they compelled to carry His cross. 27:33 And when they were come to a place called Golgotha, that is to say, the place of the skull,<sup>42</sup>

27:34 They gave Him vinegar to drink mingled with gall: and having tasted it, He wanted not to drink. 27:35 And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lot. 27:36 And sitting down

<sup>42</sup> (27:33) *Holy tradition tells us that Adam was buried at the Place of the Skull.*

they watched Him there; 27:37 And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JUDEANS. 27:38 Then were there two thieves crucified with Him, one on the right hand, and another on the left.

27:39 And they that passed by reviled Him, wagging their heads, 27:40 And saying, Thou that destroyest the temple, and built it in three days, save thyself. If thou be the Son of God, come down from the cross. 27:41 Likewise also the chief priests mocking Him, with the scribes and elders, said, 27:42 He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. 27:43 He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. 27:44 The thieves also, who were crucified with Him, reviled Him. 27:45 Now from the sixth hour there was darkness over all the land to the ninth hour. 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?<sup>43</sup> 27:47 Some of them that stood there, when they heard that, said, This man calls for Elias. 27:48 And straightaway one of them ran, and took a sponge, and filled it with the vinegar, and put it on a reed, and gave Him to drink. 27:49 The rest of them said, let us see if Elias will come to save Him.

27:50 Jesus, when He had cried out again with a loud voice, yielded up the Spirit. 27:51 And, behold, the veil of the temple was torn in two from the top to the bottom; and the earth did quake, and the rocks broke; 27:52 And the graves were opened; and many bodies of the saints which slept arose, 27:53 And came out of the graves after His resurrection, and went into the holy city, and

appeared to many. 27:54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, In truth this was the Son of God. 27:55 And many women were there beholding afar off, who followed Jesus from Galilee, ministering to Him: 27:56 Among whom was Mariam Magdalene, and Mariam the mother of Iakovos and Joses, and the mother of Zebedee's children. 27:57 When the evening was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 27:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 27:60 And laid it in His own new tomb, which he had cut out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 27:61 And there was Mariam Magdalene, and the other Mariam, sitting across from the sepulchre.

27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate, 27:63 Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. 27:64 Command therefore that the sepulchre be secured until the third day, lest His disciples come by night, and steal Him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first. 27:65 Pilate said to them, You have a garrison: go your way, make it as secure as you can. 27:66 So they went, and made the sepulchre secure, sealing the stone along with the guards.

28 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mariam Magdalene and the other Mariam to see the

<sup>43</sup> (27:46) *The Lord's human nature suffered alone on the Cross. He suffered for real.*

sepulchre. 28:2 And, behold, there was a great earthquake: for an angel of the Lord descended from heaven, and came and rolled back the stone from the entrance, and sat upon it. 28:3 His countenance was like lightning, and His raiment white as snow: 28:4 And for fear of him the guards did shake, and became as dead men. 28:5 And the angel answered and said to the women, Fear not: for I know that you seek Jesus, who was crucified. 28:6 He is not here: for He is risen, as He said. Come, see the place where the Lord lay. 28:7 And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goes before you into Galilee; there shall you see Him: behold, I have told you. 28:8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word. 28:9 And as they went to tell His disciples, behold, Jesus met them, saying, Rejoice! And they came and held Him by the feet, and venerated Him. 28:10 Then said Jesus to them, Be not afraid: go tell my brethren to go to Galilee, and there shall they see me.

28:11 Now while they were going, behold, some of the guards came into

the city, and told to the chief priests all the things that were done. 28:12 And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, 28:13 Saying, Say, His disciples came by night, and stole Him away while we slept. 28:14 And if this come to the governor's ears, we will persuade him, and secure you and make you free of worry. 28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Judeans until this day.

28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 28:17 And when they saw Him, they venerated Him: but some doubted. 28:18 And Jesus came and spoke to them, saying, All power is given to me in heaven and on earth. 28:19 Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 28:20 Teaching them to observe all things whatever I have commanded you: and, behold, I am with you always, until the end of the age. Amen.

And glory be to God for all things!

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### Additional Notes and Comments

- 1:1 a) It is "A book" not "The book"; there is another such list in Luke 3:23. b) Son in this context means descendant. c) The second instance of "descendant" refers to David.
- 1:8 a) Asa was not the father of Josaphat, but his great-great-grandfather. b) Joram was not the father of Ozias, but his great-great-grandfather.

- 1:13 Zorobabel was not the father of Abiud, but only an ancestor.
- 1:16 The words “husband” and “wife” did not exist. Gender indicative nouns (man, woman/ *ἄνδρα, γυναίκα*) showed the status of either marriage or engagement. Joseph was, has always been, and will remain “the betrothed”. Holy matrimony between him and Mariam was never recorded; he was only her guardian. According to tradition, Joseph was an old widower who had four sons: Iakovos, Symeon, Judah, and Joses, and three daughters: Esther, Martha, and Salome.
- 1:17 This genealogical list is not complete, as seen in verses 8 and 13. The sinful idolater kings, and the unrighteous are not mentioned in this list.
- 1:18 This verse does not read “She was found with child ‘of’ the Holy Spirit” (in the Greek text, the word child is nowhere to be found); it reads: “she was found to be pregnant/expecting ‘by’ the Holy Spirit” (or by the creative activity of the Holy Spirit).
- 1:23 The name Ἐμμανουήλ (Emmanuel) means “with us is God” (in this order).
- 1:24 Joseph and Mariam were only recently betrothed/engaged. A man cannot call his fiancée a wife.
- 1:25 a) The Greek equivalent for “until” (ἕως) does not imply that Joseph did know Mariam afterward; see note on v. 28:20. Greek biblical scholars who know the language well do not make this mistake. b) Please read the verse in the correct sequence: “τὸν υἱὸν αὐτῆς τὸν πρωτότοκον” “her son the firstborn”. The firstborn was the heir or the “Holy to the Lord”, regardless if other children were born. “The firstborn son” is an inexcusable error, suggesting that the Holy Virgin would bring forth other children.
- 2:1 The magi were not only wise men; they were idolaters who dabbled in astrology and the secret arts as their name suggests, though after their meeting with the Lord their future was reformed.
- 2:2 The same Greek word in plural (*Ανατολῶν*) that means “East” becomes “arising” in its singular form (*ανατολή*).
- 2:3 All of Jerusalem was troubled along with Herod, for they feared that his cruelty might erupt on them and their families. Herod feared losing his kingdom.
- 2:8-14 There is no need to say young child. “*παιδίον*” means “child”. Jesus was not a baby when the magi arrived in Jerusalem, but a two-year-old.
- 2:11 The word “*προσεκύνησαν*” (and all similar words) can mean either worship or veneration. It is the intention of one venerating which gives the

right meaning. The magi were pagans, and they worshipped people. But the Judeans would not have “worshipped” Jesus; as they fell down to the ground before Him, they had the first commandment in mind, believing Him to be only a man.

- 2:16 a) It took approximately 2 years for the magi to come from Persia to the Holy Land. Since Herod had enquired this of the magi, they told him the time that they saw the rising star; this is why he killed the children from two years and under. b) It is proper to mention here that the magi could not have been alone traveling through the desert; they would have needed an entire caravan. One tradition states that there were over forty magi. Of course, a great number of people like this must have needed servants, food, livestock, cooks, and, since they had gold and were rich, men of war for protection.
- 2:18 Rama is a small village on the outskirts of Bethlehem (still there today) where Jacob had buried his wife Rachel.
- 2:22 Archelaus, the son and successor of Herod the great, was very cruel and oppressive. Thus, he was deposed by the emperor shortly after his ascent to the throne of Judea.
- 3:2 In English translations, whenever it is written “kingdom of heaven”, in Greek, it says “kingdom of the heavens” (plural). “Heaven” in scripture is the firmament or sky, whereas “the heavens” is the mystical place wherein God dwells.
- 3:4 The locusts that St. John the Baptist ate could have been a desert fruit called locust which grows in those parts instead of the well known grasshopper.
- 3:6 The people went to St. John and “while” they were baptized in the river they confessed their sins.
- 3:16 When Jesus was baptized, He quickly came out of the water because He did not have any sins to confess, unlike the others who stayed down.
- 4:3-10 The three temptations of the Lord were love for pleasure (as He was tempted by the bread), the love for glory (by being glorified by bystanders if He fell from the top of the temple and was miraculously saved), and the love for money (the temptation of wanting to gain wealth). These three (pleasure, vainglory, and avarice) are the mothers of all the passions. Our Lord put them away.
- 4:21 James is the son of Zebedee, whose proper name is Iakovos.
- 5:3 The “poor in spirit” are all those humble people who feel that they cannot do anything without God, being dependent on Him for everything.

- 5:12 Paradoxically enough, there is a feeling of well-being for one who confesses and suffers for Christ. This happens also with the asceticism of the saints, hesychasts, and hermits.
- 5:13 The salt of the earth is not only to improve the taste of food; it was used to preserve meats and fish. The Apostles and the doctrine of our Lord Jesus Christ would prevent decay, rotting, and corruption of society. Up to this day the Lord's teachings prevent corruption; without this salt, the earth would come to extinction.
- 5:16 The same is with the light. Light keeps good works visible to be imitated by others. Without the light, the law of iniquity takes effect and the many sins are disguised by darkness.
- 5:22 We have used the proper word for hell which Jesus used to illustrate the place of the eternal torments. To give a picture of hell, the Lord likens it to the terrible condition existing in the Hinnom valley just south of Jerusalem. The heat and the stench of that abominable place where garbage was burnt and where the Israelites of old sacrificed their own children to Moloch was called Gehenna. By hearing the word Gehenna and by thinking of it, one would immediately get a taste of the eternal torments because of the proximity of this accursed valley to Jerusalem.
- 5:25 The opponent that Jesus talks of is the conscience (the unsleeping worm), which is going to reprove one after death if it is not reconciled with in this life.
- 5:39 It says "you should not resist the evil one", but also a person who is doing evil. Here, it means to not resist the evil one by repaying the evil done by your fellow man. A Christian fights the devil successfully by a "retribution" of love toward his neighbor.
- 5:44 It was then a radical precept to love one's enemies, something that not everyone could handle. To this day, even the so-called Christians are not able at times to be in accordance with this commandment.
- 6:7 a) The idolaters talked to the idols without reason, speaking much that they did not understand. Thus they went into a trance becoming possessed as they "prayed" and thus babbled incoherently. b) Orthodox Christians, instead of thinking nonsense, occupy themselves with a variety of wholesome little prayers to distract the devil and push him away. Those who do not want to "repeat" prayers will have to handle their thoughts and temptations on their own.
- 6:13 At the end of the Lord's prayer and at other times when Jesus speaks of evil, he says "πονηρός/ πονηροῦ", meaning "evil one" not "evil" (as in some

English translations). Evil is not an abstract concept, but is actually a being who fights mankind relentlessly, trying to bring us to commit sins.

- 6:15 Another one of the Lord's new teachings: in order to vouchsafe our salvation, we have to forgive others and their transgressions.
- 6:23 The lamp of the body (soul) is the eye (mind). If the mind, the rational part which is the image of God in man and has the conscience therein to guide him, is not healthy, then it has lost its light. According to St. Sophrony of Essex, the mind (nous) has light as an attribute. Using that idea, the Lord wonders aloud about how dark a soul will become when even that light of the nous has gone out.
- 6:25-31 The Lord here in this verse wants to prevent vain cares from becoming anxiety and stress.
- 6:34 The idea behind this is that vain cares and worries are evil and that the evil one uses them to take us away from a Godly path. Jesus actually calls vain cares "evil".
- 7:2 Usually when someone judges someone else, he gets sort of a boomerang, and in the future, the same thing happens to him.
- 7:6 Though we should not judge, we should have enough discernment to know about the people we deal with so that we will not hand over the holy things to unbelievers and place the pearls of our faith before them.
- 7:12 This is the rule that serves as law for all peoples. Without this Golden Rule, the world would be chaos.
- 7:13 The broad gate is the easy gate; by the narrow gate, we think of the Lord's words that "the spirit is willing, but the flesh is weak". Orthodoxy helps us to overcome the passions of the flesh and to enter through the narrow gate into life everlasting.
- 8:4 After Jesus healed the leper, He sent him to the priests to show them that a) the leper was healed and could be taken into the community and b) that He respected their authority and did not come to abolish the law. Jesus always did everything that the law required of Him.
- 8:19 When a scribe told Jesus that he would follow Him anywhere, He replied that in order to be His disciple, one must have self-denial. This is the meaning behind the verse. The people who initially followed Him did this to gain positions of power, and glory, and wealth, for they thought that Jesus came to set up His kingdom and to redeem Israel not in a spiritual, but in a worldly and secular way.
- 8:34 The Gergesenes were afraid that something worse would happen to them since they were disobedient to Hebrew law (that is, herding pigs and

probably doing other unlawful deeds), so they asked Jesus to leave.

- 9:10 Jesus “reclined to eat in the house”. The sacred text uses the word “ἀνακειμένου ” to note that when the Hebrews ate, they sat and reclined low to the ground at tables with very small feet (unlike on the chairs and tables of today) or on the floor. This is still common in some eastern Greek islands, the Middle East, and other parts of the world such as Japan.
- 9:17 Jesus likened the Pharisees and those who followed them to old wineskins which could not hold His new doctrines. The new wine which Jesus talks about is the must which they poured into the wineskins to make wine. The must fermented over time, producing heat and gasses, and became wine. Because of the process, the wineskins had to be new and unused.
- 9:20 a) Because this woman had flowing blood, she was also considered unclean, as well as having the illness. Jesus cleanses and heals. b) The woman’s name is St. Veronica (October 4). After the Lord made her well, she went and built a statue of Jesus before her home in Panead, proclaiming Jesus as the Savior of the world.
- 10:35 English translations have this verse misunderstood and misinterpreted. The Greek language is such that when the context changes, the same words take a different meaning. This is why word-for-word translations do not work; the Lord did not come to set a man “against” his son and a daughter “against” her mother, but to separate them “from” each other: the believer from the nonbeliever.
- 10:41 He who welcomes and helps a prophet, an apostle, a priest, or a monastic, will get the same reward they get.
- 10:42 Those days, the Israelites boiled their fresh water by custom to cleanse it from impurities, as we do today with water softener salts and filters. Now the Lord says: that even if the water was cold or freshly taken from a water source, even that, a cold cup, even if it’s not heated, is good and proper to give to a disciple, and will lead to some reward.
- 11:3 St. John the Baptist asked Jesus this, not because he was unsure of Him, but to support his own disciples in the faith for the Son of God and to direct them towards Him.
- 11:6 “Blessed are those who are not scandalized by me” means “blessed are they who do not stumble because of my humble appearance, that even as God, I am wearing the flesh of a man.” At that time, people could not fathom that God could also appear as a human. They expected the Messiah to be a mere man, not God also.

- 11:10 “Before thy face” means “before thy appearance” or “before thine arrival.”
- 12:1 The Pharisees’ legalism was so strict that they considered even plucking a few heads of grain to be reaping on the Sabbath day. It is uncertain that the Apostles were eating grain rather than only the ears, for to eat the grain itself would be considered theft.
- 13:13-15 God does not prevent them from seeing and hearing (compare with KJV); they are willingly blind and hard of hearing. This verse and others pertaining to this very topic on the prophecy of Isaiah, must be thoroughly searched out before a correct evaluation is made. Thus, one will not make God to be the cause of spiritual blindness and deafness.
- 13:56 When then has this Man (Jesus) “gotten” all these things? Since they knew His family, they were wondering where He had gotten His powers and wisdom.
- 14:11 This girl, the daughter of Herodias (whose name was Salome), was also beheaded, according to tradition, by a sharp sheet of ice as she crossed a frozen pond which gave way.
- 15:5 The religious leaders, being greedy, made it a law that whoever gave his money to them or the temple did not have to help their parents financially, and thus they violated the commandment. In those days, respect and care for parents was greatly regarded among the Hebrews.
- 17:2 a) The light emanating from Jesus is the Uncreated Light, showing that He Himself is God. b) According to the Greek interpreters, Iakovos, John, and Peter could handle seeing the Uncreated Light and therefore Jesus takes them with Him, as He did in other instances. They were more advanced spiritually.
- 18:21-22 Such forgiveness was unthinkable before Jesus taught this. In the same manner that God will infinitely forgive, so too must we. In Deuteronomy, it was stated that the Hebrews should love God and hate their enemies.
- 19:24 a) Some think that the camel could have been a thick rope, like those used in shipping. b) It is quite clear in this verse that it refers to the hole that a needle makes as it pierces through a piece of fabric, not the eye of the needle itself. It is true that referring to the camel going through the eye of a needle does explain what Jesus is trying to say, but we thought it would be more exact to use Christ’s own speech instead of creating other words, which is typical of many translations.
- 20:14 Those who come to God late in life are just as valuable as those who

are born into Christianity. The “hired hands” who come to Jesus late in life get the same reward.

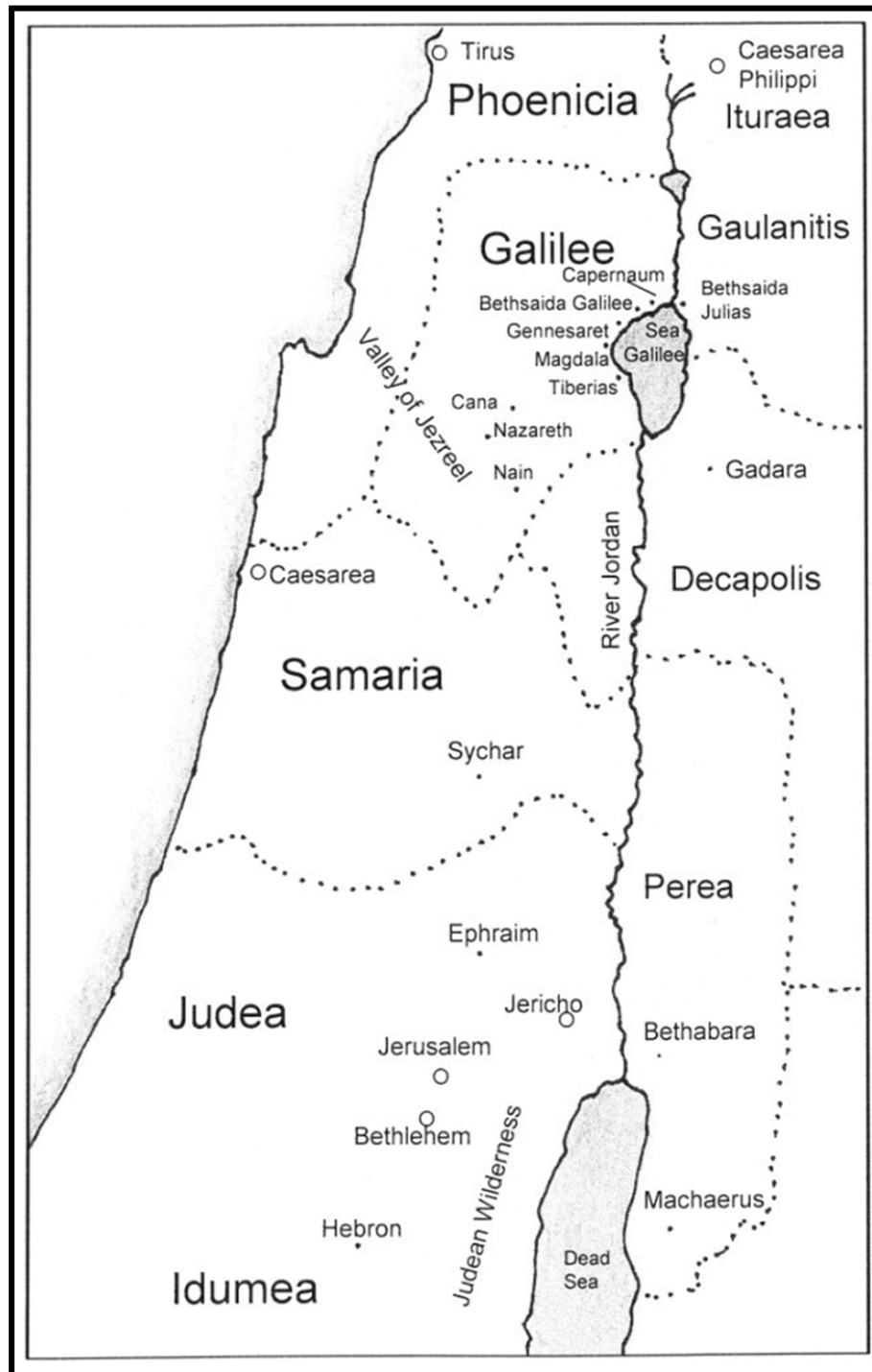
- 21:7 a) Not only is the donkey a sign of Christ's humility, but it is also a foreshadowing of Christ's crucifixion as the pattern in the fur of a donkey's back is in the shape of a cross. b) The colt that was never before ridden represents the Gentile nations who later converted and followed the One True God. And not only that, but they fulfilled in time the Holy Scriptures to a full measure.
- 22:14 This is something which all Christians must keep in mind. The few who are chosen are those who themselves “choose” to follow Jesus. The Orthodox do not believe in predestination.
- 23:24 To be a spiritual guide, one must have much experience and wisdom or they risk bringing others down with them.
- 24:10 The Greek equivalent for offense, offend, and offended, which are “σκανδαλίζω” and “σκανδαλισθήσονται” (or similar words), can take several meanings, such as: to fall, scandalize, fallen, stumbled, or caused to sin. Here, it means to fall.
- 24:15 Daniel's prophecy on the abomination of desolation (Daniel 9:23) was fulfilled in 70 AD when general Titus proclaimed himself a god as he entered the Holy of Holies. He then erected his statue there, and shortly thereafter he destroyed the temple.
- 24:28 “Where the carcass is, there will the eagles (the vultures) be gathered together.” a) The carcass is the “body” of this world that has died because of sin, and the eagles signify the judgement and condemnation that will fall upon it to devour it. b) The eagles could be the avenger angels who will be assigned to hell by God after the resurrection of the dead to punish the wicked spirits, the sinners, and their cohorts for all eternity.
- 25:11-13 a) The marriage in this parable mirrors the marriage between Christ and His Church. b) The oil is the grace of the Holy Spirit, which the foolish virgins did not acquire in life. Therefore, a person must struggle to gain this “oil” before he dies.
- 26:42 a) An excellent display of the two natures of Christ; as a man, He suffers, but His human nature submits to the divine nature, even though in this verse it seems He wants to avoid suffering. In the same manner must we submit ourselves to God, even if it means suffering. b) Saint Nikolai Velimirovitch explains that the cup is the agony that Jesus felt knowing that His own people would soon put Him on the Cross. The same people that He took out of Egypt, His children, would betray Him and ask

Pilate to condemn Him to death by spitefully hanging Him on the Cross.

- 27:19 The wife of Pilate is Saint Prokla (October 27), who sent him a message while he sat on the judgement seat warning him as to say: take no responsibility for this righteous man.
- 27:28 The scarlet robe which the soldiers put on Jesus mirrors the scarlet wool which was tied around the scapegoat at Yom Kippur. In the same manner that the goat with the scarlet wool carried the sins of the community each year, Jesus carries the sins of humanity, though His sacrifice is eternal.
- 27:54 The Lord yielded up His spirit by His own free will, and because of this, the earthquake, and the other things done, the centurion was the first non-jew to proclaim Jesus the Son of God. The centurion's name was Longinos , who is a martyr-saint of the Orthodox Church (October 16).
- 27:61 The proper name for Mary is Mariam or Maria. The other Mariam was the Mother of God, the Theotokos. Note that Miriam in English translation, the sister of Moses, also had the name Mariam. The name Mariam or Maria was a common Hebrew name.
- 28:20 We used the correct word “until” (ἕως) (instead of the “even” of English translations) because the way this verse is compiled does not imply that Jesus will not be with us after the age. “ἕως” in many instances in Holy Scripture expresses a linear or continuous action. In verse 1:25, for example, where “Joseph was not knowing Mariam until (ἕως) ...”, there is no implication that Joseph did know her afterwards. Because of the crucial nature of Biblical translation, a scholar who aspires to translate the sacred text properly must have Greek as his mother tongue. As was commented at the note at 1:25, it is up to a Greek-speaking Biblical scholar to profess the proper meaning concerning many of the harder to understand verses. Eastern cultures have a different way of life, and the people have a different mindset which shapes their language and the way they think, so the text aligns easier with their understanding.



## The Land where Our Lord Jesus Walked



# Some Corrections

Here are only a few of the many questions that will appear on this page in the future that pertain to our translation to clarify and to give a better picture of what transpired in the life of Jesus throughout the Gospels:

Eng. Trans.

(Matthew 1:16) "Joseph the husband of Mary of whom was born Jesus"

GPD Trans.

"Joseph the betrothed of Mariam of whom was born Jesus"

Exp. Can anyone prove that Joseph and Mariam the Theotokos were ever married? No. We chant in the Akathist: "Rejoice O Unwedded Bride"; and why do we call Joseph the "Betrothed"? Mr. Panagiotis Trempelas as well as John Kolitsaras in their interpretations of the New Testaments call Joseph as well as Mariam "betrothed" throughout the first chapter of Matthew. What can we say for those who argue? Joseph and Mariam were betrothed not only according to Holy Tradition. They were NEVER a "husband" and "wife". Holy matrimony between them was never recorded; Joseph was only Mariam's guardian. According to tradition, Joseph was an old widower who had four sons: Iakovos, Symeon, Judah, and Joses, and three daughters: Esther, Martha, and Salome.

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Eng. Trans.

(Matthew 1:25) "till she had brought forth her firstborn son"

GPD Trans.

"until she brought forth her son the firstborn"

Exp. a) The Greek equivalent for "until" (ἕως) does not imply that Joseph did know Mariam afterward. Greek biblical scholars who know the language well do not make this mistake. b) Please read the verse in the correct sequence: "τὸν υἱὸν αὐτῆς τὸν πρωτότοκον" "her son the firstborn". The firstborn was the heir or the "Holy to the Lord", regardless if other children were born. "The firstborn son" is an inexcusable error, suggesting that the Holy Virgin would bring forth other children.

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Eng. Trans.

(Matthew 6:13) "And lead us not into temptation" (Lord's Prayer)

GPD Trans.

"And allow us not to fall into temptation" (Lord's Prayer)

Exp. According to the interpretation of all the Greek scholars, God does not lead a man into temptation. He allows a temptation to happen at times for reasons that are known only to Him.

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Eng. Trans.

(Matthew 10:35) "I have come to set a man against his father, the daughter against her mother, and the mother-in-law against the daughter-in-law."

GPD Trans.

"I have come to separate a man from his father, the daughter from her mother, and the mother-in-law from the daughter-in-law."

Exp. God does not want a man to war against his father and a daughter against her mother (God forbid). What ever happened to the Fifth Commandment? Christ came to separate the believers "from" the unbelievers.

---

Eng. Trans.

(Matthew 4:10) "And Him only you shall serve"

GPD Trans.

"And Him only shalt thou worship"

Exp. The word "serve" does not say anything. The Greek equivalent here derives from adoration/worship, and this is what it means.

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Eng. Trans.

(Matthew 2:11) "and fell down and worshiped Him"

GPD Trans.

"and fell down, and venerated Him"

Exp. The word "προσεκύνησαν" (and all similar words) can mean either worship or veneration (whose synonym is worship). So "veneration" can mean both worship or giving obeisance or showing respect and signs of emotion and love. It is the intention

of one venerating which gives the right meaning. The magi were pagans, and they worshiped people. But the Judeans would not have "worshiped" Jesus; as they fell down to the ground before Him, they had the first commandment in mind, believing Him to be only a man. We feel that "worship" is not a proper word to use here, but also throughout all of the text.

---

Eng. Trans.

(Matthew 5:39) "But I tell you not to resist an evil person"

GPD Trans.

"But I say to you, Do not resist the evil one"

Exp. An Orthodox understanding of the spiritual struggle uncovers the evil one (the devil), who is behind every fight and squabble and who uses someone to do harm to others. "πονηρω"(evil one) in Holy Scripture is ascribed to the devil unless it is explicitly stated otherwise, not a human. The word "person" in English translation is an add-in.

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Eng. Trans.

(Matthew 9:32) "They brought to Him a man, mute and demon possessed"

GPD Trans.

"They brought to Him a deaf man possessed with a devil"

Exp. According to the original text, the man brought to Jesus was "deaf". But they had to change it to "mute" probably because as the verse unfolds, it says that the "deaf spoke". This is the

reasoning of rational modern man, although the word used by the evangelist should remain. There is no need to repair the Bible. The man was "deaf" not mute.

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Eng. Trans.

(Matthew 2:2) "For we have seen His star in the East"

GPD Trans.

"For we have seen His star arising"

Exp. The magi did not see the star in the East, they were in the East as they looked westward. The Greek word for East in plural means "East", whereas in its singular form it means "arising".

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Eng. Trans.

(Matthew 1:25) "till she had brought forth"

GPD Trans.

"until she brought forth"

Exp. This verse is controversial enough without the extras. So where did this extra "had" come from except maybe the desire to put unwanted thoughts in someone's head. It is enough that what follows (see our note above on Matthew 1:25) thereafter, renders the verse unreadable by the pious Orthodox faithful. The verse will continue after "brought forth" and will unjustly but without success try to distort the whole end of the phrase to denote that Mariam had other children (her firstborn Son). Unfortunately, the big time mistakes that are fabricated within this verse, the 1:25 in Matthew, puts the whole translation in

danger of losing its credibility.

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Eng. Trans.

(Matthew 1:1) "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham"

GPD Trans.

"A book of the genealogy of Jesus Christ, a descendant of David, a descendant of Abraham."

Exp. a) It is not "The" book, but "A" book. There is another such list in Luke 3:23. b) Son in this context means "descendant". The second "descendant" in this verse refers to David. It is like saying: the descendant of David "who" is a descendant of Abraham.



At the start of October, a sample of the Four Gospels will be shown on this page with an opportunity to purchase the whole version along with more questions and answers for our edification and the glory of God.

# Orthodox Gospel Reading Gregorian (New Calendar)

Sept. 7, 2025

13th Sunday after Pentecost

## Scripture Readings (GPD)

**John 3:13-17 (Gospel, Sunday before Elevation)**

13 And no man has ascended up to heaven, but He that came down from heaven, the Son of man who is in the heavens. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whoever believes in Him should not perish, but have eternal life. 16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. 17 For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

**Matthew 21.33-42 (Gospel)**

33 Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to farmers, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the farmers, that they might receive the fruits of it. 35 And the farmers took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did to them likewise. 37 But last of all he sent to them his son, saying, They will revere my son. 38 But when the farmers saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize his inheritance. 39 And they caught him, and took him out of the vineyard, and slew him. 40 When therefore the lord of the vineyard comes, what will he do to those farmers? 41 They said to him, He will miserably destroy those wicked men, and will lease out his vineyard to other farmers, who shall render him the fruits in their seasons. 42 Jesus said to them, Did you never read in the scriptures, The stone which the builders rejected, the same has become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

# Orthodox Gospel Reading Julian (Old Calendar)

Sept. 7, 2025

13th Sunday after Pentecost

## Scripture Readings (GPD)

**Matthew 21.33-42 (Gospel)**

33 Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to farmers, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the farmers, that they might receive the fruits of it. 35 And the farmers took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did to them likewise. 37 But last of all he sent to them his son, saying, They will revere my son. 38 But when the farmers saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize his inheritance. 39 And they caught him, and took him out of the vineyard, and slew him. 40 When therefore the lord of the vineyard comes, what will he do to those farmers? 41 They said to him, He will miserably destroy those wicked men, and will lease out his vineyard to other farmers, who shall render him the fruits in their seasons. 42 Jesus said to them, Did you never read in the scriptures, The stone which the builders rejected, the same has become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

# Announcements

## Orthodox Bible- Adult Education Classes

- Saints Constantine & Helen Greek Orthodox Church, Webster, MA.

Friday 10:00 AM

- Holy Protection Russian Cathedral, Desplaines, IL. Tuesday 6:45 PM
- Saint Nicholas Orthodox Cathedral, Washington, DC. Saturday 3:30 PM
- Holy Apostles Orthodox Church, Bloomington, IL. Wednesday 6:00 PM
- Saint Innocent Cathedral, Anchorage, AK, Tuesday 6:15 PM
- Saint George Serbian Orthodox Church, Schererville, IN. Monday 7:00 PM
- Saint Spyridon Orthodox Church, Palos Heights, IL. Tuesday 10:00 AM
- Saint Nicholas Antiochian Cathedral, Brooklyn, NY. Monday 7:00 PM

Feel free to send us comments at [gpd3@protonmail.com](mailto:gpd3@protonmail.com)!

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