

The Four Holy Gospels

A first time English translation, never before attempted, upholding the Orthodox beliefs concerning Prayer, the Saints, and the Church, but most importantly confirming the Holy Tradition in regards to the Mother of our Lord, the most immaculate, All-holy Theotokos.

We live in a changing world and unfortunately we have succumbed to change in a new world that promotes non-Orthodox values. To be fair, English translations have been made by God-loving people but their faith does not mirror ours. We are all brothers yet we must protect our own faithful.

For instance, It may sound odd to an eighth millennium Christian that the Holy Virgin remained chaste, or that her betrothed was an old widower but that is what the Orthodox believe. Joseph and Mariam were kin, first cousins, according to St. Nicodemus of the Holy Mountain, having the same grandfather, who is Matthan. They never intended to have marital relations as we understand it today.

There are very many notable verses in this new translation which differ from other English biblical translations. Many "established" protestant views unfortunately are not adoptable by Orthodox standards, whose spirit is so inherent in the ancient Greek text. Let us thus follow in our own forefathers footsteps-how fitting?

Questions and Answers to 101 Notable Inaccuracies and Verses Hard to Apprehend

These answers are hard to be refuted; they are backed by the experience and knowledge of Greek Biblical scholars, not hearsay.

1Q: Is Christ the son of David and son of Abraham? (Mt. 1:1)

A: No. Son in this context means descendant. Jesus is a descendant of David, who (David) is a descendant of Abraham.

2Q: Does God “lead us” into temptation? (Lk. 11:4)

A: God does not lead us into temptation. We ask that God does not “allow us” to fall into temptation. This is the correct rendering of this phrase according to all the Greek interpreters.

3Q: Did Jesus come to set a man “against his father...” (NKJV)? (Mt. 10:35)

A: No. He didn’t come to “set a man against his father ...” but to “separate a man from his father and a daughter from her mother and a daughter-in-

law from her mother-in-law.”

4Q: Is the phrase “born again” found in the Bible? (Jn. 3:7)

A: “Born again” is nowhere to be found in the Bible. The correct phrase is “born from above”. It is quite perplexing that nearly all translations hold steadfastly to this incorrect phrase.

5Q: Does the original text say “do not resist an evil person”? (Mt. 5:39)

A: No. The word “person” in English translations is an add-in. Jesus is referring to the devil. An Orthodox understanding of the spiritual struggle uncovers the evil one, who uses someone to do harm to others. “πονηρῷ” (evil one) is ascribed to the devil, not a human.

6Q: Did the Lord call “vain cares” trouble (NKJV)? (Mt. 6:34)

A: No. He used the word κακία which is not “trouble” or anything of that sort, but literally means evil. Anything that drives one away from God’s path is evil.

7Q: Did they bring to Jesus a mute possessed man? (Mt. 9:32)

A: According to the original Greek text,

the man who was brought to Jesus was “deaf”, but English translators changed the word to “mute”, probably because as the verse unfolds, it says that the deaf spoke; there is no need to “repair” the Holy Bible because of rationalist reasoning. The man was deaf.

8Q: Was the Holy Virgin ever a wife? (Lk. 2:5)

A: No, because we chant in the Akathist “rejoice, O unwedded bride.”

9Q: Is it proper to use the phrase “out of his mind”? (Mk. 3:21)

A: Of course not, when referring to the Lord. The word used is “εξέστη”. The verse reads, “they went out to lay hold of Him: for they said, He went into ecstasy.”

10Q: Is Zorobabel the father of Abiud? (EOB) (Mt. 1:13)

A: No, the word “father” is incorrect. Zorobabel was an ancestor of Abiud, not his father. Therefore, the text should read “begot,” since this word can refer to a father, grandfather, and so on, whereas “father” can only refer to an immediate father-son relationship.

11Q: Why do they skip “μενοῦνγε”? (Lk.

11:28)

A: The word μενοῦνγε means “this is true indeed.” Some English translators have it right in Romans 10:18, but here in Lk. 11:28, it has been omitted. Why is this? Is it because the word indeed sheds light on the exalted person of the Theotokos?

12Q: Did Jesus overcome the world? (Jn. 16:33)

A: Our Lord used the word νενίκηκα, meaning “I have won”, or as we have translated, “I have gained victory”.

13Q: Did the Jewish people worship Jesus? (Jn. 9:38)

A: The Jews always had the first commandment in mind, and so they could not have “worshipped” Jesus since they thought He was only a man. The word veneration best mirrors the Greek word προσκύνησις because the meaning of this word changes according to one’s intention, as when the magi venerated Jesus, being idolaters.

14Q: Was Judas Iscariot also a miracle worker at one point? (Mk. 6:7)

A: Yes. When he was sent with the twelve, he also performed miracles and signs. This should remind us that

even if we are good and righteous today, things can change; therefore, we must be watchful.

15Q: Who are the publicans we hear of in the New Testament? (Lk. 18:10)

A: The Publicans were tax collectors, who were much disliked by the Judeans.

16Q: What is the difference between “heaven” and “heavens”? (Lk. 11:2)

A: “Heaven” is the sky or firmament, whereas the “heavens” in Holy Scripture is the mystical place where God dwells.

17Q: Does the sacred text read: “who can understand it”? (NKJV) (Jn. 6:60)

A: The correct phrase in Jn. 6:60 is not “who can understand it?” but, “who is able to hear this?”.

18Q: What do the scriptures say about repentance and the remission of sins? (Lk. 24:47)

A: Repentance and remission of sins should be preached. Namely, remission of sins is Holy Baptism as reconciliation between God and man.

19Q: Did Peter draw a sword at the Lord’s arrest? (Jn. 18:10)

A: No. Peter did not draw a sword, but a knife (μάχαιρα). The word for sword is

ρομφαῖα.

20Q: Did our Lord sleep on a pillow? (Mk. 4:38)

A: No. In Greek ship language, the deck at the stern or back of the ship is called the “pillow”. Please do not think of comfortable pillows and partridge feathers. Our Lord lived on earth when men were tough and durable, working all day and sleeping wherever.

21Q: Has the blind man’s faith “saved” his soul as well? (Lk. 18:42)

A: In a few cases, such as Mk. 5:34, Mt. 9:22 and others, Jesus used the phrase “saved thee” instead of “healed thee” since Jesus was concerned for their souls as well.

22Q: Did the magi see the star in the east? (Mt. 2:2)

A: No, they were in the east, looking out westward. The same Greek word for East (plural) in its singular form means “arising”.

23Q: Is it unashamedness or is it persistence? (NKJV) (Lk. 11:8)

A: It was not “persistence” in Lk. 11:8, but what the evangelist wrote was “unashamedness” (ἀναίδειαν).

24Q: “But let your yes be yes”. But why does

the verse skip a word? (Mt. 5:37)

A: In many translations, words are not only changed, but disappear completely for no apparent reason. Does that happen because of a desire to revise the ancient text itself?

25Q: Did Jesus “groan in the spirit and was troubled”? (Jn. 11:33)

A: In Jn. 11:33, the ancient text does not say he groaned in the spirit, or anything else similar to this; Jesus “restrained His spirit and intensely controlled Himself”.

26Q: Were the scribes discussing with the Apostles? (Mk. 9:16)

A: No. Jesus asks the scribes “what are you discussing among yourselves?”

27Q: Where did the “had” in the phrase “until she had brought forth” come from? (Mt. 1:25)

A: The “had” is another add-in that is trying to make an impious statement. Joseph NEVER knew Mariam (Mr. Trempelas).

28Q: Was a leaded whip used to whip the Lord? (Jn. 19:1)

A: No; in Jn. 19:1, some translations like to use extras like “leaded whip” or “lead-tipped whip” to excite emotion. We feel the Bible does not need

“fixing”.

29Q: Did Saint John the Baptist “come” to the wilderness to preach? (Mt. 3:1)

A: Saint John the Baptist “started” preaching in the wilderness of Judea (Mt. 3:1); he did not “come” to the wilderness to preach because he already lived there.

30Q: Did our Lord disrespect His mother? (Jn. 2:4)

A: Definitely not. The “Woman” in Jn. 2:4 was a respectful form of address at that time; Jesus could not have disrespected his mother, since the Mosaic law forbade this, a law which He Himself gave to Moses.

31Q: Was Joseph the son of David? (Mt. 1:20)

A: Again, “son” could mean grandson, great grandson, or simply descendant, which is the case here.

32Q: Is “Word” a good word to use for the Son of God? (Jn. 1:1)

A: “Word” cannot describe the Logos (the Power of God) for its simplicity. The Logos broadly is the wisdom and reason by which all things came to be and exist. Why try to confine the second person of the almighty God into a fixed limit set by insignificant

man?

33Q: Why do some translations omit the word "fasting"? (Mk. 9:29)

A: Good question.

34Q: Why did Mariam say, "How shall this be, since I know not a man"? (Lk. 1:34)

A: In Lk. 1:33, when Gabriel announced to Mariam that she would give birth to the "Son of the Highest", she responded in the next verse: "how shall this be since I know not a man?" This raises the question, why would she say this if she intended to marry? If marriage was her intention, she would've answered differently, but her answer shows clearly that she intended to remain a virgin. Joseph was only her guardian, an old widower with seven children, whom the Orthodox call "Joseph the Betrothed". It is unthinkable for an Orthodox person to have a doubt to the contrary, and shameful to even think of marital relations between Joseph and Mariam.

35Q: What does Jesus mean in saying "you shall see the son of Man sitting at the right hand of the Power"? (Mt. 26:64)

A: After the ascension, the human nature of Christ was glorified together with the Father and the Son, (something

extraordinarily important for mankind) allowing mere men to become sons of God by grace.

36Q: Why is “attired” a better word than endued? (Lk. 24:49)

A: “Attired” or “put on” are better words in Lk. 24:49 because it is what is said in the Bible, and as we sing in Church, “Whoever has been baptized into Christ has put on (attired) Christ”.

37Q: Is “hell” a word Jesus uses in the Gospels? (Mt. 5:22)

A: No. Jesus does not use the word “Hell” in the fifth chapter of Matthew, but uses the word “Gehenna,” the accursed valley of Hinnom which is south of Jerusalem. There the Israelites of old sacrificed their children to Molloch, and it became a cemetery for foreigners, and a garbage dump of great heat and stench. Our Lord uses this picture to warn the people of the never-ending torments.

38Q: What is the correct name of James the son of Zebedee? (Mk. 3:17)

A: Iakovos. In the Gospels, the name James is nowhere to be found; James the son of Zebedee and James the son of Alphaeus’ names are Iakovos. “James” refers to the king who

authorized the translation of the KJV. What do the holy Apostles think of us who can't even give them the proper name?

39Q: Did Jesus talk about "the eye of a needle"? (Mk. 10:25; Lk. 18:25)

A: No. In Lk. 18:25 and Mk. 10:25 Jesus talked of a camel going through the hole a needle makes: "For 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." The "eye of a needle" is not correct and has been created to sound pretty, but it does get the point across. Regardless, "innocent" little changes like this can become a habit and can grow to great proportions in time.

40Q: Were the scribes "disputing" with the Apostles (NKJV)? (Mk. 9:14)

A: They were not "disputing", but "talking" with the Apostles.

41Q: Is "God is with us" the correct order for the translation of "Emmanuel"? (Mt. 1:23)

A: The correct order of Emmanuel in Mt. 1:23 is "with us is God."

42Q: Was Asa the father of Josaphat? (EOB) (Mt. 1:8)

A: In Mt. 1:8, Asa was not the father of

Josaphat, and nor was Joram the father of Ozias. Therefore, the “father” of this particular translation is not correct. Asa and Joram were the great-great-grandfathers of Josaphat and Ozias respectively.

43Q: Does “went to register with his betrothed wife” make any sense at all? (Lk. 2:5)

A: Here again in Lk. 2:5, we see a tendency for the perceived need to revise the ancient text; “betrothed wife” does not make any sense. Notice that nine months after Gabriel’s annunciation, when Joseph and Mariam came to Bethlehem from Nazareth of Galilee to register in the census, they were still engaged. The verse reads correctly: “To be registered with Mariam, the betrothed to him woman, being expectant.”

44Q: Were grasshoppers the “locusts” Saint John the Baptist ate? (Mt. 3:4)

A: The “locusts” in Mt. 3:4 could have been a plant that grows in the desert in that part of Palestine instead of the well-known grasshoppers.

45Q: Is it “hallowed be thy name”? (Lk. 11:2)

A: The equivalent of hallowed (ἀγιασθήτω) is a verb showing action

saying: “hallowed may be thy name”.

46Q: What is the mother of Jesus’ name, and more proper to use? (Mt. 1:20)

A: Her real name is Mariam, which in Hebrew means “the exalted one.” It was a very popular name among the Judeans.

47Q: Is it a “cliff” or a “steep place”? (Lk. 8:33)

A: “κατὰ τοῦ κρημοῦ” means “toward the cliff”.

48Q: Why not use “scandal”, “scandalized” instead of “offense”, “offended”? (Mk. 4:17)

A: The word scandal (σκάνδαλο, σκανδαλισθήσονται) is the word used in the Gospels, but the meaning of the word “scandal” has changed over time in English; we have brought the word back home to the original meaning, which is to make someone fall or stumble, or to offend them. In our translation (A True Reflection), we thought it appropriate to bring back the original word which the evangelists used, hoping that with use it would take on the correct meaning again.

49Q: What was the “purple” which the soldiers put on Jesus? (Jn. 19:2)

A: The πορφύρα which was put on Jesus, which means purple (also in Mk. 15:17, 20; Jn 19:2, 5) was not purple, but was a type of mantle or cloak that the soldiers wore called “porphyra” which was bright red, despite its name. Only the emperors wore purple-colored clothing.

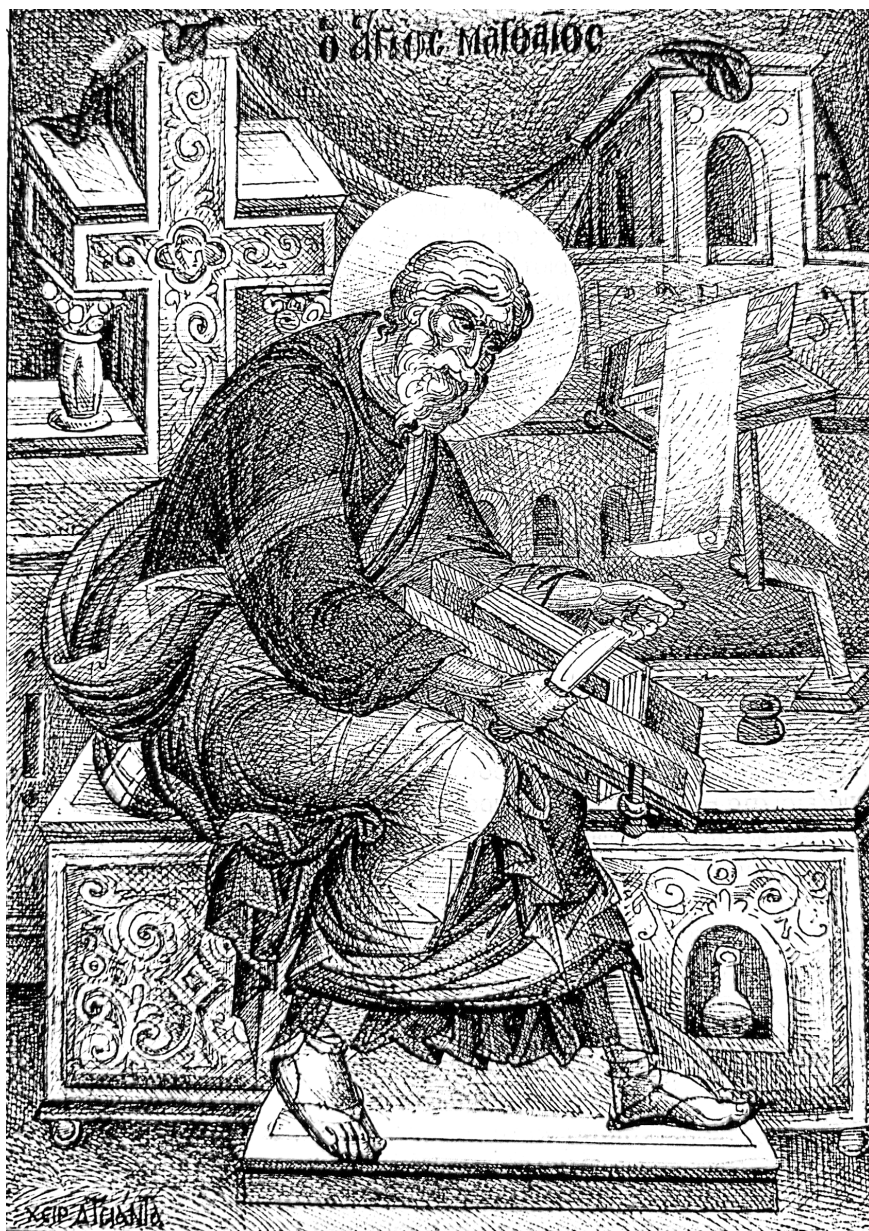
50Q: What is the “winnowing fan” in his hand? (Mt. 3:12)

A: In Mt. 3:12 the winnowing fan in his hand is actually a shovel (Πτύον).

Questionnaire continues at the end of the
Four Gospels after the map

Note:

These are only a few of the more notable mistakes and verses in the English transl. that are commented on here. There are many more differences that are corrected within the text that are not noticed unless one seeks to compare diligently. Please forgive us; due to limitations of space, we have kept only these few items.



The Gospel of Saint Matthew

Chapter 1

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

called Christ. 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. 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. 19 Then Joseph her betrothed, being righteous, and not willing to make her an example, resolved to dismiss her privately. 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 receive Mariam thy betrothed: for that which is begotten in her is of the Holy Spirit. 21 And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 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. 24 Then Joseph being raised from sleep did as the angel of the Lord had commanded him, and received her as betrothed: 25 And was not knowing her; until she brought forth her son the firstborn, and he called His name JESUS.

Chapter 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 Saying, Where is He that is born King of the Judeans? For we have seen His star arising, and we came to venerate Him. 3 When Herod the king heard these things, he was troubled, and all Jerusalem with him. 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. 5 And they said to him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Judah, are not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privately called the magi, enquired of them diligently what time the star appeared. 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. 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. 10 When they saw the star, they rejoiced with great joy, exceedingly. 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. 12 And being warned by God in a dream that they should not return to Herod, they departed into their country by another way. 13 And when they had

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 there until I bring thee word: for Herod will seek the Child to destroy Him. 14 And he arose, took the Child and His mother by night, and departed into Egypt: 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. 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. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 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. 19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 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. 21 And he arose, and took the Child and His mother, and came into the land of Israel. 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: 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.

Chapter 3

1 In those days John the Baptist started preaching in the wilderness of Judea, 2 And saying, Repent: for the kingdom of the heavens is at hand. 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. 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. 5 Then went out to him Jerusalem, and all Judea, and all the region around the Jordan, 6 And were baptized by him in the Jordan, while confessing their sins. 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? 8 Bring forth therefore fruits worthy of repentance: 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. 10 And now also the axe is laid to the root of the trees: therefore every tree that does not bear forth good fruit is cut down, and thrown in the fire. 11 I indeed baptize you with water unto 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: 12 whose winnowing shovel is in his hand, and he will thoroughly clear his threshing



The Gospel of Saint Mark

Chapter 1

1 The beginning of the gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight. 4 John baptized in the wilderness, and preached the baptism of repentance for the remission of sins. 5 And there went out to him all the land of Judea, and they of Jerusalem, and were all baptized by him in the river of Jordan, while confessing their sins. 6 And John was clothed with camel's hair, and with a belt of a skin about his waist; and he did eat locusts and wild honey; 7 And preached, saying, There comes one mightier than I after me, the strap of whose sandals I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but He shall baptize you with the Holy Spirit. 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10 And straightaway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. 12 And immediately the Spirit drove Him into the wilderness. 13 And He was there in the wilderness forty days, tempted by satan; and was with the wild

beasts; and the angels ministered to Him. 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel. 16 Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishermen. 17 And Jesus said to them, Come after me, and I will make you become fishers of men. 18 And straightaway they forsook their nets, and followed Him. 19 And when He had gone a little farther from there, He saw Iakovos the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightaway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him. 21 And they went into Capernaum; and straightaway on the sabbath day He entered into the synagogue, and taught. 22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, Jesus of Nazareth? have you come to destroy us? I know who you are, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had convulsed him, and cried out with a loud voice, he came out of him. 27 And they were all amazed, so that they questioned among themselves, saying, What thing is this? what

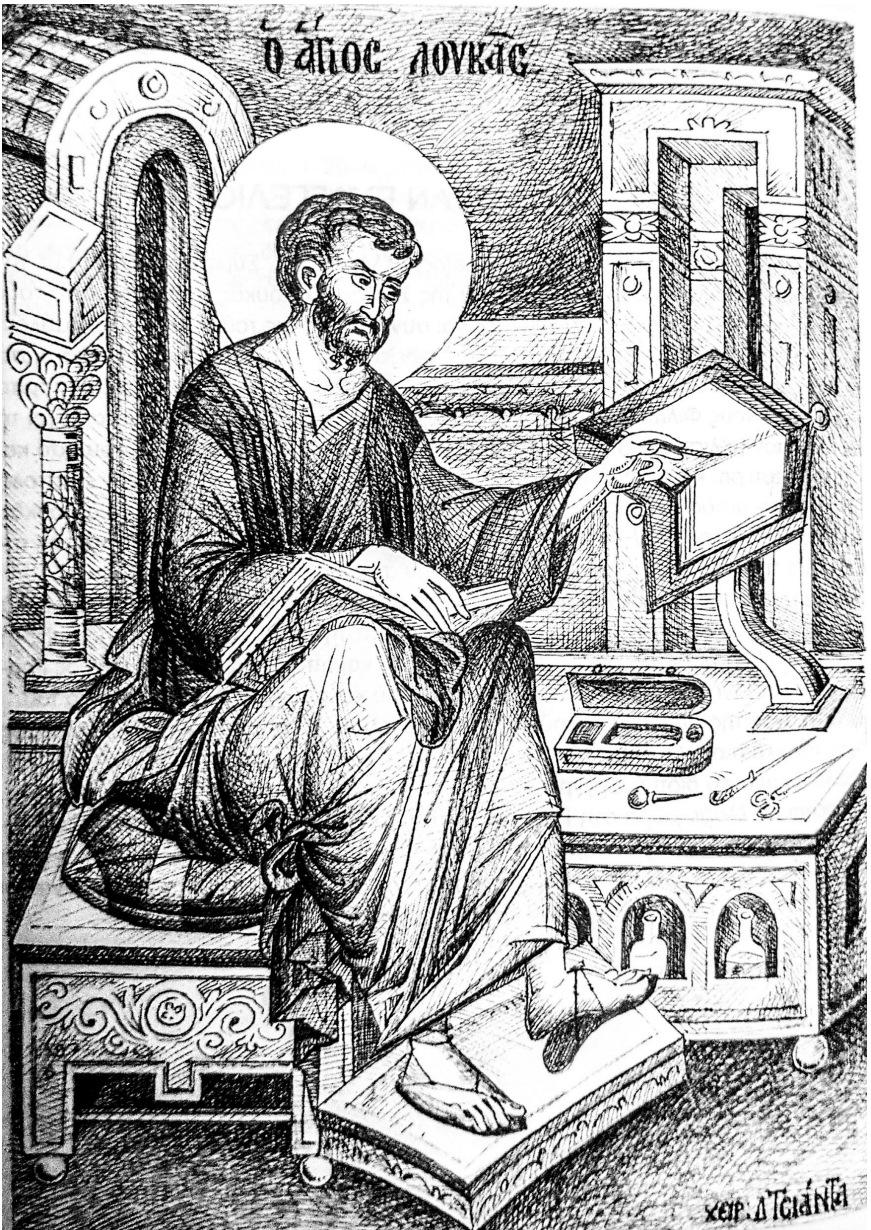
new doctrine is this? for with authority He commands even the unclean spirits, and they do obey Him. 28 And immediately His fame spread abroad throughout all the region round about Galilee. 29 And immediately, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with Iakovos and John. 30 But Simon's wife's mother lay sick of a fever, and straightaway they told Him of her. 31 And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them. 32 And at evening, when the sun did set, they brought to Him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together by the door. 34 And He healed many that were sick of various diseases, and cast out many devils; and allowed not the devils to speak, because they knew Him. 35 And early in the morning, before daybreak, He went out, and departed into a solitary place, and there prayed. 36 And Simon and they that were with Him followed after Him. 37 And when they had found Him, they said to Him, All men seek for thee. 38 And He said to them, Let us go into the neighboring towns, that I may preach there also: for therefore came I forth. 39 And He preached in their synagogues throughout all Galilee, and drove out the devils. 40 And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying to Him, If you are willing, you can make me clean. 41 And Jesus, moved with compassion, put forth His hand, and touched him, and said to him, I am willing; be thou

clean. 42 And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And He strictly charged him, and immediately sent him away; 44 And said to him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony to them. 45 But he went out, and began to publish it much, and to blaze abroad the matter, so that Jesus could no more openly enter into the city, but was outside in desert places: and they came to Him from every quarter.

Chapter 2

1 And again He entered into Capernaum, after some days; and it was made known that He was in the house. 2 And straightaway many were gathered together, so that there was no room to receive them, not even at the door: and He preached the word to them. 3 And they came to Him, bringing one who was paralyzed, who was carried by four men. 4 And when they could not come near Him because of the crowd, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the one who was paralyzed lay. 5 When Jesus saw their faith, He said to the one who was paralyzed, Son, thy sins are forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why does this man thus speak blasphemies? Who can forgive sins but God only? 8 And perceiving immediately in His spirit that they so reasoned within themselves,

He said to them, Why are you reasoning these things in your hearts? 9 What is easier to say to the one who is paralyzed, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that you may know that the Son of man has power on earth to forgive sins, he said to the one who was paralyzed, 11 I say to thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; so that they were all amazed, and glorified God, saying, We never saw it in this way. 13 And He went forth again by the sea side; and all the multitude came to Him, and He taught them. 14 And as He passed by, He saw Levi the son of Alphaeus sitting at the tax booth, and said to him, Follow me. And he arose and followed Him. 15 And it came to pass, that, as Jesus ate in his house, many publicans and sinners reclined also together with Jesus and His disciples: for there were many, and they followed Him. 16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said to His disciples, How is it that He eats and drinks with publicans and sinners? 17 When Jesus heard it, He said to them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. 18 And the disciples of John and of the Pharisees used to fast: and they come and say to Him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said to them, Can the children of the bridechamber fast, while the bridegroom is



The Gospel of Saint Luke

Chapter 1

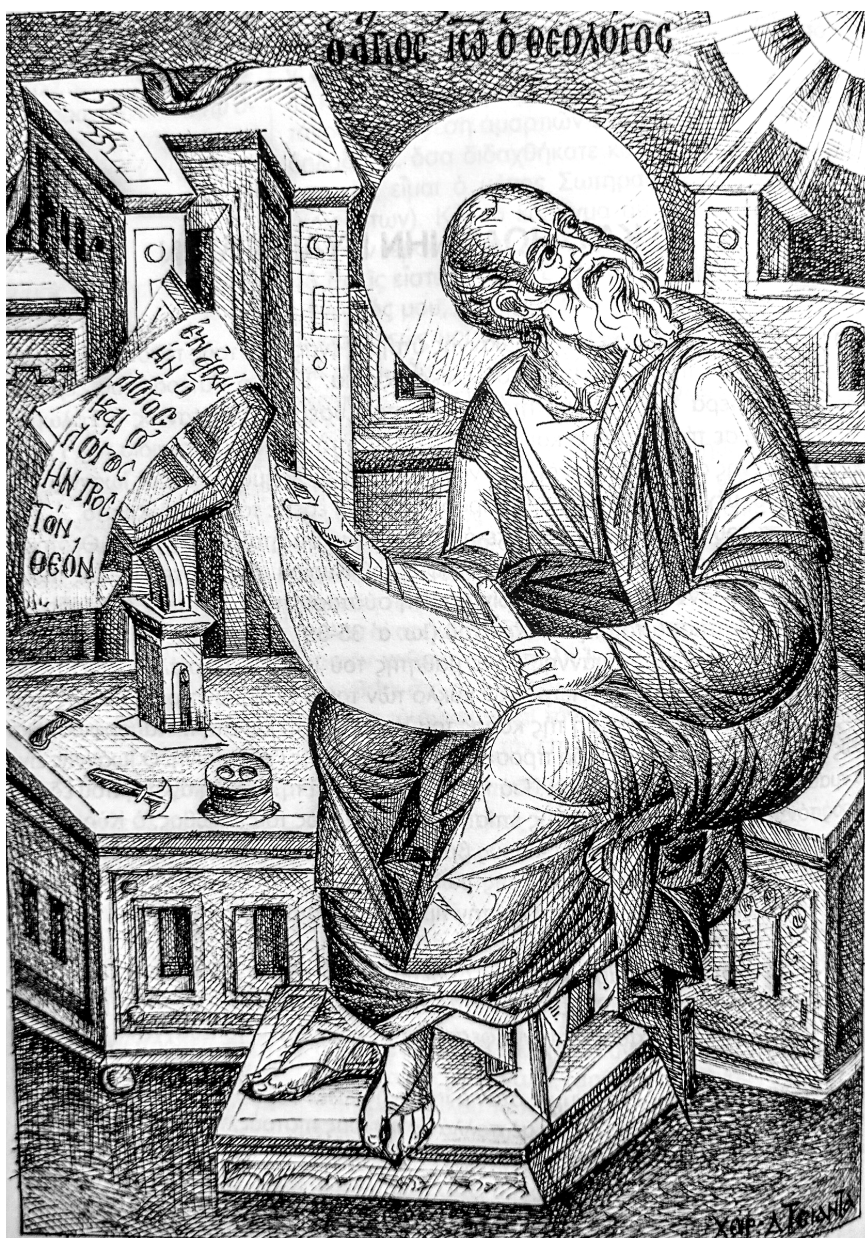
1 For as many have undertaken the task to set forth in order an affirmation of those things which are most surely believed among us, 2 Even as they delivered them to us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having accurately examined those things that I am writing to thee, most excellent Theophilus, 4 That thou might know the certainty of those things, wherein you have been instructed. 5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because Elizabeth was barren, and they both were now well stricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying outside at the time of incense. 11 And there appeared to him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said to him, Fear not, Zacharias: for thy prayer is heard; and thy wife

Elizabeth shall bear thee a son, and thou shall call his name John. 14 And thou shall have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he return to the Lord their God. 17 And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous; to make ready a people prepared for the Lord. 18 And Zacharias said to the angel, Whereby shall I know this? For I am an old man, and my wife is well advanced in her days. 19 And the angel answering said to him, I am Gabriel, that stand in the presence of God; and am sent to speak to thee, and to show thee these glad tidings. 20 And, behold, thou shall be mute, and not able to speak, until the day that these things shall be performed, because thou believe not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he waited so long in the temple. 22 And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he motioned to them, and remained speechless. 23 And it came to pass, that, as soon as the days of his administration were accomplished, he departed to his own house. 24 And after those days his wife Elizabeth conceived, and hid herself five months, saying, 25 Thus has the Lord dealt with

me in the days wherein he looked on me, to take away my reproach among men. 26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, 27 To a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mariam. 28 And the angel having come to her, said, "Rejoice, thou full of grace, the Lord is with thee: blessed are thou among women." 29 And when she saw him, she was troubled at his saying, and was thinking what manner of salutation this should be. 30 And the angel said to her, Fear not, Mariam: for you have found favor with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to Him the throne of His father David: 33 And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. 34 Then said Mariam to the angel, How shall this be, since I know not a man? 35 And the angel answered and said to her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore the One who shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elizabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mariam said, Behold the handmaid of the Lord; be it to me according to thy word. And the angel departed from her. 39 And Mariam

arose in those days, and went into the hill country with haste, into a city of Judea; 40 And entered into the house of Zacharias, and greeted Elizabeth. 41 And it came to pass, that, when Elizabeth heard the salutation of Mariam, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit: 42 And she spoke out with a loud voice, and said, Blessed are thou among women, and blessed is the fruit of thy womb. 43 And from where is this that the mother of my Lord should come to me? 44 For, behold, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told to her from the Lord. 46 And Mariam said, My soul does magnify the Lord, 47 And my spirit has rejoiced in God my Savior. 48 For He has regarded the low estate of His handmaiden: for, behold, from now on all generations shall call me blessed. 49 For He that is mighty has done to me great things; and holy is His name. 50 And His mercy is on them that fear him from generation to generation. 51 He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. 52 He has put down the mighty from their seats, and exalted the humble. 53 He has filled the hungry with good things; and the rich He has sent empty away. 54 He has helped His servant Israel, in remembrance of His mercy; 55 As He spoke to our fathers, to Abraham, and to His seed forever. 56 And Mariam stayed with her about three months, and returned to her own

house. 57 Now Elizabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbors and her kindred heard how the Lord had shown great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said to her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing tablet, and wrote, saying, his name is John. And they all marvelled. 64 And his mouth was opened immediately, and his tongue loosed, and he spoke, and praised God. 65 And fear came on all that dwelt around there: and all these sayings were told throughout all the hill country of Judea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, 68 Blessed be the Lord God of Israel; for He has visited and redeemed His people, 69 And has raised up a horn of salvation for us in the house of His servant David; 70 As He spoke by the mouth of His holy prophets, who have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy promised to our fathers, and to remember His holy



The Gospel of Saint John

Chapter 1

1 In the beginning was the Logos, and the Logos was with God, and the Logos was God. 2 He was in the beginning with God. 3 All things were made through Him; and without Him was not any thing made that was made. 4 In Him was life; and the life was the light of men. 5 And the light shines in the darkness; and the darkness did not overwhelm it. 6 There appeared a man sent from God, whose name was John. 7 He came for a testimony, to testify of the Light, that all men through Him might believe. 8 He was not that Light, but was sent to testify of that Light. 9 That was the true Light, which lights every man that comes into the world. 10 He was in the world, and the world was made by Him, and the world knew Him not. 11 He came to His own, and His own received Him not. 12 But as many as received Him, to them He gave power to become the sons of God, to them that believe in His name: 13 Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Logos was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. 15 John bore witness of Him, and cried out, saying, This was He of whom I spoke, He that comes after me is ahead of me: for He was before me. 16 And of His fullness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man has seen God at any

time; the only begotten Son, who is in the bosom of the Father, He has declared Him. 19 And this is the witness of John, when the Judeans sent priests and Levites from Jerusalem to ask Him, Who are thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Are thou Elias? And he said, I am not. Are thou that prophet? And he answered, No. 22 Then said they to him, Who are thou? that we may give an answer to them that sent us. What say thou of thyself? 23 He said, I am the voice of one crying out in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. 24 And they who were sent were of the Pharisees. 25 And they asked him, and said to him, Why baptize thou then, if thou be not that Christ, neither Elias, nor the prophet? 26 John answered them, saying, I baptize with water: but there stands one among you, whom you know not; 27 He is the one who coming after me was before me, whose sandal's strap I am not worthy to unloose. 28 These things were done in Bethany beyond the Jordan, where John was baptizing. 29 The next day John saw Jesus coming to him, and said, Behold the Lamb of God, who takes away the sin of the world. 30 This is He of whom I said, After me comes a man who is ahead of me: for He was before me. 31 And I knew Him not: but that He should be made manifest to Israel, therefore have I come baptizing with water. 32 And John gave witness, saying, I saw the Spirit descending from heaven like a dove, and it stayed upon Him. 33 And I knew Him not: but

He that sent me to baptize with water, this one said to me, Upon whom thou shalt see the Spirit descending, and remaining on Him, He is who baptizes with the Holy Spirit. 34 And I saw, and gave witness that this is the Son of God. 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as He walked, he said, Behold the Lamb of God! 37 And the two disciples heard Him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and said to them, 39 What do you seek? They said to Him, Rabbi, which is to say, being interpreted, Teacher, where are you staying? 40 He said to them, Come and see. They came and saw where He dwelt, and stayed with Him that day: for it was about the tenth hour. 41 One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. 42 He first finds his own brother Simon, and said to him, We have found the Messiah, which is, being interpreted, the Christ. 43 And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. 44 The day following Jesus would go forth into Galilee, and found Philip, and said to him, Follow me. 45 Now Philip was of Bethsaida, the city of Andrew and Peter. 46 Philip found Nathanael, and said to him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 47 And Nathanael said to Him, Can any good thing come out of Nazareth? Philip said to him, Come and see. 48

Jesus saw Nathanael coming to Him, and said of Him, Behold an Israelite indeed, in whom is no guile! 49 Nathanael said to Him, where know thou me? Jesus answered and said to him, Before that Philip called thee, when thou was under the fig tree, I saw thee. 50 Nathanael answered and said to Him, Rabbi, thou are the Son of God; thou are the King of Israel. 51 Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, believe thou? thou shall see greater things than these. 52 And He said to him, Truly, truly, I say to you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Chapter 2

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus and His disciples were invited to the marriage. 3 And when they lacked wine, the mother of Jesus said to him, They have no wine. 4 Jesus said to her, What is it to me and you, woman? My hour has not come. 5 His mother said to the servants, whatever He says to you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Judeans, containing two or three measures apiece. 7 Jesus said to them, Fill the waterpots with water. And they filled them up to the brim. 8 And He said to them, Draw out now, and bring to the master of the feast. And they brought it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not where it came from: but the servants who

drew the water knew; the ruler calls the bridegroom, 10 And says to Him, Every man at the beginning sets forth good wine; and when men have drunk well, then that which is worse: but you have kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed in Him. 12 After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and they continued there not many days. 13 And the Judeans' Pascha was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when He had made a whip of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said to them that sold doves, Take these things from here; make not my Father's house a house of merchandise. 17 And His disciples remembered that it was written, The zeal of thine house has eaten me up. 18 Then answered the Judeans and said to Him, What sign can thou show to us, that thou has authority to do these things? 19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. 20 Then said the Judeans, In forty-six years was this temple built, and will thou raise it up in three days? 21 But He spoke of the temple of His body. 22 When therefore He was risen from the dead, His disciples remembered that He had said this to them; and they believed the scripture, and the word

Questions and Answers to 101 Notable Inaccuracies and Verses Hard to Apprehend (Continued)

We have enlisted for help the experience and knowledge of very learned theologians; it doesn't get any better than this.

51Q: Is it "ask, seek, knock" or "keep asking, keep seeking, keep knocking"? (Lk. 11:9)

A: These verbs in Mt. 7:7 have a continuous action: to "keep asking, keep seeking, and keep knocking..."

52Q: Should we not call anyone on Earth "father"? (Mt. 23:9)

A: As Saint Paul the Apostle to the gentiles writes in 1 Co. 4:15, "for in Christ Jesus I became your father through the Gospel". All presbyters and bishops are called father in the history of the church. Besides this, the fifth commandment demands of us that we honor our father and mother, and so the Lord did not intend for us to stop doing this. The Greek interpreters explain that we should not have a father on this earth whom we view to be as powerful and authoritative as God; notwithstanding, we are not prohibited from using this word for our teachers, clergy, and

fathers in the flesh, because this is only the appropriate thing to do.

53Q: What is the last word Jesus spoke? (Jn. 19:30)

A: The last word our Lord spoke in Jn. 19:30 is “τετέλεσται” which means “it is finished.” It also gives us a clue as to what language Jesus primarily spoke.

54Q: Who is Matthat in the second genealogical list? (Lk. 3:24)

A: This is the same person as the Matthan of Mt. 1:15. The “t” in Matthat reveals that the Christ’s genealogical list in Lk. 3:23 confused the KJV scholars, so they changed the name so as to not have to explain. According to St. Nicodemus of the Holy Mountain, Matthan was the grandfather of both Joseph and Mariam. The list in Luke was Mariam’s genealogical list, but Joseph, as was the custom of those days, spoke for both lists. So Matthat does not exist, but both lists have Matthan, who is one and the same person.

55Q: Were Joseph and Mariam ever married? (Mt. 1:24)

A: No, but keep waiting.

56Q: Is “her son the firstborn” the correct order? (Mt. 1:25)

A: Yes. The order in this verse in Mt. 1:25 and in Lk. 2:7 is correct: “her son the firstborn.”

57Q: Who were the Pharisees and the scribes? (Mt. 5:20)

A: When the Jews came back from the Babylonian captivity after 490 years, they had forgotten the Hebrew language and lost a part of the law. So they appointed learned men (scribes) to make new laws as traditions, which were not part of the Mosaic Law. It was these laws that Jesus disregarded as He deemed them unimportant. Nowhere in the Mosaic Law did it say that one could not heal a man on the Sabbath. Jesus took it upon Himself to have the authority to make adjustments and changes such as those with divorce in Mt. 5:31.

58Q: Is the verse correct: “and him only you shall serve”? (Mt. 4:10)

A: In the place of “serve” in Mt. 4:10, the Greek word is λατρεύσεις, which means “to worship”. So the word “serve” is wrong; it should be “worship” instead.

59Q: Did not the Lord know the time of the

second coming? (Mk. 13:32)

A: In Mk. 13:32, the Christ says that only the Father knows the time of the second coming, which is according to His humanity, and perhaps his great humility. Many times in the Gospels, Jesus spoke and acted as a man, but let us not forget: Christ said in Jn. 10:30 that He and the Father are One, so rest assured: as the God-man, He knew everything.

60Q: Was Capernaum brought down to hell? Is that what is written? (Mt. 11:23)

A: Jesus was referring to hades instead of hell in Mt. 11:23; hell was not a word He used. κόλασις is the place of eternal torment (hell) in scripture, but the word does not appear in the Gospels. Hades appears, and means a place that is void of light.

61Q: Is it really “our daily bread”? (Mt. 6:11; Lk. 11:3)

A: No, it is not “daily” bread, (Lord’s Prayer) but “essential” bread; that is, the necessary bread we need spiritually and physically (St. John Chrysostomos).

62Q: What was the vinegar mixed with gall? (Mt. 27:34)

A: The vinegar or sour wine that appears

7 times in the gospels was mixed with gall or myrrh as a sedative given to those who were crucified to ease their pain. Our Lord did not taste of it.

63Q: Does the original text say “vain repetitions”? (Mt. 6:7)

A: It is not “vain repetitions”, but “incoherent babbling”. The idol worshippers did not know what they were doing or saying at the time of worship, similar to some sects and cults today.

64Q: Does the word of Jesus judge a man? (Jn. 12:48)

A: The words that will condemn the man are the very words Jesus spoke. Those very words, according to Jesus, will judge him on the last day.

65Q: What does the word “betrothed” mean? (Mt. 1:18)

A: The word “betrothed” means engaged.

66Q: Who is this nobleman (βασιλικός)? (Jn. 4:46)

A: The word βασιλικός that the evangelist used in Jn. 4:46 means he worked for the King.

67Q: Was the Kingdom of God within the Pharisees? (Lk. 17:20,21)

A: The Kingdom of God was with them at

the time Jesus spoke. Jesus was talking about Himself being in their midst. The Pharisees were not baptized and thus did not have the Kingdom of God “within” them as we Christians do today who carry God in our hearts.

68Q: Why do English translations say “when Jesus knew this”? (Mt. 12:15)

A: In this verse, as well as in Mt. 26:10, Jesus did not “come to know” later, but was “knowing” it at the time, and even beforehand, being God.

69Q: Are the lists of all the generations complete? (Mt. 1:17)

A: The list in Mt. 1:17 is not complete because idolater kings and the unrighteous are not mentioned.

70Q: Who are the false prophets who shall rise and deceive many? (Mt. 24:11)

A: They are out there today.

71Q: Why did Herod inquire of the magi when the star appeared? (Mt. 2:7)

A: To find out how old the child was.

72Q: Is it the “betrothed of Mariam”? (Mt. 1:16)

A: Yes, because Holy matrimony was never recorded. A careful study of the verses pertaining to the Theotokos reveals that her and Joseph remained

betrothed/engaged. We should mention here that the ever-virginity of the Theotokos was not challenged at the time of Luther and Calvin, since they both were former Catholics. Today, 500 years after the reformation, as man's ethics are being put to the test, new waves of lascivious and profligate living attempt to demolish the foundation of our Christian Faith.

73Q: Did Jesus Christ the Law-maker abolish the Mosaic Law or the Commandments? (Mt. 5:17)

A: Jesus fulfilled the law, but did not destroy it, even though He had the authority to change it as He willed. As a man, He followed the law perfectly.

74Q: Is the Theotokos "highly favored"? (Lk. 1:28)

A: In Lk. 1:28, the Theotokos was given the name κεχαριτωμένη by the archangel Gabriel. This Greek word means "filled with grace" or very gifted or graceful, both physically and spiritually. We have translated it as "rejoice thou full of grace" to mirror wording commonly used in hymnography.

75Q: What did it mean at Jesus' time to be a Greek? (Mk. 7:26)

A: Greek denoted two things: ethnicity and religion. In Jesus' time, the Greeks were idolaters. The woman in this verse was a Syrophonician, but the evangelist calls her Greek, meaning an idolator.

76Q: Shall the gentiles "trust" or "hope"? (Mt. 12:21)

A: The correct phrasing in Mt. 12:21 is "in His name shall the Gentiles hope," not "trust."

77Q: What is the purple the rich man wore? (Lk. 16:19)

A: The purple (πορφύρα) the rich man wore in Lk. 16:19 was not the color purple; the word itself showed the dignity and high life which this fellow enjoyed.

78Q: What was the alabaster box of ointment (KJV)? (Lk. 7:37)

A: The ointment was an alabaster vessel of myrrh.

79Q: What does the text say about the possessed mute man brought to Jesus? (Mt. 12:22)

A: In Mt. 12:22, it says that the man was blind and deaf, not mute (English translations). We have another verse here which was unfortunately

“repaired”.

80Q: Did Herod kill the male children only (NKJV)? (Mt. 2:16)

A: The Greek interpreters tell us that Herod killed all the children under 2 years, both boys and girls.

81Q: What is the “portion of goods”? (Lk. 15:12)

A: The “portion of the goods” in Lk. 15:12 is the share of the inheritance easterners come to acquire once they come of age or get married. It is this portion that the prodigal son was rightly allotted.

82Q: Were the magi only wise men? (Mt. 2:1)

A: As their name suggests, they were not only wise men, but pagan idolater priests who dabbled in astrology. Although it is believed that their experience changed their life. Additionally, no one knows how long they stayed in Bethlehem after venerating Jesus. Did the Mother of our Lord or Joseph talk to them or teach them of the Faith? It is most probable that this happened, and that they returned to Persia with a much different attitude and set of beliefs.

83Q: Why do they say “young child”? (Mt.

2:8)

A: The verses in the original text of the second chapter of Matthew only say “child”; they do not include the word “young”. “Παιδίον” in Greek means just “child”. At the time of the arrival of the magi in Bethlehem, Jesus was not a baby, but a two-year-old.

84Q: What is the brook “Cedron” or “Kidron”? (Jn. 18:1)

A: The “brook of Cedron” or “Kidron” is actually the brook of Cedars (Cedar trees).

85Q: What does Jesus mean by “your faith has saved you”? (Mk. 10:52)

A: In several places in the original text, Jesus says, “your faith has saved you,” meaning, “has saved you from your infirmity,” but sometimes also “saved you eternally”. Of course, these words were changed in the English translations, but not in this one.

86Q: Is it “give alms of such things as you have”? (Lk. 11:41)

A: No. In the original text in Lk. 11:41, it reads “give alms of the inner things”.

87Q: Did Jesus open their “understanding”? (Lk. 24:45)

A: In some translations, the mind or nous is called understanding, which is

incorrect. The ancient text in Lk. 24:45 says: "Then He opened their nous, that they might understand the scriptures."

88Q: What did Jesus mean by a "cup of cold water"? (Mt. 10:42)

A: In those days, as well as the present day in Palestine, water needed to be boiled before drinking due to impurities, being without filters and salt pellets. So the Lord is saying that even giving a cup of cold water which has not been purified this way shall be of some reward to the giver in Mt. 10:42.

89Q: When did the people who were baptized confess their sins? (Mt. 3:6)

A: In Mt. 3:6, the Greek text reads that they were baptized in the Jordan River "while" confessing their sins.

90Q: What is this "smoking flax"? (Mt. 12:20)

A: The flax is actually a wick in Mt. 12:20.

91Q: Did Jesus say "a piece of an unshrunk cloth"? (Mt. 9:16)

A: Jesus said "a patch of new cloth".

92Q: Is the stone which was rejected the "chief cornerstone"? (Lk. 20:17)

A: No. The text here in Lk. 20:17 refers to the head of the corner, not a chief

cornerstone. The head of the corner is the cap or keystone at the very pinnacle of a building where all angles meet. The shape of this stone was irregular, yet it was this feature which allowed it to do its job as the main rock that held the whole structure together.

93Q: Will those who disbelieve be “damned”? (Mk. 16:16)

A: No, the Greek original reads that they will be “sternly judged”. This statement must be taken in the context of a Father’s love for His children who might not believe now, but who through the prayers of the Church may come to believe in the near future.

94Q: Is “scourged” an accurate word to use? (Mk. 15:15)

A: No. Scourged refers to having used a metal-tipped whip; but this is not what the evangelist wrote, as he only uses the word “whipped”, denoting a regular leather whip. We cannot manufacture new words for the sake of drama.

95Q: Will children “cause” parents to be put to death (KJV)? (Mk. 13:12)

A: No. The verse in the original text clearly writes that the children

themselves would put their parents to death, not “cause” them to be put to death.

96Q: What did Jesus mean in saying that some “shall not taste death, until they see the kingdom of God”? (Lk.9:27)

A: By the Kingdom of God, Jesus meant His Holy Church, which was established not a long time after this saying in Lk. 9:27. The Kingdom of God on Earth is the Holy Orthodox Church established at Pentecost.

97Q: What did the tearing of the veil signify? (Lk. 23:45)

A: The veil that separated the Holy of Holies from the rest of the temple being torn was the last thing that happened before Jesus died, and signifies the reestablishment of the communion between man and God that was lost in the Garden of Eden. It used to be that no one could enter the Holy of Holies, the place of God’s dwelling, but through Baptism and Holy Communion, God now dwells in men’s hearts.

98Q: Why is the phrase “until he brings the law of God unto victory” correct? (Mt. 12:20)

A: Most translations say “judgement” or “justice” unto victory in Mt. 12:20, but

we have translated “the Law of God unto victory” as our teacher and guide Professor Trempelas explains that in this context κρίσις, the Greek word used, context means the “Law of God,” which is brought into our hearts through our Lord’s victory.

99Q: What did Jesus mean saying, “to whomever much is given, of him shall be much required”? (Lk. 12:48)

A: This verse teaches us that we should not look down on people of other faiths and other nations. They don’t know any better and will not be punished as severely as the Christians, for the Christians know Christ’s will but willingly disobey.

100Q: Is Jn. 11:35 (“Jesus Wept”) the shortest verse in the Bible? (Jn. 11:35)

A: No, this verse is different in the text of Constantinople. It is strange that most, if not all, translations that claim to be strictly Orthodox and to follow the patriarchal text of Constantinople all have this wrong, as the patriarchal text says in Jn. 11:35, “They said to Him, Lord, come and see. Jesus wept.”

101Q: Does Mt. 1:25 read: “And had no relation with her before she had brought forth her firstborn son” (EOB)? (Mt. 1:25)

A: In this EOB translation it is written: “and had no relations with her before she had brought forth her firstborn son” Here, the word “before” in Mt. 1:25 is completely erroneous, and leaves suspicions that afterwards Joseph and Mariam had marital relations. Also, the “had” in “until she had brought forth” is an add-in (as in the NKJV), which can be used to support that terrible misconception. Finally, “firstborn son” is totally incorrect. The ancient Patriarchal text CLEARLY states in this very order (if one is to claim that they are following this text): “and was not knowing her; until she brought forth her son the firstborn”. The “firstborn” means “Holy to the Lord” and was the title given to the first child if it was a male, regardless if other children were born. This verse is “bread and butter” for the sectarians as they would like Mariam to have other children, such as a secondborn, thirdborn, et cetera.



Appendix I

Greek Words in the Gospels Explained

- **Βασιλικός/ Nobleman** (Jn. 4:46)- In this verse, this was a man who belonged to the court of King Herod.
- **Βηθανία/ Bethabara**- Bethabara (NKJV) is not the word found in the Greek gospels, but Bethany, spelled in the same way as the place where our Lord raised Lazarus, though the two locations are not the same.
- **Ἕλληνίς, Ἕλληνας / Greek** (Mk. 7:26)- In the Gospels, it does not only show the Greek ethnicity, but denotes one's religion, namely an idolater, since the Greeks were mostly idolaters who worshipped the pagan gods.
- **Ἱερόν/ Holy Temple** (Mt. 21:12)- In some cases, the evangelists only used the word Ἱερόν, which literally only means Holy, to indicate the Holy Temple.
- **Κορβάν/Corban** (Mk. 7:11)- The gift that was allotted to one's parents which the Pharisees appropriated deceitfully from them by having their children dedicate the money to the temple instead.

- Κλήρον/lot (Mk. 15:24)- The lot drawn when Jesus' clothing was divided among the soldiers.
- Κρίσει/Judgement (Mt. 5:22)- The judgement was a seven member court that judged misdemeanors.
- Μωρέ/ Imbecile (Mt. 5:22)- This is the proper translation, though often translated as fool.
- Πορφύρα/ Purple (Mt. 27:28)- This was not purple, although literally translating as such; it was the scarlet cloak which soldiers wore.
- Πτύον/Winnowing Shovel (Mt. 3:12)- With this shovel they separated the chaff from the wheat.
- Πακά/ Fool (Mt. 5:22)- This is the proper translation.
- Σεληνιαζόμενος/ Lunatic (Mt. 17:15)- This word has to do with the moon, more precisely the lunar cycle, in the belief that certain lunar phases affect the mind.
- Σουδάριον/ Head Covering (Jn. 20:7)- This cover was a separate piece of cloth which covered a dead person's head.
- Συνέδριον/ Council (Lk. 22:66)- This council was the highest court of the

Judeans which dealt with felonies and more serious crimes.

- **Μαμωνᾶ/ Mammon (Mt. 6:24)-** The demon or passion of greed.
- **Τετέλεσται/ It is finished (Jn. 19:30)-** Τετέλεσται is the last word which Jesus spoke before giving up the Spirit, that is translated for clear understanding.
- **νοῦς/ Mind (Luke 24:45)-** The νοῦς (nous) in Greek is the mind which produces thoughts. It is the rational part of a man, and according to the Holy Fathers, it is the image of God in man.
- **Φυλακτήρια/ Phylacteries (Mt. 23:5)-** Phylactery in Greek means to preserve or keep safe; the Judeans used them to hang passages from the law on their neck and/or forehead, to remind them of God and feel safe, as they do even today. Pagan nations also popularly used their own kinds of phylacteries for similar reasons.

Unfortunately, the chasm separating Greek and English is vast. With some help from above, we may come one day to fully integrate the meanings and understandings of these two languages.

Appendix II

The Hardness of the Heart

The verses that pertain to the blasphemy against the Holy Spirit are well known to the average Bible reader of any faith and confession. Yet the meaning of it is obscure and even misunderstood by most people because of the word blasphemy which is used today by those who speak profanely; uttering such evil things and so forth. The word itself which is Greek, means defame, to speak ill of another, to slander. Now, the Lord attached blasphemy to condemnation and this is where we should be attentive: for the Lord will not condemn a man who blasphemes against Him but the hardness of that man's heart will do this very thing. It will prevent him from repenting of this great sin in order to be saved. So it was not the blasphemy itself but the refusal to accept the Lord's actions that were so clear in the Gospels. Jesus made the blind and deaf man well in front of their eyes and they did not want to believe but slandered Him. Still it was not this "blasphemy" that would prevent them from being saved but the hardness of their heart. Our loving God wants everyone to be saved, even the fallen angels, and He is waiting patiently. Is our heart opened to Him? It is up to us therefore to accept His message. In other words the person who

blasphemes condemns him or her own self - the Lord has nothing to do with it. In the case for example where those that saw the raising of Lazarus and instead of bowing before Jesus, went to tell the Pharisees - that act - was blasphemy and it resembles Isaih's prophecy in Mt. 13:15 that talks of those who close their eyes or ears lest they should see and hear and be saved. The hardness of their heart prevented them from opening their eyes and ears to God's message, the same hardness that pushed the Pharisees to slander the Lord openly. Therefore, with this in mind, let us ask ourselves: is this the same hardness of heart that stops someone from reaching out to ask the Theotokos for her help or her intercessions before the Lord? And, if you can accept it, does it prevent a very learned man, a translator, from ascribing the correct meaning to words that might reveal some truths related to the Mother of God, truths which unfortunately are hid in favor of partiality? Common sense tells us we should be careful when we talk or comment so as not to offend a man's mom because he's not going to stand there apathetically. This relationship between mother and child is special. So why do some pretend that they don't understand and try to repair whole sentences of the Gospel to claim otherwise? Mariam was not just another woman; she was the mother of our Savior.

Appendix III

The Key to Translating Correctly and Blamelessly

Anyone who needs to translate the Bible into English will have their head spinning because of the complicated intricacies of the Greek language. Therefore, they must ask themselves if they are able to accomplish this monumental feat. If one is careless therefore, he or she gives ammunition to those that spread lies and twist whole sentences to come across a certain way.

Because of the crucial nature of Biblical translation, one who aspires to translate the sacred text properly must be a scholar and have Greek as his mother tongue besides. It is up to a Greek speaking Biblical scholar to profess the proper meaning concerning many of the more hard to understand verses. There is no room for mistakes in the Book of books, the Holy Bible. This is not just another manuscript; it concerns our life and our salvation.

The scholars we follow (for in the GPD A True Reflection translation, nothing is ours) are such distinguished men of letters such as Professor Trempeles, John Kolitsaras (in some cases), and a few others, who have studied in the Greek Universities and Theological schools, and they know not only Greek, but also the ancient languages and the thinking of the

people of that particular period who are portrayed in the Bible. Knowing about the Eastern cultures is crucial because the people in those regions have a different lifestyle and mindset which shapes their language and the way they think, so the text aligns easier with a Greek scholar's understanding, since in fact they are also easterners.

Please forgive us in case we've offended anyone. We are only pointing out some of the very important aspects that Biblical translation entails.

The end,
and glory to God for all things.
Amen.

Greater Palisades of Denmark
A True Reflection