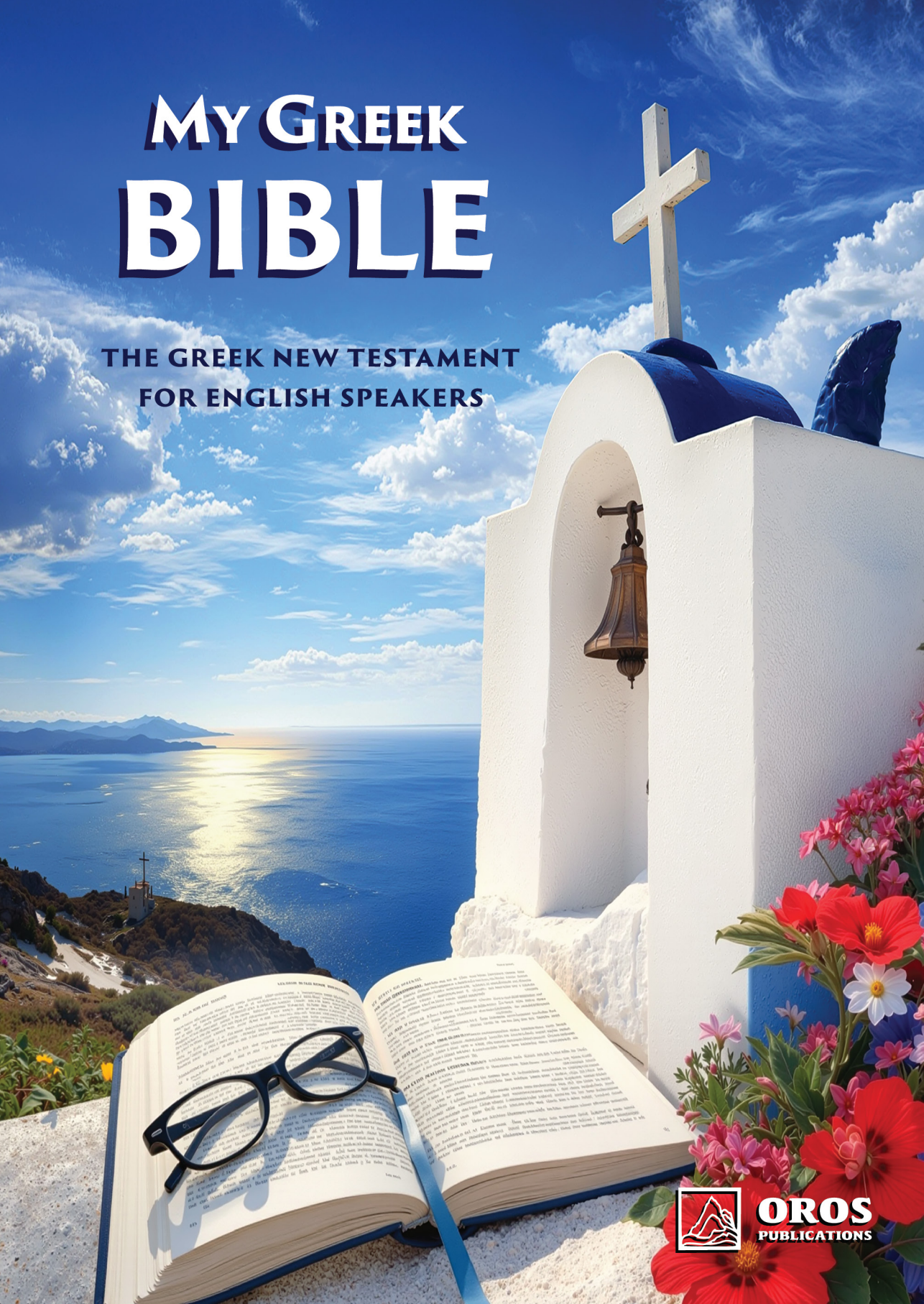


MY GREEK BIBLE

THE GREEK NEW TESTAMENT
FOR ENGLISH SPEAKERS



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Title: My Greek Bible – The Greek New Testament for English Speakrs

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MY GREEK BIBLE

**THE GREEK NEW TESTAMENT
FOR ENGLISH SPEAKERS**



**GETTING AS CLOSE AS POSSIBLE
TO THE ORIGINAL TEXT
WITHOUT KNOWING GREEK**

**A BRIDGE BETWEEN
CIVILIZATIONS**



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FOREWORD TO THIS PROJECT

What exactly is my Greek Bible?

This project started based on a dream to allow English speaking readers to come as close as possible to the original text of the New Testament without studying Greek language. Our aim was to present the great story of Jesus, in an authentic yet presentable easy form. Considering the fact that up to 50,000 words in the English language have a Greek origin along with 40,000 Latin words that also have Greek origin, we can safely say that English speakers do know Greek.

Therefore, in the translated English text of the New Testament, we have substituted thousands of words with original Greek expressions while using Latin transliteration of Greek script. This way we make it easier for readers to pronounce and read the words used in original Greek text.

Description of each word is included within the text in every page and repetition of its use can be tracked easily as well. We wanted to prepare a version of the New Testament for any reader who wants to come closer to the Greek text in which the greatest story of all time was recorded.

My Greek Bible Project Team

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A BRIDGE BETWEEN CIVILIZATIONS

Among the vast ancient Greek body of literature spanning the ages, beginning from Homer (ca. 800 BC) and ending with Iamblichus (ca. AD 400) the Text that has been translated most often (2,426 languages and dialects) and has the largest worldwide circulation (100,000,000 in 2015) is the New Testament (a collection of 27 books and epistles).

Considering that the English language consists of 155,000 words, of which 50,000 have a Greek root, along with the 40,000 Latin words that also have a Greek root, it is safe to say that English speakers are basically speaking Greek, although Shakespeare, via Julius Caesar, coined the phrase “it seems all Greek to me”.

Therefore the translated English texts of the New Testament could easily have thousands of words substituted with the original Greek. For example, in English we use the word “God” to describe the Divine, whereas in our studies of the divine the word that is used is “Theology”, from the Greek word “Theos”, not “Godology”.

My Greek Bible Project Team

EDITORS

*"I have to admit that the famous Shakespeare phrase,
'It seems all Greek to me', with My Greek Bible,
became 'All Greek is for me'..."*

Prof. Dr. George D. Theocharidis,
World Maritime University – Editor-in-chief

*"For the first time the English-speaking people will be able to see
clearly and in detail, through the My Greek Bible all the variations,
differences and sometime deviations of the English translations
from the original Greek language."*

Dr. Nikoletta Zagka, Philologist,
National and Kapodistrian University of Athens

*"...The English speak Greek
they just don't know it..."*

Christina A. Tsoli, Philologist, M.Ed. in Teaching English to
Speakers of Other Languages (TESOL)

*"For if the trumpet give an uncertain sound, who shall prepare
himself to the battle? So likewise you, except you utter by the
tongue words easy to be understood, how shall it be known what
is spoken? for you shall speak into the air. There are, it may be,
so many kinds of voices in the world, and none of them is with-
out signification. Therefore if I know not the meaning of the voice,
I shall be to him that speaks a barbarian, and he that speaks shall
be a barbarian to me."*

1 Corinthians 14:8-11

COMMENTS / ENDORSEMENTS

“Through myGreekBible the richness of the Greek language actually becomes a Common (Koine) - Legacy of all its readers, just like in the year of Pax Romana in which it was drafted. At the same time, the rich tradition of Faith and the ethics of the Apostolic teaching become Common (Koine) - Familiar. It is a unique contribution to the post-modern world that is “hungry and thirsty for righteousness.”

Prof. Dr. Sotirios Despotis,

Head of Department of Social Theology and Religious Studies
National and Kapodistrian University of Athens
General Editor-in-chief

“Last week I received the printed copy of My Greek Bible... I have been enjoying reading it. It is definitely a unique idea. I'm not aware of ever seeing anything like it before. For English-speaking Christians who have not studied New Testament Greek, I think it will be a big help in acquainting them with many Greek words.”

Dr. David W. Bercot, J.D. Church Historian, Author, and Lecturer
Scroll Publishing, USA

“Your objective in My Greek Bible “to present the great story of Jesus, in an authentic yet presentable easy form” is most admirable, the message that is most needed to reach the lost and train believers. The Greek “helps” should inspire readers to discover new truths in Scripture as they read. It is evident that the task was huge and will be appreciated by a select audience ready to better understand the New Testament by using the benefits of the original language.”

Delton Watts, Fire Bible Project, Life Publishers International

“...This version of the New Testament has to be welcomed as unique and very valuable recourse. This rare edition will help the readers get as close as possible to the original language in which the great story of Jesus is told – even without knowledge of the Greek language. This should be exiting news to all who always wanted to move a step closer to the original Greek in which the writings of the New Testament were conveyed.”

Dr. Jan Barna, Senior Lecturer in Systematic and Biblical Theology, Newbold College of Higher Education of 7th Day Adventist Church, Berkshire, England

“...This is a monumental achievement and a very welcome contribution to the Bible translation market...”

Dr. Andrew Boakye, Lecturer in Religions and Theology
The University of Manchester, UK

“Dear Bro Halkias, You and your colleagues have completed a monumental and extraordinary task and given that it was born out of your desire to make the text more accessible to those such as myself who are not familiar with the Greek language, you are to be greatly commended.”

Ron More, New Zealand

“One of the jokes I make with my English speaking friends is to tell them that they know more Greek than they think they know! This special edition of the Bible proves it. It provides a new and interesting way to enter again in the Bible. The editors are to be congratulated for ingenious idea but also for their impeccable execution of it.”

Rev. Dr. Giotis Kantartzis, Pastor, First Greek Evangelical Church, Athens, Greece

HOW TO USE THIS PROJECT

This New Testament text is based on the American KJV (it is a simple word-for-word update from the King James English).

- **Bold words:** every word in **bold** is a Greek word, followed by –with smaller letters– the English translation of this word. Then follows a familiar related English word that originated from this Greek word.

Example one: **Logos** /word/ /Logic/Theology/Logotherapy

Example two: **Theos** /God/ **Theology**

Greek word / English translation / English word with Greek origins

- **Asterisk (*):** indicates that the marked word has already been explained within the same verse.
- **Verse reference** ^{vs 1}: indicates that this word was already fully explained in a previous verse (e.g. ^{vs 1} means look back at verse 1).
- **Plain bold words:** Bold words without any slashes, translations, or underlining indicate that the Greek and English words are identical in form.
- An underlined word indicates that it carries a secondary meaning, with its Greek equivalent explained in smaller letters.

1 **En**ⁱⁿ the **archi**^{/beginning/archive/archeology} was the **Logos**^{/Word/Theology/Logotherapy}, and the Word* was with **Theos**^{/God/Theology}, and the Word* was God*. **2** The same was **en**ⁱⁿ the **beginning**^{/archi vs 1} with **God**^{vs 1}. **3** All^{/Panda/Pandemia [things]} were made^{/egeneto/genesis/created} by him; and without^{/choris} him was not any thing made* that was made*. **4** **En**ⁱⁿ him was life^{/zoetic}; and the life* was the **phos**^{/light/phosphorous} of **anthropon**^{/men/anthropology/philanthropist}. **5** And the **light**^{/phos vs 4} shines in **scotia**^{/darkness/scotodynia}; and the darkness* comprehended^{/catalypsis/overtook} it not.

6 There was^{/Egeneto/arose} a man^{/anthropos vs 5} sent from **God**^{/Theou vs 1}, whose name^{/onoma [was]} John. **7** The same came for a witness^{/martyria/martyrdom}, to bear witness* of the **Photos**^{/Light vs 4}, that all^{vs 3 [men]} through him might believe. **8** He was not that **Light**^{vs 4}, but ^[was sent] to bear witness^{vs 7} of that **Light***. **9** ^[That] was the true^{/alithetic} **Light**^{vs 8}, which lights* every^{/panda vs 3} man^{/anthropos vs 5} that comes into the world^{/cosmonaut/cosmology}.

Is it possible to have a Greek Bible for English-speaking people?

According to Webster's International Dictionary, of the 155,000 words of the English language, almost 50,000 of them are of Greek origin.

Remarks by the Hon. Xenophon Zolotas, Governor of the Bank of Greece
at the closing joint session of the International Bank (Sept. 26, 1957)
for reconstruction and development.

“Kyrie, (Mr. Chairman),

*I eulogize the archons of the Panethnic Numismatic Thesaurus
and the Oecumenical Trapeza for the orthodoxy of their axioms,
methods and policies, although there is an episode of cacophony
of the Trapeza with Hellas.*

*With enthusiasm we dialogue and synagonize at the synods
of the didymous Organizations in which polymorphous economic ideas and
dogmas are analyzed and synthetized.*

*Our critical problems such as the numismatic plethora
generate some agony and melancholy.*

*This phenomenon is characteristic of our epoch. But, to my thesis,
we have the dynamism to program therapeutic practices
as a prophylaxis from chaos and catastrophe.*

*In parallel, a panethnic unhypocritical economic synergy and harmonization
in a democratic climate is basic.*

I apologize for my eccentric monologue.

*I emphasize my eucharistia to you Kyrie,
to the eugenic and generous American ethnos
and to the organizers and protagonists of this amphictyony
and the gastronomic symposia.” (X.Z.)*

**All the words in this text –with the exception of the auxiliary ones–
are of Greek origin.**

The Gospel according to Matthew
To kata Matthaion Evangelion

1 The **biblos**^{/book/bibliography} of the **geneseos**^{/generation/birth} of Jesus **Christ**^{/anointed/chrism}, the son of David, the son of Abraham. **2** Abraham **egenise**^{/begat/gave birth} Isaac; and Isaac **begat**^{*} Jacob; and Jacob **begat**^{*} Judas and his **adelphous**^{/brothers/Philadelphia}. **3** And Judas **begat**^{vs 2} Phares and Zara of Thamar; and Phares **begat**^{vs 2} Esrom; and Esrom **begat**^{vs 2} Aram; **4** And Aram **begat**^{vs 2} Aminadab; and Aminadab **begat**^{vs 2} Naasson; and Naasson **begat**^{vs 2} Salmon; **5** And Salmon **begat**^{vs 2} Booz of Rachab; and Booz **begat**^{vs 2} Obed of Ruth; and Obed **begat**^{vs 2} Jesse; **6** And Jesse **begat**^{vs 2} David the **basilea**^{/king/basilika}; and David the king^{*} **begat**^{vs 2} Solomon of her [that had been the wife] of Urias;

7 And Solomon **begat**^{vs 2} Roboam; and Roboam **begat**^{vs 2} Abia; and Abia **begat**^{vs 2} Asa; **8** And Asa **begat**^{vs 2} Josaphat; and Josaphat **begat**^{vs 2} Joram; and Joram **begat**^{vs 2} Ozias; **9** And Ozias **begat**^{vs 2} Joatham; and Joatham **begat**^{vs 2} Achaz; and Achaz **begat**^{vs 2} Ezekias; **10** And Ezekias **begat**^{vs 2} Manasses; and Manasses **begat**^{vs 2} Amon; and Amon **begat**^{vs 2} Josias; **11** And Josias **begat**^{vs 2} Jechonias and his brothers^{vs 2}, about the time they were **met+ecesian** ^{/brought/carried away}^{met+house=ecology} to Babylon: **12** And after they were **brought**^{vs 11} to Babylon, Jechonias **begat**^{vs 2} Salathiel; and Salathiel **begat**^{vs 2} Zorobabel; **13** And Zorobabel **begat**^{vs 2} Abiud; and Abiud **begat**^{vs 2} Eliakim; and Eliakim **begat**^{vs 2} Azor; **14** And Azor **begat**^{vs 2} Sadoc; and Sadoc **begat**^{vs 2} Achim; and Achim **begat**^{vs 2} Eliud; **15** And Eliud **begat**^{vs 2} Eleazar; and Eleazar **begat**^{vs 2} Matthan; and Matthan **begat**^{vs 2} Jacob; **16** And Jacob **begat**^{vs 2} Joseph the **andra**^{/husband/androcracy} of Mary, of whom was **born**^{vs 2} Jesus, who is **legomenos**^{/called/logos} **Christ**^{vs 1}.

17 So **pasai**^{/all/pasigraphy} the **genee**^{/generations/geneology} from Abraham to David [are] **deca+tessereis**^{/fourteen/deca=10+tessereis=4} **generations**^{vs 17}; and from David until the **carrying away**^{vs 11} into Babylon [are] **fourteen*** **generations**^{vs 17}; and from the **carrying away**^{vs 11} into Babylon to **Christ**^{vs 1} [are] **fourteen*** **generations**^{vs 17}.

18 Now the **birth**^{vs 1} of Jesus **Christ**^{vs 1} was on this wise: When as his **metera**^{mother} Mary was espoused^{mnesteutheseis} to Joseph, before they came together, she was **eurethe**^{/found/eureka} **en**^{/in/with} **gastri**^{/child/gaster/gastric} of the **Hagiou**^{/Holy/Hagiographa} **Pneumatos**^{Ghost (#)}. **19** Then Joseph her **husband**^{vs 16}, being a just [man], and not **thelon**^{/willing/monothelism} to make her **paradigmatisai**^{/a publick example/paradigm}, was minded to **apolysai**^{/put her away/apolytikion} privately. **20** But while he **enthemethendos**^{/thought on/enthymematic} these things, behold, the **angel** of the **Kyriou**^{/LORD/Kyrie eleison} **ephani**^{/appeared/phanerosis} to him **en**ⁱⁿ a **onar**^{/dream/oneiric}, **legon**^{/saying/logos}, Joseph, you son of David, **phobou**^{/fear/phobia} not to take to you Mary your **gyneca**^{/wife/gynecology}: for that which is conceived in her is of the Holy^{vs 18} **Ghost**^(#). **21** And she shall **texetai**^{/bring forth} a son, and you shall **callesis** his onoma^{name} **JESUS**: for he shall save his **laon**^{/people/Laodicea} from their **hamartion**^{/sins/hamartiology}.

22 Now all this was done, that it might be **plerothe**^{/fulfilled/plerosis} which was **rethen**^{/spoken/rhema} of the Lord^{vs 20} by the **prophet**, saying^{/logon/vs 20}, **23** Behold, a **parthenos**^{/virgin/}

parthenogenesis shall be^{/gastri/vs 18} with child, and shall **texetai**^{/bring forth} a son, and they shall **callesei** his onoma^{name} Emmanuel, which being **methermeneuomenon**^{/interpreted/hermeneutics} is, **Theos**^{/God/Theology} with us. **24** Then Joseph **diegertheis**^{/being raised} from **hypnou**^{/sleep/hypnosis} did as the **angel** of the Lord^{vs 20} had bidden him, and took to him his wife. **25** And **egignosken**^{knew/gnosis} her not till she had **eteken**^{brought forth} her **proto-toko**^{first/born} son: and he **called** his onoma^{name} Jesus.

Pneuma = in Greek has 7 different meaning: Holy Spirit, spirit, wind, attitude, demon, soul, angel.

2 Now when Jesus was **genithentos**^{born/genesis} **en**ⁱⁿ Bethlehem of Judaea in the days^{hemerobious} of Herod the **basilea**^{king/basilika}, behold, there came **magoi**^{wise men/DAN. 4:9} from the east to Jerusalem, **2 Legondes**^{Saying/logos}, Where is he that is **textheis**^{born} **King**^{vs 1} of the Jews? for we have seen his **astera**^{star} in the east, and are come to worship him. **3** When Herod the king^{vs 1} had **acousas**^{/heard/acoustic [these things]}, he was **etarachthe**^{/troubled/taraxis}, and **pasa**^{/all/pasilog} Jerusalem with him. **4** And when he had **synagagon**^{/gathered/synaxis} **pandas**^{/all/pandemia} the **arch**^{/chief/archangel} **hiereis**^{/priests/hieratic} and **grammateis**^{/scribes} of the **laou**^{/people/Laodicea} together, he demanded of them where **Christ**^{/anointed/chrism} should be born^{vs 1}. **5** And they said to him, **En**^{In} Bethlehem of Judaea: for thus it is **gegraptai**^{/written/graphology} by the **prophet**, **6** And you Bethlehem, ^[in] the land of Juda, are not the least among the **hegemodin**^{/princes/hegemony} of Juda: for out of you shall come a **Hegoumenos**^{/Governor*}, that shall rule my people^{vs 4} Israel.

7 Then Herod, when he had privately **callesas**^{/ed} the **wise men**^{vs 1}, inquired of them diligently what **chronon**^{/time/chronology} the **astera**^{star} **phenomenou**^{/appeared/phenomenon}. **8** And he sent them to Bethlehem, and said, Go and search diligently for the **pædion**^{/young child/pædiatric/pedophil}, and when you have **eurete**^{/found/eureka [him]}, bring me word again, that I may come and worship him also.

9 When they had **heard**^{vs 3} the **king**^{vs 1}, they went away; and, see, the **asteri**^{star}, which they saw **en**ⁱⁿ the east, went before them, till it came and stood over where the **young child**^{vs 8} was. **10** When they saw the **star**, they rejoiced with exceeding **megale**^{/great/megalomania} joy. **11** And when they were come into the **oecian**^{/house/ecology}, they saw the **young child**^{vs 8} with Mary his **metros**^{mother}, and fell down, and worshipped him: and when they had opened their **thesaurus**^{/treasures}, they presented to him **dora**^{/gifts/Dorothy=gift from God}, **chryson**^{/gold/chrysanthemum}, and frankincense and **myrrh**. **12** And being warned ^[of God] in a **onar**^{/dream/oneiric} that they should not return to Herod, they **anachoresan**^{/departed/anachoret} into their own **chora**^{/country/chorometry} **alles**^{/another/allogenic} **hodou**^{/way/odometer}.

13 And when they were departed^{vs 12}, behold, the **angelos** of the **Kyriou**^{/Lord/Kyrie eleison} appears^{vs 7} to Joseph in a **dream**^{vs 12}, **legon**^{/saying/logos}, **Egertheis**^{/Arise/egertic}, and take the **young child**^{vs 8} and his **metera**^{mother}, and flee into Egypt, and be you there until I bring you word: for Herod will seek the **young child**^{vs 8} to destroy^{/apolesei/REV. 9:11} him. **14** When he arose^{vs 13}, he took the **young child**^{vs 8} and his **metera**^{mother} by

nycta /night/nycturia, and departed^{vs 12} into Egypt: **15** And was there until the **thanato** /death/thanatology of Herod: that it might be **plerothei** /fulfilled/plerosis which was **rethen** /spoken/rhema of the **Kyrie** /Lord/Kyrie eleison by the **prophet**, saying^{vs 13}, Out of Egypt have I **ecalled** my son.

16 Then Herod, when he saw that he was mocked of the **magus** /wise men, was exceeding **ethymothe** /wroth/thymos, and **aposteilas** /sent forth, and slew **pandas** /all/pandemia the **p^aedas** /children/paediatric/pedophil that were in Bethlehem, and **en** /in all^{vs 3} the **coasts** /vs 12 thereof, from di+etous /two years old and under, according to the **time** /vs 7 which he had diligently inquired of the **magon** /wise men/magic/DAN. 4:9. **17** Then was fulfilled^{vs 17} that which was spoken^{vs 17} by Jeremy the **prophet**, saying^{vs 17} /legontos, **18** In Rama was there a **phone** /voice/telephone **ecousthe** /heard/acoustic, **threnos** /lamentation/threnody, and weeping, and polys /great mourning, Rachel weeping [for] her tekna /children/teknonymy, and **ethele** /would/monothelitism not be **paraclethe** /comforted/Para/clete, because they are not.

19 But when Herod was dead, behold, an **angelos** of the Lord /Kyrie eleison appears /ephane in a **dream** /oneiric to Joseph in Egypt, **20** Saying^{vs 17}, **Arise** /Egersis, and take the young **paedion** /child/paedophil and his metera /mother, and go into the **gen** /land/geology of Israel: for they are **tethnekasi** /dead/thanatology which **zetetic** /sought the young **child's** * **psyche** /life or soul/Psychology. **21** And he **arose** /vs 20, and took the young **child** /vs 20 and his mother, and came into the **land** /vs 20 of Israel. **22** But when he **heard** /vs 18/acousas that Archelaus did reign in Judaea in the room of his **patros** /father Herod, he was **ephobethe** /afraid/phobism to go thither: notwithstanding, being warned of **Theon** /God/Theology in a **dream** /oneiric, he turned aside into the mere /parts of Galilee: **23** And he came and dwelt in a **polin** /city/police **called** Nazareth: that it might be fulfilled^{vs 23} which was spoken by the **prophets**, He shall be **called** a Nazarene. (Luke 2:41-52)

3 **En** /in those **hemeres** /days came John the **Baptistes**, **keryson** /preaching/kerygma **en** /in the **heremo** /wilderness/hermit of Judaea, **2** And **legon** /saying/logotherapy, **Repent** /change+noo=mind ye: for the **basileia** /kingdom/basilika of **uranus** /heaven is at hand. **3** For this is he that was **erethe** /spoken/rhema of by the **prophet** Esaias, saying^{vs 2}, The **phone** /voice/telephone of one **crying** in the wilderness^{vs 1}, Prepare ye the **hodo** /way/hodogram of the **Kyriou** /Lord/Kyrie eleison, **poieitai** /make/praxis his paths straight.

4 And the same John had his **endyma** /raiment/endymatology of **camel's trichon** /hair/trichoid, and a **dermatinen** /leathern/dermatology **zonen** /girdle about his **osphy** /loins/osphyalgia, and his **trophe** /meat/trophic was locusts and **agrius** /wild **melic** /honey. **5** Then went out to him Jerusalem, and **pasa** /all/pasilogy Judaea, and all the **choron** /region peri /round about Jordan, **6** And were **baptized** of him **en** /in Jordan, confessing their **hamartias** /sins/hamartiology.

7 But when he saw **polous** /many/Ponynesia of the Pharisees and Sadducees come to his **baptism**, he said to them, O **gennemata** /generation/genic/offsprings of **echidnon** /vipers, who has warned you to flee from the wrath to come? **8** **Poesate** /Bring forth therefore **carpon** /fruits/carpophagus **axion** /meet/axiology for repentance^{vs 2}: **9** And think not to say^{vs 2} within yourselves, We have Abraham to [our] **patera** /father: for I say^{vs 2} unto you, that **Theos** /God/Theology is able of these **lithon** /stones/Lithic to **egeire** /raise up/egertic **tekna** /children/teknonymy unto

Abraham. **10** And now also the **ax**^{ine} is laid unto the **rhiza**^{/root/rhizoid} of the **dendron**^{/trees/}
dendrology: therefore **pan**^{/every/pandemia} **tree**^{*} which brings not forth **kalon**^{/good/kalology} **fruit**^{vs 8}
is hewn down, and cast into the **pyr**^{/fire/pyretic}.

11 **Ego**^{/I/egoism} indeed **baptize** you with **hydati**^{/water/hydroplane} to repentance^{vs 2}: but he
that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall
baptize you with the **Hagio**^{/Holy/Hagiology} **Pneuma**^{/Ghost (#)}, and [with] **fire**^{vs 10}: **12** Whose fan
[is] in his **chiri**^{/hand/chirathritis}, and he will thoroughly **katharisei**^{/purge/catharsis} his floor, and
synaxis^{/gather} his **sito**^{/wheat/sitology} into the **apotheke**^{/garner/apothecary}; but he will burn up the
chaff with **asbestos**^{/unquenchable} **fire**^{vs 10}.

13 Then comes Jesus from Galilee to Jordan to John, to be **baptized** of him. **14**
But John forbade him, saying^{vs 2/legon}, **ego**^{/I/egoism} have need to be **baptized** of you, and
come you to me? **15** And Jesus **apocritheis**^{/answering/apocriary} said to him, **Aphes**^{/Suffer/}
Aphetic [it to be so] now: for thus it becomes us to **plerose**^{/fulfill/plerosis} wh^{all} righteousness/
dikaiosynen/dicast. Then he suffered^{*} him. **16** And Jesus, when he was **baptized**, aneve/
went up straightway out of the **water**^{/hydor/hydroplane}: and, see, the **uranus**^(oi)^{heavens} were
opened to him, and he saw the **Spirit**^(#) of God^{/Theology} descending^{/katavainon/katabasis} like a
peristera^{/dove/peristerite}, and lighting on him: **17** And see a **voice**^{/phone} from heaven^{vs 16},
saying, This is my beloved^{/agapetos} Son, in whom I am well pleased.

4 Then was Jesus led up of the **Pneumatos**^{/spirit} into the **heremo**^{/wilderness/}
hermit to be **peirastic**^{/tempted} of the **diavolo**^{/devil}. **2** And when he had fasted^{hnestea}
forty^{tessera*10} **days**^{hemeras} and **forty**^{*} **nyctas**^{/nights/nycturia}, he was afterward an **hungered**[/]
epeinase. **3** And when the tempter^{vs 1} came to him, he said, If you be the Son of **Theou**[/]
God^{/Theology}, command that these **lithoi**^{/stones/lithic} be made bread. **4** But he **apocritheis**[/]
answered/apocriary and said, It is **gegraptai**^{/written/graphic}, **Anthropos**^{/Man/anthropology} shall not
zesetai^{/live/zoetic} by bread **mono**^{/alone/monogamy}, but by **pandi**^{/every/pandect} **rhemati**^{/word} that
proceeds out of the **stomatos**^{/mouth/stomatitis} of God^{vs 3}.

5 Then the devil^{diavolo} takes him up into the **hagian**^{/holy/hagiographa} **polin**^{/city/metropolis}, and
sets him on a **pinnacle**^{/pterygion/pterodactyl} of the **hiero**^{/temple/hieratic}, **6** And **legei**^{/said/Theology} to
him, If you be the Son of God^{vs 3}, cast yourself down: for it is written^{vs 4}, He shall give
his **angels** charge concerning you: and **epi**^{/in [their]} **chiron**^{/hands/chiropracter} they shall bear
you up, lest at any time you dash your **podan**^{/foot/podalga} against a **stone**^{vs 3}. **7** Jesus
said to him, It is written^{vs 4} **palin**^{/again/palingenesis}, You shall not tempt^{vs 1} the **Kyrio**^{/Lord/Kyrie}
eleison your God^{vs 3}.

8 Again^{vs 7}, the devil takes him up into an exceeding **hypselo**^{/high/hypsophobia} **oros**[/]
mountain/**orophyte**, and shows him **pasas**^{/all/pasigraphy} the **basileia**^{/kingdoms/basilika} of the **cosmou**[/]
world/**cosmology**, and the **doxan**^{/glory/doxology} of them; **9** And **legei**^{/said/logotherapy} to him, **Panda**^{/All/}
pandect these [things] will I give you, if you will fall down and worship me. **10** Then said^{vs}
9 Jesus to him, Get you hence, **Satana**: for it is written^{vs 4}, You shall worship the
Lord^{vs 7} your God^{vs 3}, and him only^{vs 4} shall you serve^{/latreuseis/worship}. **11** Then the devil
aphiesin^{/leaves/aphetic} him, and, behold, **angels** came and **deaconoun**^{/ministered} to him.

12 Now when Jesus had **acousas**^{/heard/acoustic} that John was cast into **prison**^{/phylaki/pylaxis}, he **anachorisen**^{/departed/anachoret} into Galilee; **13** And leaving Nazareth, he came and dwelled in Capernaum, which is on the sea coast^{/Gr.para/thalassian/}, **en**ⁱⁿ the borders of Zabulon and Nephtholim: **14** That it might be **plerothe**^{/fulfilled/pterosis} which was **rhethen**^{spoken} by Esaias the **prophet**, saying^{vs 6}, **15** The **ge**^{/land/geography} of Zabulon, and the **land**^{*} of Nephtholim, ^[by] the way of the **thalases**^{/sea/thallasocracy}, beyond Jordan, Galilee of the **Ethnon**^{/Gentiles/ethnology}; **16** The **laos**^{/people/Laodicea} which sat in **scoti**^{/darkness/scotodinia} saw **mega**^{/great/megalomania} **phos**^{/light/phosphors/photography}; and to them which sat **en**ⁱⁿ the **chora**^{/region/chorometry} and **skia**^{/shadow/skiagraphy} of **thanatou**^{/death/thanatopsy} **light**^{/phos} is sprung up. **17** From that time Jesus began to **keryssein**^{/preach/kerygma}, and to say^{vs 9}, **Metanoeitai**^{/Repent/change noo=mind}: for the kingdom^{vs 8} of **uranon**^{/heaven/uranography} is at hand.

18 And Jesus, walking^{peripaton/peripatic} by the sea^{thalassocracy} of Galilee, saw **dyo**^{/two/dyad} **adelphoi**^{/brothers/adelpogamy/Philadelphia}, Simon legomenon^{/called/logos} Peter, and Andrew his brother^{*}, casting a net^{/amphibelestron/fishing net} into the sea^{*}: for they were **halieis**^{/fishers/halieutic}. **19** And he said^{/legei} to them, Follow^{/opiso} **eme**, and I will **poieso**^{/make/praxis} you fishers^{vs 18} of men^{vs 4}.

20 And they straightway **aphentes**^{/left/aphetic [their]} **nets**^{/diktya}, and followed^{/acolutic} him. **21** And going on from there, he saw **allous**^{/other/allogenic} **two**^{vs 18} **brothers**^{vs 18}, James ^[the son] of Zebedee, and John his brother^{vs 18}, **en**ⁱⁿ a ship with Zebedee their patera^{father}, mending their **nets**^{/diktya}; and he **called** them. **22** And they immediately left^{vs 20} the ship and their patera^{father}, and followed^{vs 20} him.

23 And Jesus went about **whall**^{en} Galilee, **didascon**^{/teaching/didactic} **en**ⁱⁿ their synagogues, and preaching^{/kerygma} the **evangelion**^{gospel} of the kingdom^{/basileia/basilisk}, and **therapeuon**^{/healing/therapist} all manner of **malacian**^{/sickness} and all manner of disease among the **lao**^{/people/Laodiceae/laocracy}. **24** And his **acoe**^{/fame/acoustic} went throughout **whall**^e Syria: and they brought to him all **sick**^{cacos echondas/being bad} **people**^{vs 23} that were taken with **pikoilas**^{/divers/pikoilomorpha} **nosous**^{/diseases/nosology} and torments, and those which were **daemonizomenoi**^{/possessed with devils}, and those which were **seleniazomenous**^{/lunatic/selenic/moon}, and those that had the palsy^{/paraleticus}; and he **etherapeusen**^{/healed/therapist} them. **25** And there followed him **polloi**^{/great/Polynesia} **ochloi**^{/multitudes=mob/ochlocracy} of people from Galilee, and ^[from] **Decapolis**^{/Deca=10+cities/poleis}, and ^[from] Jerusalem, and ^[from] Judaea, and ^[from] beyond Jordan.

5 And seeing the **ochlous**^{/multitudes/mob/ochlocracy}, he went up into a **oros**^{/mountain/origeny}: and when he was **kathisandos**^{/set/cathedral}, his **mathetes**^{/disciples/mathesis} came to him: **2** And he opened his **stoma**^{/mouth/stomatitis}, and **edidaske**^{/taught/didactic} them, **legon**^{/saying/logotherapy},

3 **Macarioi**^{/Blessed/Macarize [are]} the **poor**^{/ptochoi/ptochocracy} **en**ⁱⁿ spirit^{/pneumati*}: for theirs is the **basileia**^{/kingdom/basilisk} of **uranon**^{/heaven}.

4 Blessed^{vs 3 [are]} they that mourn: for they shall be comforted/**paraclethesontai**.

5 Blessed^{vs 3 [are]} the meek: for they shall inherit the **gen**^{/earth/geography}.

6 Blessed^{vs 3 [are]} they which do hunger^{/peinontas/peinotherapy} and thirst after righteousness: for they shall be filled.

7 Blessed^{vs 3 [are]} the merciful: for they shall obtain mercy.

8 Blessed^{vs 3 [are]} the **catharoi**^{/pure/cathartic} in **cardia**^{/heart/cardiology}: for they shall see **Theon**^{/God/Theology}.

9 Blessed^{vs 3 [are]} the peacemakers: for they shall be called the children of God^{vs 8}.

10 Blessed^{vs 3 [are]} they which are persecuted for righteousness^{/dicaosyni/dicast} sake: for theirs is the kingdom^{vs 3} of heaven^{vs 3}.

11 Blessed^{vs 3} are you, when [men] shall revile you, and persecute [you], and shall say **pan**^{/all/pandect} **rhema**^{/manner} of **poneron**^{/evil/ponerology} against you **pseudomenoi**^{/falsely/pseudomartyr}, for my sake. 12 **Chairete** and **agaliasthe**^{Rejoice and be exceeding glad}: for great [is] your reward **en**ⁱⁿ **uranois**^{heaven}: for so persecuted they the **prophetes** which were before you.

13 You are the salt^{alas} of the earth^{vs 5}: but if the salt have lost his flavor, (Gr. **Moranthe** / becomes thoroughly rotten) with which shall it be salted? it is thereafter good for nothing, but to be cast out, and to be trodden under foot of **anthropon**^{/men/anthropology}. 14 You are the **phos**^{/light/phosphoros} of the **cosmos**^{/world/cosmonaut}. A **polis**^{/city/police} that is set on an hill (Gr. **mountain/oros**, see IS. 2:2) cannot be **crybenai**^{/hid/crypt}.

15 Neither do men **caiousi**^{/light/light though fire/cauistic} a candle, and put it under a bushel, but on a candlestick; and it **lambei**^{/gives light/lamb} to all that are in the **oecia**^{/house/ecology}. 16 Let your light^{/phos/phosphoros} so shine^{lambato*} before men^{/anthropon/philanthropist}, that they may see your good^{/kala/kalogy} **erga**^{/works/ergonomy}, and **doxasosi**^{/glorify/doxology} your **Patera**^{/Father} which is in **urano**^{heaven}.

17 Think not that I am come to destroy the **nomo**^{/law/nomology}, or the **prophetas**: I am not come to destroy, but to **plerosai**^{/fulfill/plerosis}. 18 For **Amen**^{/truly} I **lego**^{/say/logo} to you, Till heaven^{vs 16} and earth^{/geometry} pass, one stroke or one pronunciation mark shall in no wise pass from the law^{vs 17}, till **panda**^{/all/pandect} be fulfilled^{/genoito/take place}. 19 Whoever therefore shall **lyse**^{/break/loose/lysis} one of these least commandments, and shall **didache**^{teach/didactic} men^{vs 16} so, he shall be called the least **en**ⁱⁿ the kingdom^{/basileia/basilica} of heaven^{vs 16}: but whoever shall **poiese**^{/do/praxis} and teach* [them], the same shall be called **meas**^{/great/megalopolis} **en**ⁱⁿ the kingdom* of heaven^{vs 16}. 20 For I say^{vs 18} to you, That except your righteousness shall exceed [the righteousness] of the **grammateon**^{/scribes/graphology} and Pharisees, you shall in no case enter into the kingdom^{vs 19} of heaven^{vs 16}.

21 You have **acousate**^{/heard/acoustic} that it was **erethe**^{/said/rhema} of them of **archeois**^{/old time/archeology}, You shall not kill; and whoever shall kill shall be in danger (Gr. **enochos**=guilty) of the **krisai**^{/judgment/criterion}: 22 But **ego**^{/I/egoism} **lego**^{/say/logo} to you, That whoever is angry with his **adelpho**^{/brother/adelphogamy} without a cause shall be **en**ⁱⁿ danger^{vs 21} of the judgment^{vs 21}: and whoever shall say to his brother*, **Raca**, shall be in danger^{vs 21} of the **synedrio**^{council}: but whoever shall say, You moron^{/fool/sophomore}, shall be **en**ⁱⁿ danger^{vs 21} of hell **pyros**^{/fire/pyretic}. 23 Therefore if you **pros-pheres**^{/bring/prosphora} your

doro^{/gift/Dorothea} to the altar, and there **mnesthes**^{/remember/mnemonic} that your brother^{vs 22} has ought against you; **24 Aphes**^{/Leave/aphetic} there your gift^{vs 23} before the altar, and go your way; **proton**^{/first} be reconciled to your brother^{vs 22}, and then come and offer your gift^{vs 23}. **25 Agree** (Gr. **eunoōn/be reconciled/ See ROM. 3:29**) with your adversary quickly^{tachy/tachygraphy}, whiles you are **en**ⁱⁿ the hodo^{/way/hodometer} with him; lest at any time the adversary deliver you to the **crite**^{/judge/criterion}, and the judge* deliver you to the officer, and you be cast into prison^{/phylake/phylaxis}. **26 Amen**^{Truly} I say^{vs 22} to you, You shall by no means come out there, till you have paid the **eschaton**^{/utmost/eschatology} **kodraden**^{farthing}.

27 You have heard^{vs 21} that it was said^{vs 21} by them of old time^{vs 21}, You shall not commit adultery: **28** But I^{vs 22} say^{vs 22} to you, That whoever looks on a **gyneca**^{/woman/gynecology} to lust after her has committed adultery with her already **en**ⁱⁿ his **cardia**^{/heart/cardiology}. **29** And if your **dexios**^{/right/dexiocardy} **ophthalmos**^{/eye/ophthalmology} scandalizei/^{offend} you, pluck it out, and cast^[it] from you: for it is profitable for you that ^{hena}^{one} of your members should apolytai^{/perish/REV. 9:11}, and not^[that] your ^{whole}^{soma}^{/body/somato-type} should be cast into **geenan**^{hell}. **30** And if your **dexia**^{/right/dexiocardia} **chira**^{/hand/chirarthres} offend^{vs 29} you, cut it off, and cast^[it] from you: for it is profitable for you that ^{hena}^{one} of your members should perish^{vs 29}, and not^[that] your ^{whole}^{body}^{vs 29} should be cast into **geenan**^{hell}.

31 It has been said, Whoever shall apolysai^{/put away/apolysis} his wife^{vs 28}, let him give her a **apostasion**^{/writing of divorce/apostacy}: **32** But **ego**^{/I/egoism} **lego**^{/say/logos} to you, That whoever shall put away^{/apolysi/apolyticion} his **gyneca**^{/wife/gynecology}, saving for the cause of fornication, **poiei**^{/causes/praxis} her to commit adultery: and whoever shall **gamese**^{/marry/gamic} her that is divorced^{/apolelelymenen} commits adultery.

33 Again, you have **acousate**^{/heard/acoustic} that it has been **erethe**^{/said/rhema} by them of **archeois**^{/old time/archeology}, You shall not forswear yourself, but shall perform^{/apodosi} to the **Kyrio**^{/Lord/Kyrie eleison} your oaths: **34** But **ego**^{/I} say^{vs 32} to you, Swear not at ^{wh}^{all}; neither by urano^{/heaven}; for it is **Theou**^{/God/Theology's} **throne**: **35** Nor by the **ge**^{/earth/geology}, for it is his footstool^{/hypo/podion}: neither by Jerusalem; for it is the **polis**^{/city/metropolis} of the **megalou**^{/great/mega} **Basileos**^{/King/basilica}. **36** Neither shall you swear by your **cephale**^{/head/cephalalgia}, because you can not make one **tricha**^{/hair/trichoid} **leuke**^{/white/leukoma} or **melaina**^{/black/melanoma/melanesia}. **37** But let your **logos**^{/communication/logotherapy} be, Yes, yes; No, no^{Nai,ohi}: for whatever is more than these comes of evil^{/ponero}.

38 You have heard^{vs 33} that it has been said^{vs 33}, An **ophthalmo**^{/eye/ophthalmiater} for an eye*, and a **odonta**^{/tooth/odontitis} for a tooth*: **39** But I^{vs 32} say^{vs 32} to you, That you resist not evil^{ponero}: but whoever shall smite you on your **dexio**^{/right/dexiocardia} cheek, strepson/^{turn/apostrophe} to him the other also. **40** And if any man will^{/thelo/monothelism} **crithenai**^{/sue/criterion} you at the law, and take away your chiton^{/coat/robe}, **aphes**^{/let/aphesis} him have [your] cloak also. **41** And whoever shall compel you to go a mile^{/million/millage}, go with him **dyo**^{/two/dyad}. **42** Give to him that asks^{/thelo/monothelism} you, and from him that would borrow of you **turn**^{apo/strapheis/apostrophe} not you away.

43 You have heard^{vs 33/acousas} that it has been said^{vs 33/rhema}, You shall love^{/agapeses} your neighbor, and **miseses**/^{hate/misogyne/misanthrope} your enemy. 44 But **ego**/I say^{vs 32} to you, Love^{/agapate} your enemies, **eulogeite**/^{bless} them that curse you, do good^{/kalo/kalogy} to them that hate^{vs 43} you, and pray^{/proseuhe} for them which spitefully use you, and persecute you; 45 That you may be the children of your Patros^{Father} which is in **uranois**^{heaven}: for he makes his **helion**/^{sun/heliotrope} to rise on^{/epi/epigraph} the evil^{/ponerous} and on* the good^{/agathus/agathism}, and sends rain on the just and on the unjust. 46 For if you love^{/agapesete} them which love* you, what reward have you? do^{/poio/praxis} not even the publicans^{/telonai} the same? 47 And if you salute your **adelphous**/^{brothers/Philadelphia} **mono**/^{only/monocerus/monogenes}, what do^{vs 46} you more^[than] **others**? do not even the publicans so? 48 Be you therefore perfect, even as your Pateras^{Father} which is in heaven^{vs 45} is perfect.

6 Take heed that you do^{/poein/praxis} not your alms before **anthropon**/^{men/anthropology}, to be **theathenai**/^{seen/theater} of them: otherwise you have no reward of your Pater^{Father} which is **en**ⁱⁿ **uranois**^{heaven}. 2 Therefore when you do^{/praxis [your]} alms, do not sound a trumpet^{/salpiseis/salpinx} before you, as the **hypocrites** do^{vs 1} **en**ⁱⁿ the synagogues and in the streets, that they may have glory^{/doxa} of men^{vs 1}. **Amen** Truly I **lego**/^{say/logotherapy} to you, They have their reward. 3 But when you do^{vs 1} alms, let not your left **chira**/^{hand/chiropracter} **gnoto**/^{know/gnosis} what your right^{vs 39} hand* does*: 4 That your alms may be **en**ⁱⁿ **crypto**/^{secret}: and your Pater^{Father} which sees in secret* himself shall reward^{/apodosi} you openly^{/phanero}.

5 And when you pray^{/proseuchestai}, you shall not be as the **hypocrites** ^[are]: for they **philousi**/^{love/philanthropy} to pray standing **en**ⁱⁿ the synagogues and in the **gonies**/^{corners/goniometer} of the streets ^(Gr. plateion/eau) that they may be seen^{/phanosi} of **anthropon**/^{men/anthropology}. **Amen** Truly I **lego**/^{say/logotherapy} to you, They have their reward.

6 But you, when you pray^{/proseuchese}, enter into your closet^{/cleido}, and when you have shut^{cleido} your thyra^{/door/thyreoid}, pray* to your Pater^{Father} which is **en**ⁱⁿ **crypto**/^{secret}; and your Father* which sees in secret* shall reward you openly^{/phanerosis}. 7 But when you pray^{vs 6}, use not vain repetitions, as the **ethnicoi**/^{heathen [do]}: for they think^{/docousi/orthodoxy} that they shall be heard for their **poly**/^{much/polynesia} **logia**/^{speaking/logotherapy}. 8 Be not you therefore like ^(Gr. homeothesetai/homeopathy) to them: for your Pater^{Father} knows what things you have need of, before you ask him. 9 After this manner therefore pray^{/proseuchesthe} you:

Our Pater^{Father} which are **en**ⁱⁿ **uranois**^{heaven}, Hallowed^{/Hagiastheto} be your **onomati**/^{name}. 10 Your **basileia**/^{kingdom/basilika} come, Your will^{/thelema/monothelism} be done **en**ⁱⁿ **ge**/^{earth/geology}, as ^[it is] in heaven^{/uranois}. 11 Give us this day our daily bread ^(Gr. epiouision arton=daily bread or the bread of the next day) 12 And **aphes**/^{forgive/aphetic} us our debts, as we forgive* our debtors. 13 And lead us/^{eiseneges/eisegese} not into temptation^{/peirasmon/peirastic}, but deliver us from evil^{/ponerou/ponerology}: For your is the kingdom^{/basileia/vs 10}, and the power^{/dynamis/dynamism}, and the glory^{/doxa/doxology}, for ever^{/aeons}. **Amen**.

14 For if you forgive^{/aphete vs 12} **anthropois**/^{men/anthropology} their trespasses, your heavenly^{/uranios} Father^{Pater} will also forgive^{aphesis vs 12} you: 15 But if you forgive* not

men^{/anthropois vs 14} their trespasses, neither will your Father^{Pateras} forgive^{aphesis vs 12} your trespasses.

16 Moreover when you fast^{nesteia}, be not, as the **hypocrites**, of a sad countenance: for they disfigure their **faces**^{prosopa/prosopography}, that they may **appear**^{phanosi/phanerosis} to men^{anthropois vs 14} to fast*. **Amen** Truly I **lego**^{/say/logotherapy} to you, They have their reward. 17 But you, when you fast^{nesteuon}, anoint^{aleipsai/aleiptic} your **cephale**^{/head/cephalgia}, and wash your face^{/prosopo vs 16}, 18 That you appear^{phanes vs 16} not to men^{anthropois vs 14} to fast*, but to your Father^{Patera} which is in **crypto**^{/secret}: and your Father*, which sees **en**ⁱⁿ **crypto**^{secret}, shall reward you openly^{phanosi/phanerosis}.

19 Lay not up for yourselves treasures^{thesaurus} on earth^{/geography/vs. 10}, where moth and rust does corrupt^{aphanizei}, and where **kleptes**^{/thieves/kleptomania} break through and steal^{/kleptousi}: 20 But lay up for yourselves treasures^{vs 19} **en**ⁱⁿ **urano**^{/heaven}, where neither moth nor rust does corrupt^{aphanizei}, and where thieves^{/kleptes vs 19} do not break through nor steal^{vs 19}: 21 For where your treasure^{thesaurus} is, there will your **cardia**^{/heart/cardiology} be also.

22 The light of the **somatos**^{/body} is the **ophthalmos**^{/eye/ophthalmology}: if therefore your eye* be single^(Gr. * clear/simple / good NKJV), your **whole** body^{/soma} shall be full of **light**^{/photeinon/photography}. 23 But if your eye^{/ophthalmos/vs 22} be evil^{/poneros}, your **whole** body^{/soma} shall be full of **scotos**^{/darkness/scotodinia}. If therefore the light^{/phos/ vs 22} that is **en**ⁱⁿ you be darkness*, how great [is] that darkness*! 24 No man can^{/dynatai/dynamis} serve **dysi**^{/two/dyad} masters^{/lords/kyriois/Kyrie eleison}. for either he will **misesai**^{/hate/misogyne} the one, and love^{/agape} the other^{/heteron/heterodoxy}, or else he will hold to the one, and despise the other*. You cannot^{dynasthe/dynamis} serve **Theon**^{/God/Theology} and mammona.

25 Therefore I **lego**^{/say/logotherapy} to you, Take no thought for your **psyche**^{/life or psychology}, what you shall eat^{phahete/oisophagos}, or what you shall drink; nor yet for your **soma**^{/body}, what you shall **endysethai**^{/put on/endymatology}. Is not the life* more^{pleion} than trophes^{/meat/trophic}, and the body* than raiment^{/ednymatos*}?

26 Behold the fowls of the **uranou**^{/air}: for they sow not, neither do they reap, nor **synagousi**^{/gather/synaxis} into apothecas^{/barns/apothecary}, yet your **uranios**^{/heavenly} Pateras^{Father} feeds^{/trephai vs 25} them. Are you not much better than they? 27 Which of you by taking thought can add^{/prosthainei/prosthesis} one cubit to his stature? 28 And why take you thought for raiment^{/endymatos vs 25}? Consider the lilies^{/crina(um)} of the **agrou**^{/field/agronomy}, how they grow; they toil not, neither do they spin: 29 And yet I say^{/lego vs 25} to you, That even Solomon **en**ⁱⁿ **all**^{/pase/pasigraphy} his glory^{/doxa/doxology} was not arrayed^{/periebaeto/periblem} like one of these. 30 Why, if **Theos**^{/God/Theology} so clothe the grass of the field^{/agrou/vs 28}, which to day is, and to morrow is cast into the oven, [shall he] not much more^{/polo/polygamy [clothe]} you, O you of little^{oligo/oligarchy} **faith**^{piste?}

31 Therefore take no thought, saying^{/legondes vs 25}, What shall we eat^{phagomen/oisophagos}? or, What shall we drink? or, Wherewithal shall we be clothed^{/periblem}? 32 (For after **panda**^{/all/pandect} these [things] do the **Ethne**^{/Gentiles/Ethnology} seek) for your **uranios**^{heavenly}

Pater^{Father} knows that you have need of all/^{panda*} these things. **33** But zeteite^{/seek} you **proton**^{/first} the **basileia**^{/kingdom=basilisk} of God/^{Theou/vs 30,} and his righteousness; and all/^{panda vs 32} these things shall be added^{vs 27} to you. **34** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient to the day^{/hemera/hemerobious/nychthemerom [is]} the evil^{/caco/cacophony} thereof.

7 **Crinete**^{/Judge/criterion} not, that you be not judged*. **2** For with what judgment/^{crimati vs 1} you judge*, you shall be judged*: and with what **metro**^{/measure/metronome} you mete^{carfos}, it shall be measured* to you again. **3** And why behold you the mote that is in your **adelphou**^{/brother/adelphogamy's} **opthalmo**^{/eye/opthalmology}, but consider not the beam that is in your own eye*? **4** Or how will you say to your adelpho^{/brother vs 3,} **Aphes**^{/Let/aphesis} **me** pull out^{ecbole} the mote out of your eye^{/opthalmo vs 3;} and, behold, a beam is in your own eye*? **5** You **hypocrite**, **proton**^{/first} cast out^{ecbale} the beam out of your own eye*; and then shall you see clearly to cast out* the mote out of your brother's^{vs 3} eye*.

6 Give not that which is **hagion**^{/holy/hagiographa} to the **cysi**^{/dogs/cynolyssa}, neither cast you your **margaritas**^{/pearls} before swine, lest they trample them under their feet, and turn against^{sraphentes} and rend you. **7** Ask/^{Zeteite}, and it shall be given you; seek, and you shall **euresete**^{/find/eureka}, knock, and it shall be opened to you: **8** For pas^{/every one} that asks receives; and he that seeks euriskei^{/finds vs 7;} and to him that knocks it shall be opened. **9** Or what **anthropos**^{/man/anthropology} is there of you, whom if his son ask bread, will he give him a **lithon**^{/stone/lithic}? **10** Or if he ask a fish^{i.ch.thy.n}, will he give him a ophin^{/serpent/ophiology?} **11** If you then, being evil^{/poneroi/ponerology}, know how to give good^{/agatha} gifts/^{dora/Dorothy} to your children^{/tecknois/tecknonymy}, how much more shall your Pater^{Father} which is enⁱⁿ **uranois**^{heaven} give good^{/agatha} things to them that ask him?

12 Therefore **panda**^{/all/pandect} things whatever you would that anthropoi^{/men vs 9} should poeitai^{/do/praxis} to you, do you even so to them: for this is the **nomos**^{/law/nomocanon} and the **prophetes**.

13 Enter you in at the **stene**^{/strait/stenosis} gate^{pyles}: for plateia/eou^{wide [is]} the gate*, and broad is the way^{/hodos/odograph}, that leads to destruction^{apoleia/REV. 9:11}, and many there be which go in thereat: **14** Because strait^{/stene [is]} the gate*, and narrow ^{(Gr* tethlummene/} **distressed, oppressed/see: Acts 14:22)** ^[is] the way^{vs 13}, which leads to zoe^{/life/zoetic}, and **oligoi**^{/few/oligarchy} there be that euriskondes^{/find/eureka} it.

15 Beware of **pseudo**^{/false/pseudepigrapha} **prophetes**, which come to you in sheep's clothing^{/endymasi/endymatology}, but **esothern**^{/inwardly/esoteric} they are ravening wolves^{/lycoi/lycanthrope}. **16** You shall know them by their carpon^{/fruits/carpophagus}. Do men syllegousin/^{gather} grape^{s/staphylen/staphylococcus} of thorns^{/acantha}, or figs^{/syca/sycosis} of thistles? **17** Even so **pan**^{/every/pandemia} good^{/agatho} **dendro**^{/tree/dendrochronology} brings forth good^{/kalous/kalogy} fruit/^{carpous/vs 16,} but a corrupt^{/shapro/shaprophyte} tree^{/dendro*} brings forth evil^{/ponerous} fruit*. **18** A good^{/agatho/agathodaemon} tree* cannot bring forth evil^{/ponerous} fruit^{/carpous vs 16,} neither [can] a corrupt^{/sapron/vs 17} tree* bring forth good^{/kalo} fruit*. **19** Pan^{/Every/vs 17} tree* that brings not

forth good^{/kalon} fruit* is hewn down, and cast into the **pyr**^{/fire/pyretic}. 20 Why by their fruits* you shall know them.

21 Not every one^{/pas} that **legon**^{/said/logos/theology} to me, **Kyrie**^{/Lord/Kyrie eleison}, Lord*, shall enter into the **basileian**^{/kingdom/basilika} of uranon^{/heaven}; but he that does^{/poiei/praxis} the will^{/thelema} of my Patros^{/Father} which is **en**^{/in} heaven*. 22 **Poloi**^{/Many/Polynesia} will say to me **en**^{/in} that hemera^{/day/hemerobious}, Lord*, Lord^{/Kyrie}, have we not **propheisied** in your name^{/onona}? and in your name* have cast out **daemonia**^{/devils}? and in your name* done^{/epoisamen/praxis} many^{/polas} vs 22 wonderful works^{/dynameis}? 23 And then will I profess^{/homologeso} to them, I never **knew**^{/egnon/gnosis} you: depart from me, you that work^{/ergazomenoi/ergasia} iniquity^{/anomy}.

24 Therefore whoever^{/pas} **acouei**^{/hears/acoustic} these sayings^{/logous} vs 21 of mine, and does^{/poiei/praxis} them, I will **homeoso**^{/liken/homeopath} him to a wise man^{/phromemo/phronesis}, which built his **oecian**^{/house/ecology/oecosite} on a **petra**^{/rock/petroil/Petros}: 25 And the rain descended^{/kateve/katavasis}, and the **potamoi**^{/floods/Mesopotamia} came, and the **anemoi**^{/winds/anemostat} blew^{/epneusan/pneuma}, and beat on that house^{/oecia} vs 24; and it fell not: for it was founded on a rock^{/petra} vs 24. 26 And every^{/pas} one that hears^{/acouon} vs 24 these sayings^{/logous} vs 21 of mine, and does^{/poion/praxis} them not, shall be likened^{/homoiothesetai/homeopath} to a foolish^{/moro/sophomore} man^{/andri/androcracy}, which built his **oecian**^{/house/ecology} on the sand: 27 And the rain descended^{/kateve/katavasis}, and the floods^{/potamoi} vs 25 came, and the **anemoi**^{/winds/anemostat} blew^{/pneusis/pneuma}, and beat on that house^{/oecia} vs 26; and it fell: and **megale**^{/great/megalomania} was the fall of it.

28 And it came to pass, when Jesus had ended these sayings^{/logous} vs 21, the people^{/ochloi/ochlocracy} were astonished at his **didache**^{/doctrine/didactic}: 29 For he taught^{/didache} vs 28 them as ^[one] having authority, and not as the scribes^{/grammateis/calligraphy}.

8 When he was come down^{/catavanti/catavasis} from the **oros**^{/mountain/orogeny}, **poloi**^{/great/polynesia} **ochloi**^{/multitudes/ochlocracy} followed him. 2 And, behold, there came a **lepros**^{/leper} and worshipped him, **legon**^{/saying/logos/logotherapy}, **Kyrios**^{/Lord/Kyrie eleison}, if you will^{/theleis/monotheism}, you can make me **catharisai**^{/clean/cathartic}. 3 And Jesus put forth his **chira**^{/hand/cheiropacter}, and touched him, saying^{/legon} vs 2, I will^{/thelo} vs 2, be you clean^{/catharestheti} vs 2. And immediately his **lepra**^{/leprosy} was cleansed^{/vs 2}. 4 And Jesus said^{/legei/logotherapy} to him, See you tell no man^{/medeni}; but go your way, show yourself to the **hierei**^{/priest/hieratic}, and offer the gift^{/doron/Dorothea=Gift of God} that Moses commanded, for a **martyrion**^{/testimony/martyrdom} to them.

5 And when Jesus was entered into Capernaum, there came to him a centurion^{/hecatodarchos}, beseeching^{/paracalon/paraclete} him, 6 And **legon**^{/saying/Theology}, **Kyrie**^{/Lord/Kyrie eleison}, my **pes**^{/servant/paediatic/pedophil} lies at **oecia**^{/home/ecology} sick of the palsy^{/paralysis}, grievously tormented. 7 And Jesus said^{/legei} vs 6 to him, **ego**^{/I/egoism} will come and **therapeuso**^{/heal/therapy} him. 8 The centurion^{/hecatondarchos} answered^{/apocritheis/apocriary} and said, Lord vs 6, I am not worthy that you should come **under**^{/hypo/hypothermia} my roof: but speak the word^{/logon} vs 6 only, and my servant^{/pes/paediatic} shall be healed^{/iathesetai/iasis}. 9 For I^{/ego} am

a **anthropos**^{/man/anthropology} under^{/hypos vs 8} authority, having **stratiotas**^{/soldiers/strategem} under me: and I say^{/lego vs 6} to this^[man], Go^{/Poreutheti}, and he goes; and to another, Come, and he comes; and to my **slave**^{/servant/slavery}, Do^{/poieson/praxis} this, and he does^{*} [it].

10 When Jesus **acousas**^{/heard/acoustic [it]}, he **ethaumase**^{/marveled/thaumaturgy}, and said to them that followed, **Amen**^{/Truly} I say^{/lego vs 6} to you, I have not **eureka**^{/found} so great faith^{/piste}, no, not in Israel. **11** And I say^{/lego vs 6} to you, That many shall come from the east^{/anatolon/anatolia} and west, and shall sit^{/anaclesis} down with Abraham, and Isaac, and Jacob, **en**ⁱⁿ the **basileia**^{/kingdom/basilika} of **uranon**^{/heaven}. **12** But the children of the kingdom^{/vs 11} shall be cast out^{/ecblethesontai} into outer^{/exoteric} **scotos**^{/darkness/scotodinia}: there shall be weeping and gnashing of **odonton**^{/teeth/odontitis}. **13** And Jesus said to the centurion^{*}, Go your way; and as you have believed, ^[so] be it **genestho**^{/done/genesis} to you. And his **pes**^{/servant/paediatic} was healed^{/iathe} **en**ⁱⁿ the selfsame **hora**^{/hour}.

14 And when Jesus was come into Peter's house^{/oecian vs 6}, he saw his wife's **metera**^{/mother} laid, and sick of a fever^{/pyressousan/pyrosis}. **15** And he touched her **chiros**^{/hand/chiropracter}, and the fever^{/pyretos vs 14} left^{/apheken/aphesis} her: and she arose^{/egerthei/egersis}, and **deaconei**^{/ministered} to them. **16** When the even was come^{/genomenes/genesis}, they brought to him many that were **daemonizomenous**^{/possessed with devils}: and he cast out^{/exbaleecbole} the **pneumata**^{/spirits/Gr. 7 words for penume} with ^[his] word^{/logo vs 6}, and healed^{/etherapuse vs 7} **pandas**^{/all/pandect} that were sick^{/kakos echondas}: **17** That it might be fulfilled^{/plerothe} which was **rhethen**^{/spoken/rhema} by Esaias the **prophete**, saying^{/legondos/vs 6}, Himself took our infirmities^{/asthenies}, and bore ^[our] **nosous**^{/sicknesses/nosology}.

18 Now when Jesus saw **polous**^{/great/polynesia} **ochlous**^{/multitudes/ochlocracy} about him, he gave **commandment**^{/celesma} to depart to the other side. **19** And a certain **grammateus**^{/scribe/grammar} came, and said to him, **Didascale**^{/Master/didactic}, I will follow^{/acolouthetic} you wherever you go. **20** And Jesus said^{/legei vs 6} to him, The foxes^{/alopeces} have holes, and the birds of the **uranou**^{/air [have]} nests; but the Son of **anthropou**^{/man/anthropology} has not where to lay^{/cline/clinic} his **cephale**^{/head/cephalgia}. **21** And another of his **matheton**^{/disciples/mathesis} said to him, **Kyrie**^{/Lord/Kyrie eleison}, suffer me **proton**^{/first} to go and bury my **patera**^{/father}. **22** But Jesus said to him, Follow^{/acolouthic} **me**; and let the **necrous**^{/dead/necropsy} bury their dead^{*}.

23 And when he was entered into a ship, his **disciples**^{/mathetes vs 21} followed^{*} him. **24** And, behold, there arose^{/egeneto} a **megas**^{/great} **seismos**^{/tempest} in the sea^{/thalassa/thalassocracy}, so that the ship was covered **hypo**^{/with/hypoglottis} the waves^{/cymaton}: but he was asleep. **25** And his **mathetes**^{/disciples/mathesis} came to ^[him], and awoke him, **legondes**^{/saying/logotherapy}, **Kyrie**^{/Lord/Kyrie eleison}, **so son**^{/save/soter} us: we **perish**^{/apolymetha/REV. 9:11}. **26** And he said^{/legei vs 25} to them, Why are you fearful, O you of little^{/oligo} faith^{/piste}? Then he **arose**^{/egersis/egertic}, and rebuked^{/epitasis} the winds^{/anemois/anemostat} and the sea^{/thalassa/thalassian}, and there was^{/egeneto/genesis} a **megale**^{/great} calm^{/galene}. **27** But the **anthropoi**^{/men/anthropology} **ethaumasas**^{/marveled}, saying^{/legondos vs 25}, What manner of man is this, that even the **anemoi**^{/winds/anemostat} and the sea^{/vs 26} obey him!

28 And when he was come to the other side into the country^{/choran/chorometry} of the Gergesenes, there met him dyo^{/two/dyad/dyarchy} daemonizomenous^{/possessed with devils}, coming out of the tombs, exceeding fierce, so that no man might pass by that way^{/hodou/hodometry}. 29 And, behold, they ecraxan^{/cried} out, saying^{/legondes vs 25}, What have we to do with you, Jesus, you Son of Theou^{/God/Theocracy}? are you come here to torment us before the time^{/kairon}?

30 And there was a good way off^{/macran/macrocosm} from them an herd of many swine feeding. 31 So the daemons^{/devils} sought^{/parecaloun/paraclete} him, saying^{/legondes/ vs 25}, If you cast^{/ecbole} us out, suffer us to go away into the herd of swine. 32 And he said to them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole^{/pasan} herd of swine ran violently^{/hormesan} down a steep place into the sea^{/thalassa}, and apethanon^{/perished/thanatopsy} in the hydati^{/waters/hydraulic}. 33 And they that kept them fled, and went their ways into the polin^{/city/police}, and told panda^{/every/pandect} thing, and what was befallen to the daemonezomenon^{/possessed of the devils}. 34 And, behold, the whole^{/pasa} city^{/polis} came out to meet Jesus: and when they saw him, they sought^{/parecalesan/paraclete [him]} that he would depart out of their coasts^{/horion}.

9 And he entered^{/meteve/metavasis} into a ship, and passed over^{/diaperasas}, and came into his own polin^{/city/metropolis}. 2 And, behold, they brought^{/pros/epheron} to him a man sick of the palsy^{/paralytikon/paralysis}, lying on a bed^{/cline/clinic}: and Jesus seeing their faith^{/pisten} said to the sick of the palsy^{/paralyticon}, Son^{/Tecknon/tecknonymy}, be of good cheer; your hamartia^{/sins/hamartiology} be apheontai^{/forgiven/aphesis} you. 3 And, behold, certain of the grammateon^{/scribes/grammateon} said within themselves, This^[man] blasphemes.

4 And Jesus knowing their thoughts^{/enthymisis} said, Why think^{/enthymistai} you evil^{/ponera} enⁱⁿ your cardias^{/hearts/cardiology}? 5 For whether is easier^{/eu/copo/teron}, to say, [Your] sins^{/hamartiai} be forgiven^{/apheontai vs 2} you; or to say, Egeire^{/Arise/egersis}, and walk^{/peripatic}? 6 But that you may know that the Son of anthropou^{/man/anthropology} has power epi^{/on/epigram} ges^{/earth/geology} to forgive^{/aphesis vs 2} sins^{/hamartiai}, (then said he to the sick of the palsy^{/paralytico}.) Arise^{/egersis vs 5}, take up your bed^{/cline}, and go to your oeco^{/house/ecology}. 7 And he arose^{* vs 6}, and departed to his house^{* vs 6}. 8 But when the ochloi^{/multitudes/ochlocracy} saw^[it], they ethaumasas^{/marveled}, and glorified^{/edoxasan} Theo^{/God/Theology}, which had given such power to men^{/anthropois vs 6}.

9 And as Jesus passed forth from there, he saw a man^{/anthropo vs 6}, named^{/legomenon/ logo} Matthew, sitting^{/cathemenon/cathedral} at the receipt of custom: and he legei^{/said/Theology} to him, Follow^{/Acolouthic} me. And he arose^{/anastas/anastasis}, and followed^{*} him. 10 And it came to pass, as Jesus sat at meat enⁱⁿ the oecia^{/house/ecology}, behold, many publicans and sinners^{/hamartolous/hamartiology} came and sat down with him and his mathetes^{/disciples/mathesis}. 11 And when the Pharisees saw^[it], they said to his mathetais^{/disciples/mathesis}, Why eats your Didascalos^{/Master/Didactic} with publicans and sinners^{/hamartoloi/hamartiology}? 12 But when Jesus acousas^{/heard/acoustic [that]}, he said to them, They that be whole need not a iatrou^{/physician/geriatric/paediatric}, but they that are sick^{/cacos echondes/being bad}. 13 But go/

poreuthentes/poreia you and learn/mathete vs 11 what [that] means, I will have/thelo/monothelism mercy/eleon/eielemosynary, and not sacrifice: for I am not come to callesai the righteous, but sinners/hamartolous to repentance/metanoia=change noo/mind.

14 Then came to him the disciples/mathetai vs 11 of John, legondes/saying/Theology, Why do we and the Pharisees fast/nesteia oft, but your disciples* fast* not? 15 And Jesus said to them, Can the children of the nymphonos/bridal chamber/ nymphomaniac mourn, as long/chronon/time as the bridegroom* is with them? but the days/hemerai/hemerobious will come, when the bridegroom* shall be taken from them, and then shall they fast*.

16 No man puts a piece of new cloth epi/to/epigram an old/paleo/ontology garment, for that which is put in to fill/pleroma it up takes from the garment, and the schism/rent is made/gegonen worse. 17 Neither do men put neon/new/neoplasia wine into old vs 16 bottles/winescins. else the bottles/ascoi break, and the wine runs/regnytai out, and the bottles/ascoi perish/apoloundai REV. 9:11: but they put new/neon wine into new/kainous/Kaine Diatheke=New Testament bottles, and both/amphoterai are preserved/zesetai/zoe/life.

18 While he laloundos/spoke/lalein/glossolalia these things to them, behold, there came a certain ruler/archon/archbishop, and worshipped him, legon/saying/logotherapy, My daughter is even now dead/eteleutese/telos: but come and lay your chira/hand/cheiroptractor on her, and she shall live/zesetai/zoe=life. 19 And Jesus egertheis/arose/egertic, and followed/acoluthic him, and [so did] his disciples/mathetai vs 11.

20 And, behold, a gyne/woman/gynecologist, which was diseased with an issue of hema/blood/hematology twelve/dodeca years, came behind/opisthen [him], and touched the hem of his garment: 21 For she elege/said/ vs 14 within herself, If I may but touch his garment, I shall be whole (Gr. sothesome/save whole/holistic salvation). 22 But Jesus turned him about/epistrapheis/apostrophe, and when he saw her, he said, Daughter, be of good comfort; your faith/pistis has made you whole (Gr. vs 21). And the woman/gyneca/ vs 20 was made whole (Gr. vs 21) from that hour/horas.

23 And when Jesus came into the ruler/archondos/archangel/'s oecon/house/oecology, and saw the minstrels/auletas/aulos and the people/ochlo/ochlocracy making a noise, 24 He said/legei vs 14 to them, Give place:/Anachoreite/anachoret for the maid/korasion is not dead, but sleeps. And they laughed him to scorn (Gr.kata+gelo/gelotherapy/laughting continuously). 25 But when the people/ochlos/ochlocracy were put forth/exeblethe/exodus, he went in, and took her by the hand/chiros vs 19, and the maid/korasion arose/egerthe vs 19. 26 And the fame/hereof went abroad into wh/allen that ge/land/geology.

27 And when Jesus departed there, dyo/two/dyarchy blind/typhloid men followed/acoluthic him, cry'ing, and saying/legondes vs 18, [You] son of David, have mercy/eieison/eielemosynary on us. 28 And when he was come into the house/oecian vs 23, the blind/typhloid men came to him: and Jesus said/legei vs 18 to them, Believe/Pisteuete you that I am able/dynamai/dynamization to do this? They said to him, Yes, Lord/Kyrie/Kyrie eleison. 29 Then touched he their ophthalmous/eyes/ophthalmiater, saying/Legon/vs 18, According to your faith/pistin be it to you.

30 And their **ophthalmoi**^{/eyes/ophthalmology} were opened; and Jesus straightly charged them, **legon**^{/saying/logotherapy}, See ^[that] no man **ginosketo**^{/know/gnosis [it]}. **31** But they, when they were departed, spread abroad his fame ^(Gr. diephemesan/make it public about him) **en**ⁱⁿ wh^{all}e that **ge**^{/country/geography}.

32 As they went out, behold, they brought to him a **cophon**^{/dumb/cophosis} **anthropon**^{/man/anthropology} **daemonizomenon**^{possessed with a devil}. **33** And when the **daemonio**^{devil} was cast out^{/ecblethentos/expelled}, the **dumb**^{/copho} vs 32 **elalesen**^{/spoke/lalia/lalognosis}. and the **ochlos**^{/multitudes/ochlocracy} **marveled**^{/ethaumasana/thaumaturgy}, **legondes**^{/saying/logotherapy}, It was never so seen^{/ephane/phanerosis} **en**ⁱⁿ Israel. **34** But the Pharisees **elegon**^{/said/logos}, He casts out^{/ecbalei} vs 33 **daemonia**^{devils} through the prince^{/archondi/arch/bishop} of the **daemonion**^{devils}. **35** And Jesus went about all^{/pasas/pasigraphy} the **polis**^{/cities/police/metropolis} and villages, **didascōn**^{/teaching/didactic} **en**ⁱⁿ their synagogues, and preaching^{/kerysson/kerygmatic} the **evangelion**^{gospel} of the **basileias**^{/kingdom/basilisk}, and **therapeuon**^{/healing/therapy} every^{/pasan} vs 35 **noson**^{/sickness/nosology} and every disease ^(Gr. malacia/unable to handle himself) among the **laos**^{/people/laocracy/Laodiaceae}.

36 But when he saw the multitudes^{/mob}, he was moved with compassion ^(Gr. eu+spalaghnistheis/eu=good+ Splanchna/interla organ splanchnic) on them, because they fainted^{/eclysis}, and were scattered abroad, as sheep having no shepherd^{/poimena/pastor}. **37** Then **legei**^{/said/logotherapy} he to his **mathetes**^{/disciples/mathesis}, The harvest truly ^[is] plenteous, but the **ergates**^{/laborers/ergasia [are]} **oligoi**^{/few/oligarchy}; **38** Pray you therefore the **Kyriou**^{/Lord/Kyrie eleison} of the harvest, that he will send forth^{/ecbale} laborers^{/ergates} vs 37 into his harvest.

10 And when he had ^{pros} **called** to ^[him] his **dodeca**^{/twelve/dodecahedron} **disciples**^{/mathetais} vs 37, he gave them power ^[against] **acatharton**^{/unclean/catharsis} spirits ^(pneuma=in Greek has 7 different meaning, here is demon), to cast them out^{/ecballein}, and to heal^{/therapeusen} vs. 35 all^{/pasan} manner of sickness^{/noson/nosology} and all^{*} manner of disease^{/malacia} vs 35.

2 Now the names^{/onomata} of the twelve^{*} **apostles**^{/apostolon} are these; The **protos**^{/first/proton}, Simon, who is **called** Peter, and Andrew his **adelpho**^{/brother/philadelphia}; James ^[the son] of Zebedee, and John his brother^{*}; **3** Philip, and Bartholomew; Thomas, and Matthew the publican; James ^[the son] of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; **4** Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve^{*} Jesus **sent**^{/apesteilen/apostle} forth, and commanded them, saying^{/legon}/logotherapy, Go not into the way^{/hodon/odometer} of the **Ethnon**^{/Gentiles/Ethnology}, and into ^[any] city^{/polin} vs 35 of the Samaritans enter you not: **6** But go rather to the lost sheep of the **oeco**^{/house/ecology} of Israel. **7** And as you go, preach^{/kerytetai} vs 35, saying^{/legondes} vs 5, The kingdom^{/basileia/basilisk} of **uranon**^{/heaven} is at hand. **8** **Therapeuetai**^{/Heal/Therapy} the sick^{/asthenoundas/myastheneia}, **catharisate**^{/cleanse/cathartic} the **lepers**^{/leprous}, **egeirete**^{/raise/egertic} the **necrous**^{/dead/necropsy}, cast out^{/ecballete/ecbole} **daemonia**^{/devils}: freely^{/dorean/Dorothy} you have received, freely^{*} give^{/dote/dosiology}. **9** Provide^{/Gr. Ctesathe/procure/tetology} neither gold^{/chryson/chrysalis}, nor silver^{/argyron}, nor brass^{/chalcon/chalcosis} in your purses^{/zonas/zone}, **10** Nor money for ^[your] journey^{/hodon/hodometry}, neither **dyo**^{/two/dyarchy} coats^{/chiton/robe}, neither shoes, nor yet staves: for the workman^{/ergates/ergasia} is worthy^{/axios/axiology} of his meat^{/trophes/trophic}.

11 And into whatever **polin**^{/city/policia} or town you shall enter, inquire who in it is **axios**^{/worthy/axiology}, and there abide till you go there^{/exelthete/exodus}. **12** And when you come into an **oecean**^{/house/oecology}, salute it. **13** And if the house be **worthy**^{/axia vs 11}, let your peace^{/irene} come on it: but if it be not **worthy**^{*}, let your **peace**^{*} **return**^{/epi/strophe=turn} to you. **14** And whoever shall not receive you, nor **acouse**^{/hear/acoustic} your **logous**^{/words/logotherapy}, when you **depart out**^{/exo/exodus} of that **house**^{/oecias vs 12} or **city**^{/poli/metropolis}, shake off the dust^{/koniorton/} of your feet^{/poda/podagra}. **15 Amen**^{/Truly} I **say**^{/lego vs 14} to you, It shall be more tolerable for the **ge**^{/land/geography} of Sodom and Gomorrha **en**ⁱⁿ the **day**^{/hemeras} of judgment^{/criseos}, than for that **city**^{/poli/police}.

16 Behold, I **send**^{/apostelo/apostle} you forth as sheep **en**ⁱⁿ the middle^{/meso} of **lycon**^{/wolves/lycanthopia}: be you therefore **wise**^{/phonimoi/phronesis} as **serpents**^{/opheis/ophiology}, and harmless (Gr. **akeraioi/simple, innocent**) as doves^{/peristeras/peristerite}. **17** But beware of **antropo**^{/men/anthropology} for they will deliver you up to the **synedria**^{/councils}, and they will whip you in their **synagogues**; **18** And you shall be brought before **hegemonas**^{/governors} and **basileia**^{/kings/basilisk} for my sake, for a **martyrion**^{/testimony/martyrion} against them and the **Ethnesin**^{/Gentiles/Ethnology}. **19** But when they deliver you up, take no thought how or what you shall **lalesete**^{/speak/lalia/talling}: for it shall be **given**^{/dothesetai/dosis} you in that same hour^{/hora} what you shall **speak**^{vs 19}. **20** For it is not you that **speak**^{vs 19}, but the **Pneuma**^{/Spirit} of your **Pater**^{/Father} which **speaks**^{*} **en**ⁱⁿ you.

21 And the **adelphos**^{/brother/Philadephia/adelpogamy} shall deliver up the **brother**^{*} to **thanaton**^{/death/thanatopsy}, and the **pater**^{/father} the **child**^{/teknon/teknonymy}: and the **children**^{*} shall rise up against^[their] parents, and cause them to be **put to death**^{/thanatosousin*}. **22** And you shall be **misoumenoi**^{/hated/misanthropy/misogene} of **pandon**^{/all/pandect [men]} for my name^{onoma}'s sake: but he that endures to the end^{/telos} shall be **sothesatai**^{/saved/saviour/sateriology}. **23** But when they persecute you **en**ⁱⁿ this **city**^{/poli vs 11}, flee you into another: for **amen**^{truly} I **say**^{/lego vs 14} to you, You shall not have **gone over**^{telesete} the **cities**^{*} of Israel, till the Son of **anthropou**^{/man/anthropology} be come.

24 The **mathetes**^{/disciple/mathesis} is not above^[his] **didascalon**^{/master/didactic}, nor the servant above his **kyrion**^{/lord/Kyrie eleison}. **25** It is enough for the **mathetes**^{/disciple vs 24} that he be as his **master**^{/didascalos vs 24}, and the servant as his **lord**^{/kyrie eleison}. If they have **called the master of the house**^{oeco+despoten} Beelzebub, how much more^[shall they call] them of his **oeciakos**^{/household?}

26 **Phobete**^{/Fear/Phobia} them not therefore: for there is nothing **covered**^{like/callymenon}, that shall not be **revealed**^{/apocalypthenai}; and **hid**^{/crypt}, that shall not be **known**^{/gnosethai/gnosis}. **27** What I **lego**^{/tell vs 14} you **en**ⁱⁿ **darkness**^{/scotia/scotodynia}, [that] speak you in **light**^{/photi/photograph}: and what you **hear**^{/acouete/acoustic} in the ear, [that] **keryxate**^{/preach/kerygmatic} you on the **housetops**^{/domaton}.

28 And **fear**^{vs 26} not them which kill the **body**^{/soma}, but are not able to kill the **psychen**^{/life or psychology:(here the meaning is life)} but rather **fear**^{/phobos*} him which is able to destroy^{apolesai/REV. 9:11} both **soul**^{*} and **body**^{*} **en**ⁱⁿ **hell**^{geenne}. **29** Are not **dyo**^{/two/dyad}

sparrows^{strouthia} sold for a farthing^{assario}? and one of them shall not fall on the **gen**/^{ground/geology} without your Patros^{Father}. **30** But the very **triches**/^{hairs/trichology} of your **cephale**/^{head/cephaloma} are all **arithmemenai**/^{numbered}. **31** Fear^{/phobia vs 26} you not therefore, you are of more value than many sparrows*.

32 Whoever^{/pas} therefore shall confess^{/homologia} **me** before anthropon^{/men vs 17}, him will I confess* also before my Father* which is in **uranois**/^{heaven}. **33** But whoever^{/pas} shall deny **me** before **anthropon**/^{men/anthropology}, him will I also deny before my Patros^{Father} which is **en**ⁱⁿ **uranois**/^{heaven}. **34** Think not that I am come to send peace^{irene} on **gen**/^{earth/geology}. I came not to send peace*, but a sword^{machairan}. **35** For I am come to set a man^{/antropon vs 33} at variance^(divide/dichotomy/ Gr. dichasai)* against his father*, and the daughter against her metros^{mother}, and the daughter in law^{nymphen} against her mother in law. **36** And a man's^{anthropou vs 33} foes^[shall] be they of his own household/^{oecoiakous/oecolia}.

37 He that loves^{/philo/Philadlphia} father* or mother* more than **me** is not worthy of me: and he that loves son or daughter hyper^{/more/super} than **me** is not worthy/^{axios/axiology} of me. **38** And he that takes not his cross^{/stauro/stauroplexia}, and follows^{/acolouthie/acolouthic} after me, is not **axios**/^{worthy/axiology} of me. **39** He that finds his life/^{psychen/zoen} shall lose^{apolesei REV. 9:11} it: and he that loses* his life^{psychen} for my sake shall **eurese**/^{eureka/find it}.

40 He that receives you receives me, and he that receives me receives him that apostilei/^{apostle/sent} **me**. **41** He that receives a **prophet** in the name^{onoma} of a **prophet** shall receive a **prophet's** reward; and he that receives a righteous^{/dicaion/dicast he who judge} in the name* of a righteous*^[man] shall receive a righteous*^[man]'s reward. **42** And whoever shall give to drink to one of these micron^{/little} ones a cup of cold/^{psychrou [water]} only in the name* of a **mathetou**/^{disciple/mathesis}, **Amen**^{truly} I lego/^{say/logotherapy} to you, he shall in no wise lose^{apolesei/REV. 9:11} his reward.

11 And it came^{/egeneto/genesis} to pass, when Jesus had made an **end**/^{etelesen/telos} of commanding his twelve^{dodeka} disciples^{vs 42}, he departed there to **didascein**/^{teach/didactic} and to **keryssein**/^{preach/kerygma} **en**ⁱⁿ their **poleis**/^{cities/politeia}.

2 Now when John had **acousas**/^{heard/acoustic} **en**ⁱⁿ the prison/^{desmoterio} the works^{/erga/ergonomics} of Christ^{anonted/chrism}, he sent **dyo**/^{two/dyad} of his disciples^{/mathetais vs 42}, **3** And said to him, Are you he that should come, or do we look for another?

4 Jesus answered^{/apocritheis/apocriariy} and said to them, Go^{/poreutheis/opisthoporeia} and show John again those things which you do hear^{/acouete vs 2} and see: **5** The **typhloi**/^{blind/typhlosis} receive their sight, and the lame walk^{/peripatic}, the **lepers** are catharizontai/^{cleansed/cathartic}, and the deaf^{/cophoi/cophosis} hear^{/acouosi vs 2}, the **necroi**/^{dead/necropsy} are raised^{/egeirontai/egertic} up, and the poor/^{ptochoi} have the **evangel**/^{good news/gospel} preached to them. **6** And blessed^{/macar/ism} is **he**, whoever shall not be scandalized^{/offended} **en**ⁱⁿ **me**.

7 And as they departed^{/poreia vs 4}, Jesus began to **legei**/^{say/logotherapy} to the multitudes/^{ochloi/ochlocracy} concerning John, What went you out^{/exelthete/exodus} into the heremon/

wilderness/hermit to see^{/theasasthai/theater/theasis?} A reed^{/calamus} shaken with the wind^{/anemou/anemostat?}
8 But what went you out^{exelthte/exodus} for to see? A **anthropon**^{/man/anthropology} clothed **en**ⁱⁿ
 soft^{/malacois/malacostraco} raiment? behold, they that wear soft*^[clothing] are in basileon^{/kings/}
 basilika' **oecon**^{/houses/oecology}. **9** But what went you out^{exelthete/exodus} for to see? A **prophet**?
 yes, I say^{/lego vs 7} to you, and more than a **prophet**. **10** For this is^[he], of whom it is
 written^{/gegraptai/calligraphy}, Behold, I send^{/apostello} my **angelon**^{/messenger} before your face/
 prosopou^{/prosopic}, which shall prepare your way^{/odon/odometer} before you. **11 Amen**^{/Truly} I **lego**/
 say^{/logotherapy} to you, Among them that are born^{/gennetheis/genesis} of **gynecon**^{/women/gynecology}
 there has not risen^{/egersis/egertic} a greater than John the **Baptist**: notwithstanding he
 that is least^{/micro/teros} **en**ⁱⁿ the basileia^{/kingdom/basilisk} of **uranon**^{/heaven} is greater^{/meizon} than
 he. **12** And from the days^{/hemeron/hemerobious} of John the Baptist until now the kingdom/
 basileia vs 11 of **uranon**^{/heaven} suffers violence^{/via}, and the violent^{/viastai} take^{/harpazousin/harpoon}
 it by force. **13** For pandes^{/all/pandect} the **prophets** and the law^{/nomos/nomology} **prophesied**
 until John. **14** And if you will^{/thelete/monothelism} receive^[it], this is Elias, which was for to
 come. **15** He that has **ota**^{/ears/otalgia} to acouein^{/hear/acoustic}, let him hear*.

16 But whereunto shall I liken^{/homolosoi/homeopath} this generation^{/genea/geneology?} It is like/
 homoio* to **pediois**^{/children/paediatric/pedophile} sitting^{/kathemenes/cathedral} **en**ⁱⁿ the **agorais**^{/markets}, and
 calling to their fellows, **17** And saying^{/legousin/logotherapy}, We have piped to you, and you
 have not danced^{/orchestasathai/orchisis}; we have mourned^{/threnestasathai/threnody} to you, and you
 have not lamented. **18** For John came neither eating nor drinking, and they **legousin**/
 say^{/logotherapy}, He has a **daemonion**^{/devil}. **19** The Son of **anthropou**^{/man/anthropology} came
 eating and drinking, and they say^{/legousin/vs 18}, Behold a man* gluttonous^{/phagos/oisophagos},
 and a drunkard, a friend^{/philos/Philadelphia} of publicans and sinners^{/hamartolon/hamartiology}. But
sophia^{/wisdom/sophomore} is justified of her children^{/teknon/teknonymy}.

20 Then began^{/erxato/achi} he to upbraid the **polis**^{/cities/metropolis} wherein most of his
 mighty works^{/dynameis/dynamism} were done, because they repented^{/metanoia=change+noo/mind}
 not: **21 Woe** to you, Chorazin! **woe** to you, Bethsaida! for if the mighty works^{/dynameis/}
 dynamism, which were done in you, had been done **en**ⁱⁿ Tyre and Sidon, they would
 have repented*^{vs 20} long ago in **sackcloth** and ashes^{/spodo}.

22 But I say^{/lego/logos} to you, It shall be more tolerable for Tyre and Sidon at the day
 hemera/hemerobious of judgment, than for you. **23** And you, Capernaum, which are exalted/
 hypsotheisa/**hypso**meter to **uranou**^{heaven}, shall be brought down to **hades**^{hell}: for if the mighty
 works^{/dynameis vs 21}, which have been done^{/genomenai/genesis} in you, had been done* **en**ⁱⁿ
 Sodom, it would have remained until this day. **24** But I **lego**^{/say/logotherapy} to you, That
 it shall be more tolerable for the **ge**^{/land/geology} of Sodom **eni**ⁱⁿ the day^{/hemera/hemerobious} of
 judgment^{/criseos/criterion}, than for you.

25 At that time^{kairo} Jesus answered^{/apocritheis/apocrisiary} and said, I thank you, (Gr.* A
 homology/testimony of doxology) O Pater^{Father}, **Kyrie**^{/Lord/Kyrie eleison} of **uranou**^{heaven} and earth^{/ge vs 24},
 because you have hid^{/apo+crypsas/crypt} these [things] from the **sophon**^{/wise/sophomore} and
 prudent^{/syneton/synesis}, and have revealed^{/apocalypsas} them to babes. **26** Even so, Pater^{Father}.

for so it seemed good (eudokia/Gr. ** not just “seemed good” but “blessed/approved way”) in your sight. **27 Panda** /All/pandect [things] are delivered to **me** of my Patros^{Father}: and no man knows/ epi+gignoskei/gnosis the Son, but the Father; neither knows any man the Father*, save the Son, and [he] to whomsoever the Son will reveal/apocalypsai/apocalypsis [him].

28 Come to me, all/pandes vs 27 [you] that labor/kopiondes and are heavy laden, and I will give you rest/anapausis. **29** Take my yoke/zygon on you, and learn/mathete/mathesis of me; for I am meek and lowly in **cardia** /heart/cardiology: and you shall **euresete** /find/eureka rest/anapausin to your souls. **30** For my yoke/zygos [is] easy//Chrestos (* In Greek chrestos=good but christos=anointed), and my burden is light.

12 At that time^{kairo} Jesus went/eporeuthe/poreia on the sabbath [day] through the corn^{spore}; and his disciples/mathetes/mathesis were an hungered, and began to pluck the ears of corn and to eat. **2** But when the Pharisees saw [it], they said to him, Behold, your disciples/mathetes/mathesis do/poiousin/praxis that which is not lawful to do* on the sabbath [day].

3 But he said to them, Have you not read/anegnote/anagnosis what David did/epoiesen/praxis, when he was an hungered, and they that were with him; **4** How he entered into the oeco/house/oecology of **Theou** /God/Theology, and did eat/ephagen/oisophagos the show/pro+thesis=put before bread, which was not lawful for him to phagein*, neither for them which were with him, but only for the priests/hiereusi/hieratic? **5** Or have you not read vs 3 **en** in the **nomo** /law/nomothetic, how that on the sabbath [days] the priests* in the temple/hiero profane the sabbath, and are blameless? **6** But I **lego** /say/logotherapy to you, That in this place is [one] greater/meizon/mega/micro than the temple*. **7** But if you had known/gnosis what [this] means, I will have mercy^{eleon}, and not sacrifice, you would not have condemned the guiltless. **8** For the Son of **anthropou** /man/anthropology is **Kyrios** /Lord/Kyrie eleison even of the sabbath [day].

9 And when he was departed there, he went/metavas/metavasis into their **synagogue**: **10** And, behold, there was a man/anthropos vs 8 which had [his] **chira** /hand/chiropractor withered. And they asked/erotema him, **legondes** /saying/logos, Is it lawful to **therapeuein** /heal/therapist on the sabbath [days]? that they might accuse/categoresousin/categorem him. **11** And he said to them, What man/anthropos vs 8 shall there be among you, that shall have one^{ena} sheep, and if it fall into a pit on the sabbath [day], will he not lay hold on it, and lift/egeirei/egersis [it] out? **12** How much then is a man/anthropos vs 8 better/kalos than a sheep? Why it is lawful to do well on the sabbath [days].

13 Then said/legei/logos he to the man vs 8, Stretch/ecteinon/ectasis forth your hand/chira/chiropractor. And he stretched* [it] forth; and it was restored/apocatestathei whole/hygeieis/hygiology, like as the **alle** /other/allopathy. **14** Then the Pharisees went out, and held a council against him, how they might destroy/apoleia REV. 9:11 him. **15** But when Jesus gnous/knew/gnosis [it], he withdrew/anechoresan/anachoretic himself from there: and polloi/great/polynesia **ochloi** /multitudes/ochlocracy followed him, and he **etherapeusen** /healed/therapist them **pandas** /all/pandect, **16** And charged them that they should not make/piesosin/praxis him known/phaneron/phanerogram. **17** That it might be fulfilled/plerothe/plerosis which was **rhethen** /spoken/rhema by

Esaias the **prophet**, saying^{/legondos/vs 6}, **18** Behold my **pes**^{/servant/paediatricpae/pedophil}, whom I have chosen; my beloved^{/agapetos}, in whom my **psyche**^{/soul/psychology} is well pleased: I will put my spirit^{/pneuma} on him, and he shall **angel**^{/ei} show/declare judgment^{/crisin/criterion} to the **Ethnesin**^{/Gentiles/Ethnology}. **19** He shall not strive, nor **cry**^{/gasi}; neither shall any man **acousi**^{/hear/acoustic} his **phones**^{/voice/thelephone} **en** in the streets^{/ Gr. plateau: a large flat area of land)}. **20** A bruised reed^{/calamon} shall he not break, and smoking flax shall he not quench, till he send forth^{/ecbale/ecbole} judgment^{/crise/criterion} to victory^{/nicos/Nicolaus=victory on people}. **21** And in his name^{onoma} shall the Gentiles^{/Ethne vs 18} trust^{/elpiousi/hope}.

22 Then was brought to him one **daemonizomenoi**^{/possessed with a devil}, blind^{/tyhloi/typhlosis}, and dumb^{/cophoi/cophosis}: and he healed^{/therapeusen vs 11} him, so that the blind* and dumb* both spoke^{/lalein} and saw. **23** And all^{/pandes} the people^{/ochloi} were amazed^{/ecsisanto/ecstasis}, and said^{/elegon vs 10}, Is not this the son of David? **24** But when the Pharisees heard^{/acousandes vs 19 [it]}, they said, This^[fellow] does not cast out^{/ecbalei} **daemonia**^{devils}, but by Beelzebub the prince^{/archondi/archbishop} of the **daemonion**^{/devils}.

25 And Jesus knew^{/enthymene/enthymatic} their thoughts, and said to them, Every^{/Pasa/pasigraphy} **basileia**^{/kingdom/bastisk} divided^{/merism} against itself is brought to desolation^{/heremos/hermit}, and every* **polis**^{/city/police} or **oecos**^{/house/oecology} divided^{/merism} against itself shall not stand: **26** And if Satan cast out^{/ecbalei} Satan, he is divided^{/emeristhe} against himself; how shall then his kingdom^{basileia vs 25} stand? **27** And if **ego**^{/I/egoism} by Beelzebub cast out* **daemonia**^{devils}, by whom do your children cast^[them] out*? therefore they shall be your judges^{/crises/criterion}. **28** But if I cast out* **daemonia**^{devils} by the **Pneuma**^{/ti/Spirit/ (Gr. 7 meaning)vs} of **Theou**^{God/Theology}, then the kingdom^{basileia vs 25} of God* is come to you. **29** Or else how can one enter into a strong man's house^{/oecos vs 25}, and spoil^{/skeue} his goods, except he **proton**^{/first/protomartyr} bind the strong man? and then he will spoil his house*. **30** He that is not with me is against me; and he that **synagon**^{gathers} not with me scatters abroad.

31 Why I **lego**^{/say/logotherapy} to you, All^{/Pasa} manner of sin^{/hamartia/hamartiology} and **blasphemy** shall be forgiven^{/aphethesatai/aphetic} to **anthropois**^{/men/anthropology}: but the **blasphemy**^[against] the Holy^{/Hagiou/Hagiographa} **Pneumatos**^{Ghost} shall not be forgiven* to men*. **32** And whoever speaks a **logon**^{/word/logotherapy} against the Son of man^{/anthropou vs 31}, it shall be forgiven^{aphetic} him: but whoever speaks against the Holy^{/Hagion vs 31} **Pneumatos**^{Ghost} *, it shall not be forgiven* him, neither in this **aeon**^{world}, neither in the^[world] to come.

33 Either make^{/poiesete/praxis} the dendron^{/tree/dendrology} good^{/kalon}, and his carpon^{/fruit/carpus} good*; or else make* the tree* corrupt^{/saproton/saprophyte}, and his fruit* corrupt*: for the tree* is known^{/gignosketai/gnosis} by^[his] fruit*. **34** O generation^{/gennemata/genetist} of vipers^{/echidnes}, how can you, being evil^{/poneroi/ponerology}, speak^{/lalein} good^{/agatha [things]?} for out of the abundance of the **cardias**^{/heart/cardiology} the mouth^{/stoma/stomatistis} speaks^{/glossolalei}. **35** A good^{/agathos} man^{/anthropos vs 31} out of the good* treasure^{thesaurus} of the heart^{/cardia vs 34} brings forth^{/ecballei} good* things: and an evil^{/poneros} man^{/anthropos vs 31} out of the evil* treasure* brings forth evil* things. **36** But I say^{/lego vs 31} to you, That every idle^{/argo/dally} word^{/rhema}

that men^{/anthorpoi vs 31} shall speak^{/lalesousi/lalia}, they shall give **logon**^{/account/logotherapy} thereof **en**ⁱⁿ the day^{/hemera/hemerobious} of judgment^{/criseos/criterion}. **37** For by your words^{/logous vs 31} you shall be justified, and by your words* you shall be condemned.

38 Then certain of the scribes^{/grammateon} and of the Pharisees answered^{/apocriariy}, saying^{/legondes}, Master^{/Didascale/Didactic}, we would see a sign^{semion} from you. **39** But he answered* vs 38 and said to them, An evil^{/ponera/ponerology} and adulterous generation^{/genea} seeks^{/Gr. epizetei/keep seeking} after a sign^{semion}; and there shall no sign* be given^{/dothesetai/dosage} to it, but the sign* of the prophet Jonas: **40** For as Jonas was t^{hree}^{/triad} days^{/hemeres/hemerobious} and t^{hree}* n^{yctas}^{/nights/nycturia} **en**ⁱⁿ the whale (Gr. koitous/a sea monster, huge fish)'s belly^{/koilo/a}; so shall the Son of **anthropou**^{/man/anthropology} be t^{hree}* days* and t^{hree}* nights* in the **cardia**^{/heart/cardiology} of the **ges**^{/earth/geology}. **41** The men^{/andres/androcracy} of Nineveh shall rise^{/anastesontai/anastasis} **en**ⁱⁿ judgment^{/crisei/criterion} with this generation*, and shall condemn it: because they repented^{/metanoesan=meta+noon/change nous} at the preaching^{/kerygma/kerygmatic} of Jonas; and, behold, a greater than Jonas [is] here. **42** The basilissa^{/queen/basilica} of the south^{notou} shall rise* vs 41 up in the judgment* with this generation^{/gennea}, and shall condemn it: for she came from the uttermost parts of the earth* vs 40 to hear^{/acousei/acoustic} the **sophia**^{/wisdom/sophomore} of Solomon; and, behold, a greater^{/pleion/plenty} than Solomon is here.

43 When the unclean^{/akatharto/catharsis} pneuma^{/spirit (in Greek has 7 different meaning, here is daemon)} is gone out^{exelthei/exodus} of a **anthropou**^{/man/anthropology}, he walks through dry (un/hydron=water/hydraulic) places, seeking^{/zetetic} rest^{/anapausis}, and finds^{/eureskei/eureka} none. **44** Then he legei^{/said/logotherapy}, I will return into my **oecon**^{/house/ecologia} from where I came out^{exelthon/exodus}, and when he is come, he finds^{/eureka [it]} empty, swept, and garnished^{/Gr. ke/cosmemenon/Cosmetic/cosmos/adorn}. **45** Then goes^{/poreuetai/porea} he, and takes with himself seven^{/hepta/d} other^{etera/heterodoxy} spirits^{/pneumata vs 4} more wicked^{/ponera} than himself, and they enter in and dwell^{kat+ecos} there: and the **eschata**^{/last/eschatology [state]} of that man^{/anthropou vs 43} is worse than the first^{/proton}. Even so shall it be also to this wicked^{/ponera} generation^{/genea}.

46 While he yet talked^{/laloun/glossolalia} to the **ochlois**^{/people/ochlocracy}, behold, [his] mother^{/meter} and his **adelphoi**^{/brothers/philadephia} stood without, desiring^{/zetoudes/zetetic} to speak^{/lalesai/lalia} with him. **47** Then one said to him, Behold, your mother^{/meter} and your brothers^{/adelphoi vs 46} stand without, desiring* to speak with you. **48** But he answered^{/apocritheis/apocriariy} and said^{/legonti/logos} to him that told him, Who is my mother*? and who are my brothers^{/adelphoi vs 46}? **49** And he stretched^{/ecteinias/ectasis} forth his **chira**^{/hand/chiropracter} toward his **mathetais**^{/disciples/mathesis}, and said, Behold my mother* and my brothers*! **50** For whoever shall do^{/poieseis/praxis} the will^{/thelema/monothelism} of my Pater^{Father} which is **en**ⁱⁿ **uranois**^{heaven}, the same is my brother^{/addelphos vs 46}, and sister*, and metera^{mother}.

13 The same day^{/hemera/hemerobious} went Jesus out of the **oecias**^{/house/ecology}, and sat^{/ekatheto/cathedral} by the sea^{/thalassan/thalassocracy} side. **2** And **poloi**^{/great/polynesia} **ochloi**^{/multitudes/chlocracy} were gathered together^{/synechthesan/synaxis} to him, so that he went into a ship, and sat*; and the whole^{/pas} multitude* stood on the shore.

3 And he spoke^{/elalese/lalia} many^{/polla vs 2 [things]} to them **en**ⁱⁿ **paraboles**, **legon**^{/saying vs 44}, Behold, a sower^{/speiron/spore} went forth^{exelthen/exodus} to sow^{*}; 4 And when he sowed^{*} vs 3, some [seeds] fell by the way^{/hodon} side, and the fowls came and devoured^{/kat/ephagen/ oisophagos} them up: 5 Some fell on **petrode**^{/stony/petroglyph} places, where they had not poly^{/much vs 2} **ge**^{/earth/geology-}: and immediately they sprung up, because they had no **bathos**^{/deepness/bathyscaphos} of earth^{*}: 6 And when the **helios**^{/sun/helioscope} was up, they were scorched^{/causma/holocaust-}, and because they had no root^{rhizan}, they withered away^{/exeranthe/xeransis}. 7 And some fell among thorns^{/acanthas/acanthus-}, and the thorns^{*} sprung up^{/anabasis}, and choked them: 8 But other fell into good^{/kalen} **gen**^{/ground/geology}, and brought forth^{edidou/dosology} fruit^{/carpon/carpus}, some an hundred^{/hecato/hecatomb} times, some sixty^{/hexeconda/hexagon} times, some thirty^{/trakonda/triadX10 times}. 9 Who has ears^{/ota/otalgia} to **acouein**^{/hear/acoustic}, let him hear^{*}.

10 And the disciples^{/mathetai/mathesis} came, and said to him, Why speak^{/laleis/lalia} you to them **en**ⁱⁿ **paraboles**? 11 He answered^{/apocritheis/apocriariy} and said to them, Because it is given to you to gnonai^{/know/gnosis} the **mysteriēs** of the kingdom^{/basileia/basilisk} of **uranon**^{/heaven}, but to them it is not given^{/dedote/dosis/dosology}.

12 For whoever has, to him shall be given^{/dothestai/dosiology}, and he shall have more abundance: but whoever has not, from him shall be taken away^{arthesetai/arsis} even that he has. 13 Therefore speak^{/lalo} I to them **en**ⁱⁿ **paraboles**: because they seeing see not; and acouondes^{/hearing/acoustic} they hear^{/acouosi} not, neither do they understand^(Gr. synesis).

14 And in them is fulfilled^{/plerothai/plerosis} the **prophecy** of Esaiaś, which **legousa**^{/said/ logotherapy}, By hearing^{/acoe vs 13} you shall hear^{*}, and shall not understand^{/synete/synesis}, and seeing you shall see, and shall not perceive: 15 For this people^{/lao/Laodicaea's} **cardia**^{/heart/cardiology} is waxed gross^{epachynthei/pachynsis}, and [their] ears are dull^{/bareos/barometer} of hearing^{/acoustic vs 13}, and their **ophthalmoi**^{/eyes/ophthalmology} they have closed^{/Gr. ecalypsan/calyptra/covered-}, lest at any time they should see with [their] eyes^{*} and hear^{*} with their ears^{*}, and should understand^{*} with [their] heart^{*}, and should be converted^{epi+strepsosi/strophe/apostrophe}, and I should heal^{/iasomai/iasis} them. 16 But blessed^{/macarioi/macarism [are]} your eyes^{/ophthalmois} vs 15, for they see: and your ears^{/ota/otalgia}, for they hear^{/acouousin/acoustic}. 17 For **amen**^{truly} I say^{/lego vs 14}, to you, That many **prophetes** and righteous [men] have desired^{/epethymesan/ epithoumetik} to see [those things] which you see, and have not seen [them]; and to hear^{vs 16} those things which you hear^{*}, and have not heard^{*} [them].

18 **Acousate**^{/HearAcoustic} you therefore the **para/bole** of the sower^{/sporos}. 19 When any^{pandos} one hears^{*} vs 18 the word^{/logon vs 14} of the **basileias**^{/kingdom/basilisk}, and understands^{/synesis} it not, then comes the wicked^{/poneros [one]}, and catches away that which was sown^{spore} in his heart^{vs 15}.

This is he which received seed^{*} by the way^{/hodon} side. 20 But he that received the seed^{/sporo} into stony^{/petrodes} places, the same is he that hears^{/acouon vs 13} the word^{/logo vs 14}, and immediately with joy^{chara} receives it; 21 Yet has he not root^{rhizan} in himself, but endures for a while: for when tribulation or persecution^{/thlipseos} rises because of the word^{/logo vs 14}, by and by he is **scandalized**^{/offended}. 22 He also that received seed^{spore}

among the thorns^{acanthus} is he that hears^{/acouon vs 13} the word^{/logo vs 14}; and the care of this **aeonos**^{world}, and the deceitfulness^{apatetic} of riches^{/pluto/plutocracy}, choke^{syn/pnigei/prigma} the word^{/logo vs 14}, and he becomes unfruitful^{/un/carpus}. **23** But he that received seed* into the good^{kale} **ge**^{ground/geography} is he that hears^{/acouei/acoustic} the word^{/logo vs 14}, and understands/^{synesis [it]}, which also bears fruit^{carpo/phorei}, and brings forth, some an hundred^{/hecaton/hecatomb} times, some sixty^{/hexeconda}, some **thirty**^{3X10}.

24 Another^{/Allen/Allopathy} **parable** put he forth to them, saying^{/legon vs 14}, The **basileia**/^{kingdom/basilica} of **uranon**^{heaven} is likened^{/homoia/homoioopathy} to a **anthropos**^{/man/anthropology} which sowed^{/espeire/sporoblast} good^{/kalon} seed^{sperma} in his field^{/agro/argonomy}: **25** But while men^{/anthropos vs 24} slept, his enemy came and sowed* tares among the wheat^{sito}, and went his way. **26** But when the blade was sprung up^{/eblastese/blastema}, and brought forth^{epoiese/praxis} fruit^{carpon}, then appeared^{/ephane/phanerosis} the tares also. **27** So the servants^{douloi} of the house^{eco} holder^{despotes} came and said to him, **Kyrie**^{/Sir/Kyrie eleison}, did not you sow^{/espeiras vs 24} good^{/kalon} seed^{sperma} in your field^{agro/agronomy}? from where then has it tares?

28 He said to them, An enemy has done^{/epoiesen/praxis} this. The **duloi**/^{servants} said to him, Will^{/Theleis/thelema/monothelism} you then that we go and gather^{/syllexomen/collect} them up? **29** But he said, No; lest while you gather^{vs 28} up the tares, you root up^{ek/rhizosete} also the wheat^{siton} with them. **30** **Aphete**^{/Let/Aphetic/Aphesis} both^{/amphotera} grow together^{/syn+auxanousi/auxesis} until the harvest: and **en**ⁱⁿ the time^{kairo} of harvest I will say to the reapers, Gather^{/Syllexate/syllogi} you together **proton**^{/first} the tares, and bind them in bundles^{/desmas/desmology} to burn them^{/kata/causai/caustic}: but gather^{/synaxis} the wheat* into my barn^{/apothecen/apothecary}.

31 Another^{/Allen/Allopathy} **parable** put he forth to them, **legon**^{/saying/logotherapy}, The **basileia**/^{kingdom/basilisk} of **uranon**^{heaven} is **homoia**^{/like/homoioopathy} to a grain^{cocco} of mustard^{sinapeos} seed, which a **anthropos**^{/man/anthropology} took, and sowed^{espeiren} in his field^{/agro/agronomy} **32** Which indeed is the least^{microteron} of **pandon**^{/all/pandect} seeds^{spermaton}: but when it is grown^{auxethe/auxetic}, it is the greatest^{meizon} among herbs, and becomes a tree^{/dendron/dendrology}, so that the birds of the **uranou**^{air} come and lodge **en**ⁱⁿ the branches^{/cladois/cladode} thereof.

33 Another^{/Allen/Allopathy} **parable** spoke^{/elalesen/lalia} he to them; The kingdom/^{basileia vs 31} of heaven/^{uranon} is like^{/homoia vs 31} to leaven^{zyme}, which a **gyne**^{/woman/gynecologist} took, and hid in^{three/triad} measures of meal^{/aleuro/aleurone}, till the **w**hole was leavened^{zyme}.

34 **Panda**^{/All/Pandect} these things **elalesen**^{/spoke/lalia} Jesus to the **ochlois**^{/multitude/ochlocracy} **en**ⁱⁿ **parables**; and without a **parabole** spoke^{/elale*} he not to them: **35** That it might be fulfilled^{/plerothe/plerosis} which was **rhethen**^{/spoken/rhema} by the **prophetou**, saying^{/legondos vs 31}, I will open my **stoma**^{/mouth/stomatitis} **en**ⁱⁿ **paraboles**; I will utter things which have been kept secret^{/ke/crymmena/crypt} from the foundation^{catabolim} of the **cosmou**^{/world/cosmopolitan}.

36 Then Jesus sent^{/apheis/aphetic} the multitude^{/ochlois} away, and went into the **oecian**/^{house/ecology}: and his **mathetais**^{/disciples/mathesis} came to him, saying^{/legondos vs 31}, Declare/^{Phrason/phraseology} to us the **parable** of the tares of the **agrou**^{/field/agronomy}.

37 He answered^{/apocritheis/apocriary} and said to them, He that sows^{/speiron} the good^{/kalon} seed^{/sperma} is the Son of **anthropou**^{/man/anthropology}; **38** The field^{/agros vs 36} is the world^{/cosmos vs 35}; the good^{/kalon} seed^{/sperma} are the children of the kingdom^{/basileias/vs 31}; but the tares are the children of the wicked^{/ponerou [one]}; **39** The enemy that sowed^{/speiras} them is the devil^{/diavolos}; the harvest is the end^{/telos} of the **aeonos**^{/world}; and the reapers are the **angels**.

40 As therefore the tares are gathered^{/syllegetai} and burned^{/caietai/causis/holocaust} in the fire^{/pyretic}; so shall it be **en**ⁱⁿ the end^{/telos} of this **aeonos**^{/world}. **41** The Son of man^{/anthropou vs 37} shall send^{/apostellei} forth his **angels**, and they shall gather^{/syllexousi} out of his kingdom^{/basileia/basilica} all^{/panda vs 34} things that **scandala**^{/offend}, and them which do^{/poioundas/praxis} iniquity^{/a/nomy}; **42** And shall cast them into a furnace of fire^{/pyros pyretic}: there shall be wailing and gnashing of **odonton**^{/teeth/odontitis}. **43** Then shall the righteous^{/dicaioi/dicast} shine forth as the **helios**^{/sun/heliotrope} **en**ⁱⁿ the kingdom^{vs 41} of their Patros^{Father}. Who has **ota**^{/ears/otaligia/otitis} to **acouein**^{/hear/acoustic}, let him hear*.

44 Again, the **basileia**^{/kingdom/basilica} of **uranon**^{heaven} is **homoia**^{/like/homeotherapy} to treasure^{/thesaurus} hid^{/cecrymmeno/crypt} **en**ⁱⁿ a agro^{/field/agronomy}; the which when a **anthropos**^{/man/anthropology} has **eureka**^{/found/euron}, he hides^{/ecrypse/crypt}, and for joy thereof goes and sells **panda**^{/all/pandect} that he has, and buys^{/agorazei} that field*.

45 Again, the kingdom^{vs 44} of heaven^{vs 44} is like^{vs 44} to a merchant^{/emboro/emborium} man^{vs 44}, seeking^{/zetetic} goodly pearls^{/margaritas}. **46** Who, when he had found^{/eureka} one pearl^{/margarti} of great price, went and sold all^{/panda vs 44} that he had, and bought^{/agorase} it.

47 Again, the kingdom^{vs 44} of heaven^{vs 44} is like^{vs 44} to a net, that was cast^{/blethesa} into the sea^{/thalassa/thalassocracy}, and gathered^{/synagousi/synaxis} of every^{/pandos vs 44} kind^{/genos/geneology}. **48** Which, when it was full^{/plerosis}, they drew to shore, and sat down^{/kathisandes/cathedral}, and gathered^{/synellexan} the good^{/kala} into vessels^{/angia/angiogram}, but cast^{/ecballon} the **sapra**^{/bad/saprophyte} away. **49** So shall it be at the end^{/telos} of the **aeonos**^{/world}: the **angels** shall come forth^{/exelusontai/exodos}, and sever^{/aphorionsi/aphorism} the wicked^{/poneros} from among the just, **50** And shall cast^{/balousin/ballistic} them into the furnace of **pyros**^{/fire/pyretic}: there shall be wailing and gnashing of **odonton**^{/teeth/odontogram}.

51 Jesus **legei**^{/said/logotherapy} to them, Have you understood^{/synecate/synesis} all^{/panda vs 44} these things? They say* to him, Yes, **Kyrie**^{/Lord/Kyrie eleison}. **52** Then said he to them, Therefore every^{/pas} **grammateus**^{/scribe/calligraphy} which is instructed to the kingdom^{vs 44} of heaven^{vs 44} is like^{vs 44} to a man^{vs 44 [that is]} an house^{/oeco} holder^{/despote}, which brings forth out^{/ecballai} of his treasure^{/thesaurus [things]} new^{/nea/neoteric} and old^{/palaia/paleography}.

53 And it came to pass, ^[that] when Jesus had finished^{/telos} these **parables**, he departed there. **54** And when he was come into his own **patrida**^{/country/patriot}, he taught^{/edidaske/didactic} them in their **synagogue**, so that they were astonished, and said^{/legei vs 51}, From where has this ^[man] this wisdom^{/sophia/sophomore}, and ^[these] mighty works^{/dynameis}? **55** Is not this the carpenter^{/tectonos}'s son? is not his mother^{/meter} called^{/legetai/logotherapy} Mary? and his **adelphoi**^{/brothers/Philadethia/adelpogamy}, James, and Joses, and Simon,

and Judas? **56** And his sisters^{vs 55}, are they not all^{/pasai} with us? From where then has [this] man **panda**^{/all/pandect} these things? **57** And they were **escandalizonto**/offended **en**ⁱⁿ him. But Jesus said to them, A **prophetes** is not without honor, save in his own **patrida**^{/country/patriot}, and in his own **oecon**^{/house/ecology}. **58** And he did^{/epoiese/praxis} not many/^{polas/polynesia} mighty works^{/dymeis} there because of their unbelief^{/a/pistian}.

14 At that time^{/kairo} Herod the tetr^{/tetrad=four} arch^{archbishop} ecousen^{/heard/acoustic} of the fame^{/acoen/acousma} of Jesus, **2** And said to his servants^{/paesin/children/paediatric}, This is John the **Baptistes**; he is risen^{/egerthei/egersimeter} from the **necron**^{/dead/necrosis}; and therefore mighty works^{/dymeis} do show^{/energousi/energeia} forth themselves **en**ⁱⁿ him.

3 For Herod had laid hold on John, and bound him, and put [him] **en**ⁱⁿ prison^{/lhylake/phylaxis} for Herodias' sake, his brother^{/adelpho vs 55} Philip's **gyneca**^{/wife/gynecologist}. **4** For John **elega**^{/said/logotherapy} to him, It is not lawful for you to have her.

5 And when he would^{/thelon/monothetism} have put him to death, he **phobethe**^{/feared/phobism} the multitude^{/ochlo/ochlocracy}, because they counted him as a **propheten**. **6** But when Herod's **genesion**^{/birthday/genesis/geneticist} was kept, the daughter of Herodias danced^{/orchisato/orchestra} before them, and pleased Herod. **7** Whereupon he promised^{/homologesen/stated publicly} with an oath^{/orco/exorcism} to give her whatever she would ask.

8 And she, being before instructed of her mother^{/metros}, said, Give me here John Baptist's **cephalen**^{/head/cephalalgia} in a charger. **9** And the basileus^{/king/basilica} was sorry: nevertheless for the oath^{/orco vs 8}'s sake, and them which sat with him at meat, he commanded [it] to be given^{/dothen/dosage [her]}. **10** And he sent, and beheaded^{/apo+cephalisen/} vs 8 John **en**ⁱⁿ the prison^{/phylake}. **11** And his head^{/cephale vs 8} was brought in a charger, and given^{/dothen vs 9} to the damsel^{/korasio}: and she brought [it] to her meter^{/mother}. **12** And his **mathetai**^{/disciples/mathesis} came, and took up the **soma**^{/body/somatotype}, and buried it, and went and told^{/apangelan/reported} Jesus.

13 When Jesus **acousas**^{/heard/acoustic [of it]}, he departed^{/anechoresen/anachorism} there by ship into a **heremon**^{/desert/hermit} place^{/topon} apart: and when the **ochloi**^{/people/ochlocracy} had heard*[thereof], they followed^{/acolouthic} him on foot out of the **poleon**^{/cities/metropolis}. **14** And Jesus went forth^{/exelthon/exodus}, and saw a great^{/polyn/polynesia} multitude^{/ochlo vs 13*}, and was moved with compassion (Gr. eu/good+Splanchna/splanchnic) toward them, and he healed^{/etherapeusen/therapy} their sick^{/astheneis/myastheneia}.

15 And when it was evening, his disciples^{/mathetai vs 12} came to him, **legondes**^{/saying/logotherapy}, This is a desert^{/heremos/hermit} place^{/topos}, and the time^{/hora/hour} is now past; send^{/apolyton/apolyticion} the multitude^{/ochlo vs 13} away, that they may go into the villages, and buy^{/agorasosin} themselves victuals. **16** But Jesus said to them, They need not depart; give^{/dote/dosage} you them to eat^{/phaggein/oisophagos}. **17** And they say to him, We have here but five^{/pente/pentateuhus} loaves, and **dyo**^{/two/dyarchy} fishes^{I.CH.THY.AS}

18 He said, Bring them here to me. **19** And he commanded the multitude^{/ochlo vs 13} to sit/down^{anacletheinai/anactisis} on the grass, and took the five^{vs 17} loaves, and the two^{vs 17}

fishes^{vs 17}, and looking up to **urano**^{/heaven}, he blessed^{eulogese}, and broke^{/clasas/clasmatosis}, and gave^{/edoke/dosage} the loaves to his disciples^{/mathetais vs 12}, and the disciples* to the multitude^{/ochlo/vs 13}. **20** And they did **pandes**^{/all/pandect} eat^{/ephagon vs 16}, and were filled^{/plereis/plerosis}: and they took up of the fragments^{/clasmaton/clasmatosis} that remained twelve^{/dodeca/dodecatedron} baskets full^{/plereis*}. **21** And they that had eaten were about five^{/pentakis vs 17} thousand^{/chilioi/chiliasm} **men**^{/andres/androcracy}, beside women^{/gynecon/gynecology} and children^{/paedia/paediatric}.

22 And straightway Jesus constrained^(Gr. enagasen) his disciples^{/mathetais vs 12} to get into a ship, and to go^{/apolyse} before him to the other side, while he sent the multitudes^{/ochlous vs 13} away. **23** And when he had sent the multitudes away, he went up^{/aneve/anabasis} into a **oros**^{/mountain/orogeney/orography} apart to pray^{euchestai}: and when the evening was come, he was there **monos**^{/alone/monotheism/monogamy}. **24** But the ship was now in the **meson**^{/middle/mesopotamia} of the sea^{/thalla/thalassocracy}, tossed with waves^{/cymata/cymograph}: for the wind^{/anemou/anemometer} was contrary. **25** And in the fourth^{/tetarte/tetrad} watch^{/plylake/phylaxis} of the **nyctos**^{/night/nycturia} Jesus went to them, walking^{/peripatic} on^{/epi/epigram} the sea^{/thalasses/thalassography}. **26** And when the disciples^{/mathetais/mathesis} saw him walking^{/peripatouda} on^{*vs 25} the sea^{vs 25}, they were troubled^{/etarachthesan/taraxis}, **legondes**^{/saying/logotherapy}, It is a spirit^{/phantasm}; and they cried^{/ecracsan} out for phobou^{/fear/phobism}. **27** But straightway Jesus elalesen^{/spoke/glossolalia} to them, **legon**^{/saying/logotherapy}, Be of good cheer; it is I; be not afraid*.

28 And Peter answered^{/apocritheis} him and said, **Kyrie**^{/Lord/Kyrie eleison}, if it be you, bid me come to you on the **hydata**^{/water/hydraulic}. **29** And he said, Come. And when Peter was come down out of the ship, he walked^{/periepatesen} epi^{/on/epigram} the water^{vs 28}, to go to Jesus. **30** But when he saw the wind^{/anemo/anemostat} boisterous, he was afraid^{vs 26}; and beginning^{/arxamenos} to sink, he cried^{/ecracse}, saying^{vs 27}, **Kyrie**^{/Lord/Kyrie eleison}, save^{/soston} **me**. **31** And immediately Jesus stretched^{/ecteinass/ectasis} forth his **chira**^{/hand/chiropracter}, and caught him, and **legei**^{/said/logotherapy} to him, O you of little^{/oligoopigarchy} faith, why did you doubt? **32** And when they were come into the ship, the wind^{vs 30} ceased. **33** Then they that were in the ship came and worshipped him, saying, Of a alethos^{/truth} you are the Son of **Theou**^{/God/Theology}.

34 And when they were gone over, they came into the **ge**^{/land/geography} of Gennesaret. **35** And when the **andres**^{/men/androcracy} of that place^{/topou} had knowledge^{/epi+gnontes} of him, they sent^{/apesteilan} out into^{wh} all that country round about, and brought to him **pandas**^{/all/pandect} that were diseased^(Gr. cacos echontas/being) **36** And sought^{/parecaloun} him that they might mono^{/only/monogamy} touch the hem of his garment: and as many as touched were made perfectly whole^(Gr. saved through/completely/holistic).

15 Then came to Jesus **grammateis**^{/scribes/calligraphy} and Pharisees, which were of Jerusalem, saying^{/legondes vs 26}, **2** Why do your disciples^{/mathetai vs 26} transgress the tradition of the **presbyteron**^{/elders}? for they wash not their **chiras**^{/hands/chiropracter} when they eat bread.

3 But he answered^{/apocritheis} and said to them, Why do you also transgress the commandment of **Theou**^{/God/Theology} by your tradition? **4** For God^{/Theos vs 3} commanded,

saying^{/legon vs 26}, Honor^{/Tima/Timocracy} your patera^{father} and metera^{mother}: and, He that curses^{/caco+logei} father* or mother*, let him die the death^(Gr. thanato teleutato). **5** But you say/^{legete vs 26}, Whoever shall say to ^[his] father* or ^[his] mother*, ^[It is] a gift^{/doro/Dorothea=Gift of God}, by whatever you might be profited by me; **6** And honor^{/timese} not his father* or his mother*, ^[he shall be free]. Thus have you made the commandment of God^{/Theou vs 33} of none effect by your tradition. **7** ^[You] hypocrites, well did Esaias **prophecy** of you, saying/^{legon vs 26}, **8** This people^{/laos/Laodicaea} draws near to **me** with their **stomati**^{/mouth/stomatitis}, and honors^{/tima/timocracy} **me** with ^[their] lips^{/chilesi/chiloplacy}; but their **cardia**^{/heart/cardiology} is far from **me**. **9** But in vain they do worship^{/sebasumus ACTS 25:25} **me**, teaching^{/didaskondes/didactic} for doctrines* the commandments of **anthropon**^{/men/anthropology}.

10 And he ^{pros}called the multitude^{/ochlon/ochlocracy}, and said to them, **Acouete**^{/Hear/Acoustic}, and understand^{/synesis}: **11** Not that which goes into the **stoma**^{/mouth/stomatitis} defiles a **anthropon**^{/man/anthropology}; but that which comes out^{ek+poreuomenon} of the mouth*, this defiles a man*.

12 Then came his disciples^{/mathetais/mathesis}, and said to him, Know you that the Pharisees were **escandalisthesan**^{offended}, after they **acousandes**^{/heard/acoustic} this **logon**^{/saying/logotherapy?} **13** But he answered^{/apecritthesan/apocriary} and said, Every^{/Pasa} plant^{/phyteia/phytoplasm}, which my **uranios**^{heavenly} Father^{Pateras} has not planted*, shall be rooted up^{ek/rhizo/thesetai}. **14** **Aphete**^{/Let/Aphesis} them alone: they be **typhloi**^{/blind/typhlos} leaders of the blind*. And if the blind* lead the blind*, both^{/amphoteroi} shall fall into the ditch.

15 Then answered^{/apocritheis} Peter and said to him, Declare^{/Phrason/phraseology} to us this **parable**. **16** And Jesus said, Are you also yet without understanding^{/synesis}? **17** Do not you yet understand^{/neoitai/enlightened/noesis}, that whatever^{/pan} enters **en**ⁱⁿ at the **stoma**^{/mouth vs 11} goes into the belly^{/coelea/celiac}, and is cast out^{/ecbolle} into the draught? **18** But those things which proceed out^{/ec+poreuomena} of the mouth^{/stoma vs 11} come forth from the **cardia**^{/heart/cardiology}; and they defile the man^{/anthropo vs 11}. **19** For out of the heart^{/cardia vs 18} proceed evil^{/ponera} **dialogismoi**^{/thoughts/dialogism}, murders, adulteries, **porneiai**^{/fornications}, **klopai**^{/thefts/kleptomania}, false^{pseudo} witness^{martyria}, **blasphemies**: **20** These are ^[the things] which defile a man*: but to eat^{/phagein/oisophagos} with un washed hands^{/chiropracter} defiles not a man*.

21 Then Jesus went there, and departed^{/anechoresen/anachoret} into the coasts of Tyre and Sidon. **22** And, behold, a **gyne**^{/woman/gynecologist} of Canaan came out of the same coasts, and cried^{/craugage} to him, saying^{/legousa vs 12}, Have mercy on me^{/Eleison}, O **Kyrie**^{/Lord/Kyrie eleison}, [you] son of David; my daughter is grievously^{/cacos/cacophone} **daemonizetai**^{/vexed with a devil}. **23** But he answered^{/apecrithei/apocriary} her not a word^{/logo vs 12}. And his **mathetes**^{/disciples/mathesis} came and sought^{/eroton} him, saying^{/legondes/logotherapy}, Send^{/Apolyson} her away; for she **cries** after us^{/opisthen/opishoporeia}. **24** But he answered^{vs 23} and said, I am not sent^{/apostalen} but to the lost sheep of the **oecou**^{/house/ecology} of Israel. **25** Then came she and worshipped him, saying^{/legousa vs 22}, Lord^{/Kyrie vs 22}, help me. **26** But he answered^{apocritheis} and said, It is not meet^{/kalon/kalology} to take the children's bread, and to cast^{/balein/ballistra [it]} to dogs^{/cynaria/small dogs/cynodont}. **27** And she said, Truth^{/Nai/yes}, Lord*: yet the dogs^{vs 26} eat of the crumbs which fall^{/ptosis} from their masters^{/kyrion} table^{/trapezas}.

28 Then Jesus answered^{*vs 26} and said to her, O woman^{/gynai vs 22}, **megale**^{/great/ megalopolis/megalomania [is]} your faith^{pistis/pistology}: be^{/genestho/genesis} it to you even as you will^{/theleis/ monothelism}. And her daughter was made whole^{/iathei/iasis/iatric} from that very hour^{/hora}.

29 And Jesus departed^{/metavas/metabasis} from there, and came near^{/para/by} to the sea^{/thalassa/thalassocracy} of Galilee; and went up into a **oros**^{/mountain/orophyte}, and sat^{/ecathise/cathedral} down there. **30** And **poly**^{/great/polynesia} multitudes^{/ochloi/ochlocracy} came to him, having with them [those that were] lame, blind^{/typhlous vs 14}, **cophoi**^{/dumb/cophosis}, maimed^{/cyllous}, and many* **heterous**^{/others/heterodoxy}, and cast them down at Jesus' **podas**^{/feet/podagra}; and he **etherapeuse**^{/healed/therapy} them: **31** So that the multitude^{vs 30} wondered^{/ethaumasano/ thaumatourgy}, when they saw the dumb^{vs 30} to speak (Gr. acouondas), the maimed to be whole, the lame to walk^{/peripatoundas/pereipatic}, and the **typhlous**^{/blind/typhlosis} to see: and they **edoxasan**^{/glorified/doxology} the **Theo**^{/God/Theology} of Israel.

32 Then Jesus ^{pros/}called his **mathetais**^{/disciples/mathesis [to him]}, and said, I have compassion (Gr. eu/good+Splanchna/splanchnic=compassion) on the **ochlon**^{/multitude/ochlocracy}, because they continue with me now **three**^{/triad} days^{/hemeras/hemerobious}, and have nothing to eat^{/phagosi/oisophagos}: and I will^{/thelo/monothelism} not send^{/apolsai/apolysis} them away fasting, lest they faint^{/eclythosi/eclysis} **en**ⁱⁿ the way^{/hodon/odograph}. **33** And his disciples^{vs 32} say^{/legousi/logos} to him, From where should we have so much bread **en**ⁱⁿ the **heremia**^{/wilderness/hermit}, as to fill so great a multitude^{/ochlo vs 32?} **34** And Jesus **legei**^{/said/logotherapy} to them, How many loaves have you? And they said, **Hepta**^{/Seven/Heptad}, and a few little fishes (Gr. Ichthyology/I. CH.TH.Y.S./fish /ichthydia/small fish).

35 And he commanded the multitude^{vs 32} to sit down on the **ge**^{/ground/geology}. **36** And he took the **seven**^{/heptad vs 34} loaves and the fishes^{/ichthys vs 34}, and gave thanks, and broke [them], and gave to his disciples^{/mathetais vs 32}, and the disciples* to the multitude^{/ochlo vs 35}. **37** And they did **pandes**^{/all/pandect} **ephagon**^{/eat/oisophagos}, and were filled: and they took up of the broken^{/clasmaton/clasmatis [meat]} that was left **seven**^{vs 34} baskets full^{/pleres/plerosis}. **38** And they that did eat were four^{/tetrakis} thousand^{/chilloi} **men**^{/andres/androcacy}, beside **gynaikes**^{/women/gynecology} and **pedia**^{/children/paediatic}.

39 And he sent away^{/apolsas/apolyticion} the multitude^{/ochlo}, and took ship, and came into the coasts^{/horia} of Magdala.

16 The Pharisees also with the Sadducees came, and tempting^{/peirazonts/ peirastic} desired^{/eperotesan/erotema} him that he would show^{/epideictic} them a sign from **uranou**^{/heaven}.

2 He answered^{/apocritheis} and said to them, When it is evening, you say^{/legeite/logos}, [It will be] fair^{/euodia} weather: for the **uranos**^{sky} is red^{/pyrazei/pyretic}. **3** And in the morning, [It will be] foul weather to day: for the sky^{vs 2} is red^{/pyr/pyrosis} and lowering^{/((Gr. stygazei:gloomy looking)}. O [you] **hypocrites**, you can discern^{/diacriseis} the **prosopo**^{/face/prosopopagous} of the **uranou**^{sky}; but can you not [discern] the signs of the times^{kairo?} **4** A wicked^{/ponera} and adulterous generation^{/genea} seeks^{/epizetei} after a sign^{/semeion/semeiology}; and there shall no sign* be given to it, but the sign* of the **prophetou** Jonas. And he left them, and departed.

5 And when his disciples^{/mathetais vs 32} were come to the other side, they had forgotten to take bread. 6 Then Jesus said to them, Take heed and beware of the **zymen**^{/leaven/zymogen} of the Pharisees and of the Sadducees. 7 And they **dielogizeto**^{/reasoned/dialogism} among themselves, **legontes**^{/saying/logotherapy}, [It is] because we have taken no bread. 8 ^[Which] when Jesus **gnous**^{/perceived/gnosis}, he said to them, O you of **oligo**^{/little/oligarchy} faith^{/pisti}, why reason^{/dielogozeto vs 7} you among yourselves, because you have brought no bread? 9 Do you not yet understand^{/noeitai/noesis/dianoia}, neither remember^{/mnemeuetai/mneme} the **pente**^{/five/pentagon} loaves of the five* thousand^{/chiliades/chiliastic}, and how many **coffin**^{/baskets} you took up? 10 Neither the **hepta**^{/seven/heptad} loaves of the four^{/tessareis} thousand^{/chiliadas}, and how many **coffins**^{/baskets} you took up? 11 How is it that you do not understand that I spoke ^[it] not to you concerning bread, that you should beware of the leaven^{/zymen} of the Pharisees and of the Sadducees?

12 Then understood^{/synekan/synesis/grasped} they how that he bade ^[them] not beware of the **zymes**^{/leaven} of bread, but of the doctrine^{/didachis/didactic} of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked^{/erotema} his **mathetais**^{/disciples/mathesis}, **legon**^{/saying/logotherapy}, Whom do **anthropoi**^{/men/anthropology} say* that I the Son of man* am? 14 And they said, Some ^[say that you are] John the **Baptist**: some, Elias; and others^{/heteroi/heterodoxy}, Jeremias, or one of the **prophets**. 15 He said^{/legei vs 13} to them, But whom say* you that I^{/me} am? 16 And Simon Peter answered^{/apocritheis} and said, You are the **Christ** ^(Gr. Christ / anointed / chrism/chrismation/chrisming), the Son of the living^{/zontos/zoetic} **Theou**^{/God/Theology}. 17 And Jesus answered^{/apecrithe} and said to him, **Macarios**^{/Blessed/Macarism} are you, Simon Barjona: for **sarcs**^{/flesh/sarcophagus} and **hema**^{/blood/hematoma} has not **ape**^{/o}**calypse**^{/revealed} it to you, but my Pater^{/Father} which is **en**^{/in} **urano**^{/heaven}. 18 And I say^{/lego vs 13} also to you, That you are **Peter**, ^(Gr. Petroglyph/petroleum=petra+oil/Petros=rock/stone) and on this **rock**^{/petra*} I will build my **ecclesia**^{/church}; and the **gates**^{/pylai} of **hades**^{/hell} shall not prevail against it. 19 And I will give to you the **keys**^{/cleis/cleida /cleidarithm} of the **basilias**^{/kingdom/basilica} of **uranou**^{/heaven}: and whatever you shall bind **epi**^{/on/epigraph} **ge**^{/earth/geology} shall be bound **en**^{/in} **heaven***: and whatever you shall loose^{/lysis} on^{/epi} **earth*** shall be loosed* **en**^{/in} **heaven***. 20 Then charged he his disciples^{/mathetais vs 13} that they should tell no man that he was Jesus the **Christ**^{vs 16}.

21 From that time forth began^{/erxato/archetype} Jesus to show to his disciples^{vs 13}, how that he must go to Jerusalem, and suffer^{/pathein/pathema} many things of the **presbyteron**^{/elders} and chief^{/arch} **priests**^{/hiereis} and **grammateon**^{/scribes/calligraphy}, and be killed, and be **egerthene**^{/raised/egersis/egertic} again the **t^hird**^{/trite/triad} day^{/hemera/hemerobius}. 22 Then Peter took him, and began^{/erxato vs 21} to rebuke him, saying^{/legon vs 13}, Be it far^{/eleos/eleyosynary} from you, **Kyrie**^{/Lord/Kyrie eleison}: this shall not be to you. 23 But he turned^{/strapheis/apostrophe}, and said to Peter, Get you behind^{/opiso/opisthoporeia} me, **Satana**: you are an **scandalon**^{/offense} to me: for you mind^{/phroneis/phronesis} not the things that be of God^{/Theou vs 16}, but those that be of men^{/anthropon vs 13}.

24 Then said Jesus to his disciples^{/mathetais vs 13}, If [any] man **will**^{/thelei/monothelism} come after^{/opiso vs 23} **me**, let him deny himself, and take up his cross^{/stauro/stauroplegia}, and follow^{/acoulouthei} **me**. 25 For whoever will^{vs 24} save his **life**^{/soul/psyche/psychology or life} shall lose^{/apolesei/} it: and whoever will lose* his life* for my sake shall find^{eureka} it. 26 For what is a man^{/anthropo vs 13} profited^{/ophelimistry}, if he shall gain the **whole cosmo**^{/world/cosmopolitan}, and lose his own soul* vs 25? or what shall a man give in exchange for his soul? 27 For the Son of man^{/anthropou vs 13} shall come in the glory^{/doxa/doxology} of his Pater^{/Father} with his **angels**; and then he shall reward^{/apodosei} every man according to his works^{/praxis}. 28 **Amen**^{/Truly} I **lego**^{/say/logotheory} to you, There be some standing here, which shall not taste^{/geuthesontai} of **thanatou**^{/death/thanatopsy}, till they see the Son of man^{/anthropou vs 13} coming in his **basileia**^{/kingdom/basitisk}.

17 And after ^h**ex**^{/six} days^{/hemeras/hemerobious} Jesus takes Peter, James, and John his **adelphon**^{/brother/Philadelphia}, and brings them up into an **high**^{/hypselon/hypsometer} **oro**^{/mountain/orophyte} apart, 2 And was transfigured^{/metamorphothei} before them: and his **prosopon**^{/face/prosopagus} did shine as the **helios**^{/sun/heliotrope}, and his raiment was **leuca**^{/white/leucoma/leuchemia} as the light^{/phos/photolysis}. 3 And, behold, there appeared^{/ophthesan/ophthalmology} to them Moses and Elias talking^{/syn+laloundes} with him. 4 Then answered^{/apocritheis} Peter, and said to Jesus, **Kyrie**^{/Lord/Kyrie eleison}, it is good^{/kalon} for us to be here: if you **will**^{/theleis/monothelism}, let us **make**^{/poiesomen/praxis} here **three**^{/triad} tabernacles^{/scenas/tents}, one for you, and one for Moses, and one for Elias.

5 While he yet spoke^{/laloundon/glossolalia}, behold, a bright^{/photeinei/phos} cloud^{/nephele/nephology} overshadowed^{/epi+sklase} them: and behold a **phone**^{/voice/phonetic} out of the cloud*, which said^{/legousa/logo}, This is my agapetos^{/beloved} Son, in whom I am well pleased; **hear**^{/acouete/acoustic} you him. 6 And when the disciples^{/mathetai/mathetic} heard^{vs 5 * [it]}, they fell on their **prosopon**^{/face/prosopography}, and were sore **ephobethesan**^{/afraid/phobism}. 7 And Jesus came and touched them, and said, **Arise**^{/Egerthete/Egersis}, and be not afraid^{vs 7}. 8 And when they had lifted up their **opthlamous**^{/eyes/ophthalmology}, they saw no man, save Jesus only^{/mono/monotheim}. 9 And as they came down from the **oros**^{/mountain/orogeny}, Jesus charged them, **legon**^{/saying/logotheory}, Tell the vision^{/orama/manoramic} to no **anthropou**^{/man/anthropology}, until the Son of man* be **aneste**^{/risen/anastasis} again from the **necron**^{/dead/necropsy}.

10 And his disciples^{/mathetais} asked him, saying^{/legondes}, 10 Why then say* the **grammateis**^{/scribes/grammary/caligraphy} that Elias must **proton**^{/first} come? 11 And Jesus answered^{/apocritheis/apocriary} and said to them, Elias truly shall **proton**^{/first} come, and restore^{/apocatastasei} **panda**^{/all/pandect} things. 12 But I say^{/lego vs 9} to you, That Elias is come already, and they knew^{/ep+egnosan/gnosis} him not, but have done^{/epoiesan/praxis} to him whatever they listed^{/Gr. ethelesan/thelema}. Likewise shall also the Son of man^{/anthropou vs 9} suffer of them. 13 Then the disciples^{/mathetais/mathesis} understood^{/synekan/synesis} that he spoke to them of John the **Baptist**.

14 And when they were come to the multitude^{/ochlon/ochlocracy}, there came to him a [certain] man^{/antropos vs 9}, kneeling down ^(Gr. gony/knee+peton/ptosis) to him, and **legon**^{/saying/logotheory}, 15 **Kyrie eleison**^{Lord, have mercy} on my son: for he is lunatic^{/seleniazetai/selenium/selene=moon}, and

sore^{/cacos/cacophony} vexed: for often^{/pollakis/polygamy/polynesia} he falls^{/piptel/ptosis} into the **pyr**^{/fire/pyretic}, and oft into the **hydor**^{/water/hydroplane}. **16** And I brought him to your disciples^{/mathetais} vs 13, and they could not **therapeusai**^{/cure/therapist} him.

17 Then Jesus answered^{vs 11} and said, O faithless^{/a-pistos} and perverse^{/diestrammene} **genea**^{/generation/geneology}, how long shall I be with you? how long shall I suffer you? bring him here to me. **18** And Jesus rebuked the **daemonion**^{/devil}; and he departed out^{/exel-} then/exodus of him: and the child^{/pes/padeiatric} was cured^{vs 16} from that very hour^{horas}.

19 Then came the disciples^{/mathetais} vs 13 to Jesus apart, and said, Why could not we cast him out^{/ecbalein/expel}? **20** And Jesus said to them, Because of your unbelief^{/a-pistian/faith}: for **Amen**^{truly} I say to you, If you have faith^{/pisti/pistology} as a grain^{coccon} of **sinapeos**^{mustard} seed, you shall say to this mountain^{/orei/oregny}, Remove^{/Metabathe/Metavasis} hence to yonder place; and it shall remove*; and nothing shall be impossible^{/adynaton/dynamis} to you. **21** However, this kind^{/genos} goes not out^{ek/poreuetai} but by prayer and fasting.

22 And while they stayed in Galilee, Jesus said to them, The Son of **anthropou**^{/man/anthropology} shall be betrayed into the **chiras**^{/hands/chiropracter} of men*: **23** And they shall kill him, and the **t'ird**^{/triad} day^{/hemera/hemerobious} he shall be raised^{/egerthesetai/egersis} again. And they were exceeding sorry. **24** And when they were come to Capernaum, they that received tribute^[money] **dyo+drachma** came to Peter, and said, Does not your **didascalos**^{/master/didactic} pay tribute^{/dyo+drachma}? **25** He **legei**^{/said/logotheory}, Yes. And when he was come into the **oecon**^{/house/ecology}, Jesus prevented him, saying*, What think you, Simon? of whom do the **basileis**^{/kings/basilica} of the **ges**^{/earth/geology} take custom or tribute? of their own children, or of strangers^{/allotrion/allogenic}?

26 Peter said^{/legei} vs 25 to him, Of strangers*. Jesus said to him, Then are the children free^{/eleutheria}. **27** Notwithstanding, lest we should **scandalisosen**^{offend} them, go you to the sea^{/thalassa/thalassotherapy}, and cast^{/bale/balistic} an hook, and take up the fish^l. **CH.TH.Y.N** that **proton**^{/first} comes up; and when you have opened his **stoma**^{/mouth/stomatitis}, you shall **eureka**^{/find} a piece of money: that take, and give to them for me and you.

18 At the same time^{/hora/hour} came the disciples^{/mathetai/mathesis} to Jesus, saying^{vs 25}, Who is the greatest^{/meizon} **en** in the kingdom^{vs 25} of **uranon**^{/heaven}? **2** And Jesus **pros**/^{called} a little **pedion**^{/child/paediatic/pedophile} to him, and set him **en** in the middle^{/meson/mesolithic} of them, **3** And said, **Amen**^{Truly} I say^{/lego} vs 25 to you, Except you be converted^{/straphesete/apo/strophe}, and **genesthe**^{/become/gennesis} as little children^{/paedia} vs 2, you shall not enter into the kingdom of heaven. **4** Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom^{vs 25} of **uranon**^{heaven}. **5** And whoever shall receive one such little child^{/pedia} vs 2 in^{/epigram} my name^{onomati} receives **me**. **6** But whoever shall **scandalisei**^{offend} one of these little^{/micro} ones which believe* in **me**, it were better for him that a millstone were hanged about his neck^{/trachelon/trachelotomy}, and [that] he were drowned **en** in the depth^{/pelagi} of the sea^{/thalasses/thalassocracy}.

7 Woe to the **cosmo**^{/world/cosmonaut} because of offenses! for it must needs be that **scandala**^{offenses} come; but **woe** to that **man**^{/antropou vs 22} by whom the **scandalon**^{offense} comes! **8** Why if your **hand**^{/chira vs 22} or your **foot**^{/pous/podalgia} **scandalizei**^{/offend} you, cut/
bale/balistic them off, and cast ^[them] from you: it is better^{/kalon} for you to enter into life/
zoen/zoetic halt or maimed, rather than having **dyo**^{/two/dyad} hands* or two* feet* to be
cast^{blethenai/balistic} into **aeonion**^{everlasting} **pyr**^{/fire/pyretic}. **9** And if your **ophthalmos**^{/eye/ophthalmiatri}
scandalizei^{/offend} you, pluck it out, and cast^{/exele/exodus [it]} from you: it is better^{/kalon} for you
to enter into life^{/zoen/zoetic} with one eye*, rather than having two^{/dyo/dyad} eyes* to be cast/
blethenai into **geennan**^{hell} **fire**^{/pyr/pyretic}.

10 Take heed that you despise not **enos**^{one} of these **little**^{/micron/minor} ones; for I **lego**^{/say/logotherapy} to you, That **en**ⁱⁿ **uranois**^{heaven} their **angels** do always^{/pandos/pandemia} behold
the **proson**^{/face/prosopic} of my **Pater**^{Father} which is in* heaven*. **11** For the Son of
anthropou^{/man/anthropology} is come to **sosa**^{isave} that which was lost. **12** How think you?
if a **man**^{/anthropos vs 11} have an **hundred**^{/hecaton/hecatombe} sheep, and one of them be gone
astray, does he not **leave**^{/apheis/aphetic} the **ninety**^{/eneneconda/ennead} and nine*, and goes into
the **mountains**^{/ore/orogeny}, and seeks^{/zetei/zetetic} that which is gone astray? **13** And if so be
that he **eurein**^{/find/eureka} it, **Amen**^{truly} I **say**^{/lego vs 10} to you, he rejoices more of that ^[sheep],
than of the **ninety*** and **nine*** which went not astray. **14** Even so it is not the will/
thelema/monothelism of your **Patros**^{Father} which is **en**ⁱⁿ **uranois**^{heaven}, that one of these **little**^{/mikro/minor}
ones should **perish**^{/apoletai REV. 9:11}.

15 Moreover if your **adelphos**^{/brother/Philadelphia} shall **trespass**^{/hamartese/hamartiology}
against you, go and tell him his fault between you and him **monou**^{/alone/monotheism}: if
he shall **acousei**^{/hear/acoustic} you, you have gained your brother*. **16** But if he will not
hear^{/acousei vs 15 [you], [then]} take with you **ena**^{one} or **dyo**^{/two/dyad} more, that in the **stoma**^{/mouth/stomatitis}
of two* or **three**^{triad} witnesses^{/martyrisei/martyrdom} **every**^{/pan/pandect} **rhema**^{word}
may be established. **17** And if he shall neglect to hear^{/acousei vs 15} them, tell^[it] to the
ecclesia^{church}: but if he neglect to hear the church*, let him be to you as an **ethnikos**^{/heathen/ethnik/ethnology}
man and a publican. **18** **Amen**^{Truly} I **lego**^{/say/logotherapy} to you, Whatever
you shall bind on **ges**^{/earth/geography} shall be bound **en**ⁱⁿ **urano**^{/heaven/uranic}. and whatever
you shall loose^{/lysis} **epi**^{/on/epigraph} earth* shall be loosed* in* heaven*. **19** **Amen**^{Again} I
say^{/lego vs 18} to you, That if **dyo**^{/two/dyad} of you shall agree^{/symphony} on^{/epi/vs 18} earth^{/ge/vs 18} as
touching any^{/pandos} **thing**^{/pragmatos/pragmatognosia} that they shall ask, it shall be done^{/genesetai/}
^{genesis} for them of my **Patros**^{Father} which is **en**ⁱⁿ **uranois**^{/heaven}. **20** For where two^{dyo} or
three are gathered together^{/synegmenoi/synaxis} in my **onoma**^{name}, there am I **en**ⁱⁿ the **meso**^{/middle/mesopotamia}
of them.

21 Then came Peter to him, and said, **Kyrie**^{/Lord/Kyrie eleison}, how oft shall my brother/
adelpho^{vs 15} **sin**^{/hamartese/hamartiology} against me, and I forgive^{/apheso/aphetic} him? till seven^{/heptakis/}
^{heptad [times]}? **22** Jesus said to him, I **say**^{/lego vs 19} not to you, Until seven* [times]: but, Until
seventy^{7X10 [times]} seven*. **23** Therefore is the **basileia**^{/kingdom/basilica} of **ura/non**^{/heaven}
likened^{/homeothei/homeopath} to a certain king*, which would take account^{/logon/logistics} of
his servants^{doulos}. **24** And when he had begun^{/arxamenos} to reckon, one was brought

to him, which owed him **myria**^{/myriad/ten thousand} **talents**. **25** But for as much as he had not to pay^{/apodounai/apodosis}, his **kyrios**^{/lord/kyrie eleison} commanded him to be sold, and his **gyneca**^{/wife/gynecology}, and **children**^{/teckna/tecknonymy}, and **panda**^{/all/pandemia} that he had, and payment^{/apodothernai/repayment} to be made. **26** The **doulos**^{servant} therefore fell down, and worshipped him, **legon**^{/saying/logotherapy}, **Kyrie**^{/Lord/Kyrie eleison}, have patience^{macro+thymus/anger} with **me**, and I will pay^{apo+doso} you all^{/panda vs 25}. **27** Then the **lord**^{kyrios vs 21} of that **doulos**^{servant} was moved with compassion (Gr. eu/good+Splanchna/splanchnic=compassion), and loosed^{/apolyxis} him, and forgave^{vs 21} him the debt.

28 But the same **doulos**^{servant} went out^{/exelthon/exodus}, and **euren**^{/found/eureka} one of his **syn+doulo**^{fellow servants}, which owed him an hundred^{/hecato/hecatomb} pence: and he laid hands on him, and took ^[him] by the throat^{/epnige/pnigma}, **legon**^{/saying/logotherapy}, Pay^{/Apodoson/Repay} **me** that you owe. **29** And his **syn+doulos**^{fellow servant} fell down^{peson/ptosis} at his **podas**^{/feet/podalgia}, and sought^{/parecalei/paraclete} him, saying^{/legon vs 28}, Have patience (Gr. Macro=Thymus/anger) **epi**^{/epigram/with} **eme**, and I will pay^{/apodoso} you all. **30** And he would^{/ethelen/monothelism} not: but went and cast^{/ebalen/balistic} him into prison^{/phylaken/phylaxis}, till he should pay^{/apodosi/repay} the debt. **31** So when his **syn+doulo**^{fellow servants} saw what was done^{/genomena/genetic}, they were very sorry, and came and told (Gr. diesaphesan made clear vs. asaphia) to their **kyrio**^{/lord} **panda**^{/all/pandect} that was done*. **32** Then his **kyrios**^{/lord}, after that he had pros+called him, said^{/legon vs 28} to him, O you wicked^{/ponere/ponerology} **doule**^{servant}, I forgave^{/apeka/aphesis} you all^{/pasan} that debt, because you desired^{/paracalesate/paraclete} **me**: **33** Should not you also have had compassion^{/eleos/eleyomosynary} on your **syn+doulo**^{fellow servant}, even as **ego**^{/I/egoism} had pity^{/eleya/eleyomosynary} on you? **34** And his **kyrios**^{/lord} was wroth, and delivered him to the tormentors, till he should pay all^{/pan} that was due to him.

35 So likewise shall my heavenly^{/epi+uranios} Father^{/Pater} do^{/poiesei/praxis} also to you, if you from your **cardion**^{/hearts/cardiology} forgive^{/aphete/aphesis} not every one his brother^{/adelpho/adelphegamy} their trespasses^{para+ptosis}.

19 And it came to pass, that when Jesus had finished^{/etelesen/telos} these sayings^{/logous vs 28}, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; **2** And great^{/polloi/polynesia} multitudes^{/ochloi/ochlocracy} followed^{/acolouthesan} him; and he **etherapeusen**^{/healed/therapist} them there.

3 The Pharisees also came to him, tempting^{/peirazondes/peirastic} him, and saying^{/legondas/ vs 28} to him, Is it lawful for a **anthropo**^{/man/anthropology} to put away^{/apolysai} his **gyneca**^{/wife/gynecology} for every^{/pasan} cause^{aetian/etiology?} **4** And he answered^{/apocrithei/apocriary} and said to them, Have you not read^{/anegnote/anagnosis}, that he which made^[them] at the beginning^{/arches/archeology} made^{/epoiesen} them male and female^{/thely/thelygony}, **5** And said, For this cause shall a man^{/anthropo vs 3} leave patera^{father} and meteran^{mother}, and shall join to his wife^{/gyneca vs 3}: and they **dyo**^{two/dyad} shall be one flesh^{/sarcoma/sarcophagus?} **6** Why they are no more two^{/dyo}, but one^{mia} flesh^{vs 5}. What therefore **Theos**^{/God/Theology} has joined together^{/syn/ezeuxen}, let not man^{vs 3} put asunder^{/chorizeto/chorisis}.

7 They say^{/legondas/vs 28} to him, Why did Moses then command to give^{/dosis} a **biblion**/^{booklet/bibliography} of divorce^{/apostasiu/apostacy}, and to put her away^{/apolysai/apolyticion?} 8 He said/^{legei vs 28} to them, Moses because of the hardness^{/sclero/sclerous} of your hearts^{/cardias vs 35} suffered you to put away^{vs 7} your wives^{/gynecas vs 3}: but from the beginning^{/arches vs 4} it was not so. 9 And I say^{/lego/vs 28} to you, Whoever shall put away^{/apolysai} his wife^{/gynecas vs 3}, except ^[it be] for **porneia**/^{fornication}, and shall marry^{/gametic} another, commits adultery: and whoever marries* her which is put away^{/apolelymenen} does commit adultery.

10 His disciples^{/mathetai/mathesis} **legousi**/^{say/logo}therapy to him, If the case of the **anthropou**/^{man/anthropology} be so with ^[his] **gynecos**/^{wife/gynecology}, it is not good to marry/^{gametic}. 11 But he said to them, **Pandes**/^{All/Pandemia [men]} cannot receive this saying^{/logon/vs 10}, save ^[they] to whom it is given^{/dedotai/dosis}. 12 For there are some **eunuchs**, which were so **egenethesan**/^{born/genetic} from ^[their] **meteras**/^{mother's} womb^{/celoias/celiac}: and there are some **eunuchs**, which were made **eunuchs** of men: and there be **eunuchs**, which have made themselves **eunuchs** for the **basileian**/^{kingdom/basilica} of **urano**/^{heaven's} sake. He that is able^{/dynamenos} to receive it, let him receive ^[it].

13 Then were there brought to him little **pedia**/^{children/paediatric}, that he should put ^[his] **chiras**/^{hands/chiropracter} on them, and pray: and the disciples^{/mathetai/mathesis} rebuked them. 14 But Jesus said, **Aphete**/^{Suffer/Aphetic} little children^{pedia/vs 13}, and forbid them not, to come to **me**: for of such is the kingdom^{vs 12} of **urano**/^{heaven}. 15 And he laid ^[his] hands^{vs 13} on them, and departed^{/eporeuthe} there.

16 And, behold, one came and said to him, Good^{/Agathe/Didascale}/^{Master/Didactic}, what good* ^[thing] shall I do^{/poieso/praxis}, that I may have **aeonion**/^{eternal} life^{/zoeon?} 17 And he said^{vs 10} to him, Why call you **me** good^{vs 16?} ^[there is] none good^{vs 16} but one, ^[that is], **Theo**/^{God/Theology}: but if you theleis^{/will/monothelism} enter into life^{zoeon}, keep the commandments. 18 He said^{vs 10} to him, Which? Jesus said, You shall do no murder, You shall not commit adultery, You shall not steal^{/klepseis}, You shall not bear false^{/pseudo} witness^{/martyrei}, 19 Honor your patera^{/father} and ^[your] metera^{/mother}: and, You shall love^{/agapeses} your neighbor as yourself. 20 The young man^{/neaniskos/neolith} said^{/legei} to him, **Panda**/^{All/Pandemia} these things have I kept^{/ephylaxamen} from my youth up^{/neotetos/}: what lack I yet? 21 Jesus said to him, If you will^{/thelema/ vs 17} be perfect^{/teleios}, go ^[and] sell that you have, and give^{/dose/dosology} to the poor, and you shall have treasure^{/thesauron} **en/in uranois**/^{heaven}: and come ^[and] follow^{/acolutic} **me**. 22 But when the young man^{/neaniskos/neoplasia} **acousas**/^{heard/acoustic} that saying^{/logon vs 10}, he went away sorrowful: for he had **polla**/^{great/polynesia} possessions.

23 Then said Jesus to his **mathetais**/^{disciples/mathesis}, **Amen**/^{Truly} I say^{logon vs 10} to you, That a rich^{/plutocracy [man]} shall hardly enter into the kingdom^{vs 12} of **urano**/^{heaven}. 24 And again I say^{/logon vs 10} to you, It is easier^{/eu/kopo/teron} for a **camelon** to go through the eye of a needle, than for a rich^{/plutocracy [man]} to enter into the kingdom^{vs 12} of **Theou**/^{God/Theology}.

25 When his disciples^{vs 23} heard^{vs 22 [it]}, they were exceedingly amazed, saying^{/logondes vs 10}, Who then can be saved^{/sothenai?} 26 But Jesus beheld ^[them], and said to them, With men^{vs 10} this is impossible^{/adynaton}, but with God^{/Theo vs 24} **panda**/^{vs 20} things are possible*.

27 Then answered^{/apocritheis} Peter and said to him, Behold, we have forsaken^{/aphekamen} all^{/panda}, and followed^{/ecolouthesamen} you; what shall we have therefore? 28 And Jesus said to them, **Amen**^{Truly} I say^{vs 10} to you, That you which have followed^{vs 27} **me**, **en**ⁱⁿ the regeneration^{/pali+genesis} when the Son of man^{vs 10} shall sit^{/cathesai/cathedral} in the **throne** of his doxe^{/glory/doxology}, you also shall sit* on twelve^{/dodeca/dodecachron} **thrones**, judging^{/crinondes/criterion} the twelve* tribes^{/phylas/phyletic} of Israel. 29 And every one^{/pas} that has forsaken^{/apheken/aphesis} **oecias**^{/houses/ecology}, or **adelphous**^{/brothers/philadelphia}, or sisters*, or patera^{/father}, or metera^{/mother}, or **gyneca**^{/wife/gynecology}, or children^{/tecna/tecnonymy}, or lands^{/agrous/agronomy}, for my name^{/onoma}'s sake, shall receive an hundred^{/hecatot/hecatomb} times, and shall inherit **aeonion**^{everlasting} life^{/zoe/zoetic}. 30 But **poly**^{/many/polynesia [that]} are **protoi**^{first} shall be last^{/eschatoi/eschatology}, and the last^{/eschatos [shall be]} **protoi**^{first}.

20 For the **basileion**^{/kingdom/basilisk} of **uranou**^{/heaven} is **homioia**^{/like/homeopathy} to a **anthropo**^{/man/anthropology [that]} is an house^{eco} holder **despotes**, which went out^{/exelthen/exodus} early in the morning to hire laborers^{/ergatas/ergasia} into his vineyard. 2 And when he had agreed^{/symphonysas} with the laborers^{vs 1} for a **denarion**^{penny} a day^{/hemera/hemerobious}, he sent^{/apesteilen} them into his vineyard. 3 And he went out^{/exelthon} about the **third**^{/triten} hour^{/hora}, and saw others^{/allous/allogenic} standing idle in the marketplace^{/agora}, 4 And said to them; Go you also into the vineyard, and whatever is right^{/dikaion/dicast} I will give^{/doso/dosis} you. And they went their way. 5 Again he went out^{/exelthon} about the sixth^{/hexad} and ninth^{/ennead} hour^{/hora}, and did likewise. 6 And about the eleventh^{/endecaten} hour^{/hora} he went out^{/exelthon/exodus}, and euren^{/found/eureka} others^{/allous vs 3} standing idle, and legei^{said/logotherapy} to them, Why stand you here **holen**^{all} the day^{vs 2} idle? 7 They say^{vs 6} to him, Because no man has hired us. He said^{vs 6} to them, Go you also into the vineyard; and whatever is right, ^[that] shall you receive.

8 So when even was come, the **kyrios**^{/lord/kyrie eleison} of the vineyard said ^{vs 6} to his steward, **Calleson** the laborers^{vs 1}, and give them ^[their] hire, beginning^{/arxamenos/archetype} from the last^{/eschaton/eschaton} to the **proton**^{first}. 9 And when they came that ^[were hired] about the eleventh^{/endecaten} hour^{/horan}, they received every man a **denarion**^{penny}. 10 But when the **protoi**^{first} came, they supposed that they should have received more^{/pleiona/}; and they likewise received every man a **denarion**^{penny}. 11 And when they had received ^[it], they murmured against the manager^{/despoten/despotism} of the **oecon**^{/house}, 12 Saying ^{vs 6}, These last^{/eschaton} have worked^{/epoiesan/praxis [but]} one hour^{/hora}, and you have made^{/epoiesan/praxis} them **isus**^{/equal/isomer} to us, which have borne the burden^{/baros/baritone} and heat^{/cause/caustic/holocaust} of the day^{/hemera/hemerobious}. 13 But he answered^{/apecrithei} one of them, and said, **Hetaire**^{/Friend} (**Gr. Hetaire means partner, co/worker, while friend means beloved, dear**) I do you no wrong^{/adiko/unjust}: did not you agree^{/synepheonesas/symphony} with me for a **denariou**^{penny}? 14 Take ^[that] your is, and go your way: I will give to this last^{/eschato/eschatology}, even as to you. 15 Is it not lawful for me to do^{/poiesai/praxis} what I will^{/thelo/monothelism} with my own? Is your **ophthalmos**^{/eye/ophthalmology} evil^{/poneros/ponerology} because I am good^{/agathos/agathism}? 16 So the last^{vs 14} shall be **protoi**^{first}, and the first* last*: for **poloi**^{/many/polygamy} be called^{/cletoi}, but **few**^{/oligo/oligarchy} chosen^{/eclectoi}.

17 And Jesus going up to Jerusalem took the twelve^{/dodeka} disciples/^{/mathetes/mathesis} apart **en**ⁱⁿ the way^{/hodo/odometer}, and said to them, **18** Behold, we go up to Jerusalem; and the Son of man^{vs 1} shall be betrayed to the arch/^{/chief} priests/^{/hiereis} and to the scribes/^{/grammateis/caligraphy}, and they shall condemn^{kata+crinousi/judge} him to **thanato**^{/death/} **thanatopsy**, **19** And shall deliver him to the **Ethne**^{/Gentiles/Ethnic} to mock, and to whip, and to crucify^{/staurose/stauroscope [him]}: and the **third**^{/triad} day/^{/hemera/hemeribus} he shall rise^{/anastasis} again.

20 Then came to him the metera^{mother} of Zebedees children with her sons, worshipping^[him], and desiring a certain thing of him. **21** And he said to her, What will^{/theleis/thelema} you? She **legei**^{/said/logotherapy} to him, Grant^{†/(eipe/the word "eipa" is the past of "lego")} that these my **dyo**^{/two/dyarchy} sons may sit^{/kathesosin/cathedral}, the one on your right^{/dextro/dextrocardia} [hand], and the other on the left^(eu-good+name=onoma), in your **basileia**^{/kingdom/basilika}.

22 But Jesus answered^{/apocritheis/apocriary} and said, You know not what you ask. Are you able^{/dynasthai/dynamis} to drink of the cup that **ego**^{/I/egoism} shall drink of, and to be **baptized** with the **baptism** that I* am baptized* with? They say^{/legousi vs 21} to him, We are able*. **23** And he said^{vs 21} to them, You shall drink indeed of my cup, and be **baptized** with the **baptism** that I am **baptized** with: but to sit^{vs 21} on my right^{vs 21 [hand]}, and on my left^{vs 21}, is not my to give, [but it shall be given to them] for whom it is prepared of my Patros^{Father}. **24** And when the **deca**^{/ten/decade} **acousandes**^{/heard/acoustic [it]}, they were moved with indignation against the two^{dyo} **adelphous**^{/brothers/Philadelphia}.

25 But Jesus pros/^{/called} them^[to him], and said, You know that the princes^{/archondes/} as arch/bishop/arch/changel of the Gentiles^{/Ethnon vs 19} exercise dominion over them, and they that are **megalo**^{i/great/megalomania} exercise authority on them. **26** But it shall not be so among you: but whoever will^{vs 21} be great^{/megas vs 25} among you, let him be^{/genesthai} your **deacon**^{minister}, **27** And whoever will^{vs 21} be **protos**^{chief} among you, let him be your **doulos**^{servant}: **28** Even as the Son of **anthropos**^{/man/anthropology} came not to be **deaconethenai**^{ministered} to, but to **deaconesai**^{minister}, and to give^{/dounai/dosiology} his **psychen**^{/life or soul} a ransom for polon^{/many/polynesia}.

29 And as they departed^{/em/poreuomenon} from Jericho, a **polys**^{/great/polynesia} multitude/^{/ochlos/ochlocracy} followed^{/ecolouthesan} him. **30** And, behold, two^{vs 22} **typhloi**^{/blind/typhlosis [men]} sitting^{/kathemenoi} by the way^{/hodon} side, when they **acousandes**^{/hearing/acoustic} that Jesus passed by, **ecraxan**^{cried out}, saying^{/legondes vs 21}, Have mercy^{/eleos/eleymosynary} on us, O **Kyrie**^{/Lord/Kyrie eleison}, [you] son of David. **31** And the multitude^{/ochlos/ochlocracy} rebuked them, because they should hold their peace: but they **ecried** the more^{/meizon}, saying^{/legondes/ vs 21}, Have mercy^{/Eleyson} on us, O **Kyrie**^{/Lord/Kyrie eleison}, [you] son of David. **32** And Jesus stood still, and called^{/ephonesse/thelephone} them, and said, What will^{/thelete vs 21} you that I shall do^{/poieso/praxis} to you? **33** They say^{/legousin vs 31} to him, Lord^{vs 31}, that our **ophthalmoi**^{/eyes/ophthalmology} may be opened. **34** So Jesus had compassion^{/eu/good+splachna/splachnic [on them]}, and touched their eyes^{vs 33}: and immediately their eyes^{vs 33} received sight, and they followed^{/ecolouthesan} him.

21 And when they drew near to Jerusalem, and were come to Bethphage, to the **oros**^{/mount/orogeny/orography} of **Olives**^{Elaion}, then sent **apeteile** Jesus **dyo**^{/two/ dyad} disciples^{/mathetais/mathesis}, **2** Saying^{Legon/logotherapy} to them, Go **poreuestai** into the village over against you, and straightway you shall **euresete**^{/find/eureka} an ass tied, and a colt with her: loose^{/lysantes [them]}, and bring^[them] to me. **3** And if any^[man] say ought to you, you shall say, The **Kyrios**^{/Lord/Kyrie eleison} has need of them; and straightway he will send^{apostellei} them.

4 **whole** this was done, that it might be fulfilled^{/plerothe/plerosis} which was spoken^{rhethen/rhema} by the **prophet**, saying^{vs 2}, **5** Tell you the daughter of Sion, Behold, your **basileus**^{/King/basilisk} comes to you, meek, and sitting on an ass, and a colt the foal of an ass. **6** And the disciples^{vs 1} went^{+poreuthentes}, and did^{/epoiesan/praxis} as Jesus commanded them, **7** And brought the ass, and the colt, and put on them their clothes, and they set^{/epi/kathisen [him]} thereon. **8** And a very great^{/pleistos} multitude^{/ochlos/ochlocracy} spread their garments **en**ⁱⁿ the way^{/hodon}; others cut down branches^{/cladus/cladode} from the trees^{dendron/dendric}, and strewed^[them] in the way^{/hodo}. **9** And the multitudes^{/ochlo/ochlocracy} that went before, and that followed^{/acoulouthoudon}, **ecried**, saying^{/legondes vs 2}, Hosanna **(#Save we pray, or save now)** to the son of David: Blessed^{/Eulogymenos/Eulogy [is]} he that comes **en**ⁱⁿ the name^{onomati} of the **Kyriou**^{/Lord/Kyrie eleison}; Hosanna **en**ⁱⁿ the highest^{/hyspistois/hypsophobia}.

10 And when he was come into Jerusalem, all^{/pasa/pasilog} the **polis**^{/city/police} was **eseistei**^{/moved/seism}, saying^{vs 2}, Who is this? **11** And the multitude^{vs 9} said^{vs 2}, This is Jesus the **prophet**^{es} of Nazareth of Galilee.

12 And Jesus went into the **hieron**^{/temple/hieratic} of **Theou**^{/God/Theology}, and cast out^{exballe/ecbole} **pandas**^{/all/pandemia} them that sold and bought^{/agorazondas} **en**ⁱⁿ the temple*, and overthrew^{/catestrepse/catasrophe} the tables^{/trapeze} of the moneychangers, and the seats^{cathedras/cathedral} of them that sold doves^{/peristeria/peristerite}, **13** And said^{/legei vs 2} to them, It is **gegraptai**^{/written/calligraphy}, My **oecos**^{/house/ecology} shall be called^{/clethesetai} the house* of prayer^{/proseuches}; but you have made it a den^{/speleon/speleology} of thieves.

14 And the **typhloi**^{/blind/typhlosis} and the lame came to him **en**ⁱⁿ the temple^{/hiero vs 12}, and he **etherapeusen**^{/healed/therapy} them. **15** And when the chief priests^{/arch hierais} and **grammateis**^{/scribes/grammar/caligraphy} saw the **thaumasia**^{/wonderful/thaumaturgy} things that he did^{/epoiese/praxis}, and the **paedas**^{/children/paediatric} **crying en**ⁱⁿ the temple^{/hiero vs 12}, and saying^{vs 9}, Hosanna[#] to the son of David; they were sore displeased, **16** And said to him, **Acoueis**^{/Hear/Acoustic} you what these say*? And Jesus said^{vs 9} to them, Yes; have you never read^{/anegnote/anagnosis}, Out of the **stomatos**^{/mouth/stomatitis} of babes and sucklings^{thelazondon/thelastic} you have perfected praise?

17 And he left them, and went out^{+exelthen/exodus} of the **polin**^{/city/metropolis} into Bethany; and he lodged there. **18** Now in the morning as he returned into the city^{vs 17}, he hungry^{/epinase/peinotherapy}. **19** And when he saw a fig tree^{/syce/sycosis/sycophant} in **epi**ⁱⁿ the way^{hodou/hodometer}, he came to it, and **eureka**^{/found/eureka} nothing thereon, but leaves^{/phylla/phyloxera} only^{/mono/monomania}, and said^{/legei vs 9} to it, Let no fruit^{/carpos/carpophagus} **ginetai**^{/grow/genesis}

on you henceforward for **aeon**^{ever}. And presently the **fig tree**^{vs 19} **exeranthe**^{/withered/}
xeransis away. **20** And when the **disciples**^{/mathetais/mathesis} saw ^[it], they **ethaumasani**^{marveled},
saying ^{vs 2}, How soon is the **fig**^{/syce/sycophantes} ^[tree] **withered**^{/exeranthei} away! **21** Jesus
answered^{/apocritheis/apocrisiary} and said to them, **Amen**^{Truly} I say to you, If you have
faith^{pistin}, and **doubt**^(Gr. diacrisis/show prejudice/diacrithete) not, you shall not **only**^{/mono/monogenous} do
this ^[which is done] to the **fig tree**^{syce}, but also if you shall say to this **mountain**^{/orei/oro-graphy},
Be you removed, and be you cast^{/blethesetai} into the **sea**^{/thalassa/thalassocracy}, it shall be done/
genesetai^{/genesis}. **22** And **panda**^{/all/pandemia} ^[things], whatever you shall ask **en**ⁱⁿ **prayer**^{proseuche},
believing^{/pisteuondes/having faith}, you shall receive.

23 And when he was come into the **hierio**^{/temple/hieratic}, the **arch**^{/chief} **hierieis**^{/priests} and
the **presbyteroi**^{/elders} of the **people**^{/laou/laocracy} came to him as he was **teaching**^{/didaskondi/}
didactic, and **legondes**^{/said/logotherapy}, By what authority **do**^{/poieis/praxis} you these things?
and who **edose**^{/gave/dosology} you this authority? **24** And Jesus **answered**^{/apocritheis} and
said to them, I also will ask^{/erotesa/erotema} you one **logon**^{/thing/logotherapy}, which if you tell
me, **ego**^{/I/egoism} in like wise will tell you by what authority I **do**^{/praxis} these things. **25**
The **baptisma** of John, from where was it? from **urano**^{/heaven}, or of **anthropon**^{/men/}
anthropology? And they **dielogizeto**^{/reasoned/dialogism} with themselves, **saying**^{/legondes/} ^{vs 23}, If we
shall say, From **uranou**^{/heaven}, he will say to us, Why did you not then believe him? **26**
But if we shall say, Of **men**^{vs 25}, we **phoboumetha**^{/fear/phobism} the **ochlon**^{/people/ochlocracy},
for all hold John as a **propheten**. **27** And they **answered**^{/apocritheis} Jesus, and said,
We cannot tell. And he said to them, Neither **lego**^{/tell/logotherapy} **ego**^{/I/egoism} you by what
authority I **do**^{/poio} these things.

28 But what think you? A ^[certain] **anthropos**^{/man/anthropology} had **dyo**^{/two/dyad} **sons**^{/tekna/}
teknonymy; and he came to the **proton**^{/first}, and said, Son*, go **ergazou**^{/work/} **ergasia**^{/ergonomiks} to
day **en**ⁱⁿ my vineyard^{/ampelon}. **29** He **answered**^{vs 21} and said, I will^{/thelo/monothetism} not: but
afterward he repented, and went. **30** And he came to the **deutero**^{/second/deuteronomy}, and
said likewise. And he **answered**^{vs 21} and said, **ego**^{/I/egoism} ^[go], **kyrie**^{/sir/kyrie eleison}: and went
not. **31** Whether of them **dyo**^{/two/dyad} did^{/epoiese/praxis} the will^{/thelema} of ^[his] **patros**^{/father}? They
say^{/legousi} ^{vs 23} to him, The **protos**^{/first}. Jesus said* to them, **Amen**^{Truly} I say* to you, That
the publicans and the **pornai**^{/harlots} go into the **basileian**^{/kingdom/basilisk} of **Theou**^{/God/Theology}
before you. **32** For John came to you **en**ⁱⁿ the way^{/odo} of righteousness^{/dikaiosynes/Dicast/}
^{he who judge the right=dikaio}, and you believed him not: but the publicans and the **pornai**^{/harlots}
believed^{/episteusan} him: and you, when you had seen ^[it], repented not afterward^{/hysteran/},
that you might believe* him.

33 **Acousate**^{/Hear/Acoustic} another^{/allen/allopathy/allogenic} **parabole**: There was a certain
^(Gr. anthropos) house^{/oeco} holder^{/despotes}, which **ephyteusen**^{/planted/phytoplagton} a vineyard^{/ampelona},
and hedged^{/phragma} it round about, and dig a wine press in it, and built a **pyrgon**^{tower},
and let it out to farmers^{/Georgia/cultivators}, and went into a far country: **34** And when the
time^{/kairos} of the **carpon**^{/fruit/carpophagus} drew near, he **aposteile**^{/sent} his **doulous**^{servants} to
the farmers^{/georgois} ^{vs 33}, that they might receive the fruits* of it. **35** And the farmers^{vs}
³³ took his **doulous**^{servants}, and beat one, and killed another, and stoned^{/elitho+bolesan}

another. **36** Again, he **aposteilen**/sent allous^{/other/allogeny} **doulous**/servants more^{/pleionas/} plenty than the **proton**^{first}: and they did^{/epoiesan/praxis} to them likewise.

37 But last^{/hysteron} of all he sent^{vs 36} to them his son, **legon**/saying^{/logotherapy}, They will reverence my son. **38** But when the farmers^{/georgoi/georgia} saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. **39** And they caught him, and cast him out^{ex/ecalon/ecbole} of the vineyard^{/ampelonos}, and slew^[him]. **40** When the **kyrios**^{/lord} therefore of the vineyard^{vs 39} comes, what will he do^{/poiesei/praxis} to those farmers*?

41 They say^{/legousi vs 37} to him, He will miserably^{cacous cacos/cacophony} destroy^{/apolesei REV.} those wicked men, and will let out his vineyard* to other farmers*, which shall render^{/apo+dosousin} him the fruits^{carpous/carpophagus} **en**ⁱⁿ their seasons^{kairous}.

42 Jesus said^{/legei vs 37} to them, Did you never read^{/anegenosate/anagnosis} **en**ⁱⁿ the **graphais**^{scriptures/calligraphy}, The **lithon**^{/stone/lithic} which the builders rejected, the same is become^{/egenethe/gensisi} the **cephale**^{/head/cephalaigia} of the corner: this is the **Kyriou**^{/Lord/Kyrie} **eleison**'s doing^{/Gr. genesis}, and it is **thaumasto**^{/marvelous/thaumaturgy} **en**ⁱⁿ our **ophthalmois**^{/eyes/ophthalmology?} **43** Therefore say^{vs 37} I to you, The **basileia**^{/kingdom/basilisk} of **Theou**^{/God/Theology} shall be taken^{/dothesetai/dosage} from you, and given to a **enthei**^{/nation/ethnology} bringing forth^{/poiondi/praxis} the fruits^{/carpous} thereof. **44** And whoever shall fall^{/peson/ptosis} on this stone^{vs 42} shall be broken: but on whomsoever it shall fall*, it will grind him to powder. **45** And when the ^{arch}chief ^{hierais}priests and Pharisees had **acousandes**^{/heard/acoustic} his **paraboles**, they perceived^{/egnosan/gnosis} that he spoke^{/legei vs 37} of them. **46** But when they sought^{/zetetic} to lay hands on him, they **ephobethesan**^{/feared/phobism} the multitude^{/mob/ochlous/ochlocracy}, because they took him for a **propheten**.

22 And Jesus answered^{/apocritheis} and spoke to them again^{/palin/palindrome} by **paraboles**, and said^{/legon vs 37}, **2** The kingdom^{/basileia vs 43} of **uranon**/heaven is like^{/homoiothesetai/homeopathy} to a certain ^(Gr. anthropos) king^{vs 43}, which made^{/epoiesen/praxis} a marriage^{/gamon/gametic} for his son, **3** And sent^{apostellai} forth his **doulous**servants to **callesai** them that were bidden to the wedding*: and they would^{/thelo/monothetism} not come. **4** Again^{/Palin vs 1}, he sent^{vs 3} forth other servants^{vs 3}, saying^{vs 3}, Tell them which are bidden, Behold, I have prepared my dinner^(Gr. Ariston): my oxen^(tauroi/taumarchy/taurus) and ^[my]fatted calves are killed, and **panda**^{/all/pandemia} things ^[are] ready: come to the marriage^{vs 2}. **5** But they made light of ^{[it](amelesan/ameleia/unconcerned)}, and went their ways, one to his farm, another to his merchandise^{/emorium/trade}. **6** And the remnant took his servants^{vs 3}, and entreated ^[them] spitefully^{/hybrisan/hybrid}, and slew ^[them]. **7** But when the king^{vs 2} **acousas**^{/heard/acoustic} ^[thereof], he was wroth: and he sent forth his **strateumata**/armies^{/strategic}, and destroyed^{/apolesei REV. 9:11} those murderers, and burned up their **polin**/city^{/policia}. **8** Then said^{/legei vs 37} he to his **doulois**servants, The wedding^{/gamos vs 3} is ready, but they which were bidden^{/kecle(call)menoi} were not worthy^{/axioi/axiology}. **9** Go^{/Poreuesthai} you therefore into the highways^{/di+exodus}, and as many as you shall **eureka**^{find}, bid^{callesate} to the marriage*. **10** So those **douloi**servants went out^{/exelthobdes/exodus} into the highways^{/hodous},

and **synegate**^{/gathered/synaxis} together **pandas**^{/all/pandemia} as many as they **euron**^{/foundeureka}, both bad^{/ponerous} and good^{/agathous}: and the wedding^{/gamos/gametic} was furnished^{/eplesthe/plerosis} with guests.

11 And when the **basileus**^{/king/basilica} came in to **theasasthai**^{/see/theatro} the guests, he saw there a **anthropon**^{/man/anthropology} which had not on a wedding* garment^{/endyma}. 12 And he **legei**^{/said/logotherapy} to him, Friend (Gr. Hetaire means partner, co/worker, while friend means beloved, dear), how came you in here not having a wedding^{vs 11} garment^{vs 11}? And he was speechless^{/ephimothi/phimosis}. 13 Then said the king^{vs 11} to the **deacons**^{/servants}, Bind him **chiras**^{/hand/chiropracter} and **podas**^{/foot/podagra}, and take him away^{/ecballate/ecbolle}, and cast him into outer^{/exoteron} darkness^{/scotos/scotodynia}, there shall be weeping and gnashing of **odonton**^{/teeth/odontitis}. 14 For **polloi**^{/many/polygamy} are **cletoi**^{/called}, but **oligoi**^{/few/oligarchy} [are] **eclectoi**^{/chosen}.

15 Then went^{/poreuthentes} the Pharisees, and took counsel how they might entangle him **en**^{in [his]} **logo**^{/talk/logotherapy}. 16 And they sent out^{/apostellousin} to him their disciples^{/mathetais/mathesis} with the Herodians, saying^{vs 15}, **Didascale**^{/Master/Didactic}, we know that you are true^{/alethic/alethiology}, and teach the way^{/hodon} of **Theou**^{/God/Theology} in truth*, neither care you for any [man]: for you regard not the **prosopon**^{/person/prosopopagus} of men^{vs 11}. 17 Tell us therefore, What think you? Is it lawful to give^{/dounai/dosis} tribute^{/kenson} to **Caesara**, or not? 18 But Jesus perceived^{/gnous/gnosis} their wickedness^{/poneria}, and said, Why tempt^{/peirazetai/peirastic} you me, [you] **hypocrites**? 19 Show^{/Epideixate} me the tribute money^{/omisma/nomismatic}. And they brought to him a **denarion**/penny. 20 And he said^{/legei vs 15} to them, Whose [is] this image^{/icon} and superscription^{/epi+graphie}? 21 They say^{vs 15} to him, **Caesar's**. Then said^{vs 15} he to them, Render^{/Apodote/apodosis/pay back} therefore to **Caesaros** the things which are **Caesar's**; and to **Theou**^{/God/Theology} the things that are God*'s. 22 When they had **acousandes**^{/heard/acoustic} [these words], they **ethaumasas**^{/marveled}, and **aphentes**^{/left/aphesis} him, and went their way.

23 The same day^{/hemera/hemerobious} came to him the Sadducees, which say^{vs 15} that there is no resurrection^{/anastasis}, and asked^{/epi+erotesan} him, 24 Saying^{/Legontes/vs 15}, **Didascale**^{/Master/Didactic}, Moses said, If a man die^{/apo+thanatos}, having no children^{/techna/tecknonymy}, his **adelphos**^{/brother/Philadelphia} shall marry his **gyneca**^{/wife/gynecology}, and raise up^{/anastesei} **sperma**^{/seed} to his brother*. 25 Now there were with us **hepta**^{/seven/heptad} brothers^{vs 24}: and the **protos**^{first}, when he had married^{/gamesas}, deceased^{/eteleutese/telos}, and, having no **sperma**^{issue}, left^{/apheke/aphesis} his wife^{vs 24} to his brother^{vs 24}: 26 Likewise^{/Homoios/Homeopathy} the **deuteros**^{/second/Deuteronomy} also, and the **third**^{/triad}, to the seventh^{/heptad}. 27 And last of all^{/pandon} the woman^{/gyneca} died^{/apethane} also. 28 Therefore **en**ⁱⁿ the resurrection^{vs 23} whose wife^{/gyneca} shall she be of the seven^{/hepta}? for they all^{/pandes} had her.

29 Jesus answered^{/apocritheis} and said to them, You do err, not knowing the **graphas**^{/scriptures/calligraphy}, nor the power^{/dynamis} of God/**Theou**. 30 For **en**ⁱⁿ the resurrection* they neither marry*, nor are given in marriage*, but are as the **angels** of God/**Theou** vs 21 **en**ⁱⁿ **urano**^{/heaven}. 31 But as touching the resurrection^{/anastaseos} of the **necron**^{/dead/}

necropsy, have you not read^{/anegnosate/anagnosis} that which was **rhethen**^{/spoken/rhema} to you by **Theou**^{/God/Theology}, **legontos**^{/saying/logotherapy}, **32 Ego**^{/I/Egoism} am^{/eimi} the God^{/vs 31} of Abraham, and the God* of Isaac, and the God* of Jacob? God* is not the God* of the dead^{/necron} vs 31, but of the living^{/zonton/zoe}.

33 And when the multitude^{/ochlos/mob/ochlocracy} **acousantes**^{/heard/acoustic} [this], they were astonished at his doctrine^{/didachi/didactic}. **34** But when the Pharisees had heard^{/vs 33} that he had put the Sadducees to silence^{/Gr. ephimose/phimosis}, they were gathered^{/synechthesan/synaxis} together. **35** Then one of them, [which was] a **nomikos**^{/lawyer/nomology}, asked^{/epi+erotesan} [him a question], tempting^{/peirazon/peirastic} him, and **legon**^{/saying/logotherapy}, **36 Didascale**^{/Master/Didactic}, which is the **megale**^{/great} commandment **en**^{/in} the law^{/nomo} vs 35? **37** Jesus said to him, You shall love^{/agapeses} the **Kyryon**^{/Lord/Kyrie eleison} your God^{/Theon} vs 31 with^{wh} all^e your **cardia**^{/heart/cardiology}, and with all* your **psyche**^{/soul/psychology}, and with all* your mind^{/dianoia/dianoetic}. **38** This is the **prote**^{/first} and **megale**^{/great} commandment. **39** And the **deutera**^{/second/Deuteronomy} is like^{/homoia/homeopathy} to it, You shall love^{/agapeseis} your neighbor as yourself. **40** On these **dysin**^{/two/dyad} commandments hang^{wh} all^e on the **nomo**^{/law/nomology} and the **prophetes**.

41 While the Pharisees were **synegmenon**^{/gathered/synaxis} together, Jesus asked^{/epi+erotesan} them, **42** Saying^{/Legon} vs 35, What think you of **Christou** (Gr. Christ/anoointed/chrisim/chrisimation)? whose son is he? They say* to him, [The son] of David. **43** He said^{/vs 42} to them, How then does David **en**^{/in} spirit (Gr. Pneuma=in Greek has 7 different meanings: Here meaning is Holy Spirit), **callei** him **Kyryon**^{/Lord/Kyrie eleison}, saying^{/vs 42}, **44** The **Kyrios**^{/LORD} said to my Lord*, Sit^{/Cathou/Cathedral} you on my **dexion**^{/right/dexiocardia} [hand], till I make your enemies your footstool^{/hypo+podion}? **45** If David then **callei** him Lord^{/vs 44}, how is he his son? **46** And no man was able to answer^{/apocrithei} him a **logon**^{/word/logotherapy}, neither dared^[any] man from that day^{/hemera/hemerobious} forth ask^{/epi+erotesan} him any more [questions].

23 Then spoke^{/elalese/glossolalia} Jesus to the multitude^{/ochlo/mob/ochlocracy}, and to his **mathetais**^{/disciples/mathesis}, **2 Legon**^{/Saying/logotherapy} The **gram**^{/gram}/**mateis** / scribes/calligraphy and the Pharisees sit^{/kathesan} in Moses' **cathedras**^{/seat/cathedral}. **3 Panda**^{/All/Pandemia} therefore whatever they bid you observe, [that] observe and do^{/poiesate/praxis}, but do* not you after their **erga**^{/works/ergasia}. for they say^{/vs 2}, and do not. **4** For they bind^{/desmeuousi/desmology} heavy^{/barea/baritone} burdens and grievous to be borne, and lay [them] on **anthropon**^{/men/anthropology}'s shoulders; but they [themselves] will^{/thelousi/monothelism} not move^{/kineisai/kinetic} them with ena^{/one} of their fingers^{/dactylous/dactyloscopy}. **5** But **panda**^{/all/pandect} their works^{/erga} vs 3 they do^{/poiousi/praxis} for to be **theathenai**^{/seen/theater} of men^{/vs 4}: they make broad^{/platy} their **phylacteries**, and enlarge^{/megalyne} the borders of their garments, **6** And love^{/philousi/philadelphia} the uppermost rooms (Gr. proto/Clisias=prominent places) at feasts, and the **proto**^{/chief} **cathedrias**^{/seats} in the **synagogues**, **7** And greetings in the **agorais**^{/markets}, and to be called^{/calleisthai} of men^{/vs 4}, Rabbi, Rabbi.

8 But be not you called^{/clethesetai/clesis} Rabbi: for one is your **Didascalos**^{/Master/Didactic}, even **Christ** (Gr. Christ/anoointed/chrisim/chrisimation), and **pandes**^{/all/pandemia} you are **adelphoi**^{/brothers/}

adelphogamy. **9** And callesete no^[man] your patera^{father} epi^{/on/epigram} the ges^{/earth/geology}: for one is your Father*, which is in uranois^{/heaven}. **10** Neither be you called^{/clethesetai} masters: for one is your Master (Gr. kathegetes/instructor / Lt. magister) , [even] Christos^{vs 8}. **11** But he that is greatest^{/meizon/micro/mega/meizon} among you shall be your deacono^{/servant}. **12** And whoever shall exalt^{/hypsosai/hypsophobia} himself shall be abased; and he that shall humble himself shall be exalted*.

13 But woe to you, scribes/ ^{/scribes/calligraphy} and Pharisees, hypocrites! for you shut up the basileia^{/kingdom/basilica} of uranon^{heaven} against anthropon^{/men/anthropology}: for you neither go in^[yourselves], neither suffer^{/aphiete/aphetic} you them that are entering to go in. **14** Woe to you, scribes^{vs 13} and Pharisees, hypocrites! for you devour widows' oecias^{/houses/ecology}, and for a pretense^{/prophase} make macras^{/long/macrocosm} prayer^{proseuchas}: therefore you shall receive the greater damnation. **15** Woe to you, scribes^{vs 13} and Pharisees, hypocrites! for you compass sea^{/thalassa/thalassocracy} and land to make^{/poiesai} one proselyte, and when he is made^{/genetai/genesis}, you make^{/poieitai} him twofold^{/diploteron/diplogen} more the child of hell^{/geenes} than yourselves.

16 Woe to you, you typhloi^{/blind/typhlosis} guides, which legontes^{/say/logotherapy}, Whoever shall swear by the temple^{/nao}, it is nothing; but whoever shall swear by the chryso^{/gold/chrysanthemum} of the temple^{/nao}, he is a debtor! **17** You fools^{/moroi/sophomore} and blind^{/typhloi} vs 16: for whether is greater^{/meizon}, the gold^{/chryso}/vs 16, or the temple^{/nao} that sanctifies^{/hagiazon/hagiographa} the gold*? **18** And, Whoever shall swear by the altar, it is nothing; but whoever swears by the gift^{/doro (Dorothy=gift of God)} that is on it, he is guilty. **19** You fools^{/moroi/sophomore} and blind^{/typhloi} vs 16: for whether is greater^{/meizon}, the gift^{vs 18}, or the altar that sanctifies^{vs 17} the gift*? **20** Whoever therefore shall swear by the altar, swears by it, and by all^{/pasi} things thereon. **21** And whoever shall swear by the temple^{/nao}, swears by it, and by him that dwells therein. **22** And he that shall swear by urano^{/heaven}, swears by the throne of Theou^{/God/Theology}, and by him that sits^{/kathemenon/cathedral} thereon.

23 Woe to you, scribes^{vs 13} and Pharisees, hypocrites! for you pay tithe^{decate} of mint and anise^{/anethon} and cyminon^{/cumin}, and have omitted^{/aphekete/aphetic} the weightier^{/barytera/barytone/baryecioia [matters]} of the nomou^{/law/nomology}, judgment^{/crisin/criterion}, mercy^{/eleos/eleemosynary}, and faith^{/piste}: these ought you to have done^{/poiesai/praxis}, and not to leave^{/aphienai/aphesis} the other undone. **24** [You] blind^{vs 16} guides, which strain at a gnat, and swallow a camelon. **25** Woe to you, scribes^{vs 13} and Pharisees, hypocrites! for you make clean^{/catharizete/cathartic/catharsis} the exothen^{/outside} of the cup and of the platter, but esothern^{/within/esoteric} they are full of extortion^{/harpages/harpoon} and excess. **26** [You] blind^{vs 16} Pharisee, cleanse^{/cathartic} proton^{/first} that [which is] within the cup and platter, that the outside of them may be clean* also. **27** Woe to you, scribes^{vs 13} and Pharisees, hypocrites! for you are like^{/homoios} to white washed^{/coniasis} sepulchers, which indeed appear beautiful outward, but are esothern^{within} full of dead^{necron/necrosis} men's bones^{/ostea/osteoporosis}, and of all uncleanness vs 26. **28** Even so you also outwardly^{exothen/exoteric} appear righteous to anthropois^{/men/anthropology}, but within you are full of hypocrisy and iniquity.

29 Woe to you, **grammateis**^{/scribes/calligraphy} and Pharisees, **hypocrites**! because you build the tombs^{/taphous} of the **prophets**, and **cosmeitai**^{/garnish/cosmetic} the sepulchers of the righteous, **30** And **legete**^{/say/logotherapy}, If we had been **en**ⁱⁿ the days^{/hemeras/hemerobious} of our pateras^{/fathers}, we would not have been partakers^{/koinonia} with them **en**ⁱⁿ the blood^{/hemati/hematology} of the **prophetes**. **31** Why you be witnesses^{/martyreitai/martyrdom} to yourselves, that you are the children of them which killed the **prophetes**. **32** Fill/^{Plerosate/Plerosis} you up then the measure/^{metro} of your pateron^{fathers}. **33** [You] serpents/^{opheis/ophiology}, [you] generation^{/gennemata/genesis} of vipers^{/echidnon}, how can you escape the damnation^{/(Gr. criseos/criterion)} of Gehennas^{hell?}

34 Why, behold, I **apostello**^{/send} to you **prophetes**, and **sopho**^{/wise/sophia/sophomore} [men], and scribes^{vs 29:} and [some] of them you shall kill and crucify^{/staurosete/stauroscope}; and some of them shall you whip **en**ⁱⁿ your synagogues, and persecute [them] from city/^{poleos/metropolis} to city*: **35** That on you may come **pan**^{/all/pandemia} the righteous^{/dikaious} **hema**^{/blood/hematology} shed on the **ges**^{/earth/geography}, from the blood* of righteous* Abel to the blood* of Zacharias son of Barachias, whom you slew between the temple^{/naou} and the altar. **36** **Amen** Truly I say^{/lego vs 30} to you, All^{/panda vs 35} these things shall come on this generation^{/gennaeon}. **37** O Jerusalem, Jerusalem, [you] that kill the **prophets**, and stone^{/litho+balistic} them which are **apostalmenous**^{sent} to you, how often would/^{thelesa} I have **synagein**^{/gathered} your children together, even as a hen gathers^{/episynagei [her]} chickens under her wings^{/pteryga/pteroology}, and you would^{/ethelesate/monothelism} not! **38** Behold, your **oecos**^{/house/ecology} is left^{/aphietai/aphetic} to you **heremos**^{/desolate/hermit}. **39** For I say^{/lego vs 30} to you, You shall not see me from now on, till you shall say, Blessed^{/Eulogemenos/Eulogy [is]} he that comes **en**ⁱⁿ the **onomati**^{/name} of the **Kyriou**^{/Lord/Kyrie eleison}.

24 And Jesus went out^{/exelthon/exodus}, and departed from the temple^{/hierio/hieratic}: and his mathetais^{/disciples/mathesis} came to [him] for to show^{/epideictic} him the buildings of the temple*. **2** And Jesus said to them, See you not **panda**^{/all/pandemia} these things? **Amen** truly I **lego**^{/say/logotherapy} to you, There shall not be left^{/aphete} here one stone^{/lithos/lithic} on another, that shall not be thrown down.

3 And as he sat^{/kathemenos/cathedral} **epi**^{/on/epigraph/epigram} the mount^{/orous/orogeny} of Olives^{Eleon}, the disciples^{vs 1} came to him privately, saying^{/legontes/vs 2}, Tell us, when shall these things be? and what [shall be] the sign^{/semeion/semiography} of your coming^{/parousias}, and of the end^{/syn+teleias/telos} of the **aeonos**^{world?} **4** And Jesus answered^{/apocritheis} and said to them, Take heed that no man deceive you. **5** For polloi^{/many/polygamy} shall come in my name^{onomati}, saying^{/vs 2}, **Ego**^{/I/egoism} am^{eimi} **Christos** (Gr. Christ/^{anointed as chrism/chrismation}), and shall deceive many*. **6** And you shall acouein^{/hear/acoustic} of wars^{/polemous/polemic} and acoas^{/rumors*} of wars*: see that you be not troubled: for all^{/panda vs 2 [these things]} must come to pass, but the end^{/telos} is not yet. **7** For enthnos^{/nation/ethnic} shall rise^{/egersis/egertic} against nation*, and basileion^{/kingdom/basiltisk} against kingdom*: and there shall be famines^{/limoi/limosis}, and pestilences^{/loimic}, and **seismo**^{/earthquakes/seismology}, in divers places. **8** **Panda**^{/All/pandemia} these [are] the beginning^{/arche/archeology} of sorrows (Gr. Odines, pains or throes of child birth not sorrows. Those pains progressively increase in frequency and intensity. See: 1 THESS. 5:3. 9)