An Unfinished Liturgy

2021

### Introduction

This liturgy discloses a plan. All of Christendom is tragically divided over theological distinctions: which war against one another for the hearts and souls of people. Our hope is that by beginning a liturgy exclusively of Scripture, we would be empowered to start over; by singing on the same page: thus, we hope that all of these thousands of theological distinctions would eventually fade away, melting from our memories; being replaced by the purer words of Scripture: so that we would eventually approach that noble and worthy goal of Christ, “that they may be One (John 17:11, 21, 22, 23).”

To this end we hope that this liturgy would ultimately contain nothing but Scripture; that all other commentary would eventually be erased and replaced by God’s commentary. Thus, we view this liturgy as a proposal, not a finished work; that readers everywhere would want to provide and include significant passages of Scripture, which may have been overlooked.

Thus, we begin to construct together, not a condensed skeletal summary of Scripture, by linking key verses together to picture the whole; but rather, an arterial summary of Scripture, representing the life blood which God has set before us.

Ultimately, we envision this liturgy as being sung. The Ukrainian Orthodox liturgy already contains the Beatitudes set to music. Many of the Revelation verses are sung in Handel’s *Messiah*. Doubtless, there are numerous other examples. Thus, there is great opportunity for gifted musicians to create sung versions of the whole liturgy. We envision four or more choirs: for example, a choir of all the single women, another of all the single men, one of married couples, one of presbyters, and, of course, children’s choirs; all interweaved together in antiphonal song… possibly in several versions. So, a major purpose of this liturgy is the empowerment of the priesthood of all believers.

Since, all will not be able to read or sing in Greek, at least at the start, we suppose that the Greek words and the English words (or other translations) would be best arranged side by side, either in matching columns on the same page, or on facing pages: so that the Liturgy could be sung through without interruption. We hope that the Greek text would never be removed: thus, reminding us, always, that these are the words that God gave to us, as best we can recover them, and that our English translation is but a frail version that must be subject to continual perfection. At the same time, we hope that everyone would be encouraged to learn a little Greek; perhaps at least the Lord’s prayer would be said or sung in both languages. So, Greek would become the central pivotal language from which all other language translations are made.

Hence, we hope to have created a living matrix in which to nest selected hymns, Scripture readings for the day, one or more homilies or sermons, and the service of communion.

Here is to singing God’s words together… a plan for the end of all divisions in the Kingdom of God and of His Christ. We begin. Please help us finish.

### The Liturgy

***ἐγώ εἰμι Κύριος*** ὁ Θεός σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας.

* οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.
* οὐ ποιήσεις σεαυτῷ εἴδωλον,   
  οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.
* οὐ προσκυνήσεις αὐτοῖς, οὐδὲ μὴ λατρεύσεις αὐτοῖς·   
  ***ἐγὼ*** γάρ ***εἰμι Κύριος*** ὁ Θεός σου, Θεὸς ζηλωτής, ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα, ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσί με καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσί με καὶ τοῖς φυλάσσουσι τὰ προστάγματά μου.
* οὐ λήψει τὸ ὄνομα ***Κυρίου*** τοῦ Θεοῦ σου ἐπί ματαίῳ·   
  οὐ γὰρ μὴ καθαρίσῃ ***Κύριος*** ὁ Θεός σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ.

μνήσθητι τὴν ἡμέρα τῶν σαββάτων ἁγιάζειν αὐτήν. ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου· τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ***Κυρίῳ*** τῷ Θεῷ σου·

* οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον,   
  σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτῆνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί. ἐν γὰρ ἓξ ἡμέραις ἐποίησε ***Κύριος*** τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ· διὰ τοῦτο εὐλόγησε ***Κύριος*** τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν.

τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς ***Κύριος*** ὁ Θεός σου δίδωσί σοι.

* οὐ μοιχεύσεις.
* οὐ κλέψεις.
* οὐ φονεύσεις.
* οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ.
* οὐκ ἐπιθυμήσεις   
  τὴν γυναῖκα τοῦ πλησίον σου.   
  οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοὸς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σου ἐστί. — Exodus 20:2-17[[1]](#endnote-1)

***I Am Lord***, your God, Who brought you out of Egypt land, out of Slavery’s house.

* You will NOT have other gods before Me.
* You will NOT make an idol for yourself,  
  or any other likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
* You will NOT bow down to them, or serve them:  
  for, ***I Am Lord***, your God, a jealous God: Repaying the sins of the fathers on the children unto third and fourth generations of those who hate Me. Granting mercy to thousands of those who love Me, and keep My commandments.
* You will NOT receive the Name of ***Lord***, your God insincerely:  
  for, ***Lord***, your God will never, ever cleanse anyone taking His Name insincerely.

Remember the Rest day, to consecrate it. You will work six days, to finish all your work; the seventh day, the Rest of ***Lord***, your God:

* You will NOT do any work on [Rest day],  
  you, your son, your daughter, your servant, your maid, your cow, your donkey, any of your livestock, or the proselyte dwelling among you: for, in six days ***Lord*** made the heaven, the earth, the sea, and everything in them. He ceased the seventh day: thus, ***Lord*** blessed the seventh day, and consecrated it.

Honor your father and your mother: that it may be well with you, that you may live long on the good land, which ***Lord***, your God gives you.

* You will NOT commit adultery.
* You will NOT steal.
* You will NOT murder.
* You will NOT bear false witness   
  against your neighbor.
* You will NOT covet   
  your neighbor’s wife:  
  You will NOT covet your neighbor’s house, field, servant, maid, cow, donkey, livestock, or anything else that is your neighbor’s. — Exodus 20:2-17[[2]](#endnote-2)

***ἐγώ εἰμι Κύριος*** ὁ Θεός σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας.

***I Am Lord***, your God, Who brought you out of Egypt land, out of Slavery’s house.

“Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ[[3]](#endnote-3)·ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε[[4]](#endnote-4) ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί….” — Romans 8:1-3

“Now, therefore, neither [is there] condemnation of those in Christ Jesus: for, the Law of the Spirit of Life in Christ Jesus set you free from the law of sin and death: for, impotency of the law, in which, being weak through the flesh; God, sending His Own Son, in the likeness of sinful flesh; about sin also, He condemned sin in the flesh….” — Romans 8:1-3

“ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.” — John 8:36

“So, if the Son would set you free, you will be truly free.” — John 8:36

“καὶ πᾶν ὅ τι[[5]](#endnote-5) ἐὰν[[6]](#endnote-6) ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ[[7]](#endnote-7) πατρὶ δι’ αὐτοῦ.” — Colossians 3:17

“All you could, in word or work, do, giving thanks in the name of the Lord Jesus, to the Father God through Him.” — Colossians 3:17

“ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε, ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε, ὅτι βασιλεὺς πάσης τῆς γῆς ὁ Θεός, ψάλατε συνετῶς.” — Psalms 46:7-8 LXX

“Sing praises to our God, sing praises; sing praises to our King, sing praises: since, God is King of all the earth, sing praises wisely.” — Psalms 46:7-8 LXX

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας[[8]](#endnote-8) ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.” — Matthew 11:25; Luke 10:21

“In that time Jesus, replying, said, ‘I thank[[9]](#endnote-9) You, Father, Lord of the heaven and of the earth: since, You hid these [things] from wise and perceptive [individuals]. You revealed them to infants.” — Matthew 11:25; Luke 10:21

“εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς….” — 1 Timothy 2:5

“… for, [there is] One God, and One Mediator [between] God and People, [the] human Christ Jesus….” — 1 Timothy 2:5

“καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου[[10]](#endnote-10) διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.” — Matthew 2:15; Hosea 11:1

“He was [staying[[11]](#endnote-11) in Egypt] until the end of Herod; that the speech by [the] Lord through the prophet would be fulfilled, saying, ‘Out of Egypt I called My Son.” — Matthew 2:15; Hosea 11:1[[12]](#endnote-12)

[[13]](#endnote-13)“καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ[[14]](#endnote-14) ἔχῃ ζωὴν αἰώνιον. Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν[[15]](#endnote-15) τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν[[16]](#endnote-16) εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.” — John 3:14-17

“Even as Moses also lifted up the serpent in the desert; likewise, it is necessary [that] the Son of Man [is] to be lifted up: that, all believing in Him would have eternal life: ***for, likewise God loved the world; so that, He gave His only-begotten Son; that all believing in Him would not be destroyed; but, would have eternal life:*** for, God did not send the Son into the world that He would judge the world; but, that the world[[17]](#endnote-17) would be saved through Him.” — John 3:14-17[[18]](#endnote-18)

“εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί….” — Ephesians 5:20

“Always giving thanks for everything in the name of our Lord Jesus Christ to God the Father….” — Ephesians 5:20[[19]](#endnote-19)

“τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς Κύριος ὁ Θεός σου δίδωσί σοι.” — Exodus 20:12

***“Honor your father and your mother: that it may be well with you, that you may live long on the good land, which Lord, your God gives you.”*** — Exodus 20:12[[20]](#endnote-20)

“εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί….” — Ephesians 5:20

“Always giving thanks for everything in the name of our Lord Jesus Christ to God the Father….” — Ephesians 5:20[[21]](#endnote-21)

[[22]](#endnote-22) “Ακουε, ᾿Ισραήλ· ***Κύριος*** ὁ Θεὸς ἡμῶν ***Κύριος*** Εἷς ἐστι· καὶ ἀγαπήσεις ***Κύριον*** τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου. καὶ ἔσται τὰ ρήματα ταῦτα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, ἐν τῇ καρδίᾳ σου καὶ ἐν ψυχῇ σου” — Deuteronomy 6:4-6

“Listen, Israel,[[23]](#endnote-23) ***Lord*** our God is One ***Lord***. You will love ***Lord*** your God out of all your heart, out of all your soul, and out of all your power. These, whatever I command you today, will be messages in your heart and in your soul[[24]](#endnote-24).” — Deuteronomy 6:4-6[[25]](#endnote-25)

“ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” — Leviticus 19:18

“You will love your neighbor as yourself.” — Leviticus 19:18[[26]](#endnote-26)

“καθὼς γέγραπται ὅτι Οὐκ ἔστιν[[27]](#endnote-27) δίκαιος οὐδὲ εἷς, οὐκ ἔστιν ὁ[[28]](#endnote-28) συνίων, οὐκ ἔστιν ὁ[[29]](#endnote-29) ἐκζητῶν τὸν θεόν·πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν[[30]](#endnote-30) ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν, ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει· ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.” — Romans 3:10-18[[31]](#endnote-31)

“Even as it had been written, ‘Since, there[[32]](#endnote-32) is not [any] righteous, not one. There is not one understanding[[33]](#endnote-33). There is not one seeking out[[34]](#endnote-34) God. All fell out. Together they were corrupted. There is not one doing[[35]](#endnote-35) good. There is not even one. Their throat is a grave being opened; their tongues instigate deception; venom of asps, [is] under their lips; whose mouth is full of cursing and bitterness. Their feet, [are] swift to spill blood; destruction and distress, [are] in their ways. The way of peace they did not know. The fear of God is not before their eyes.” — Romans 3:10-18[[36]](#endnote-36)

“Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,

“μακάριος ἀνὴρ οὗ[[37]](#endnote-37) οὐ μὴ λογίσηται κύριος ἁμαρτίαν.” — Romans 4:7-8

“Blessed, whose lawlessnesses are forgiven; whose sins are covered over.

“Blessed, is a person of whom Lord could never, ever count sin.” — Romans 4:7-8[[38]](#endnote-38)

“Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι[[39]](#endnote-39) κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.” — Romans 4:13

“… for, not through Law[[40]](#endnote-40) the promise to Abraam, or to his seed, to be his heir of a world: but, through a justification[[41]](#endnote-41) of faith.” — Romans 4:13

[[42]](#endnote-42)“ἀπεκρίθη[[43]](#endnote-43) ὁ Ἰησοῦς ὅτι πρώτη[[44]](#endnote-44) ἐστίν[[45]](#endnote-45)·Ἄκουε, Ἰσραήλ,[[46]](#endnote-46) ***Κύριος*** ὁ Θεὸς ἡμῶν ***Κύριος*** Εἷς ἐστιν, καὶ ἀγαπήσεις ***Κύριον*** τὸν Θεόν σου ἐξ ὅλης τῆς[[47]](#endnote-47) καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου[[48]](#endnote-48). δευτέρα[[49]](#endnote-49) αὕτη ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.” — Mark 12:29-31

“ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται[[50]](#endnote-50).” — Matthew 22:40

“Jesus replied, since first is, ‘Listen, Israel, ***Lord*** our God is One ***Lord***. You will love ***Lord*** your God out of all your heart and out of all your soul and out of all your mind and out of all your strength;’[[51]](#endnote-51) second, this, ‘You will love your neighbor as yourself.’ There is no greater commandment than these.” — Mark 12:29-31

“On these two commandments, all the Law hangs, as well as the Prophets.” — Matthew 22:40

“τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.” — Romans 10:4

“… for, Christ [is the] completion of Law into justness, for all believers.” — Romans 10:4

[[52]](#endnote-52)“μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

“μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

“μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

“μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

“μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

“μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

“μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

“μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

“μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν[[53]](#endnote-53) καθ’ ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

“ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω[[54]](#endnote-54) καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

“ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

“μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.” — Matthew 5:3-19

“Blessed, the poor in spirit: since, theirs is the kingdom of the heavens.

“Blessed, the mourners: since, they will be comforted.

“Blessed, the gentle: since, they will inherit the earth.

“Blessed, the hungry and thirsty for righteousness[[55]](#endnote-55): since, they will be satisfied.

“Blessed, the merciful: since, they will be given mercy[[56]](#endnote-56).

“Blessed, the clean in heart: since, they will see God.

“Blessed, the peacemakers: since, they will be called children of God.

“Blessed, the persecuted because of righteousness: since, theirs is the kingdom of the heavens.

“Blessed, are you, whenever they disparaged you, and would persecute, and would say all evil against you, lying because of Me. Rejoice and be glad: since, your reward is great in the heavens: for, thus they persecuted the Prophets before you.

“**You**[[57]](#endnote-57) are the salt of the earth: yet, if the salt could be made tasteless, in what [way] will it be salted? It is good for nothing further than, except throwing out, to be trampled underfoot by people.

“**You**[[58]](#endnote-58) are the light of the world. It is not possible to hide a city lying upon a mountain.[[59]](#endnote-59) Nor do they kindle a lamp and set it under the basket; but, upon the lampstand, [where] it shines to all those in the house. Thus, let your light shine before the people; so, they would see your good works: and could glorify your Father in the heavens.[[60]](#endnote-60)

“You should not assume, since I came, [that I came] to abolish the Law or the Prophets. I did not come to abolish: but, to fulfill: for, amen, I say to you, until the heaven and the earth would perish, one iota or one serif would never, ever perish from the Law until all would be completed. Therefore, whoever would break one of the least of these commandments, or would teach people thus, will be called least in the kingdom of the heavens; yet, whoever does [them] and teaches [them], this [person] will be called great in the kingdom of the heavens.” — Matthew 5:3-19

[[61]](#endnote-61)“Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,

ἁγιασθήτω τὸ ὄνομά σου;  
ἐλθέτω ἡ βασιλεία σου;  
γενηθήτω τὸ θέλημά σου;

ὡς ἐν οὐρανῷ καὶ ἐπὶ[[62]](#endnote-62) γῆς.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον[[63]](#endnote-63) δὸς ἡμῖν σήμερον.

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν;  
ὡς καὶ, ἡμεῖς ἀφήκαμεν[[64]](#endnote-64) τοῖς ὀφειλέταις ἡμῶν.

καὶ μὴ εἰσενέγκῃς[[65]](#endnote-65) ἡμᾶς εἰς πειρασμόν;  
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.[[66]](#endnote-66)

ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.

ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις[[67]](#endnote-67), οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.” — Matthew 6:9-15[[68]](#endnote-68)

“Our Father in the heavens,

Your name was DEVOTED[[69]](#endnote-69);  
Your kingdom CAME;  
Your will was BEGOTTEN;

as in heaven, also on Earth.

You GAVE us our bread today: Your Son.[[70]](#endnote-70)

You FORGAVE us our debts;  
as also, we forgave our debtors.

Even though You could not have led us into peril;  
even so You DELIVERED us from the evil:

For, if we would forgive others their side-falls, then our heavenly Father will forgive us.

Yet, if we would not forgive others, neither will our Father forgive our side-falls.” — Matthew 6:9-15

[[71]](#endnote-71)“καὶ αὐτοὶ [δέκα λεπροὶ ἄνδρες] ἦραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.” — Luke 17:12-14

“These [ten male lepers] raised their voices, saying, Jesus, Sir[[72]](#endnote-72), ‘Have mercy[[73]](#endnote-73) on us.’ Seeing them, He said to them, ‘Going, show yourselves to the priests.’ And it happened that, as they were [about] to leave, they were cleansed.” — Luke 17:12-14

“Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13

“God, let me be given mercy, the sinner.” — Luke 18:13[[74]](#endnote-74)

“καὶ ἐβόησεν λέγων Ἰησοῦ Υἱὲ Δαυίδ, ἐλέησόν[[75]](#endnote-75) με. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ[[76]](#endnote-76)· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαυίδ, ἐλέησόν με. σταθεὶς δὲ ὁ[[77]](#endnote-77) Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν·[[78]](#endnote-78) Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.” — Luke 18:38-43

“He bawled out, ‘[[79]](#endnote-79)Jesus, Son of David, be merciful to me.’ Those going before started to scold him, that he should be still: yet, he yelled all the more, ‘Son of David, be merciful to me.’ So, Jesus standing [still], requested him to be brought to Him. Now, approaching Him, He asked him, ‘What do you wish [that] I will do to you?’ He replied, ‘Lord, that I could see again.’ Jesus said to him, ‘See again! Your faith had saved[[80]](#endnote-80) you.’ Immediately, he saw again! He started following Him, glorifying God. All the people, seeing it, gave praise to God.” — Luke 18:38-43

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42

“Jesus, let me be remembered when you come in your kingdom.” — Luke 23:42[[81]](#endnote-81) [[82]](#endnote-82)

“λέγει αὐτῷ ὁ[[83]](#endnote-83) Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.” — John 14:6

“Jesus told him, ***I Am*** the way, the truth, and the life. No one comes to the Father, if not through Me.[[84]](#endnote-84)” — John 14:6

“Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε[[85]](#endnote-85)·κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ᾖ[[86]](#endnote-86) μεθ’ ὑμῶν[[87]](#endnote-87) εἰς τὸν αἰῶνα[[88]](#endnote-88), τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει[[89]](#endnote-89)· ὑμεῖς[[90]](#endnote-90) γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται[[91]](#endnote-91).” — John 14:15-17

“If you would love Me, you will guard My commandments. I also will ask the Father. He will give you another Counselor, that He would[[92]](#endnote-92) be with you into the age, the Spirit of Truth, Whom the world is not able to receive, since it does not experience or know Him. You know Him, since He dwells in parity with You. He will be in you.”[[93]](#endnote-93) — John 14:15-17

“ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν[[94]](#endnote-94).” — John 14:26

“Yet the Counselor, the Devoted Spirit, Whom the Father will send in My Name; That One will teach you everything. He will remind you of everything that ***I*** told you.” — John 14:26

“Ὅταν[[95]](#endnote-95) ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.” — John 15:26

“When the Counselor would come, Whom I, in parity with the Father, will send to you, the Spirit of Truth, Who, proceeds forth from parity with the Father, That One will testify about Me.” — John 15:26

“ ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ[[96]](#endnote-96) μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ[[97]](#endnote-97) πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως” — John 16:7-8

“But, I tell you the truth, it is advantageous for you that I would go away: for, if I would not go away, the Counselor would never, ever come to you; yet, if I go, I will send Him to you. That One, coming, will convict the world about sin, about justification, and about judgement.” — John 16:7-8

“ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ[[98]](#endnote-98), οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀκούσει[[99]](#endnote-99) λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.” — John 16:13-14

“Now when That One would come, the Spirit of Truth, He will lead you in all the truth: for, He will not speak from Himself; but, what He will hear, He will speak. He will announce the coming [things] to you. That One will glorify Me: since, He will take out of Mine and announce [it] to you.” — John 16:13-14

“Ταῦτα ἐλάλησεν Ἰησοῦς[[100]](#endnote-100), καὶ ἐπάρας[[101]](#endnote-101) τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν[[102]](#endnote-102) εἶπεν· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα[[103]](#endnote-103) ὁ υἱὸς[[104]](#endnote-104) δοξάσῃ σέ, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ[[105]](#endnote-105) αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας[[106]](#endnote-106) ὃ δέδωκάς μοι ἵνα ποιήσω. καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

“Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς[[107]](#endnote-107) μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς ἔδωκας[[108]](#endnote-108), καὶ τὸν λόγον σου τετήρηκαν. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς[[109]](#endnote-109) μοι παρὰ σοῦ εἰσιν[[110]](#endnote-110), ὅτι τὰ ῥήματα ἃ ἔδωκάς[[111]](#endnote-111) μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν. καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ[[112]](#endnote-112) ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς[[113]](#endnote-113) ἡμεῖς. ὅτε ἤμην μετ’ αὐτῶν[[114]](#endnote-114) ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ[[115]](#endnote-115) δέδωκάς μοι, καὶ[[116]](#endnote-116) ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς[[117]](#endnote-117). ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου[[118]](#endnote-118). ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ[[119]](#endnote-119)· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ[[120]](#endnote-120) ἡγιασμένοι ἐν ἀληθείᾳ.

“Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πάτερ[[121]](#endnote-121), ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν[[122]](#endnote-122) ὦσιν, ἵνα ὁ κόσμος πιστεύῃ[[123]](#endnote-123) ὅτι σύ με ἀπέστειλας. κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν[[124]](#endnote-124), ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα[[125]](#endnote-125) γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

“πάτερ[[126]](#endnote-126), ὃ[[127]](#endnote-127) δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ’ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς[[128]](#endnote-128) μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. Πάτερ[[129]](#endnote-129) δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας. καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.” — John 17:1-26

“Jesus spoke these [things]. Lifting up His eyes to the heaven. He said, ‘Father, the hour had come[[130]](#endnote-130); [please] glorify Your Son, that the Son could glorify You: even as You gave Him authority [over] all flesh, that all whom You had given Him, He would give them eternal life. Now, this is the eternal life, that they would know You, the Only True God, and Jesus Christ, Whom You sent. I glorified You on the earth, finishing the work which You had given Me that I should do.[[131]](#endnote-131) Now, [please] glorify Me, Father, in parity with Yourself[[132]](#endnote-132) with the glory which I was [always] having in parity with You before the world was.

“ ‘I blazed forth Your Name, to the people[[133]](#endnote-133) whom You gave Me out of the world. They were [always] Yours. You gave them [to Me]. They had guarded Your word. Now, they had known, since all [things], as much as You had given Me, are paired with You,[[134]](#endnote-134) since the messages which You gave Me, I had given them. They received them. They truly know, since I came from parity with You. They believed, since You sent Me. I ask concerning them. I do not ask concerning the world: but, concerning those whom You had given Me: since, they are Yours. All Mine are Yours; and Yours, Mine. I had been glorified in them. I am no longer in the world. They are in the world; I also come toward You. Devoted Father, guard them in Your Name, whom You had given Me, that they would be one, even as We. While I have been with them, I have guarded them in Your Name, whom You had given Me. I kept watch. Not one of them was destroyed except the son of destruction, that the writing would be fulfilled. Now I come toward You. I speak these [things] in the world that they would have My joy being completed in themselves. I had given them Your Word. The world hated them, since they are not out of the world, even as I Am not out of the world.[[135]](#endnote-135) I do not ask that You take them out of the world: but, that You would guard them out of the evil[[136]](#endnote-136). They are not out of the world, even as I Am not out of the world.[[137]](#endnote-137) Devote[[138]](#endnote-138) them in the Truth: Your Word is Truth. Even as You sent Me into the world, I also sent them into the world. I devote[[139]](#endnote-139) Myself on behalf of[[140]](#endnote-140) them: that, they would be also themselves, being devoted[[141]](#endnote-141) in Truth.

“ ‘I do not ask about these alone: but also about those believing through their word in Me, that they all would be one, even as You, Father, in Me, I also in You; that they would be in Us also: that the world could believe, since You sent Me. I also had given them the glory which You had given Me, that they could be one, even as we [are] one; I in them; You in Me: that they could be, having been completed in one: that the world would know, since You sent Me. You loved them even as you loved Me.

“ ‘Father, I wish, [those] whom You had given Me; that where I Am, they also could be with Me; that they could experience My glory which you had given Me: since, You loved Me before the creation of the world. Just Father, the world did not know You; yet, I knew You. These knew, since You sent Me. I made Your Name known to them. I will make known that the love which You loved Me would be in them, I also in them.’ ” — John 17:1-26

“εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί….” — Ephesians 5:20

“Always giving thanks for everything in the name of our Lord Jesus Christ to God the Father….” — Ephesians 5:20[[142]](#endnote-142)

“ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν[[143]](#endnote-143), ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.” — John 18:36

“Jesus replied, ‘My kingdom is not out of[[144]](#endnote-144) this world. If My kingdom were out of this world, My team [would] have been competing[[145]](#endnote-145), that I would not be given over to the Jews. Yet now, My kingdom is not here.” — John 18:36

“εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς[[146]](#endnote-146) πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον.” — John 20:21-22

“Then Jesus said to them again, ‘Peace to you. As the Father had delegated to Me, I also send you.’ Saying this, He blew and said to them, ‘Take[[147]](#endnote-147) the Devoted Spirit.” — John 20:21-22

“ταῦτα [σημεῖα] δὲ γέγραπται ἵνα πιστεύητε[[148]](#endnote-148) ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.” — John 20:31

“Yet, these [signs] had been recorded [by Him]; so that you could believe: since, Jesus is the Christ, the Son of God; so that also believing you would have life in His name.” — John 20:31

“ἔρχεται[[149]](#endnote-149) [ὁ?][[150]](#endnote-150) Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.” — John 21:13

“Jesus comes. He takes the bread. He gives to them; a taste [of] the cooked [fish] as well.” — John 21:13

“τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι. στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ πεπυρωμένα σβέσαι· καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ, διὰ πάσης προσευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων.” — Ephesians 6:10-18

“Finally, be empowered in [the] Lord, and in the reign of His strength. Be clothed with the whole defense[[151]](#endnote-151) of God, to empower you to stand against the methods of the devil. Because our struggle is not against blood and flesh: but,

* against the ἀρχάς (heads),
* against the ἐξουσίας (authorities),
* against the κοσμοκράτορας (world-rulers)[[152]](#endnote-152) of this darkness,
* against spiritually [active] evil in the heavenlies.

Through this take up the whole defense[[153]](#endnote-153) of God, that you would be empowered to withstand in the evil day, and accomplishing everything[[154]](#endnote-154), to stand. Stand thus,

* being wrapped around your hips in truth,
* being clothed with the breastplate of righteousness,
* having tied the Gospel of the peace under the feet in readiness,
* in everything taking up the shield[[155]](#endnote-155) of faith, in which you will be empowered to extinguish all the flaming missiles of the evil,[[156]](#endnote-156)
* receive the helmet of salvation,
* and the sword of the Spirit, which is the speech[[157]](#endnote-157) of God,

through every prayer and request, praying earnestly[[158]](#endnote-158) in every season in [the] Spirit, in this keeping vigil in all perseverance and in request for all the devoted.” — Ephesians 6:10-18

“Ἅγιος ἅγιος ἅγιος κύριος, ὁ θεός, ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.” — Revelation 4:8b

“Devoted, devoted, devoted [is] the Lord God Almighty, Who having been; Who also being; Who is coming.” — Revelation 4:8b

“Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν[[159]](#endnote-159), λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ[[160]](#endnote-160) πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.” — Revelation 4:11

“You are worthy, our Lord and God, to [have] received the glory, the honor, and the power, since You created the all [things]. Through Your will, they have been. They were created.” — Revelation 4:11

“Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ[[161]](#endnote-161) ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν[[162]](#endnote-162) καὶ ἱερεῖς, καὶ βασιλεύουσιν[[163]](#endnote-163) ἐπὶ τῆς γῆς. ….

“Ἄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ[[164]](#endnote-164) πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. ….

“Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ[[165]](#endnote-165) καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ….

“Ἀμήν.” — Revelation 5:9-14

“You are worthy, to [have] received the scroll; to [have] opened its seals, since You were sacrificed. You bought for God with Your blood, out of every family, language, people, and nation. You made them a kingdom and priests for our God.[[166]](#endnote-166) They reign[[167]](#endnote-167) upon the earth. ….

“Worthy is the Lamb, having been sacrificed, to [have] received the power, wealth[[168]](#endnote-168), wisdom, strength, honor, glory, and blessing. ….

“To the One sitting upon the throne, and to the Lamb, [be] the blessing, the honor, the glory, and the might into the ages of the ages.[[169]](#endnote-169) ….

“Amen.” — Revelation 5:9-14

“Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;” — Revelation 6:10b

“Until when, Master, devoted and true, do You not judge and execute justice [for] our blood out of those dwelling on the land[[170]](#endnote-170)?” — Revelation 6:10b

“Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.” — Revelation 7:10b

“The salvation [is] in our God Who is sitting upon the throne; and to the Lamb.” — Revelation 7:10b

“Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.” — Revelation 7:12b

“Amen. The blessing, the glory, the wisdom, the thanksgiving, the honor, the power, and the strength [be] to our God into the ages of the ages. Amen.” — Revelation 7:12b

“Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.” — Revelation 11:15b

“The kingdom of the world became [the kingdom] of our Lord and of His Christ. He will reign into the ages of the ages.” — Revelation 11:15b

“Εὐχαριστοῦμέν σοι, κύριε, ὁ θεός, ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους[[171]](#endnote-171), καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.” — Revelation 11:17b-18

“We give thanks to You, Lord, the God, the Almighty, the One Being, the One Who Has [always] Been; since You had taken Your great power and You reigned.

“The nations were enraged.

“Your rage came. The time of the dead to be judged; to give the wages to Your slaves: the prophets, the devoted, and those fearing Your Name, the small and the great; and to destroy those destroying the earth.” — Revelation 11:17b-18

“Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ[[172]](#endnote-172) τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς[[173]](#endnote-173) ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου· διὰ τοῦτο εὐφραίνεσθε, οἱ[[174]](#endnote-174) οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν[[175]](#endnote-175), ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς[[176]](#endnote-176) ὅτι ὀλίγον καιρὸν ἔχει.” — Revelation 12:10-12

“Now came the salvation, the power, the kingdom of our God, and the authority of His Christ; since, the accuser of our brothers and sisters was [over] thrown; who was accusing them before our God, day and night. These conquered him through the blood of the Lamb; through the word of their witness: they did not love their souls unto death; through this, let the heavens rejoice, with the ones living in them. Woe, the earth and the sea: since, the devil descended toward you having great anger, knowingly, since, he has little time.” — Revelation 12:10-12

“εἴ τις εἰς[[177]](#endnote-177) αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι[[178]](#endnote-178) αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.” — Revelation 13:10

“If anyone [is sent] into prison, into prison he goes; if anyone by sword [is] to be killed, he, by sword [is] to be killed. In this is the perseverance and the faith of the devoted.” — Revelation 13:10

“Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ’ ἄρτι. ναί, λέγει[[179]](#endnote-179) τὸ πνεῦμα, ἵνα ἀναπαήσονται[[180]](#endnote-180) ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ[[181]](#endnote-181) ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.” — Revelation 14:13b

“Blessed, the lifeless in [the] Lord dying, from now [on]. ‘Yes’, says the Spirit, that they will be rested from their troubles: for, their works follow with them.” — Revelation 14:13b

“καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν αἰώνων[[182]](#endnote-182)· τίς οὐ μὴ φοβηθῇ[[183]](#endnote-183), κύριε, καὶ δοξάσει[[184]](#endnote-184) τὸ ὄνομά σου, ὅτι μόνος ὅσιος[[185]](#endnote-185); ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.” — Revelation 15:3-4

“They sing the song of Moses, the servant of God; the song also of the Lamb, saying, ‘Great and marvelous [are] Your works, Lord God Almighty; just and true [are] Your ways, King of the Ages. Who would never, ever fear, Lord? He will glorify Your Name: since, only [You are] pure: since, all the peoples will come and bow down[[186]](#endnote-186) before You: since, Your just acts were blazed forth[[187]](#endnote-187).” — Revelation 15:3-4

“καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος· Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ[[188]](#endnote-188) ὅσιος, ὅτι ταῦτα ἔκρινας, ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας[[189]](#endnote-189) πιεῖν· ἄξιοί εἰσιν. καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος· Ναί, κύριε, ὁ θεός, ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.” — Revelation 16:5-7

“I heard the angel of the waters saying, ‘You are just; the One Being, the One Who Has [always] Been, the Pure: since, You judged these; since, they spilled the blood of devoted and prophets: You also had given them blood to drink. They are worthy [of such punishment].’ I heard [the angel] of the altar saying, ‘Yes, Lord, God, Almighty, Your judgements [are] true and just.’ ” — Revelation 16:5-7

“Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· Ἁλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις[[190]](#endnote-190) τοῦ θεοῦ ἡμῶν: ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἥτις ἔφθειρεν[[191]](#endnote-191) τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

“καὶ δεύτερον εἴρηκαν[[192]](#endnote-192)· Ἁλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῷα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ[[193]](#endnote-193) λέγοντες· Ἀμήν, Ἁλληλουϊά.

“καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα· Αἰνεῖτε τῷ θεῷ[[194]](#endnote-194) ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ[[195]](#endnote-195) οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

“καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων[[196]](#endnote-196)· Ἁλληλουϊά, ὅτι ἐβασίλευσεν κύριος, ὁ θεός[[197]](#endnote-197), ὁ παντοκράτωρ. χαίρωμεν καὶ ἀγαλλιῶμεν[[198]](#endnote-198), καὶ δώσομεν[[199]](#endnote-199) τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν, καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν[[200]](#endnote-200) καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

“καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.” — Revelation 19:1-9

“After this I heard as a great sound of a large crowd in the heaven saying, ‘Alleluia! The salvation, the glory, and the power of our God: since, true and just His judgements; since, He judged the great whore who has corrupted the land[[201]](#endnote-201) with her whoredom.[[202]](#endnote-202) He passed judgment on the blood of His servants out of her hand.’

“They spoke a second [time], ‘Alleluia! Her smoke ascends into the ages of the ages.’ The twenty-four presbyters and the four living beings fell prostrate. They worshiped God, Who, is sitting upon the throne, saying, ‘Amen. Alleluia!’

“A voice[[203]](#endnote-203) came out from the throne, saying, ‘Sing praise to our God, all His servants, who are also fearing Him… [both] the small and the great.’

“I heard as a sound of a large crowd; as a sound of roaring water; as a sound of a thunder clap; all saying, Alleluia: since, the Lord God, the Almighty reigned. We should also rejoice and should celebrate. We will give Him the glory: since, the marriage feast of the Lamb came. His bride prepared herself. It was given to her that she would be gowned in fine linen[[204]](#endnote-204), glowing, pure: for, the fine linen is the just acts of the devoted.

“He tells me, ‘Write, Blessed, the ones having been called into the wedding banquet of the Lamb.’ He tells me, ‘These are the true Words of God.’” — Revelation 19:1-9

“καὶ κέκληται[[205]](#endnote-205) τὸ ὄνομα αὐτοῦ ὁ Λόγος τοῦ Θεοῦ.” — Revelation 19:13b

“His Name had been called, The Word of God.” — Revelation 19:13b

Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· Ἰδοὺ καινὰ ποιῶ πάντα[[206]](#endnote-206). καὶ λέγει[[207]](#endnote-207)· Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί[[208]](#endnote-208) εἰσιν. καὶ εἶπέν μοι· Γέγοναν. ἐγὼ[[209]](#endnote-209) τὸ Ἄλφα καὶ τὸ Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.” — Revelation 21:5-7

“The One Seated upon the Throne said, ‘Behold, New, I make everything.’ He told [me], ‘Write: since, these words are faithful and true. He said to me, ‘They had begun[[210]](#endnote-210). I [am] the Alpha and the Omega; the Start and the Finish. I, to the one who thirsts, will give freely out of the wellspring of the water of the life. The overcomer will inherit these [things]. I will be their God. They will be My children.” — Revelation 21:5-7

“καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν[[211]](#endnote-211) τὴν ἁγίαν Ἰερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ … ἔχουσαν τὴν δόξαν τοῦ θεοῦ.” — Revelation 21:10-11a

“He carried me away in the Spirit upon a great and high mountain. He showed me the city, the devoted Jerusalem descending out of heaven from God … having the glory of God.” — Revelation 21:10-11a

“Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστιν, καὶ τὸ ἀρνίον. καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.” — Revelation 21:22-23

“I did not see a temple in her: for, the Lord God Almighty is her temple, as well as the Lamb. The City does not have need of the sun or the moon that would shine in her: for, the glory of God illumines her. Her lamp [is] the Lamb.” — Revelation 21:22-23

“καὶ ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.” — Revelation 22:7

“Look! I come quickly! Blessed, the keeper of the words of the prophecy of this book.” — Revelation 22:7

“Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ’ ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν[[212]](#endnote-212) αὐτοῦ. ἐγὼ τὸ Ἄλφα καὶ τὸ Ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ[[213]](#endnote-213) ἀρχὴ καὶ τὸ[[214]](#endnote-214) τέλος. Μακάριοι οἱ [[e](https://classic.biblegateway.com/passage/?search=Revelation+22%3A7-21&version=KJV;SBLGNT;LEB#fgrc-SBLGNT-7920e)]πλύνοντες τὰς στολὰς αὐτῶν[[215]](#endnote-215), ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.” — Revelation 22:12-14

“Look! I come quickly! My wage [for you is] with Me to give away to each as is their work. I [am] the Alpha and the Omega, the first and the last, the head and the end. Blessed, the ones who wash their robes, that their authority will be [dependent] upon the tree of life. They would enter the city in the gates.” — Revelation 22:12-14

“ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωϊνός. καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου· καὶ ὁ ἀκούων εἰπάτω· ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.” — Revelation 22:16-17

“I Jesus send My angel to testify to you these [things] about the churches. I Am the Root and the Branch[[216]](#endnote-216) of David, the Bright Morning Star. The Spirit and the Bride say, ‘Come.’ Let the hearers reply, ‘Come.’ Let the thirsting come. Let the willing [have] taken Water of Life, a gift[[217]](#endnote-217).” — Revelation 22:16-17

“λέγει ὁ μαρτυρῶν ταῦτα· ναί· ἔρχομαι ταχύ. ἀμήν· ἔρχου[[218]](#endnote-218), κύριε Ἰησοῦ. ἡ χάρις τοῦ κυρίου Ἰησοῦ[[219]](#endnote-219) μετὰ πάντων[[220]](#endnote-220).” — Revelation 22:20-21

“The testifier [of] these [things] says, ‘Yes, I come quickly.’ Amen. Come, Lord Jesus. The grace of the Lord Jesus [be] with all.” — Revelation 22:20-21

“Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ[[221]](#endnote-221)·ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε[[222]](#endnote-222) ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.” — Romans 8:1-3a

“καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα· οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη· διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.” — Romans 8:3b-8

“Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν[[223]](#endnote-223) Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν[[224]](#endnote-224) ζῳοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα[[225]](#endnote-225) ἐν ὑμῖν.” — Romans 8:9-11

“Now, therefore, neither [is there] condemnation of those in Christ Jesus: for, the Law of the Spirit of Life in Christ Jesus set you free from the law of sin and death: for, impotency of the law, in which, being weak through the flesh; God, sending His Own Son, in the likeness of sinful flesh… [overcame the impotency of the law].” — Romans 8:1-3a

“Concerning sin, He condemned sin in the flesh: so that, the justice of the Law could be fulfilled in us, who do not walk around according to flesh, but according to spirit[[226]](#endnote-226): for, those existing according to flesh think about the things of the flesh; yet, those [existing] according to spirit, [think about] the things of the Spirit: for, the thought of the flesh, [is] death; yet, the thought of the spirit, [is] life and peace: because, the thought of the flesh [is] hatred against God: for, it is not subordinate to the Law of God: for, neither does it have power [to be subordinate to the Law of God]. So, [of] those existing in flesh: [flesh] does not have power to please God.” — Romans 8:3b-8

“Yet, you are not in flesh, but in Spirit, if it be that the Spirit of God dwells in you. Now, if anyone does not have the Spirit of Christ, that [person] is not His. Now, if Christ [is] in you, then the body [is] dead through sin; yet, the spirit [is] life through justness. Now, if the Spirit of the One awaking The Jesus out of death, dwells in you; the One Who awakened Christ Jesus out of death will also make alive your dead bodies through His Indwelling Spirit in you.” — Romans 8:9-11

“Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν, εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνῄσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοί εἰσιν θεοῦ[[227]](#endnote-227). οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν· Αββα ὁ πατήρ· αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ. εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν. Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται· τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ’[[228]](#endnote-228) ἑλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.” — Romans 8:12-22

“οὐ μόνον δέ, ἀλλὰ καὶ[[229]](#endnote-229) αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ[[230]](#endnote-230) αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὃ γὰρ βλέπει τίς[[231]](#endnote-231) ἐλπίζει; εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα.” — Romans 8:23-25

“Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ[[232]](#endnote-232) ἡμῶν· τὸ γὰρ τί προσευξώμεθα[[233]](#endnote-233) καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει[[234]](#endnote-234) στεναγμοῖς ἀλαλήτοις, ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.” — Romans 8:26-27

“Consequently, brothers and sisters, we are indebted, not in the flesh, to live according to the flesh: for, if you live according to flesh, you are about to die; yet, if in Spirit you kill the practices of the body, you will live: for, as many as God’s Spirit leads, these are God’s children: for, you did not receive a spirit of slavery[[235]](#endnote-235), again, into fear: but, you received a spirit of adoption, in which we shout, ‘Abba! The Father!’ The Spirit Himself testifies with our spirit: since, we are God’s children. Now, if children, then also heirs, God’s heirs, heirs together of Christ; if indeed, we suffer together, that we could also be glorified together: for, I reason: since, the sufferings of the present time [are] not worthy of the approaching glory to be revealed in us: for, the excited anticipation of creation, the revelation of God’s children awaits: for, the creation was subordinated to foolishness, not voluntarily; but, through the subordination[[236]](#endnote-236) upon hope: since, the creation herself[[237]](#endnote-237) will also be freed from the slavery of the corruption, into the freedom of the glory of God’s children: for, we know: since, all the creation groans together, travails together as well, until the now.” — Romans 8:12-22

“Yet, not only [this], but also ourselves, having the firstfruits of the Spirit, we ourselves also groan in ourselves, expecting adoption, the ransom of our body[[238]](#endnote-238): for, in hope we were saved; yet hope, being seen, is not hope: for, who hopes [for] what he sees? Now, if what we do not see, we hope, through perseverance, we expect.” — Romans 8:23-25

“Yet, likewise also, the Spirit takes up together[[239]](#endnote-239) in our weakness: for, what we should pray as is necessary, we had not known: but, the Spirit Himself super-intercedes in inexpressible groanings. Now, the Searcher of the hearts knows what the thought of the Spirit [is]: since, according to God, He intercedes on behalf of [the] devoted.” — Romans 8:26-27

“Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ[[240]](#endnote-240) εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· 30 οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.” — Romans 8:28-30

“Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν. τίς ὁ κατακρινῶν[[241]](#endnote-241); Χριστὸς[[242]](#endnote-242) ὁ ἀποθανών, μᾶλλον δὲ[[243]](#endnote-243) ἐγερθείς[[244]](#endnote-244), ὅς καί[[245]](#endnote-245) ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν· τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς γέγραπται ὅτι Ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς. ἀλλ’ ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε [[t](https://classic.biblegateway.com/passage/?search=Romans+8&version=KJV;SBLGNT;LEB#fgrc-SBLGNT-4982t)]ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις[[246]](#endnote-246) οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.” — Romans 8:31-39

“Now, we know: since, they love God, everything works together into good, according to the plan, who are being invited: since, whom He foreknew, also He preordained [to be] formed together [as] the icon of His Son, [that] He is to be firstborn among many children. Now, whom He preordained, these also He called. Whom He called, these also He justified. Whom He justified these also He glorified.” — Romans 8:28-30

“What then will we say about these [things]?

* If God [provides] on our behalf, who [is] against us?
* Indeed, Who His own Son, did not spare: but, for us all gave Him up. How will He not also grant us everything with Him?
* Who will accuse God’s elect? God [is] the Justifier.
* Who [will be] the condemner? Christ [was] the dying One. Yet, moreover [was] the raising One. Who is also in the right hand of God. Who also intercedes on our behalf.
* Who will sever us from the love of Christ? Affliction or anguish or persecution or famine or nakedness or danger or sword?

Just as it stands written, ‘Since, on Your account, we are killed all the day; we are counted as sheep for slaughter: but, in all these [things] we super-conquer through [God] Who Loves us[[247]](#endnote-247): for, I am persuaded: since, neither death nor life; neither angels nor kings; neither present nor future; neither powers; neither lofty nor profound; neither any other creation will have the power to sever us from the love of God in Christ Jesus our Lord.” — Romans 8:31-39

### Appendix 1

The word, mercy, has an interesting Old Testament history, relating it to the Decalogue and the Law.

If you are not yet convinced that the Decalogue can only be interpreted spiritually, never literally, physically, temporally, perhaps this will sway you.

The Ark of the Covenant is a plain rectangular box covered with gold. It was not otherwise very ornate: except that it had a gold crown and gold carrying rings at its four top corners (Exodus 25).

Both stone tablets of the Decalogue were kept inside the Ark, together with a few other special items. Ordinarily, we would expect one tablet should be kept with God, signifying God’s duties to the people; while the other tablet should be kept with the people, showing their covenant responsibilities to God. Here, the significance of both stone tablets being kept with God in the Ark shows that God Himself takes covenant responsibility for both His own behavior, as well as that of this sinful people: this is the selfless devotion of a Father for His children.

The Ark was covered and sealed with an object called the Mercy Seat, or more accurately it should have been called the Mercy Throne: for, this is the very pattern and trope of the Throne of God.

Every year, once a year, on the Day of Atonement, the High Priest sprinkled the blood of the atonement on God’s Mercy Throne: the blood of sin offerings was also sprinkled here. The significance of this is that it is the picture of the eternal sprinkling of Christ’s atoning blood on God’s Mercy Throne in Heaven, which atonement is accomplished by the crucifixion of Christ and completed as He takes His place upon His Throne in parity with His Father (Revelation 5).

Thus the Decalogue is never seen by God or mankind, except through the Atoning Blood of Christ in the context of the Father’s selfless devotion to all of His children.

It is simply impossible, under such strict conditions, to interpret either the Decalogue, the two fundamental commandments that flow from it, or the rest of the Law which applies it epexegetically…. It is simply impossible to interpret the Decalogue literally, physically, or temporally at all: to remove the blood of Atonement, unseal the box, remove the tablets, and force the human race to dance to a set of rules that they have never been able to obey. The correct interpretation of the Decalogue together with all of Torah is, was, and always will be the spiritual interpretation provided by the Father, through His Son and His Spirit. No other interpretation can ever suffice. When we look at the Decalogue and everything else that follows it, we need to see it through the blood of Christ as explained by the Spirit.

At best, those who attempt to keep the Decalogue and the Law literally are double-minded, half-hearted, lukewarm, unstable: they are maddened by the delusion that physical, rote obedience is, somehow or other, the same as love. At most, the Pharisees obeyed less than half of the Law. Churches that fill their worship with rules and regulations are serving warmed over Pharisaism: they have missed the mark completely… they are aiming in the opposite direction (Acts 15).

The Decalogue is the Law of Liberty, is the Gospel, written with the finger of God, not merely on tablets of stone, but rather, more importantly, on the flesh like tablets of the heart.

Exodus 8:19; 24:12; 31:18; 34:1, 4; Deuteronomy 4:9, 13; 5:22; 9:9-11; 10:1, 3; 30:10; 32:46; Joshua 22:5; 1 Samuel 7:3; 12:24; 16:7; 1 Kings 2:4; 3:6; 8:9, 23, 39; 14:8; 2 Kings 10:31; 23:3, 25; 1 Chronicles 12:38; 2 Chronicles 3:2, 3; 6:30; 30:12; 31:21; 34:31; Ezra 7:10; Job 22:22; Psalms 27:14; 37:31; 40:8; 119:34, 70; Proverbs 3:1, 3; 7:3; Isaiah 51:7; 57:15; Jeremiah 11:8, 20; 16:12; 17:1; 18:12; 31:33; 32:39; Ezekiel 11:19; Daniel 5:5; Zephaniah 1:12; 3:14; Zechariah 7:10, 12; 10:7; Malachi 2:2; 4:6; Matthew 5:8, 28; 6:21; 11:29; 12:35; 13:15, 19; 15:8, 18, 19; 18:35; 22:37; Mark 7:6; Luke 11:20; 8:15; 24:32; John 8:8; Acts 2:46; 4:32; Romans 2:15, 29; 2 Corinthians 3:3; 5:12; Colossians 3:15,16; 2 Timothy 2:22; Hebrews 8:10; 10:16; James 1:25; 2:12; 1 Peter 1:22; Revelation 2:23 — we have just barely scratched the surface:

<https://classic.biblegateway.com/quicksearch/?qs_version=KJV&quicksearch=heart&startnumber=26&begin=47&end=73>

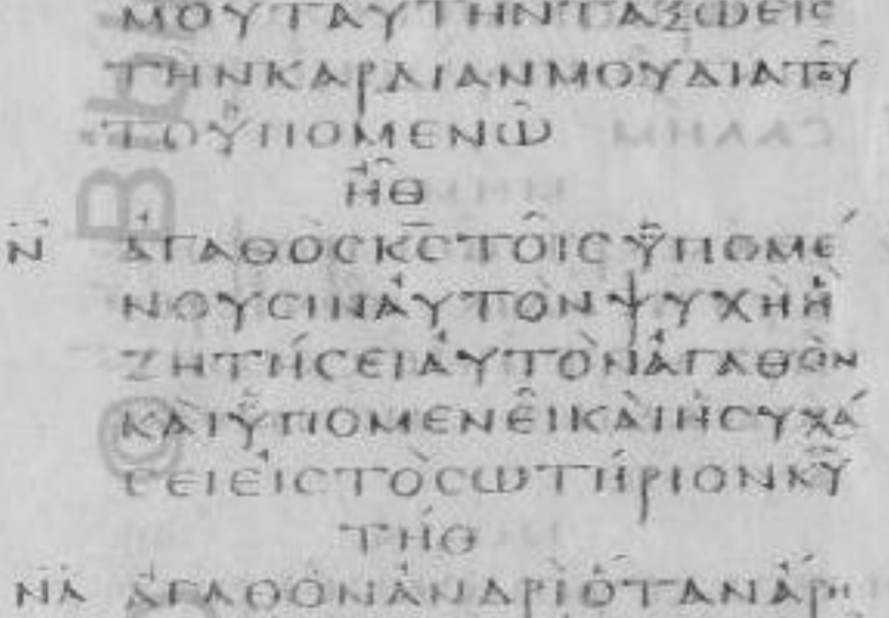
The word heart, does not refer to the muscle that pumps blood, or even to the human brain, which, we suppose, to be the central place of the thinking process; it refers to the central core of human life, the warm hearth of human life, that which distinguishes us from other animals, the image and likeness of God: more specifically, it refers to the human spirit, which God imparts at conception (Genesis 2:7; Romans 8:16, 23, 26; 1 Corinthians 5:4; Galatians 6:18; Ephesians 1:3; Philemon 1:25).

### Appendix 2

It is a matter of considerable grief that we must confess to you that one of our favorite verses, which we have lovingly dubbed Chet 3, cannot be proved to be part of Scripture: even though it is most certainly true.

“It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Your faithfulness. The Lord is my portion, says my soul: therefore, I will hope in Him.” — Lamentations 3:22-24

The crux of the situation is, that at this time, Chet 3 does not exist in manuscript B, Codex Vaticanus:[[248]](#endnote-248) so, the existence of Chet 3 in Codex Leningradensis may be an interpolation, which is not actually part of Scripture. We have not yet been able to verify the presence or absence of Chet 3 in any other significant manuscript: such as Codex Alexandrinus or Codex Sinaiticus. Since we are lacking this provenance, or chain of evidence, we are unable to affirm the verity of Chet 3 as Scripture: even though we believe it to be true. This is the most serious problem in text criticism we have ever encountered: so, we are doing our utmost to solve this problem. Here is a copy of B and our epigraphy of it.



21 ΤΑΥΤΝ ΤΑΞΩ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΔΙΑ ΤΟΥΤΟ ΥΠΟΜΕΝW

21 Ταυτη ταξω εις την καρδιαν μου δια τουτο υπομενω

25 ΑΓΑΘΟΣ ΚΣ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΑΥΤΟΝ ΨΥΧΗ Η ΖΗΤΗΣΕΙ ΑΥΤΟΝ ΑΓΑΘΟΝ

26 ΚΑΙ ΥΠΟΜΕΝΕΙ ΚΑΙ ΗΣΥΧΑΣΕΙ ΕΙΣ ΤΟ ΣΩΤΗΡΙΟΝ ΚΥ

25 αγαθος κ[υριο]ς τοις υπομενουσιν αυτον ψυχη η ζητησει αυτον αγαθον

26 και υπομενει και ησυχασει εις το σωτηριον κυ….

Here we examine texts quoted from <https://www.ellopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=46&>

“Αμαρτίαν ἥμαρτεν ᾿Ιερουσαλήμ, διὰ τοῦτο εἰς σάλον ἐγένετο· πάντες οἱ δοξάζοντες αὐτὴν ἐταπείνωσαν αὐτήν, εἶδον γὰρ τὴν ἀσχημοσύνην αὐτῆς, καί γε αὐτὴ στενάζουσα καὶ ἀπεστράφη ὀπίσω.” — Lamentations 1:8

“Καὶ (a)ἐπέστρεψε(n) [Κύριος] τοῦ διαφθεῖραι τ[ε]ῖχος θυγατρὸς Σιών· ἐξέτ[ε]ινε(n) μέτρον, οὐκ (e)ἀπέστρεψε χεῖρα αὐτοῦ ἀπὸ καταπατήματος, καὶ ἐπένθησε(n) τὸ προτ[ε]ίχ(e)ισμα, καὶ τ[ε]ῖχος ὁμοθυμαδὸν ἠσ(s)θένησε[ν].” — Lamentations 2:8

“ταύτην τάξω εἰς τὴν καρδίαν μου, διὰ τοῦτο ὑπομενῶ.

τὰ ἐλέη κυρίου, ὅτι οὐκ ἐξέλιπέ με, ὅτι οὐ συνετελέσθησαν οἱ οἰκτιρμοὶ αὐτοῦ· μῆνας εἰς τὰς πρωΐας ἐλέησον, κύριε, ὅτι οὐ συνετελέσθημεν, ὅτι οὐ συνετελέσθησαν οἱ οἰκτιρμοὶ αὐτοῦ. καινὰ εἰς τὰς πρωΐας, πολλὴ ἡ πίστις σου. μερίς μου κύριος, εἶπεν ἡ ψυχή μου· διὰ τοῦτο ὑπομενῶ αὐτῷ.” — Lamentations 3:21-24 LXX

Here is our translation off the last passage. Please keep in mind that verses 22-24 do not exist in B; Rahlfs Septuagint simply leaves a blank and does not speak to or attempt to resolve the issue; other authorities also appear to be silent: but, we are searching. So, Chet 3 in this source appears to be from a reverse translation. And not from any known manuscript source.

“I will guard-post this in my heart; through this I will wait[[249]](#endnote-249).

“The Lord’s mercies: since, He did not forsake me; since, His compassions were not terminated[[250]](#endnote-250). Indeed, You had mercy in the morning, Lord: since, we were not terminated; since, His compassions were not terminated. New in the morning: great [is] Your faithfulness. My part [is the] Lord, my soul said, through this I will wait in Him.” — Lamentations 3:21-24 LXX

The following opinion is from the Apostolic Bible Polyglot version of the Greek text; it has all the earmarks of a reverse translation: therefore, it cannot be trusted as manuscript evidence, without further verification.

<https://biblehub.com/interlinear/apostolic/lamentations/3.htm>

“ταύτην τάξω εἰς τὴν καρδίαν μου, διὰ τοῦτο ὑπομενῶ

“ΗΘ τὰ ἐλέη του κυρίου, ὅτι οὐκ ετελειώθησαν ὅτι οὐκ εξίλιπον αι ελεημοσύναι αὐτοῦ· 23 τὰ καινὰ εν τω πρωΐ πολλή ἡ πίστις σου 24 το μέρος μου κύριος εἶπεν ἡ ψυχή μου διὰ τοῦτο ὑπομενῶ αὐτόν” — Lamentations 3:21-24 LXX

Next, is from Matthew Lanser, Appendix 5, page 79.[[251]](#endnote-251) We cannot epigraph this page: although, we certainly tried. A lengthy telephone call with Reverend Lanser produced several links, which we tracked down, but were still unable to locate a Chet 3 manuscript, or even verify that this is a copy of Codex Sinaiticus Lamentations 3. Possibly a minor typographical error is present.



Here is some of our failed attempt to epigraph:

\_ΑΩΚΝΤΑΩ ΤΗΟΥ ΜΗΜ ΑΥ ΑΛΨ ΙΗΤΒ ΚΡΩΣΙΝ ΤΕΧΥΘ Μ\_ Κ\_\_ΨΑΨΥΧΗΝ ΤΔΕΚΕΥ ΚΑΙ ΣΙΗΚ ΧΕΨΩ Ν\_ ΙΕΙΣΒΗΘΗΝΝΕΙ ΜΩ ΜΕΝΗ

Αωκνταω τηου μημαυ αλψ ιητβ κρωσιν τεχυθμ κ ψαψυχην τδεκευ και σιηκ χεψω ν ιεισβηθηννει μω μενη

ΑΛΚΑ αλκα

ΕΝΜΡ

And yet another voice:

I will place it in my heart; therefor I will wait.  
The mercies of the Lord are that we have not expired, that his compassion has not come to an end.  
They are new in the early mornings: great is your faithfulness.  
‘The Lord is my portion,’ said my soul, ‘therefor I will wait for him.’ NETS

More failed epigraphy:

ΑΛΕΦ

ΠΩΣ ΕΚΑΘΙΣΕ ΜΟΝΗ Ν ΠΟΛΙΣ Ν ΠΕΠΛΗΘΥΜΜΕΝΗ ΕΝ ΕΘΝΕΣΙΝ, ΑΑΡΧΟΘΣΑ ΕΝ ΧΩΡΑΙΣ ΕΙΣ ΦΟΡΟΝ

ΠΩΣ ΕΓΝΟΦΩΣΕΝ ΕΝ ΟΡΓΗ ΑΥΤΟΥ ΚΥΡΙΟΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΙΩΝ ΚΑΤΕΡΡΙΨΕΝ ΕΞ ΟΥΡΑΝΟΥ ΕΙΣ ΓΗΝ ΔΟΞΑΣΜΑ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗ ΥΠΟΠΟΔΙΟΥ ΠΟΔΩΝ ΑΥΤΟΥ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΑΥΤΟΥ

ΑΝΗΡ Ο ΒΛΕΠΩΝ ΠΤΩΧΕΙΑΝ ΕΝ ΡΑΒΔΩ ΘΥΜΟΥ ΑΥΤΟΥ ΕΠ ΕΜΕ

We also attempted to contact Dr. Kenneth Kitchen, who may be unable to respond, and Dr. Emanuel Tov, who suggested the following:

the goettingen edition of joseph ziegler of jeremiah, baruch, lam, 1957, p 482.

We are attempting to get a copy of Göttingen via inter-library loan.

### Appendix 3

The absence of fruit from evangelism has driven us nearly to despair. We sought refuge in the last words of Habakkuk

“ἐφυλαξάμην, καὶ ἐπτοήθη ἡ κοιλία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου, καὶ εἰσῆλθε τρόμος εἰς τὰ ὀστᾶ μου, καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἕξις μου. ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεως τοῦ ἀναβῆναι εἰς λαὸν παροικίας μου. διότι συκῆ οὐ καρποφορήσει, καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις· ψεύσεται ἔργον ἐλαίας, καὶ τὰ πεδία οὐ ποιήσει βρῶσιν· ἐξέλιπον ἀπὸ βρώσεως πρόβατα, καὶ οὐχ ὑπάρχουσι βόες ἐπὶ φάτναις. ἐγὼ δὲ ἐν τῷ Κυρίῳ ἀγαλλιάσομαι, χαρήσομαι ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου. Κύριος ὁ Θεὸς δύναμίς μου καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν· ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με τοῦ νικῆσαί με ἐν τῇ ᾠδῇ αὐτοῦ.” — Habakkuk 3:16-19

“I kept watch care. My gut was terrified from the voice of prayer of my lips. Trembling entered into my bones. My corpse was shaken from beneath. I will refrain[[252]](#endnote-252) in a day of affliction, of ascending among a neighbor of my people: because, a fig tree[[253]](#endnote-253) will not bear fruit. There will not be produce in the vineyard. A work of an olive tree will fail. The fields will not make food. The sheep left from [lack of] food. Cattle do not exist in any stall. Yet, I will rejoice in the Lord; I will be glad[[254]](#endnote-254)upon God, my Savior. The Lord God is my Power. He will station my feet in Perfection[[255]](#endnote-255); He will mount me upon the high places[[256]](#endnote-256): for me to conquer in His Song.” — Habakkuk 3:16-19

The words, “He will station my feet in Perfection;” are most certainly a prophetic glance of our standing on Christ, our only sure Rock. That, we may “conquer in His Song”, is pouring forth with Christology as well. Surely, the Song of God is Christ, Who, is not for nothing named the “Word of God”. Even if there are no fruits of evangelism, we will continue to hope in the Lord, God our Savior, our Power, our Foundation, our Mountain, our New Jerusalem: His Song is Jesus.

### Appendix 4

We are staunch believers that somewhere there is a Perfect Scripture, Inerrant, Infallible, Undamaged by the ravages of time or the wicked wiles and wills of evil people; rabid; would-be destroyers of the earth, the universe, and all that is good in them. We even believe we know where it is located. We found it in Revelation 5, in the hands of God, as the Father passes it to the Son.

The Bible is so bright, so clean, so pure that it is said to make the hands unclean of any who touch it: they must wash their hands both before and after opening it. This curious figure of speech cannot mean that the book has dirt, which rubs off on freshly washed hands. Rather it means that the light of Scripture exposes the filth which clings to even freshly washed hands. This ancient Jewish superstition reveals a conviction that there is a perfectly pure Bible: for, their metaphor concerning the temple scrolls, pictures the heavenly reality that we see here in Revelation 5. The reality exists: we are not fit to touch this Perfect, Inerrant, Infallible, Undamaged Bible.

So, even though a Perfect, Inerrant, Infallible, and Undamaged Bible exists; we, mere humans, are only allowed to handle and read, damaged, errant, fallible, impure copies of that heavenly reality. Even these flawed copies reveal the uncleanness of our hands and heart: for, our sin is great by any heaven like standard.

Only One Man, Jesus Christ, is fit to touch this Book, to break its seals, unveil its context, explain its meanings; preach and teach it to us; rule from it; and judge by it. The Spirit of God is the Vicar of Christ on Earth, Who, brings this massage to us, making it alive in our hearts.

“Jesus replied, since first is, ‘Listen, Israel, Lord our God is One Lord. You will love Lord your God out of all your heart and out of all your soul and out of all your mind and out of all your strength;’ second, this, ‘You will love your neighbor as yourself.’ There is no greater commandment than these.” — Mark 12:29-31

“On these two commandments, all the Law hangs, as well as the Prophets.” — Matthew 22:40

“… for, Christ [is the] completion of Law into justness, for all believers.” — Romans 10:4

And yet, we continue to ape our manmade dogmas. It must be this. It must be that. No, no, no, a thousand times, no! It must only be the Father, the Son, and the Spirit....

Many may be tempted to think that this is just the Reformation warmed over, and served as leftovers. Nothing could be further from the truth. The Reformation and its thinking are filled with blunders.

Worst of all, the Reformation only pretended to end dogma and return to the purity of Scripture: instead, old dogmas were quickly replaced with books filled with new dogmas (things that must be believed to be a “real” Christian). Statements like, “Unless you have prayed and asked Jesus into your heart, you’re not a ‘real’ Christian”. We can identify nearly 30,000 distinct waring dogmas in Christendom today: all of them claiming to be Orthodox.

If you can find a truth in some manmade dogmatic statement, I can find a Bible passage that says it much, much better.

There are people who love Father, Son, and Spirit, including the love letter They left us, called the Bible; as well as, their neighbors, as that same Bible teaches. There are other people who love their dogmas. You can’t have it both ways. The Reformation quickly fell off the path into its own many new dogmas.

Love God. Love His Love Letter. Love your neighbor.

Many others will claim that this simply results in a religion of least common denominators: an anything goes faith and morality… faith im faith itself, or some other philosophical mumbo-jumbo.

Have you read John lately?

“Whoever denies the Son, does not have the Father: he who confesses the Son has the Father also.” — 1 John 2:23

John said it, not me, any denial that Jesus is the Christ of God is a form of practical atheism (1 John 2:18, 22; 4:3; 2 John 1:7). No other world religion or theological ism confesses the Jesus is the Christ of God: that Jesus was miraculously conceived; lived a sinless life filled with flawless words and works; died by Roman crucifixion; miraculously raised from the dead three days later; miraculously ascended into heaven; and was miraculously enthroned in parity with God the Father.

Paul carries the argument further.

“Yet, you are not in flesh, but in Spirit, if it be that the Spirit of God dwells in you. Now, if anyone does not have the Spirit of Christ, that [person] is not His.” — Romans 8:9

That’s right: if you have denied the Spirit, if you are not indwelled by the Spirit: you are not a Christian. In rejecting the Spirit you have denied both the Son and the Father: you to are a practical atheist.

There really is no excuse for such behavior: since, the Father freely gives the Spirit to all who ask. No other conditions: just ask. You will become a child of God.

“So, if you, being evil, know how to give good gifts to your children: how much more will your heavenly Father give the Holy Spirit to those who ask Him?” — Luke 11:13

I ask repeatedly, every day. What does this word mean? What is the sense of this phrase? What is the intent of this clause? How do I obey this sentence? What do you want me to do today? As often as a child begs for food, I may ask. This is the totality of my life….

No one, with any ounce of honesty, can claim that Adam matured to become God the Father; that Jesus matured to become God the Son; or that we are maturing to become Gods. There is no other world religion or ism like Christianity. We are commanded by Christ to respect others and their ideas; to be tolerant of those who disagree: but, at the end of the day, there is only One Christ, One Father, One Spirit. At the end of the day, these are the Ones we will all face and these are the Ones to Whom we will all answer.

[[257]](#endnote-257)

1. <https://www.ellopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=2&page=20> — edited from LXX [↑](#endnote-ref-1)
2. This is our interpretive translation of Exodus 20:2-17 LXX [↑](#endnote-ref-2)
3. The Byzantine text adds, μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα: who walk, not according to the flesh, but according to the Spirit. [↑](#endnote-ref-3)
4. The Byzantine text has, με, instead of, σε: me, instead of you. [↑](#endnote-ref-4)
5. Westcott and Hort have, ὅτι, instead of , ὅ τι: since, instead of, the which. [↑](#endnote-ref-5)
6. The Byzantine text replaces, ἐὰν, with, ἂν: a spelling variation. [↑](#endnote-ref-6)
7. The Byzantine text replaces, θεῷ πατρὶ, with, θεῷ καὶ πατρὶ: God and Father. [↑](#endnote-ref-7)
8. The Byzantine text replaces, ἔκρυψας, with, ἀπέκρυψας: to hide from. [↑](#endnote-ref-8)
9. confess or profess: to say out the same things [↑](#endnote-ref-9)
10. The Byzantine text adds, τοῦ, before, κυρίου: the Lord. [↑](#endnote-ref-10)
11. This is our attempt to express the imperfect tense. [↑](#endnote-ref-11)
12. These passages following Exodus 20:1-17 replace our words:

    “Prayers

    We begin our prayers with the realization that God has set us free from all slavery: especially, the slavery of sin (Exodus 2:2).

    ***Thank You, dear God, for setting us free; free from the slavery of sin.***” [↑](#endnote-ref-12)
13. Our introduction no longer seems necessary:

    Moses furnishes us with the prequel that we are, “Of The Father’s Love Begotten”.

    Ancient hymn by, Aurelius Prudentius Clemens (348-405/413), originally *Corde Natus* (*Of the Father’s Heart Begotten*), translation by J. M. Neale, extended by Henry W. Baker (1851/1861), *Of the Father’s Love Begotten*, Translation by Roby Furley Davis for The English Hymnal (1906), *Of the Father’s Heart Begotten*. John 3:16

    <https://en.wikipedia.org/wiki/Of_the_Father%27s_Heart_Begotten>

    <https://en.wikipedia.org/wiki/Prudentius> [↑](#endnote-ref-13)
14. The Byzantine text replaces, ἐν αὐτῷ, with, εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽: would not be destroyed: but. [↑](#endnote-ref-14)
15. The Byzantine text adds, αὐτοῦ: His. [↑](#endnote-ref-15)
16. The Byzantine text adds, αὐτοῦ, a second time: His.

    We might suppose that these additions strengthen the case for the eternal deity of Christ; instead, they weaken the argument: this is The Son, The Μονογενῆς.

    We can already see a weakened understanding of Greek in the more Latin culture of Byzantium, as opposed to the more Greek culture of Alexandria: the Byzantines continue “fixing” the Alexandrian idiom.

    Some of this may be justified to clarify pulpit readings to a more Latinized audience.

    However, these little differences will continue unabated until they split the Church between North and South, East and West. Chalcedon in 451 is no accident; neither is the Great Schism in 1054. These tragedies help embed the false idea that the essence of Christianity is being right: rather than the true essence of Christianity, which is being forgiven. [↑](#endnote-ref-16)
17. The chosen word is κόσμος, or κόσμον in all four instances, not γῆ: for, it is the world as a whole, not just Israel or Judah which are the chosen people of God. The coming of Christ makes clear that the chosen people of God are from every kindred, tongue, and nation: no one ethnicity, any longer, has any special status before God. Judaism had failed this world. Now the Church appears to be failing. [↑](#endnote-ref-17)
18. These verses also replace:

    ***Thank You, Father, for giving us the precious gift of Your Son.***

    John shows us that such great freedom was purchased by the shed blood of Jesus Christ (John 3:16). The Decalogue and the Law that proceeds from it is a place of freedom (a happy place); it is not a place of condemnation, destruction, judgement, and torment: it only becomes such when we abuse and pervert its meaning, making it negative, through our own wicked, evil, and willful intention. [↑](#endnote-ref-18)
19. This verse replaces:

    ***Thank You, Lord Jesus, Son of the Father, for shedding Your blood to give us life, eternal life.***

    Since the Father and the Son are inseparable (John 3:16) in such great Grace of freedom, we ask, where is this first seen in Moses? We look no farther than Exodus 20:12. [↑](#endnote-ref-19)
20. Exodus 20:12; Deuteronomy; Matthew 15:4, 6; 19:19; Mark 7:10; 10:19; Luke 18:20; Ephesians 6:2 (where Paul calls this, “the first commandment with promise”). Paul cannot possibly mean the first positive commandment numerically: for: Exodus 20:7 has already said, “Remember the Rest day”. Paul means the foremost commandment in prominence: since, it so obviously points to Christ.

    Here we see the Crown Prince, Jesus Christ; the only Son Who ever honors His Father and His mother perfectly; Who eventually does, in an act of single combat, defeat sin, and Satan, and death on the Cross. In this selfless loving act of the Son, His Father becomes our Father; His mother becomes our mother.

    In a general sense, motherhood embraces all of creation: we are to respect and serve the creation around us. In another, richer sense, the scope of this motherhood includes all of humanity, and we need to keep all of humanity perpetually in mind: however, much of humanity appears to be falling away. So, in a final, special sense, the scope of motherhood is the whole Church, and we need, setting our denominational differences aside, keep that perpetually in mind as well. Yes, Mary is the person chosen to portray, present, or represent that role: yet, she is not the fullness of the reality she expresses. [↑](#endnote-ref-20)
21. The repetition of this verse also replaces:

    ***Thank You again, Lord Jesus Christ, Son and Word of the Father, for You alone honor Father and mother perfectly. You alone are our Champion.***

    Unfortunately, the bulk of the Reformation was suffering a hangover from the Medieval Morality Plays; they did not see either the Decalogue or the Law as the way to freedom in Christ: the Ten Words were viewed as the path of death, which they are in one sense: but, in the greatest sense, they are the guard rails of the way of freedom and life, protecting life and freedom at their core. Consequently, both the Decalogue and the Law were treated as new versions of the Medieval Morality Plays: ways to threaten people and drive them to repentance out of fear. As often as not this approach has driven people away from Christ and into a subtle loathing of both Law and Decalogue. [↑](#endnote-ref-21)
22. The first great lesson about the Decalogue is taken from God’s own interpretation as He gave it to Moses. [↑](#endnote-ref-22)
23. Israel is Jacob’s “baptismal”, spiritual name as a believer: because he has been baptized into Christ, and put on Christ. Israel does not refer to a fleshly, mortal, physical, ethnicity: that is Jacob. We undertake in the Spirit, to climb Jacob’s Ladder by faith, in order to become Israel. Israel refers to all the children of Abraham by faith; all true believers are children of Israel: Israel includes both the Old and New Testament Church. This is the usual and frequent meaning of Israel throughout Scripture. [↑](#endnote-ref-23)
24. The Law was not a stone of judgment hanging over their miserable heads; it only became such a burden and threat because of their persistent rebellious sin. The Law was good. The Israelites made it evil. [↑](#endnote-ref-24)
25. Deuteronomy 10:12; 11:13; 13:3; 30:6; Joshua 22:5; Matthew 22:37-38; Mark 12:29-30; Luke 10:27; Romans 5:5; 1 Corinthians 2:9; 2 Corinthians 9:7; Colossians 2:2; 2 Thessalonians 3:5

    This prayer was removed:

    ***Dear Lord, show us, teach us, enable us to love You wholeheartedly: for, we are ignorant children… we do not know how to love You as we should. Please plant your messages deeply within our hearts.*** [↑](#endnote-ref-25)
26. Matthew 22:39-40; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8; 1 John 4:20; 3 John 1:11

    This prayer was also removed:

    ***Dear God, help us to love our neighbors also: for, our hearts are filled with bitterness, confusion, contention, hatred, malice, murder, quarrels, raging, strife, and war… in our entire history, we have not known how to stop our anger toward our neighbors… not in society… not even in the Church. Stop us, we beg of You; arrest us: for, our hearts are filled with madness. Make us children of Your peace.*** [↑](#endnote-ref-26)
27. The verb is ἔστιν: he, she, or it is. Try as we might, we cannot make this into εἰσίν (1:32; 2:14; 5:12; 8:14; 9:4, 7;11:25; 13:1, 3, 6; 15:27; 16:7): they are… even though there is a very remote chance of a spelling error. This applies to all the other uses in this passage (3:10, 11, 12, 18). This seems to place the weight of Paul’s argument on personal behavior, not on national or group behavior. Every single Jew acts this way. Every single Gentile acts this way. The only exception is Jesus.

    <https://classic.biblegateway.com/quicksearch/?quicksearch=%E1%BC%94%CF%83%CF%84%CE%B9%CE%BD+&qs_version=SBLGNT>

    <https://classic.biblegateway.com/quicksearch/?quicksearch=%CE%B5%E1%BC%B0%CF%83&qs_version=SBLGNT>

    We are equally troubled with the insertion of the adverb, ἐκεῖ (there), into the sentence. We found one example of the phrase, ἐκεῖ ἐστιν (there is), in John 12:9: but, no justification for turning, ἐστιν, into, it is, and prefixing there to it without the added presence of ἐκεῖ. We would need an expert grammarian to speak to this issue, with examples from other than Romans. The demonstrative pronoun more frequently assumes such duty: but, there is no demonstrative pronoun here either. Still, Habakkuk 3:17 seems to provide a convincing contrary example.

    <https://classic.biblegateway.com/quicksearch/?quicksearch=%E1%BC%90%CE%BA%CE%B5%E1%BF%96+%E1%BC%90%CF%83%CF%84%CE%B9%CE%BD+&qs_version=SBLGNT> [↑](#endnote-ref-27)
28. Westcott and Hort remove, ὁ, without manuscript support: the. [↑](#endnote-ref-28)
29. Westcott and Hort remove, ὁ, without manuscript support: the. [↑](#endnote-ref-29)
30. Manuscript א adds, ὁ, here: the. [↑](#endnote-ref-30)
31. These are quotations from Psalms 13:1-3; 5:10; 139:4; 9:28; Isaiah 59:7-8; Psalms 35:2 LXX [↑](#endnote-ref-31)
32. He: the antecedents of, he, are: the Jew (Romans 3:1; unbelievers (3:3); every person a liar (3:4); our, us, we (3:5); those that say, “Let us do evil….”; we, all (3:9). Hence, we conclude that, he, refers first to unbelieving Israel, or Jacob, and second to Adam. Paul’s argument is that the unbelieving Israelites (or Jews) have consistently behaved in an evil manner: but so have all the Gentiles. However, the Israelites or Jews bear the first and greater responsibility: since, they were supposed to be the light to the world. Instead, the Israelites or Jews have led the way in sin: while the Gentiles have blindly copied them. [↑](#endnote-ref-32)
33. an understander [↑](#endnote-ref-33)
34. an outseeker [for] [↑](#endnote-ref-34)
35. a doer [for] [↑](#endnote-ref-35)
36. We see from these few passages that neither the Decalogue nor the Law (Pentateuch or Torah, the five books of Moses) were ever intended to be obeyed by fleshly works of righteousness. Both the Decalogue and the Law are, always have been, and ever will be, obeyed by spiritual works of faith wrought in the heart by Christ and by the Spirit of the Living God (Titus 3:5). [↑](#endnote-ref-36)
37. The Byzantine text has, ᾧ, instead of οὗ; the dative instead of the genitive relative pronoun: in or to whom instead of, of whom. [↑](#endnote-ref-37)
38. It is not startling that Paul understands these things around 50 AD. What is startling is that David understands these things around 1000 BC: for, this is a quotation from Psalms 31:1-2 LXX. The main points are:

    We were never intended to be placed in any position under the Law in bondage to it. The Law was always to be under our feet as our sure foundation.

    The Law was always to be kept by God Himself, for us.

    The Law was covered by the blood of Christ and seen only through His Word and Works, Life and Death, Resurrection and Enthronement, Second Coming and Judgement.

    The Law is to be seen spiritually, the way God sees it, as the Spirit creates faith in our hearts and brings us into full fellowship with Father, Son, and Himself.

    The Spirit of God is not named in these particular verses: but, we need look no farther than Romans 8:9 to grasp the point. [↑](#endnote-ref-38)
39. The Byzantine text adds, τοῦ: the. Abraam inherits a whole new world, not the dirt: believing people. [↑](#endnote-ref-39)
40. The Law, given through Moses, around 1406 BC, was built upon the faith of Abraham, which came hundreds of years earlier: not the other way around. It is exceedingly perverse to reverse the obvious progress of Scripture, turning the Law of Moses into works of the flesh, which can never live…. Evidently, Moses intended something greater than that. Thus, all of the righteous demands of the Law are fulfilled by the Word and Works of Christ, written in His blood: received in us by the grace of the Father, Who, gives us the Spirit to create faith in our hearts. Obedience to the Law has always been a matter of faith: never, ever of works of impotent flesh. [↑](#endnote-ref-40)
41. Justification is far more than just a change of position at law: from being guilty to becoming innocent. Justification is a new birth, a whole process, by which God is making us just. We are a new creation. [↑](#endnote-ref-41)
42. Jesus puts these foundational principles of prayer together for us in Mark and Matthew. [↑](#endnote-ref-42)
43. The Byzantine text has, Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ: Now Jesus replied to them. There are other partial variations. [↑](#endnote-ref-43)
44. We can see no good reason for the capitalization of, πρώτη. If, πρώτη, is capitalized, it seems to us that, δευτέρα, should be capitalized as well. [↑](#endnote-ref-44)
45. The Byzantine text replaces, ἐστίν, with, πάντων τῶν ἐντολῶν: of all of the commandments. [↑](#endnote-ref-45)
46. Clearly, in this context, Israel means spiritual Israel, not physical Israel: for, there are those of Israel, who are not in Israel… there are those of Abraham, who are not in Abraham. Israel includes all who believe in Christ, both of the Old, as well as of the New Covenant or Testament Church… all, for all time, who are true believers, baptized in the Spirit by Christ Himself. “Even so, in Christ shall all be made alive (1 Corinthians 15:22).” [↑](#endnote-ref-46)
47. Some manuscripts omit τῆς: the. [↑](#endnote-ref-47)
48. The Byzantine text adds from Matthew 22:38, αὕτη πρώτη ἐντολή: this [is the] first commandment. [↑](#endnote-ref-48)
49. The Byzantine text has from Matthew 22:39, Καὶ δευτέρα ὁμοία: And second like. [↑](#endnote-ref-49)
50. The Byzantine text replaces, ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται, with, ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται: all the Law and the Prophets hang. [↑](#endnote-ref-50)
51. This presents a minor problem in text criticism: for, this is not an exact quote of Deuteronomy 6:4-5; Joshua 22:5; Leviticus 19:18 LXX.

    Possibly:

    Jesus is speaking approximately, paraphrastically, or even epexegetically;

    an unidentified rabbinic interpretation was in existence;

    Jesus associates this with Jeremiah 39:36-41 LXX, or some other Bible verse(s);

    a better manuscript variation exists;

    Mark’s memory has erred (unlikely);

    the Greek translation from Aramaic was flexible (unlikely).

    This is only important because of the inerrancy and infallibility of Jesus, the speaker. [↑](#endnote-ref-51)
52. Jesus teaches us a new hymn, based on these foundational principles. [↑](#endnote-ref-52)
53. The Byzantine text adds, ῥῆμα: messages, speeches. [↑](#endnote-ref-53)
54. The Byzantine text has, βληθῆναι ἔξω καὶ: to be thrown out and. [↑](#endnote-ref-54)
55. Righteousness or justification is, foremost of all, a term of craftsmanship. First, the worker seeks a flat surface on the workpiece: finding none, he creates one. Second, a surface is found or created that is perpendicular or right with the first surface. Third, a surface is cut or located, square to the first two. Thus, a three-dimensional coordinate system is created, or found by some other similar method. Justification, primarily means to make that which is crooked just, or righteous. The whole idea of imputed legal justness distorts the complete meaning of justification: for, God blots out the legal claim against us, heals and removes all the injuries caused by our sin, and ultimately removes the damage to others. The Reformation or juridical view of justification falls far short of the biblical reality: for, justification is a whole new creation. We are in the hands of the Great Carpenter, Who, always cuts straight. We are in the hands of the Great Potter, Who, always forms symmetrically. We are in the hands of the Great Physician, Who, always heals flawlessly. We are in the hands of the Great Architect, Who, always removes every defect caused by sin. [↑](#endnote-ref-55)
56. Note that mercy is a noun or adjective, occasionally an adverb (mercifully) in the English language. There is no corresponding English verb for the Greek or Hebrew idea (I, you … they mercy makes no sense): so, a helping verb is always required. This becomes an, all the more awkward, construction in the passive voice: since, modern English abhors the passive voice and it is falling into disuse. Words like absolve, atone, forgive, pardon, or pity all seem to fail to grasp the full biblical concept of mercy. However, the word, atone, if fully understood, might accomplish the defining task: but, what would we ever do with atone-full or atoners?

    Imagine our chagrin over the further discovery that the word, mercy, does have a verb form:

    <https://en.wiktionary.org/wiki/mercy>

    So, much for the value of the opinions derived from our muddled meditations. There is nothing quite as valuable as a thorough etymology. However, the examples provided in this article still appear to be rare and murky at best: yet, not quite archaic. Rather, they appear to be literary devices designed to draw attention, compelling us to puzzle over the author’s intention. For us, none of these uses seem appropriate or clear enough for the interpretation of the word, mercy, found in the Bible. [↑](#endnote-ref-56)
57. plural [↑](#endnote-ref-57)
58. plural [↑](#endnote-ref-58)
59. Is earthly Jerusalem the exemplary city? Is earthly Zion the sample mountain? Are these, the earthly Jerusalem and earthly Zion, metaphors, patterns, or tropes of the true heavenly Jerusalem and Zion that cannot be hid: namely, The Church, The Body of Christ? [↑](#endnote-ref-59)
60. This is a word picture of the Menorah which was kept in the Tabernacle and Temple; which is, itself, a metaphor of a much larger eternal reality as revealed throughout Scripture. The Menorah is the metaphor or trope of the Spirit of God. The Table of Show Bread is the metaphor or trope of Christ. Thus, the Spirit and the Son escort us into the Oracle, the Presence of the Father. The reality of these pictures is fully revealed in Acts 2; and further pictured in Revelation, as well as many other places. The Light, Which, is the Spirit, is held high by people: thus, they are called the light. The room being illumined is ultimately the entire earth and universe. [↑](#endnote-ref-60)
61. Jesus would also teach us that one of the central principles of prayer, possibly ***the*** central principle of prayer, is forgiveness. The unforgivable sin, a play on words, is to be an unforgiving person. No unforgiving person is allowed to enter the kingdom of God’s forgiveness. [↑](#endnote-ref-61)
62. The Alexandrian text has, upon earth, here; the Byzantine text has, upon the earth (ἐπὶ τῆς γῆς).

    This is, seemingly, not a very serious difference, since only one earth can be in view, in contrast with heaven: namely, our planet, Earth. There can be little doubt that the Byzantine text errs in this addition.

    First of all, the Alexandrian text is fully three or four hundred years older than the Byzantine text.

    Second, it seems unlikely that the original writer would have added an article before γῆς without also inserting an article before οὐρανῷ.

    Third, it does seem likely that the purpose of the addition was to supply a missing tempo, which was originally omitted for deliberate emphasis.

    The word for earth sometimes means Israel, the holy land, or sometimes Judea, or even Jerusalem: we don’t see how any of these meanings can be possible here.

    Earth can also be a reference to soil, the various materials of which the Earth is composed in powdery or granular form. In this sense, earth is a synonym for dirt: clay, gumbo, loam, red dirt, sand, soil, and thousands of other more scientifically precise descriptive terms such as anthracite, hematite, and still more.

    In any case, the addition of the definite article does not clarify the distinction, today: though it might have added clarity in the fourth century.

    As a curiosity, the addition of the word, the, seems to emphasize land (Israel), which may indicate that the Byzantines saw themselves and the whole world coming to Christ, while Judaism was still fighting against God.

    Another aspect we might have missed is that of rhythm; the addition of the word, the, adds a beat to the line. If that beat is missing it creates a kind of syncopation, a first century sort of jazz. This could be some kind of emphasis, a conclusion, tying the first three clauses together (the name, kingdom, and will clauses): thus, ending the first section, and introducing the next section about the Heavenly Bread. We would have to find more examples to develop this idea further: experts in scansion might find this an interesting study.

    So, whatever you were taught about text criticism in the past was probably considerably oversimplified. [↑](#endnote-ref-62)
63. Τὸν ἐπιούσιον: these are the most critical words in the prayer; these are the very words which are so slaughtered by the standard translation. [↑](#endnote-ref-63)
64. The Alexandrian text has, we forgave; the Byzantine text has, we forgive… not overwhelmingly significant. The past tense tends to emphasize the urgency of making forgiveness a done deal: keeping it in the past… finished… over.

    An interesting sidelight to this is, even though people are, fully forgiven; they may not feel forgiven: their wounded consciences continue to nag at them for many years, because of the damage they have done. Pastorally, some try to deal with this nagging guilt by emphasizing absolution. Personally, I find it more profitable to know that I am forgiven in Christ; and yet, to remember that I have hurt others in the past; from this remembrance, continuing to materially and prayerfully seek the healing and welfare of all I have harmed; additionally, gaining skills about how to become a more gentle, sensitive person.

    Certainly, the way we see ourselves, and the way others see us, are worlds apart: facing and dealing with this reality is an important aspect of forgiveness: putting it in the past and keeping it in the past. [↑](#endnote-ref-64)
65. The concessive subjunctive, as opposed to the misleading standard translation, alerts us to the fact that God does not ever lead people into peril or temptation (James 1:13). The misleading standard translation suggests that God does tempt people in certain circumstances: thus, an impression of (false) contradiction is created.

    On the other hand, it has been observed that the translation, testing, fits well within the nuance range or scope of πειρασμόν: as, for example, when Abraham was tested. This makes the clause appear to say, “You could, should, would, not have led us into testing or tests or trials.” We fail to see how this improves things. That God tests us is indicative, established fact, not a matter of subjunctive possibilities or probabilities. The contextual setting is one in which we are in need of forgiveness: hence, testing does not seem to apply. The difference between a test and a temptation is that a temptation deliberately leads to sin; while a test is intended to break sin. The purpose of Genesis 22 is not to lead Abraham into sin, as verse 8 clearly reveals.

    This clause, rightly construed, suggests that we are the total source of our own peril or temptation. Yet, in the very next clause, God, in His absolute goodness, delivers and protects us anyway. [↑](#endnote-ref-65)
66. The Byzantine text adds the phrases, “for Yours is the kingdom, and the power, and the glory into the ages. Amen,” as a liturgical response. [↑](#endnote-ref-66)
67. The Byzantine text adds the phrase, their side falls. [↑](#endnote-ref-67)
68. The Greek punctuation has been changed to English punctuation, to avoid a complicated technical discussion about the meanings of Greek punctuation.

    <https://classic.biblegateway.com/passage/?search=Matthew+6%3A9-15&version=KJV;SBLGNT;LEB> [↑](#endnote-ref-68)
69. The word hallowed, holy or sanctified, means to be set apart for special purpose, consecrated, dedicated. The Father’s name seems to be set apart for the love of His children: devoted. The all capital letters indicate the emphatic or exclamatory mood, which has been mistakenly dubbed imperative. [↑](#endnote-ref-69)
70. τόν ἐπιούσιον: the Epioúsion or Epi + ousion: upon being; upon essence; upon I Am; Your beloved and only-begotten Son, the eternal Manna, the “I Am” bread of angels. John 6 [↑](#endnote-ref-70)
71. Thus, the Church, even the Old Testament Church, is, was, and always will be very concerned with forgiveness, and the mercy that flows through it. [↑](#endnote-ref-71)
72. ἐπιστάτα: ἐπι + στάτα: to above stand; any kind of superior [↑](#endnote-ref-72)
73. aorist [↑](#endnote-ref-73)
74. Ὁ Πατὴρ, ἱλάσθητι ἡμῖν τοῖς ἁμαρτωλοῖς; and Father, let us be given mercy, the sinners were removed. [↑](#endnote-ref-74)
75. aorist active imperative [↑](#endnote-ref-75)
76. The Byzantine text has a completely different word, σιωπήσῃ, which is best explained by the preference of the local dialect or idiom; or possibly, σιγήσῃ, has become archaic. We would need a highly skilled etymologist to sort this out. Both words seem to mean the same thing: as in, be still, and shut up. [↑](#endnote-ref-76)
77. Some authorities omit, ὁ. We could not find manuscript support for this opinion. [↑](#endnote-ref-77)
78. The Byzantine text adds the word, λέγων, here. [↑](#endnote-ref-78)
79. We believe that the participle, λέγων, is used here simply as a means of indicating direct quotation: thus, the word is replaced by a comma and a quotation mark, which are the standard means of indicating direct quotation in English. [↑](#endnote-ref-79)
80. Perfect: that faith which refused to stop calling out to God. [↑](#endnote-ref-80)
81. Ἰησοῦ, μνήσθητι ἡμῶν ἐν τῇ βασιλείᾳ σου; and Jesus, let us be remembered in your kingdom were removed. [↑](#endnote-ref-81)
82. Appendix 1 [↑](#endnote-ref-82)
83. Westcott and Hort, omit, ὁ: the. [↑](#endnote-ref-83)
84. Sadly, we have reduced this exciting and mysterious interpersonal relationship between the Father and the Son; which Jesus repeatedly describes as the Father and Son indwelling each other: to cold technical theological discussions of Trinitarianism… doubtless true, but far less amazing and thrilling. [↑](#endnote-ref-84)
85. The Byzantine text has, τηρήσατε, instead of, τηρήσετε; the aorist imperative, instead of the future indicative. Jesus cannot possibly mean that they are to be in slavish rote obedience to the Law; which, even Moses never intended. The law was always obeyed spiritually in the heart. This is difficult for the disciples to do: but, Jesus hints that the Spirit is coming to help them in the near future. Then, in the very next sentence, Jesus says exactly that: the Counselor is coming. [↑](#endnote-ref-85)
86. The Byzantine text has, μένῃ, instead of, ᾖ: would abide, instead of would be. [↑](#endnote-ref-86)
87. Manuscript א adds, η, here? This reading is uncertain [↑](#endnote-ref-87)
88. Manuscripts B, p75 add, ᾖ, here: would be. [↑](#endnote-ref-88)
89. The Byzantine text inserts the word, αὐτὸ: Him. [↑](#endnote-ref-89)
90. The Byzantine text inserts the word, δὲ: yet. [↑](#endnote-ref-90)
91. The Byzantine text has, ἐστίν, instead of, ἔσται: present instead of future. [↑](#endnote-ref-91)
92. The gift of the Spirit is certain. However, we must not take Him for granted: for it is not at all certain that we will either listen to Him or obey Him. Our constant behavior defines and determines our spiritual growth. We may receive ten talents and still profit nothing. [↑](#endnote-ref-92)
93. What an overwhelmingly profound truth. The Spirit of God has been beside the disciples, helping them, throughout Jesus’ ministry on earth. On Pentecost 33 AD the Spirit of God will indwell each of them personally, even as He always will indwell every single living Christian. [↑](#endnote-ref-93)
94. Manuscript B adds, ἐγώ: the emphatic reduplication of I. [↑](#endnote-ref-94)
95. The Byzantine text inserts the word, δὲ: yet. [↑](#endnote-ref-95)
96. The Byzantine text adds, ἐγώ: the emphatic reduplication of I. [↑](#endnote-ref-96)
97. The Byzantine text has, οὐκ ἐλεύσεται, instead of, οὐ μὴ ἔλθῃ; the future instead of the subjunctive: will not come. The coming of the Spirit is conditioned on the enthronement of Christ (Revelation 5). [↑](#endnote-ref-97)
98. The Byzantine text has, εἰς πᾶσαν τὴν ἀλήθειαν, instead of, ἐν τῇ ἀληθείᾳ πάσῃ; Westcott and Hort, Tregelles have εἰς τὴν ἀλήθειαν πᾶσαν. [↑](#endnote-ref-98)
99. The Byzantine text has, ἂν ἀκούσῃ, instead of, ἀκούσει; Westcott and Hort, א have ἀκούει. [↑](#endnote-ref-99)
100. The Byzantine text has, ὁ Ἰησοῦς: the Jesus. [↑](#endnote-ref-100)
101. The Byzantine text has, ἐπῆρεν, instead of, ἐπάρας: he lifted up [↑](#endnote-ref-101)
102. The Byzantine text inserts the word, καὶ: and. [↑](#endnote-ref-102)
103. The Byzantine text inserts the word, καὶ: and. [↑](#endnote-ref-103)
104. The Byzantine text inserts the word, σου: you singular. [↑](#endnote-ref-104)
105. The Byzantine text has, δώσει, instead of δώσῃ: future indicative rather than subjunctive: he will give. [↑](#endnote-ref-105)
106. The Byzantine text has, ἐτελείωσα, instead of τελειώσας: I finished. [↑](#endnote-ref-106)
107. The Byzantine text has, δέδωκάς, instead of ἔδωκάς: perfect instead of aorist: had given. [↑](#endnote-ref-107)
108. The Byzantine text has, δέδωκάς, instead of ἔδωκάς: perfect instead of aorist: had given. [↑](#endnote-ref-108)
109. The Byzantine text has, ἔδωκάς, instead of δέδωκάς: aorist instead of perfect: gave. [↑](#endnote-ref-109)
110. The Byzantine text has, ἐστιν, instead of εἰσιν: singular instead of plural: it is. [↑](#endnote-ref-110)
111. The Byzantine text has, δέδωκάς, instead of ἔδωκάς: perfect instead of aorist: had given. [↑](#endnote-ref-111)
112. The Byzantine text has, οὗτοι, instead of αὐτοὶ: these instead of they. [↑](#endnote-ref-112)
113. Tregelles inserts, καὶ, without other evidence of manuscript support. [↑](#endnote-ref-113)
114. The Byzantine text adds, ἐν τῷ κόσμῳ: in the world. [↑](#endnote-ref-114)
115. The Byzantine text has, οὓς, instead of ᾧ: nominative or accusative rather than dative? [↑](#endnote-ref-115)
116. The Byzantine text omits, καὶ: and [↑](#endnote-ref-116)
117. The Byzantine text has, αὐτοῖς, instead of ἑαυτοῖς: them instead of themselves. [↑](#endnote-ref-117)
118. The Byzantine text has, ἐκ τοῦ κόσμου οὐκ εἰμὶ, instead of οὐκ εἰμὶ ἐκ τοῦ κόσμου: a change in word order. It appears to make, out of the world, more important and significant than, I am not. [↑](#endnote-ref-118)
119. The Byzantine text has, ἀληθείᾳ σου, instead of ἀληθείᾳ: this shifts the emphasis from Word, which is Christ, to Truth. [↑](#endnote-ref-119)
120. The Byzantine text has, καὶ αὐτοὶ ὦσιν, instead of ὦσιν καὶ αὐτοὶ: a change in word order. [↑](#endnote-ref-120)
121. Tregelles has, πατὴρ, without other evidence of manuscript support. [↑](#endnote-ref-121)
122. The Byzantine text has, ἡμῖν ἓν, instead of ἡμῖν: in us one. [↑](#endnote-ref-122)
123. The Byzantine text has, πιστεύσῃ, instead of πιστεύῃ: the aorist, rather than the present. However, we believe that the future was intended. [↑](#endnote-ref-123)
124. The Byzantine text has, ἕν ἐσμεν, instead of ἕν: We are one. This makes the, We, emphatic. [↑](#endnote-ref-124)
125. The Byzantine text has, καὶ ἵνα, instead of ἵνα: effectively creating a new sentence. [↑](#endnote-ref-125)
126. Tregelles has, πατὴρ, without other evidence of manuscript support. [↑](#endnote-ref-126)
127. The Byzantine text has, οὕς, instead of ὃ. [↑](#endnote-ref-127)
128. The Byzantine text has, ἔδωκάς, instead of δέδωκάς: aorist instead of perfect. [↑](#endnote-ref-128)
129. Tregelles has, πατὴρ, without other evidence of manuscript support. [↑](#endnote-ref-129)
130. The fact that this is perfect may indicate that this whole prayer is not a direct quotation. [↑](#endnote-ref-130)
131. Everything seen of the freedom giving and loving devotion of the Father, seen in Exodus 20:2; is now completed and perfected in the labors and obedience of the Son, foretold in Exodus 20:12. The predictions of Exodus 20 and John 3:16 are now nearly competed; only crucifixion, resurrection, ascension, and enthronement remain. Then the Spirit will begin publication of the News over all the earth (Acts 2). [↑](#endnote-ref-131)
132. Revelation 5 pictures this action. [↑](#endnote-ref-132)
133. This is a much larger group than the Apostles. [↑](#endnote-ref-133)
134. The Alexandrian text emphasizes that the disciples held these truths as complete prior knowledge. [↑](#endnote-ref-134)
135. Jesus is other worldly in essence; He is not sourced out of the world: the disciples are taken from the world, and are no longer part of it. [↑](#endnote-ref-135)
136. Guard them against the evil out of which they are being saved. [↑](#endnote-ref-136)
137. Jesus is other worldly in essence; He is not sourced out of the world: the disciples are taken from the world, and are no longer part of it. [↑](#endnote-ref-137)
138. or consecrate, dedicate [↑](#endnote-ref-138)
139. or consecrate, dedicate [↑](#endnote-ref-139)
140. over, above [↑](#endnote-ref-140)
141. or consecrate, dedicate [↑](#endnote-ref-141)
142. Here this verse replaces:

     ***Thank You, Lord Jesus Christ, for leading us into the oneness of your indwelling relationship with the Father and the Spirit.*** [↑](#endnote-ref-142)
143. The Byzantine text has, ἄν οἱ ἐμοὶ ἠγωνίζοντο, instead of, οἱ ἐμοὶ ἠγωνίζοντο ἄν: a change in word order. [↑](#endnote-ref-143)
144. from, sourced in [↑](#endnote-ref-144)
145. The picture being painted is not one of war; but rather an athletic contest to be settled in an arena: possibly in anticipation of the coming persecutions in Roman arenas. [↑](#endnote-ref-145)
146. Tregelles omits, ὁ Ἰησοῦς. [↑](#endnote-ref-146)
147. As also in, “Take. Eat. This is My Body.” [↑](#endnote-ref-147)
148. The Byzantine text has, πιστεύσητε, instead of, πιστεύητε: aorist tense instead of present. [↑](#endnote-ref-148)
149. The Byzantine text adds, οὖν: so then, thus, therefore. [↑](#endnote-ref-149)
150. Westcott and Hort, B omit, ὁ: the. [↑](#endnote-ref-150)
151. defensive armor, rather than aggressive armor [↑](#endnote-ref-151)
152. Jesus is called παντοκράτωρ, Almighty, or All-ruler at several places of Scripture. This word is κοσμοκράτορας, emphasizing their inferiority as cosmocrats, and their dependency on fleshly decision making. [↑](#endnote-ref-152)
153. defensive armor, rather than aggressive armor [↑](#endnote-ref-153)
154. You resist everything that Satan and his minions throw at you. [↑](#endnote-ref-154)
155. The large defensive doorlike shield, rather than the aggressive small target shield, indicated protection and shelter, as well as, very possibly, a door of opportunity in negotiation. [↑](#endnote-ref-155)
156. Evil may refer either to the missiles themselves, or to the person(s) casting them. We seek to avoid the modern deception of blaming everything on the devil. The missiles might be flaming oil, burning rocks, spears, arrows or other objects. [↑](#endnote-ref-156)
157. These are usually spoken, often brief and pointed, portions of Scripture applied directly to an immediate antagonist or problem: the use of Scripture as a sword, axe, machete, cleaver, knife, or scalpel. [↑](#endnote-ref-157)
158. emphatic reduplication [↑](#endnote-ref-158)
159. The Byzantine text adds, ὁ ἅγιος: the devoted. [↑](#endnote-ref-159)
160. The Byzantine text omits, τὰ: the. [↑](#endnote-ref-160)
161. The Byzantine text adds, ἡμᾶς: us. [↑](#endnote-ref-161)
162. The Byzantine text has, βασιλεῖς, instead of βασιλείαν: kings instead of a kingdom. [↑](#endnote-ref-162)
163. The Byzantine text has, βασιλεύσουσιν, instead of βασιλεύουσιν: future instead of present. However, this is a spiritual reign, not a physical one. [↑](#endnote-ref-163)
164. The Byzantine text adds, τὸν: the. [↑](#endnote-ref-164)
165. The Byzantine text has, τοῦ θρόνου, instead of τῷ θρόνῳ: genitive instead of dative. [↑](#endnote-ref-165)
166. The close association between kingdom and priests means a priestly kingdom. It is not a kingdom of dominators. [↑](#endnote-ref-166)
167. How do they presently reign upon the earth? Surely not as dominators: but, as priests. The reign consists in the exercise of the priestly office of all Christians: if you comfort, by comforting; if you evangelize, by evangelizing; if you heal, by healing; if you pray, by praying; if you preach, by proclaiming; if you sing, by singing; if you watch, by guarding and protecting… and much, much more. [↑](#endnote-ref-167)
168. in believing souls [↑](#endnote-ref-168)
169. The Byzantine text adds, Ἀμήν: Amen. [↑](#endnote-ref-169)
170. Judea, Israel [↑](#endnote-ref-170)
171. The Byzantine text has, τοῖς μικροῖς καὶ τοῖς μεγάλοις, instead of τοὺς μικροὺς καὶ τοὺς μεγάλους: dative instead of accusative. [↑](#endnote-ref-171)
172. The Byzantine text has, κατήγορος, instead of κατήγωρ: spelling variation. [↑](#endnote-ref-172)
173. The Byzantine text has, αὐτῶν, instead of αὐτοὺς: genitive instead of accusative. [↑](#endnote-ref-173)
174. The Byzantine text omits, οἱ: the [↑](#endnote-ref-174)
175. The Byzantine text has, τῇ γῇ καὶ τῇ θαλάσσῃ, instead of τὴν γῆν καὶ τὴν θάλασσαν: dative instead of accusative. [↑](#endnote-ref-175)
176. We believe that this form is adverbial. [↑](#endnote-ref-176)
177. The Byzantine text has, ἔχει, instead of εἰς: he has instead of into. [↑](#endnote-ref-177)
178. The Byzantine text has, ἀποκτενεῖ δεῖ, instead of ἀποκτανθῆναι: future + present, it is necessary, he will be killed, instead aorist passive infinitive. [↑](#endnote-ref-178)
179. The Byzantine text has, λέγει ναί, instead of ναί, λέγει: reversed word order. [↑](#endnote-ref-179)
180. The Byzantine text has, ἀναπαύσωνται, instead of ἀναπαήσονται, aorist middle subjunctive instead of future passive indicative: would rest. [↑](#endnote-ref-180)
181. The Byzantine text has, δὲ, instead of γὰρ: but, now, yet. [↑](#endnote-ref-181)
182. The Byzantine text has, ἐθνῶν, instead of αἰώνων: Gentiles, multitudes, peoples. [↑](#endnote-ref-182)
183. The Byzantine text adds, σε, after φοβηθῇ: fear You instead of fear Your Name. [↑](#endnote-ref-183)
184. The Byzantine text has, δοξάσῃ, instead of δοξάσει, aorist subjunctive instead of future indicative. This changes the sense from the future certainty that those who fear will absolutely glorify, to the possibility that those who fear could, would, or should glorify. [↑](#endnote-ref-184)
185. The Byzantine text has, ἅγιος, instead of ὅσιος: devoted. [↑](#endnote-ref-185)
186. full prostration, kissing the hand [↑](#endnote-ref-186)
187. in blinding light [↑](#endnote-ref-187)
188. Tregelles omits , ὁ: the. [↑](#endnote-ref-188)
189. The Byzantine text has, ἔδωκας, instead of δέδωκας, aorist instead of perfect: you gave. [↑](#endnote-ref-189)
190. The Byzantine text has, δύναμις καὶ ἡ δόξα, instead of δόξα καὶ ἡ δύναμις: a different word order. Evidently, power was more important than glory in some world views. This seemingly simple change reeks of the stench of Empire. The Church ceases to find its glory in crucifixion and resurrection; power is no longer the trampling down of death by death: instead, power is the conquest of the Roman world, and glory is Constantine on the throne. [↑](#endnote-ref-190)
191. The Byzantine text has, διέφθιρεν, instead of ἔφθειρεν, it adds the prefix διά to the base word making it more emphatic: completely corrupted. But, this would be a falsehood by exaggeration: for, there has always been a faithful remnant. [↑](#endnote-ref-191)
192. The Byzantine text has, εἴρηκεν, instead of εἴρηκαν, singular instead of plural: he spoke. [↑](#endnote-ref-192)
193. The Byzantine text has, τοῦ θρόνου, instead of τῷ θρόνῳ, genitive instead of dative: of the throne. [↑](#endnote-ref-193)
194. The Byzantine text has, τὸν θεὸν, instead of τῷ θεῷ, accusative instead of dative: our God. [↑](#endnote-ref-194)
195. Westcott and Hort omit, καὶ. [↑](#endnote-ref-195)
196. The Byzantine text has, λέγοντες, instead of λεγόντων, nominative instead of genitive: a voice sayings instead of a voice of sayings. [↑](#endnote-ref-196)
197. The Byzantine text adds, ἡμῶν, after θεός: our God. [↑](#endnote-ref-197)
198. The Byzantine text has, ἀγαλλιώμεθα, instead of ἀγαλλιῶμεν, middle or passive instead of active: be caused to celebrate. [↑](#endnote-ref-198)
199. The Byzantine text has, δῶμεν, instead of δώσομεν, aorist subjunctive instead of future: should give. [↑](#endnote-ref-199)
200. The Byzantine text adds, καὶ, after λαμπρὸν: glowing and pure. [↑](#endnote-ref-200)
201. Israel, Judea, the devoted land [↑](#endnote-ref-201)
202. The reference is very likely to Solomon who turned away from God under the influence of his pagan wives and turned all Israel into a religion of whoredom: this whoredom has now spread throughout the Roman empire and the whole of inhabited earth. [↑](#endnote-ref-202)
203. an angel [↑](#endnote-ref-203)
204. The translation, cotton, found in some lexicons, is dubious: since, we expect a different etymology from qutn or qutun. Nevertheless, cotton in not an impossibility.

     https://en.wikipedia.org/wiki/History\_of\_cotton [↑](#endnote-ref-204)
205. The Byzantine text has, καλεῖται, instead of κέκληται, present instead of perfect: is called. However, as the verse implies, He had been The Word of God from before the foundation of the world. John simply clinches the nail that existed since before Genesis 1:1. [↑](#endnote-ref-205)
206. The Byzantine text has, πάντα καινὰ ποιῶ, instead of, καινὰ ποιῶ πάντα: a difference in word order. [↑](#endnote-ref-206)
207. The Byzantine text has, λέγει μοι, instead of, λέγει: He told me. [↑](#endnote-ref-207)
208. The Byzantine text has, ἀληθινοί καὶ πιστοὶ, instead of, πιστοὶ καὶ ἀληθινοί: a difference in word order. [↑](#endnote-ref-208)
209. The Byzantine text has, Γέγονα τὸ Ἄλφα, omitting ἐγὼ; other authorities have, ἐγὼ εἰμι. The difference between Γέγονα and Γέγοναν is I rather than they. However, the letter, ν, is often dropped or vocalized depending on context; so, in our view either I or they could be intended in either case: it is impossible to resolve from this information alone. [↑](#endnote-ref-209)
210. Neither Γέγονα nor Γέγοναν mean to finish: they mean to beget, begin, birth, create. [↑](#endnote-ref-210)
211. The Byzantine text adds, τὴν μεγάλην, after πόλιν: the great. [↑](#endnote-ref-211)
212. The Byzantine text has, ἔσται, instead of, ἐστὶν: will be. [↑](#endnote-ref-212)
213. Tregelles omits, ἡ: the. [↑](#endnote-ref-213)
214. Tregelles omits, τὸ: the. [↑](#endnote-ref-214)
215. The Byzantine text has, ποιοῦντες τὰς ἐντολὰς αὐτοῦ, instead of, πλύνοντες τὰς στολὰς αὐτῶν: make His commandments. [↑](#endnote-ref-215)
216. begotten, born, child, descendant, line, family, offspring, species; source and result; God and Perfect Image of God [↑](#endnote-ref-216)
217. accusative or adverbial: as a gift, freely [↑](#endnote-ref-217)
218. The Byzantine text has, ναί ἔρχου, instead of, ἔρχου: Yes, come. [↑](#endnote-ref-218)
219. The Byzantine text has, Ἰησοῦ Χριστοῦ, instead of, Ἰησοῦ: Jesus Christ. [↑](#endnote-ref-219)
220. The Byzantine text has, πάντων τῶν ἁγίων. Ἀμήν, instead of, πάντων: all of the devoted. Amen. [↑](#endnote-ref-220)
221. The Byzantine text adds, μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα: who walk, not according to the flesh, but according to the Spirit. [↑](#endnote-ref-221)
222. The Byzantine text has, με, instead of, σε: me, instead of you. The Byzantine distinction between clergy and laity is already entrenched; clergy are free: yet, the laity may not be free. The priesthood of all believers is being willfully rejected for the requirements of Empire. [↑](#endnote-ref-222)
223. The Byzantine text omits, τὸν: the. [↑](#endnote-ref-223)
224. The Byzantine text has, τὸν χριστὸν ἐκ νεκρῶν, instead of, ἐκ νεκρῶν Χριστὸν Ἰησοῦν: the Christ out of death, instead of, out of death, Christ Jesus. [↑](#endnote-ref-224)
225. Westcott and Hort have, τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος, instead of, τὸ ἐνοικοῦν αὐτοῦ πνεῦμα, genitive for accusative: of His Spirit of the indwelling. The grammatical question may simply boil down to, does διὰ properly take the accusative or the genitive in this particular instance? Is agency direct (genitive) or indirect (accusative)? Or is our knowledge of Greek idiom askew? [↑](#endnote-ref-225)
226. We are torn by the intended capitalization here; but, as Paul will explain later in this chapter, the whole picture of spiritual communication is involved: a communication and communion which is led by the Spirit of God in continuous connection with our human spirits… all of these elements are necessary. [↑](#endnote-ref-226)
227. The Byzantine text has, εἰσιν υἱοί θεοῦ, instead of, υἱοί εἰσιν θεοῦ: a change of word order. [↑](#endnote-ref-227)
228. The Byzantine text has, ἐπ᾽, instead of, ἐφ’: a spelling variation over the proper vocalization before the letter, ἑ. [↑](#endnote-ref-228)
229. NIV omits, καὶ: and, also. [↑](#endnote-ref-229)
230. The Byzantine text has, καὶ ἡμεῖς, instead of, ἡμεῖς καὶ: a change in word order. [↑](#endnote-ref-230)
231. The Byzantine text has, τί καὶ, instead of, καὶ: who also, who as well. [↑](#endnote-ref-231)
232. The Byzantine text has, ταῖς ἀσθενείαις, instead of, τῇ ἀσθενείᾳ, plural instead of singular. [↑](#endnote-ref-232)
233. The Byzantine text has, προσευξόμεθα, instead of, προσευξώμεθα, future instead of subjunctive: will pray. [↑](#endnote-ref-233)
234. The Byzantine text adds, ὑπὲρ ἡμῶν, after, ὑπερεντυγχάνει: on behalf of us. [↑](#endnote-ref-234)
235. The Law was give to declare our freedom from the slavery of the idolatry of Egypt. Exodus 20:2 LXX [↑](#endnote-ref-235)
236. Does the participle, subordinating, emphasize that God cast Adam and Eve from Paradise, subordinating them to live upon hope of return; or does it emphasize the act of subordinating: in other words, are we reading about the subordinator or the subordination. We think that it is the action of subordination that is emphasized here. [↑](#endnote-ref-236)
237. The Greek masculine emphasizes the way a thing is spin out, or its maker; the feminine emphasizes its form or shape; the neuter emphasizes the material or product. He is the potter. We are the clay. [↑](#endnote-ref-237)
238. Our bodies are not ransomed from God or from Satan: but, out of their self-imposed state, that of dying, awaiting death. In our baptism in the Spirit, not of or with water, sacramentally or otherwise, we die spiritually in Christ, and are raised again to newness of life with Him: thus we are ransomed from death, with the promise of future eternal life. The Spirit does not pay the gravedigger: the Spirit is the gravedigger. [↑](#endnote-ref-238)
239. The Spirit lifts up, at the other and heaviest point of the burden, with us. [↑](#endnote-ref-239)
240. Westcott and Hort add, ὁ θεὸς, after, συνεργεῖ: God works together? [↑](#endnote-ref-240)
241. The Byzantine text has, κατακρίνων, instead of, κατακρινῶν, the change in accent is from a future to a present: who is the condemner. [↑](#endnote-ref-241)
242. Westcott and Hort add, Ἰησοῦς: Jesus. [↑](#endnote-ref-242)
243. The Byzantine text adds, καὶ: and, also. [↑](#endnote-ref-243)
244. Westcott and Hort add, ἐκ νεκρῶν: out of [the] dead. [↑](#endnote-ref-244)
245. Westcott and Hort delete, καί: and, also. [↑](#endnote-ref-245)
246. The Byzantine text has, δυνάμεις οὔτε ἐνεστῶτα οὔτε μέλλοντα, instead of, ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις, a change in word order. [↑](#endnote-ref-246)
247. John 3:16 [↑](#endnote-ref-247)
248. <https://rts.edu/wp-content/uploads/2019/05/Lanser_Matthew_Thesis_20180413.pdf> [↑](#endnote-ref-248)
249. persevere, keep going [↑](#endnote-ref-249)
250. ended, exhausted, finished [↑](#endnote-ref-250)
251. <https://rts.edu/wp-content/uploads/2019/05/Lanser_Matthew_Thesis_20180413.pdf> [↑](#endnote-ref-251)
252. He is extremely ill, to the point of death; he is dying; he is about to die; he is dead. [↑](#endnote-ref-252)
253. Israel [↑](#endnote-ref-253)
254. We think that the root of this verb means to be graced. [↑](#endnote-ref-254)
255. In Christ through the power of the Spirit [↑](#endnote-ref-255)
256. This is Heavenly Jerusalem, the City of God: this is the plural of majesty. [↑](#endnote-ref-256)
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