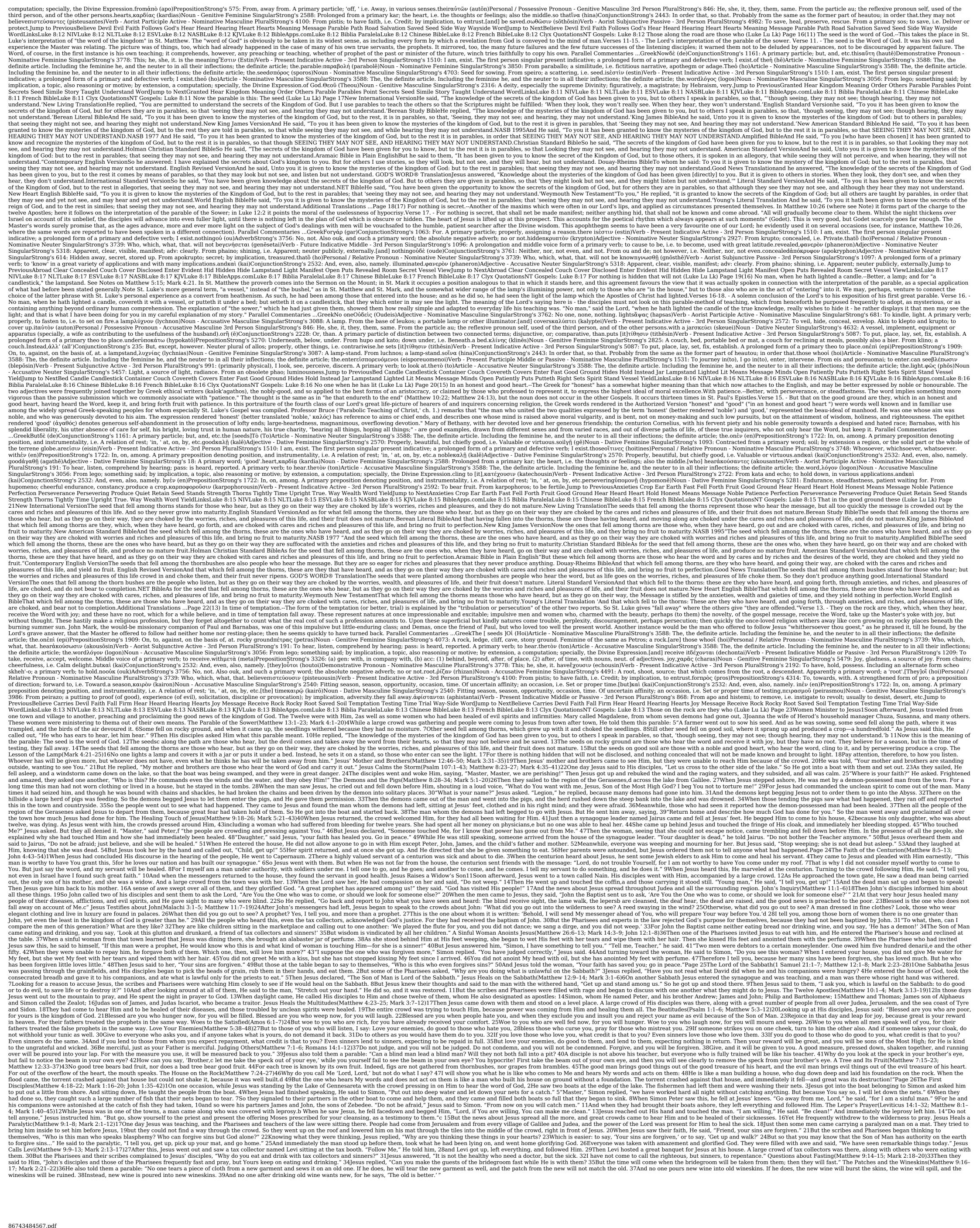
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Entrusted to him

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New International VersionBut the one who does not know and does things deserving punishment will be demanded; and from the one who has been entrusted with much, much more will be asked. New Living TranslationBut someone who does not know, and then does
something wrong, will be punished only lightly. When someone has been given much, much will be required in return; and when someone has been entrusted with much, even more will be required. English Standard VersionBut the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given
of him much will be required, and from him to whom they entrusted much, they will demand the more. Berean Study BibleBut the one who unknowingly does things worthy of punishment will be required; and from him to whom they entrusted with much, even more will be
demanded. Berean Literal BibleBut the one not having known, but having done things worthy of stripes, will be beaten with few. And everyone to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given, much will be required; and from him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much has been given and the first him to whom much him to
stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him they will ask the more. New King James VersionBut he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him
much will be required; and to whom much has been committed, of him they will ask the more. New American Standard Biblebut the one who did not know it, and committed acts deserving of a beating, will receive only a few blows. From everyone who has been given much, much will be demanded; and to whom they entrusted much, of him they will receive only a few blows.
ask all the more.NASB 1995but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.NASB 1977 but the one who did not know it, and committed deeds worthy of a flogging, will
receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more. Amplified Biblebut the one who did not know it and did things worthy of a beating, will receive only a few [lashes]. From everyone to whom much has been given, much will be required; and to
whom they entrusted much, of him they will ask all the more. Christian Standard BibleBut the one who has been given much, much will be required; and from the one who has been entrusted with much, even more will be expected. Holman Christian
Standard BibleBut the one who did not know and did things deserving of blows will be beaten lightly. Much will be required of everyone who has been entrusted with more. American Standard Versionbut he that knew not, and did things worthy of stripes, shall be beaten with
few'stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more. Aramaic Bible in Plain EnglishBut he who did not know and did something worthy of blows shall be beaten with few blows, for from everyone to whom much is given, much shall be required, and of him to whom
they commit much, they shall require more. "Contemporary English VersionBut servants who don't know what their master wants them to do will not be beaten so hard for doing wrong. If God has been generous with you, he will expect you to serve him even better. Douay-
Rheims BibleBut he that knew not, and did things worthy of stripes, shall be beaten with few stripes, shall be beaten with few stripes, shall be beaten with few not, and did things worthy of stripes, shall be beaten with few stripes.
stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more. Good News TranslationBut the servant who does not know what his master wants, and yet does something for which he deserves a whipping, will be punished with a light whipping. Much is required from the
person to whom much is given; much more is required from the person to whom much more is given. GOD'S WORD® TranslationBut the servent who didn't know [what his master wanted] and did things for which he deserved punishment will be
 demanded from everyone who has been entrusted with a lot. International Standard VersionBut the servant who did things that deserved a beating without knowing it will receive a light beating. Much will be required from everyone to whom much has been
entrusted."Literal Standard Versionand he who, not having known, and having done things worthy of stripes, will be beaten with few; and to everyone to whom much was given, much will be required from him; and to whom they committed much, more abundantly they will ask of him.NET BibleBut the one who did not know his master's will and did
things worthy of punishment will receive a light beating. From everyone who has been entrusted with much, even more will be asked. New Heart English Biblebut he who did not know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of
him will much be required; and to whom much was entrusted, of him more will be asked. Weymouth New TestamentBut he who had not been given, from him much will be required; and to whom much was entrusted, of him a larger amount
will be demanded. World English Biblebut he who didn't know, and did things worthy of stripes, will be beaten with few stripes, shall be demanded. World English Biblebut he who, not having known, and having done things worthy of stripes, shall
be beaten with few; and to every one to whom much was given, much shall be required from him; and to whom they did commit much, more abundantly they will.--The verses that follow (Luke 12:47-50) are peculiar to St. Luke, and every word is full of
profoundest interest. First there comes a warning to the disciples who knew their Lord's will, who had been told to watch for His coming, to prepare themselves and others for it. That "will" included the use of all gifts and opportunities, as in the parables of the Pounds and the Talents, with faithfulness and activity in using them. On those who, with
 their eyes open, were sinning against light and knowledge (our Lord's words had, we can scarcely doubt, a latent reference to Judas) there should come, in this world or in the world to come, a penalty proportionably severe. Verses 47, 48. - And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be
beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required. These verses are easy to understand. They explain the broad principles upon which the foregoing statements, in parable and in direct teaching, are based.
 Rewards and punishments will be allotted in the coming world with strict justice. To some, great knowledge of the Divine will is given and splendid opportunities of work are afforded; to such, if only they fail, if they miss the splendid
 chance of being true toilers with and for God! Their portion will be the many stripes. To others a knowledge of the Divine will, scanty compared with these use the little knowledge and seize the few opportunities, they will, while occupying a
lower grade in the hierarchy of heaven, still enjoy the perfect bliss of friendship with God. The punishment for failure here is designated by the few stripes. In this solemn passage it is notable that degrees or grades in punishment as well as degrees or grades in glory are distinctly spoken of. Parallel Commentaries ...GreekThatΈκεῖνος
(Ekeinos) Demonstrative Pronoun - Nominative Masculine Singular Strong's 1565: That, that one there, yonder. From ekei; that one (neuter) thing); often intensified by the article prefixed.servantδοῦλος (doulos) Noun - Nominative Masculine Singular Strong's 1401: (a) (as adj.) enslaved, (b) (as noun) a (male) slave. From deo; a slave.whoo (ho) Article
 Nominative Masculine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.knowsγνοὸς (gnous) Verb - Aorist Participle Active - Nominative Masculine SingularStrong's 1097: A prolonged form of a primary verb; to 'know' in a great variety of applications and with
many implications.hisαὑτοῦ (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's 846: He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons.master'sκυρίου (kyriou)Noun - Genitive Masculine SingularStrong's 2962: Lord, master, sir; the Lord.
From kuros; supreme in authority, i.e. controller; by implication, Master.willθέλημα (thelēma)Noun - Accusative Neuter SingularStrong's 2307: An act of will, will; plur: wishes, desires. From the prolonged form of ethelo; a determination, i.e. choice or inclination.[but]καὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. does not get
ready ετοιμάσας (hetoimasas) Verb - Aorist Participle Active - Nominative, or; comparative, than.followποιήσας (poiēsas) Verb - Aorist Participle Active, or; comparative, than.followποιήσας (poiēsas) Verb - Aorist Participle Active, or; comparative, than.followποιήσας (poiēsas) Verb - Aorist Participle Active - Nominative, or; comparative, or;
Active - Nominative Masculine Singular Strong's 4160: (a) I make, manufacture, construct, (b) I do, act, cause. Apparently a prolonged form of an obsolete primary; to make or do.hisαὐτοῦ (autou) Personal / Possessive Pronoun - Genitive Masculine 3rd Person Singular Strong's 846: He, she, it, they, them, same. From the particle au; the reflexive
pronoun self, used of the third person, and of the other persons.instructionsθέλημα (thelēma)Noun - Accusative Neuter SingularStrong's 2307: An act of will, will; plur: wishes, desires. From the prolonged form of ethelo; a determination, i.e. choice or inclination.will be beaten withδαρήσεται (darēsetai)Verb - Future Indicative Passive - 3rd Person
 SingularStrong's 1194: To flay, flog, scourge, beat. A primary verb; properly, to flay, i.e. to scourge, or to thrash.many [blows].πολλάς (pollas)Adjective - Accusative Feminine PluralStrong's 4183: Much, many; often. Jump to PreviousAct Beaten Beating Blows Bondman Desires Great Lord's Master Master's Obey Ordered Preparation Prepare Prepared
 Ready Receive Servant Severe Slave Stripes WantedJump to NextAct Beaten Beating Blows Bondman Desires Great Lord's Master Master's Obey Ordered Preparation Prepared Ready Receive Servant Severe Slave Stripes WantedLinksLuke 12:47 NLTLuke 12:47 NLTLuke 12:47 NASBLuke 12:47 KJVLuke 1
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steward" of Luke 12:42.Parallel Commentaries ...GreekTheo (ho)Article - Nominative Masculine SingularStrong's 3588: The, the definite article; the masterκύριος (kyrios)Noun - Nominative Masculine SingularStrong's 2962: Lord, master, sir; the Lord. From kuros,
supreme in authority, i.e. controller; by implication, Master.of that ἐκείνου (ekeinou)Demonstrative Pronoun - Genitive Masculine SingularStrong's 1401: (a) (as adj.)
enslaved, (b) (as noun) a (male) slave. From deo; a slave.will comeἥξει (hēxei)Verb - Future Indicative Active - 3rd Person SingularStrong's 2240: To have come, be present, have arrived. A primary verb; to arrive, i.e. Be present.onëν (en)PrepositionStrong's 2240: To have come, be present, have arrived. A primary verb; to arrive, i.e. Be present.onëν (en)PrepositionStrong's 2240: To have come, be present.onëν (en)Preposition denoting position, and instrumentality, i.e. A
relation of rest; 'in, ' at, on, by, etc.a dayἡμέρα (hēmera)Noun - Dative Feminine SingularStrong's 2250: A day, the period from sunrise to sunset. when ho, which, what, that. he does not expect [him], προσδοκᾶ (prosdoka)Verb - Present Indicative Active - 3rd Person
SingularStrong's 4328: To expect, wait for, await, think, anticipate. From pros and dokeuo; to anticipate; by implication of rest; 'in, ' at, on, by, etc. and conjunctionStrong's 2532: And, even, also, namely. atέν (en)Preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc. and conjunctionStrong's 2532: And, even, also, namely. atéν (en)Preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc. and conjunctionStrong's 2532: And, even, also, namely. atéν (en)Preposition denoting position denoting position.
hour ωρα (hōra) Noun - Dative Feminine Singular Strong's 5610: Apparently a primary word; an 'hour' of which, what, that. he is unaware γινώσκει (ginōskei) Verb - Present Indicative Active - 3rd Person Singular Strong's 1097: A prolonged form of a primary verb; to
 'know' in a great variety of applications and with many implications. Thenκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. He will cut him to piecesδιχοτομήσει (dichotomēsei)Verb - Future Indicative Active - 3rd Person SingularStrong's 1371: From a compound of a derivative of dis and a derivative of temno; to bisect, i.e. to flog
severely.andκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. assignθήσει (thēsei)Verb - Future Indicative Active - 3rd Person SingularStrong's 846: He,
she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the eminine he, and the neuter to in all their inflections; the definite article; the placeμέρος (meros) Noun - Accusative Neuter Singular Strong's 3588: The, the definite article au; the reflexive pronoun self, used of the third person, and of the other persons. article au; the reflexive pronoun self, used of the third person article au; the reflexive pronoun self, used of the third person article. Including the feminine he, and the neuter to in all their inflections; the definite article au; the reflexive pronoun self, used of the third person article. Including the feminine he, and the neuter to in all their inflections; the definite article au; the reflexive pronoun self, used of the third person article au; the reflexive pronoun self, used of the third person article au; the reflexive pronoun self, used of the third person article au; the reflexive pronoun self, used of the third person article article. Including the feminine he, and the reflexive pronoun self, used of the third person article a
SingularStrong's 3313: A part, portion, share. From an obsolete but more primary form of meiromai; a division or share.withμετὰ (meta)PrepositionStrong's 3326: (a) gen: with, in company with, (b) acc: (1) behind, beyond, after, of place, (2) after, of time, with nouns, neut. of adjectives. theτῶν (tōn)Article - Genitive Masculine PluralStrong's 3588:
The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.unbelievers. ἀπίστων (apiston) Adjective - Genitive Masculine PluralStrong's 571: (passively) untrustworthy (person), or incredible (thing). Jump to Previous Appoint Assign Asunder Aware Bondman Cut Expect Expecteth Expecting Faith
Fate Hour Lot Master Part Pieces Portion Punish Servant's Severely Share Slave Sunder Time Unbelievers UnfaithfulJump to NextAppoint Assign Asunder Aware Bondman Cut Expect Expecteth Expecting Faith Fate Hour Lot Master Part Pieces Portion Punish Servant's Severely Share Slave Sunder Time Unbelievers
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boys, but in the sense which the word had acquired, like the French garcon, as used generally for servants of any age. Note the more specific terms as compared with the "fellow-servants" of St. Matthew. Verses 45, 46. - But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to
eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware. "But," continued the Master, "although certain of my servants have onlooks to higher degrees of glory than the great mass of their fellows, these seemingly favored ones have at the same time more perilous
responsibilities; and only if in these graver responsibilities they are faithful to the end, will they receive their high and peculiar reward." If, on the other hand, they fail in their perpetual watch for the coming of their Lord, and instead of the restless toil which the Master has assigned to these stewards, these servants, weighted with higher
responsibilities, give themselves up to worldly pleasures and passions, terrible will be their doom. Again the excesses of the table are specially mentioned. If, instead of spending themselves in the cares of their high office, they make a profit out of that office, if they live as oppressors of the flock rather than as shepherds, then to these unfaithful
stewards will the Lord suddenly come, as pictured in the parable imagery, a thief in the ancients (see Herodotus, 7:39; and Hebrews 11:37). Isaiah was said to have been sawn asunder. Bengel's
comment is curious: "Qui cor divisum habet, dividetur." It has been suggested, to bring the punishment into harmony with the statement immediately following, which speaks of a definite and, perhaps, of an enduring position for the guilty one, a "portion with the unbelievers," to understand the word as an equivalent for scourging; so in the Latin we
find flagellis discindere, to scourge the back with the rod. There is, however, used as simply implying that a terrible doom is surely reserved in the life to come for those who have so sadly misused their high opportunities and neglected their great
responsibilities. "The image of the parable itself is blended with the reality which the parable signifies; this thought of the human master who can punish with spiritual death passes into that of the Divine Judge who can punish his slaves with temporal death passes into that of the Divine Judge who can punish his slaves with temporal death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into that of the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passes into the Divine Judge who can punish with spiritual death passe
primary particle; but, and, etc.suppose Έὰν (Ean)ConjunctionStrong's 1437: If. From ei and an; a conditional particle; in case that, provided, etc.that one there, yonder. From ekei; that one (neuter) thing); often intensified by the article
prefixed.servantδοῦλος (doulos)Noun - Nominative Masculine SingularStrong's 1401: (a) (as adj.) enslaved, (b) (as noun) a (male) slave. From deo; a slave.sayseἴπη (eipē)Verb - Aorist Subjunctive Active - 3rd Person SingularStrong's 1722: In, on,
 among. A primary preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc.hisαὐτοῦ (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's 846: He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other
persons.heart,καρδία (kardia)Noun - Dative Feminine SingularStrong's 2588: Prolonged from a primary kar; the heart, i.e. the thoughts or feelings; also the middle. 'Myμου (mou)Personal / Possessive Pronoun - Genitive 1st Person SingularStrong's 1473: I, the first-person pronoun. A primary pronoun of the first person I.masterκύριός (kyrios)Noun
 Nominative Masculine SingularStrong's 2962: Lord, master, sir; the Lord. From kuros; supreme in authority, i.e. controller; by implication, Master.will be a long timeXpoνίζει (Chronizei)Verb - Present Indicative Active - 3rd Person SingularStrong's 5549: To delay, tarry, linger, spend time. From chronos; to take time, i.e. Linger in coming, ἔρχεσθαι
(erchesthai)Verb - Present Infinitive Middle or PassiveStrong's 2064: To come, go. andκαί (kai)Conjunctive Middle - 3rd Person SingularStrong's 756: To begin. Middle voice of archo; to commence.to beatτύπτειν (typtein)Verb - Present Infinitive ActiveStrong's
5180: To beat, strike, wound, inflict punishment. theτοὸς (tous)Article - Accusative Masculine PluralStrong's 3816: Perhaps from paio; a boy, or, a girl, and a child;
specially, a slave or servant.andκαί (kai)ConjunctionStrong's 2532: And, even, also, namely. female slave, maidservant, maid, young girl. Feminine diminutive of pais; a girl, i.e., a female slave or servant.andτε (te)ConjunctionStrong's 5037: And, both. A primary
particle of connection or addition; both or also to eatἐσθίειν (esthiein) Verb - Present Infinitive ActiveStrong's 2068: Strengthened for a primary edo; used only in certain tenses, the rest being supplied by phago; to eat.andκαὶ (kai) ConjunctionStrong's 2532: And, even, also, namely. drinkπίνειν (pinein) Verb - Present Infinitive ActiveStrong's 4095: To
drink, imbibe. A prolonged form of pio, which poo occurs only as an alternate in certain tenses; to imbibe.andκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. get drunk.μεθύσκεσθαι (methyskesthai)Verb - Present Infinitive Middle or PassiveStrong's 3182: To make drunk; pass: I become drunk. A prolonged form of methuo; to
 intoxicate. Jump to PreviousBeat Begin Begins Delay Delayeth Delays Drink Drinking Drunk Drunken Eat Excess Feasting Goes Heart Maidens Women-Servants Jump to NextBeat Begin Begins Delay Delayeth Delays Drink Drinking Drunk
Drunken Eat Excess Feasting Goes Heart Maidens Maids Maidservants Men-Servants Men-Servants Menerounts Menerou
12:45 French BibleLuke 12:45 Clyx QuotationsNT Gospels: Luke 12:45 But if that servant says in his (Luke Lu Lk) Page 5New International VersionTruly, I say to
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solemnly say to you, he will put him in charge of all his possessions. Christian Standard Bible Truly I tell you, he will put him in charge of all his possessions. American Standard VersionOf a truth I say unto you, that he will set him over all that he
hath.Aramaic Bible in Plain English "Truly, I say to you, that he will appoint him over all his possessions." Contemporary English Version Servant who is always faithful will surely be put in charge of everything the master owns. Douay-Rheims BibleVerily I say to you, he will set him over all that he possesseth. English Revised Version Of a truth I say
unto you, that he will set him over all that he hath. Good News TranslationIndeed, I tell you, the master will put that servant in charge of all his property. International Standard VersionI tell you with certainty, he will put him in charge of all his
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doing so when he comes. Young's Literal Translation Happy that servant, whom his lord, having come, shall find doing so; Additional Translations ... Page 7(42-46) Who then is that faithful and wise steward?--See Notes on Matthew 24:45-51. Here the words come as an answer to Peter's question. The promise was spoken, not for the Twelve only, but for
every faithful and wise steward. The words are as the germ of the parable which sets forth the wisdom, though not the faithfulness, of the Unjust Steward (Luke 16:8-10). If wisdom and faithfulness united? In St. Paul's words, "It is required in stewards that a
man be found faithful" (1Corinthians 4:2), we may, perhaps, recognise one of the many traces left on his Epistles by the companionship of St. Luke. (See Introduction.) Verses 42-44. - And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?
Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. Jesus goes on with his discourse. Apparently he pays no heed to Peter's question, but really he answers it fully, giving in fact more details on the subject of rewards to the faithful in the life to come that
even Peter's question required. "Who then," asks the Lord, "is that faithful and wise steward should be Peter himself and each of Peter bis household?" Who? Peter must answer the question. This steward in the household of the Lord should be filled by those
 whom Jesus had specially chosen. If, when he came again, the Lord found these faithful to their solemn trust, then these should receive a still higher and grander recompense even than that inconceivably splendid reward (mentioned in ver. 37) which had so struck Peter; and the higher recompense which these, the faithful and wise stewards, should
then receive would be the being made rulers over all that the Lord hath. The answer of the Master then told Peter that all his followers, if found true and loyal, should receive the reward promised (in ver. 37) to the watching servants, who in the world to come would be not the servants but the friends of God. While the few, the chosen apostles of the
Lord, if they endured to the end, if they were found wise and faithful, to them would be given in the new life a yet more glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense; they would be set in some special position of government and dominion in the glorious recompense.
the friendship of God a perfect blessedness. Still, in that perfect blessedness which will be the heritage of all the redeemed, there will still be degrees in glory. Parallel Commentaries ...GreekAndΚαὶ (Kai)ConjunctionStrong's 2532: And, even, also, namely. theὁ (ho)Article - Nominative Masculine SingularStrong's 3588: The, the definite article.
 Including the feminine he, and the neuter to in all their inflections; the definite article; the Lord Κύριος (Kyrios) Noun - Nominative Masculine Singular Strong's 2962: Lord, master, sir; the Lord. From kuros; supreme in authority, i.e. controller; by implication, Master. answered, είπεν (eipen) Verb - Aorist Indicative Active - 3rd Person Singular Strong's 2962: Lord, master, sir; the Lord Kύριος (Kyrios) Noun - Nominative Masculine Singular Strong's 2962: Lord, master in authority, i.e. controller; by implication, Master in all their inflections; the definite article; the Lord Kύριος (Kyrios) Noun - Nominative Masculine Singular Strong's 2962: Lord, master in all their inflections; the definite article; the Lord Kύριος (Kyrios) Noun - Nominative Masculine Singular Strong (Expression Singular Strong 
2036: Answer, bid, bring word, command. A primary verb; to speak or say. "WhoTίς (Tis)Interrogative / Indefinite Pronoun - Nominative Masculine SingularStrong's 5101: Who, which, what, why. Probably emphatic of tis; an interrogative pronoun, who, which or what.thenἄρα (ara)ConjunctionStrong's 686: Then, therefore, since. Probably from airo; a
particle denoting an inference more or less decisive.isἐστὶν (estin)Verb - Present Indicative; a prolonged form of a primary and defective verb; I exist.theo (ho)Article - Nominative Masculine Singular Strong's 3588: The, the definite article. Including the
 feminine he, and the neuter to in all their inflections; the definite article; the faithfulπστὸς (pistos) Adjective - Nominative Masculine Singular Strong's 4103: Trustworthy, faithful, believing. From peitho; objectively, trustworthy; subjectively, trustworthy; subjectively, trustworthy; subjectively article. Including
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SingularStrong's 3623: A household manager, a steward, guardian. whomôv (hon)Personal / Relative Pronoun - Accusative Masculine SingularStrong's 3739: Who, which, what, that. theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which, what, that. theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which, what, that. theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which, what, that theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which, what, that theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which, what, that theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which, what, that theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which, what, that theo (ho)Article - Nominative Masculine SingularStrong's 3739: Who, which what the new terms of the singular Strong's 3739: Who, which what the new terms of the singular Strong's 3739: Who, which what the new terms of the singular Strong's 3739: Who, which what the new terms of the singular Strong's 3739: Who, which what the new terms of the singular Strong's 3739: Who, which what the new terms of the singular Strong's 3739: Who, which what the new terms of the singular Strong's 3739: Who, which was the new terms of the singular Strong's 3739: Who was the new terms of the singular Strong's 3739: Who was the sing
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convoy.in chargeθεραπείας (therapeias) Noun - Genitive Feminine Singular Strong's 2322: From therapeuo; attendance; figuratively and collectively, domestics.ofέπί (epi) Preposition Strong's 246: He, she, it, they,
them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons.[servants]τῆς (tēs)Article - Genitive Feminine SingularStrong's 3588: The, the definite article; the.to give [them]διδόναι (didonai)Verb - Present Infinitive
4620: A measured portion of grain or food. From sitos and metron; a grain-measure, i.e. ration.atέν (en)Preposition of rest; 'in, ' at, on, by, etc.the proper time?καιρῷ (kairō)Noun - Dative Masculine SingularStrong's 2540: Fitting season, seaso
opportunity, occasion, time. Of uncertain affinity; an occasion, i.e. Set or proper time. Jump to Previous Charge Control Corn Due Faithful Food Household Intelligent Manager Master Measure Meat Portion Proper Provisions Prudent Puts Rations Responsible Right Ruler Season Sensible Servant Serve Steward Time Times Wise Jump to
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for us or for everyone?"English Standard VersionPeter said, "Lord, are you telling this parable to us, or to everyone else as well?"Berean Literal BibleAnd Peter said, "Lord, do You speak this parable to us, or also to all?"King James BibleThen Peter said unto him,
Lord, speakest thou this parable unto us, or even to all? New King James VersionThen Peter said to Him, "Lord, do You speak this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to all people?" New American Standard BiblePeter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" NASB 1995Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" New American this parable to us, or to everyone else as well?" New American this parable to us, or to everyone else as well?" New American this parable to us, or to everyone else as well?" New American this parable to us, or to everyone else as well?" New American this parable to us, or to everyone else as well?" New American this parable to us, or to everyone else as well."
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Standard BibleLord," Peter asked, "are You telling this parable to us or to everyone?" American Standard VersionAnd Peter said, Lord, speakest thou this parable to us or to everyone also?"Contemporary English VersionPeter
asked Jesus, "Did you say this just for us or for everyone?" Douay-Rheims BibleAnd Peter said, Lord, does this parable to us, or likewise to all? English Revised VersionAnd Peter said, "Lord, does this parable apply to us, or do you mean it for
everyone?" GOD'S WORD® TranslationPeter asked, "Lord, did you use this illustration just for us or for everyone?" International Standard VersionPeter asked, "Lord, do You speak this allegory to us, or also to all?" NET BibleThen Peter said,
 "Lord, are you telling this parable for us or for everyone?"New Heart English BiblePeter said to him, "Lord, are you addressing this parable to us, or to all alike?"World English BiblePeter said to him, "Lord, are you telling this parable to us, or to
everybody?"Young's Literal Translation And Peter said to him, 'Sir, unto us this simile dost thou speak, or also unto all?'Additional Translations ... Page 9New International VersionYou also must be ready all the time, for the Son of Man will come at an hour when you do not expect him."New Living TranslationYou also must be ready all the time, for the Son of Man will come at an hour when you do not expect him."New Living TranslationYou also must be ready all the time, for the Son of Man will come at an hour when you do not expect him."New Living TranslationYou also must be ready all the time, for the Son of Man will come at an hour when you do not expect him."New Living TranslationYou also must be ready all the time, for the Son of Man will come at an hour when you do not expect him."New Living TranslationYou also must be ready all the time, for the Son of Man will come at an hour when you do not expect him."
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will."NASB 1995"You too, be ready; for the Son of Man is coming at an hour that you do not expect."Amplified BibleYou too, be continually ready; because the Son of Man is coming at an hour that you do not expect."Christian Standard BibleYou also be
ready, because the Son of Man is coming at an hour you do not expect."" American Standard VersionBe ye also ready; for in an hour that ye think not the Son of Man is coming at an hour that you do not expect."" American Standard VersionBe ye also ready; for in an hour that ye think not the Son of Man is coming at an hour that you do not expect.""
therefore, for in that hour when you are not expecting, The Son of Man comes. "Contemporary English VersionSo always be ready! You don't know when the Son of Man will come. English Revised VersionBe ye also ready: for in an hour that ye think
not the Son of man cometh. Good News TranslationAnd you, too, must be ready, because the Son of Man will come at an hour when you are not expect him. "International Standard VersionSo be ready, because the Son of Man is coming at a time
when you don't expect him." Literal Standard Versionand you, then, become ready, because at the hour you do not think, the Son of Man will come at an hour when you do not expect him." New Heart English BibleTherefore be ready also, for the Son of Man is coming in an hour that
you do not expect him. "Weymouth New TestamentBe you also ready, for at an hour when you are not expect him. "Young's Literal Translation and ye, then, become ye ready, because at the hour ye think not, the
Son of Man doth come. 'Additional Translations ... Page 10(40) When Jesus was returned.--The narrative implies that our Lord and His disciples re-crossed the lake from the eastern to the western shore, and that the crowd that waited belonged to Capernaum and the neighbouring towns. Verses 40-56. - The healing of the woman with the issue of blood
and the raising of the daughter of Jairus. Verse 40. - When Jesus was returned, the people gladly received him: for they were all waiting for him. Allusion has already been made, in the motes which preceded the parable of the sower, to the enthusiasm for Jesus in the Galilee lake-cities and their neighbourhood. This, as the Master well knew, was only a
temporary religious revival, but still while it lasted it gathered great crowds in every place where he visited. He had not been long in the Gadarene district, but his return by the people, and introduces the recital of two famous miracles which he worked in this period of
his ministry after his brief visit to the other shore of the lake. St. Matthew, before speaking of the request of Jairus that the Master would visit his dying child, relates the healing of the paralytic at Capernaum, and the calling of Matthew the apostle. It is scarcely possible now to arrange the events related, in their proper chronological order. The
Gospel histories pretty faithfully represent the teaching of the first days, in which it was evidently the practice of apostles and apostolic men to group their accounts of particular incidents in the Lord's life with a view to teaching certain lessons connected with doctrine or with daily living, often disregarding the order in which these incidents really
happened. Hence so many of the differences in detail in our Gospels. Parallel Commentaries ... GreekWhen Ev (En) Preposition Strong's 1722: In, on, among. A primary preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc. Jesus Inσοῦν (Iesoun) Noun - Accusative Masculine Singular Strong's 2424: Of Hebrew origin
 Jesus, the name of our Lord and two other Israelites.returned, ὑποστρέφειν (hypostrephein) Verb - Present Infinitive ActiveStrong's 5290: To turn back, return. From hupo and strepho; to turn under, i.e. To return. theo (ho) Article - Nominative Masculine Singular Strong's 3588: The, the definite article. Including the feminine he, and the neuter to in all
 their inflections; the definite article; the.crowdὄχλος (ochlos)Noun - Nominative Masculine SingularStrong's 3793: From a derivative of echo; a throng; by implication, the rabble; by extension, a class of people; figuratively, a riot.welcomedἀπεδέξατο (apedexato)Verb - Aorist Indicative Middle - 3rd Person SingularStrong's 588: To receive, welcome,
entertain (with hospitality), embrace. From apo and dechomai; to take fully, i.e. Welcome, approve. Him, αὐτὸν (auton) Personal / Possessive Pronoun self, used of the third person, and of the other persons. for γὰρ
(gar)ConjunctionStrong's 1063: For. A primary particle; properly, assigning a reason.they had all been ησαν (ēsan)Verb - Imperfect Indicative; a prolonged form of a primary and defective verb; I exist.waiting forπροσδοκῶντες (prosdokontes)Verb - Present
Participle Active - Nominative Masculine PluralStrong's 4328: To expect, wait for, await, think, anticipate. From pros and dokeuo; to anticipate Pronoun - Accusative Masculine 3rd Person SingularStrong's 846: He, she, it, they, them, same. From the particle au; the reflexive pronoun
self, used of the third person, and of the other persons. Jump to Previous Crowd Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcome Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcome Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcome Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Welcomed Expecting Glad Gladly Jesus Multitude Received Returning Waiting Warm Wall Returning Waiting Warm Wall Returning Waiting Warm Wall Returning Waiting Waiting Warm Wall Returning Waiting Waiting Warm Wall Returning Waiting Waiting
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 come to his houseNew Living TranslationThen a man named Jairus, a leader of the local synagogue, came and fell at Jesus' feet, pleading with him to come home with him. English Standard VersionAnd there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, Berean Study
BibleJust then a synagogue leader named Jairus came and fell at Jesus' feet. He begged Him to come to his house, Berean Literal BibleAnd, behold, there came a mar
named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house. New King James Version And be fell down at Jesus' feet and begged Him to come to his house, New American Standard Bible And a
man named Jairus came, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house; NASB 1977 And behold, there came a man named
Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to entreat Him to come to his house; Christian Standard BibleJust then, a man named Jairus came. He was a leader of
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ruler of the synagogue: and he fell down at Jesus feet, and besought him to come into his house; Aramaic Bible in Plain English And one man whose name was Yorash, head of the synagogue, fell before the feet of Yeshua and he begged him to enter his house. Contemporary English Version Just then the man in charge of the synagogue came and knelt
down in front of Jesus. His name was Jairus, and he begged Jesus to come to his home Douay-Rheims BibleAnd behold there came a man whose name was Jairus, and he fell down at the feet of Jesus, beseeching him that he would come into his house: English Revised VersionAnd behold, there came a man named
Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; Good News TranslationThen a man named Jairus arrived; he was an official in the local synagogue. He threw himself down at Jesus' feet and begged him to go to his home, GOD'S WORD® TranslationA man named Jairus, a synagogue
leader, arrived and quickly bowed down in front of Jesus. He begged Jesus to come to his home. International Standard VersionJust then a synagogue leader by the name of Jairus arrived. He fell at Jesus' feet and kept begging him to come to his home. International Standard VersionJust then a synagogue leader by the name of Jairus arrived. He fell at Jesus' feet and kept begging him to come to his home. International Standard VersionJust then a synagogue leader by the name of Jairus arrived.
the synagogue, and having fallen at the feet of Jesus, was calling on Him to come to his house, NET BibleThen a man named Jairus, who was a ruler of the synagogue, came up. Falling at Jesus' feet, he pleaded with him to come to his house, New Heart English BibleAnd look, there came a man named Jairus, and he was a ruler of the synagogue. He fell
down at Jesus' feet, and pleaded with him to come into his house, Weymouth New Testament Just then there came a man named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house; World English BibleBehold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down
at Jesus' feet, and begged him to come into his house, Young's Literal Translation and lo, there came a man, whose name is Jairus, and he was a chief of the synagogue, and having fallen at the feet of Jesus, was calling on him to come to his house; Additional Translations ... Page 12New International Version because his only daughter, a girl of about
twelve, was dying. As Jesus was on his way, the crowds almost crushed him. New Living Translation His only daughter, who was about twelve years of age, and she was dying. As Jesus went, the people
pressed around him. Berean Study Biblebecause his only daughter, who was about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause he had an only daughter, about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause he had an only daughter, about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause he had an only daughter, about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause his only daughter, about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause his only daughter, about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause his only daughter, about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause his only daughter, about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause his only daughter, who was about twelve, was dying. As Jesus went with him, the crowds pressed around Him. Berean Literal Biblebecause his only daughter, who was about twelve, was dying. As Jesus went with him are the crowds around Him. Berean Literal Biblebecause his only daughter, who was about twelve him are the crowds around Him. Berean Literal Biblebecause his only daughter, who was about twelve him are the crowds around Him. Berean Literal Biblebecause his only daughter, who was about twelve him are the crowds around Him. Berean Literal Biblebecause his only daughter, who was about twelve him are the crowds around Him. Berean Literal Biblebecause his only daughter, who was about twelve him are the crowds around Him. Berean Literal Biblebecause his only daughter, who was a solid biblebecause his on
daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. New King James Versionfor he had an only daughter about twelve years of age, and she was dying. But as he went the multitudes thronged him. New King James Versionfor he had an only daughter about twelve years of age, and she was dying. But as he went, the multitudes thronged him. New King James Versionfor he had an only daughter about twelve years of age, and she was dying. But as he went, the multitudes thronged him. New King James Versionfor he had an only daughter about twelve years of age, and she was dying. But as he went, the multitudes thronged him. New King James Versionfor he had an only daughter about twelve years of age, and she was dying. But as he went, the multitudes thronged him. New King James Versionfor he had an only daughter about twelve years of age, and she was dying.
as He went, the crowds were pressing against Him.NASB 1995for he had an only daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him.NASB 1977 for he had an only daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him.NASB 1977 for he had an only daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him.NASB 1977 for he had an only daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him.NASB 1977 for he had an only daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him.NASB 1977 for he had an only daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him.NASB 1977 for he had an only daughter, about twelve years old, and she was dying.
Biblebecause he had an only daughter about 12 years old, and she was at death's door. While He was going, the crowds were nearly crushing Him. American Standard Versionfor he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him. Aramaic Bible in Plain English For he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him. Aramaic Bible in Plain English For he had an only daughter, about twelve years of age, and she was dying.
daughter, about twelve years old, and she was about to die, and when Yeshua went with him a great crowd was pressing him. Contemporary English Versionbecause his twelve-year-old child was dying. She was his only daughter, almost
 went along, the people were crowding him from every side. GOD'S WORD® TranslationHis only daughter, who was about twelve years old, was dying. While Jesus was on his way, the crowds
continued to press in on him.Literal Standard Versionbecause he had an only daughter about twelve years [old], and she was dying. And in His going away, the multitudes were thronging Him, NET Biblebecause he had an only daughter about twelve years old, and she was dying. As Jesus was on his way, the crowds pressed around him. New Heart
English Biblefor he had an only daughter, about twelve years of age, and she was dying. But as he went, the crowds pressed against him. Weymouth New Testamentfor he had an only daughter, about twelve years old, and she was dying. But as he went, the dense throng crowded on Him. World English Biblefor he had an only daughter, about twelve
years of age, and she was dying. But as he went, the multitudes pressed against him. Young's Literal Translation because he had an only daughter about twelve years old, and she was dying. And in his going away, the multitudes were thronging him, Additional Translations ... Page 13(2) And certain women. -- The words bring before us a feature in this
period of our Lord's ministry not elsewhere recorded, though implied in Luke 23:49. The Master and the disciples formed at this period one travelling company. When they arrived at town or village, they held what we, in the current Church-language of our time, should call a Mission, the Twelve heralding His approach, and inviting men to listen to
Him as He taught in synagogue, or market-place, or open plain. Another company, consisting of devout women, mostly of the Prophet and His followers. In the history of Elisha (2Kings 4:10) we have something analogous to this way
of helping the preachers of repentance. It is said to have been a not uncommon practice in Judaea in our Lord's time, for women of independent means to support a Rabbi in his work as a teacher. Mary called Magdalene.--On the legends and conjectures connected with her name, see Notes on Luke 7:37 and Matthew 27:56. Here it may be enough to
note that (1) as being of Magdala, a town near Tiberias (see Note on Matthew 15:39), she had probably heard our Lord in one of His early mission journeys; (2) that the "seven devils" or "demons" point, as in the parable of Matthew 12:45, to a specially aggravated form of possession. with paroxysms of delirious frenzy, like those of the Gadarene
demoniac; (3) that her presence with the mother of our Lord and St. John at the Crucifixion (John 19:25) seems to imply some special tie either of sympathy or of earlier connection with them; (4) that she appears, from the names with which she is associated, and from the fact that she too "ministered of her substance," to have belonged to the more
wealthy section of Galilean society. Later Western legends tell of her coming with Lazarus and Martha to Marseilles, and living for thirty years a life of penitence in a cave near Arles. The Eastern form of the legend, however, makes her come to Ephesus with the Virgin and St. John, and die there. . . . Verse 2. - And certain women. It has before been
noticed that St. Luke, in several places, especially notices the love and devotion of women to the Master. The present position of women is owing to the teaching of the Lord and his disciples. Fellow-heirs with men of the kingdom of heaven, it was obvious that they could no longer occupy on earth their old inferior and subordinate position. The sex, as
a sex, has made a noble return to the Master. Much of the untold misery and suffering which tormented the old world has been at least alleviated in great measure by the labours of the women of Christianity. Several of these kindly grateful souls here alluded to evidently belonged to the wealthy class; some even occupied a high position in the society
of that time. It was by their gifts, no doubt, that Jesus and his company were enabled to live during the thirty or more months of the public ministry. He had given up, as had also his company were enabled to live during the thirty or more months of the public ministry. He had given up, as had also his company were enabled to live during the thirty or more months of the public ministry.
interest of these and such like kindly generous friends answers the question - How did the Master and his disciples, poor men among poor men, live during the years of public teaching? Mary called Magdalene. The name Mary (Miriam) was a very favourite name among the Hebrew women; we meet with several in the gospel story. This one was called
 "Magdalene," or "of Magdala," to distinguish her from others bearing the same name. Magdala was a little town near Tiberias. There is nothing definite to connect her with the "sinner" of ch. 7. The early tradition which identified these two women was probably derived from Tal-mudic sources. There are many wild stories in these writings connected
with one called Mary of Magdala, a grievous sinner. The "seven devils" probably allude to some aggravated form of demoniacal possession. Two sets of ecclesiastical legends busy themselves with the after-life of Mary of Magdala. The one represents her as coming with Lazarus and Martha to Marseilles; the other, as accompanying the Virgin and John
to Ephesus. Parallel Commentaries ...Greekas well asκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. some one, a certain one or thing. An enclitic indefinite pronoun; some or any person or object.womenyυναῖκές (gynaikes)Noun-
Nominative Feminine PluralStrong's 1135: A woman, wife, my lady. Probably from the base of ginomai; a woman; specially, a wife.whoαι (hai)Personal / Relative Pronoun - Nominative Feminine PluralStrong's 3739: Who, which, what, that had been ησαν (ēsan)Verb - Imperfect Indicative Active - 3rd Person PluralStrong's 1510: I am, exist. The first
person singular present indicative: a prolonged form of a primary and defective verb; I exist healedτεθεραπευμέναι (tetherapeumenai) Verb - Perfect Participle Middle or Passive - Nominative Feminine PluralStrong's 2323: From the same as therapon: to wait upon menially, i.e. to adore, or to relieve of από (apo) Preposition Strong's 575: From a way
from. A primary particle; 'off, ' i.e. Away, in various senses.evilπονηρῶν (ponērōn)Adjective - Genitive Neuter PluralStrong's 4151: Wind, breath, spirit. andκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. infirmities:ἀσθενειῶν
(astheneion)Noun - Genitive Feminine PluralStrong's 769: From asthenes; feebleness; by implication, malady; morally, frailty.MaryΜαρία (Maria or Mariam, the name of six Christian females.calledκαλουμένη (kaloumenē)Verb - Present Participle Middle or
Passive - Nominative Feminine SingularStrong's 2564: (a) I call, name. Akin to the base of keleuo; to 'call'. Magdalene, a woman of Magdalene, a woman of Magdalene, i.e. Inhabitant of M
(aph')PrepositionStrong's 575: From, away from. A primary particle; 'off, ' i.e. Away, in various senses.whomής (hēs)Personal / Relative Pronoun - Genitive Feminine SingularStrong's 2033: Seven. A primary number; seven.demonsδαιμόνια (daimonia)Noun -
Nominative Neuter PluralStrong's 1140: An evil-spirit, demon; a derivative of daimon; a derivative of
Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly Spirits Telling Twelve Village Visited Women Jump to NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly Spirits Telling Twelve Village Visited Women Jump to NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly Spirits Telling Twelve Village Visited Women Jump to NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly Spirits Telling Twelve Village Visited Women Jump to NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly Spirits Telling Twelve Village Visited Women Jump to NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly Spirits Telling Twelve Village Visited Women Jump to NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly Spirits Telling Twelve Village Visited Women Jump to NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message News Proclaiming Seven Shortly NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message NextCured Demons Devils Diseases Evil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message NextCured Demons Devils Devil Forth Free Good Healed Infirmities Kingdom Magdalene Mary Message NextCured Demons Devil Forth NextCured Demons
Spirits Telling Twelve Village Visited Wicked WomenLinksLuke 8:2 BibleApps.comLuke 8:2 B
VersionAfter this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. He took his twelve disciples with
him, English Standard VersionSoon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The Twelve were
with Him, Berean Literal BibleAnd it came to pass soon afterward that He was traveling throughout city and village, preaching and proclaiming the good news of the kingdom of God. And the Twelve were with Him, King James BibleAnd it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of
the kingdom of God: and the twelve were with him, New King James VersionNow it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, New American Standard BibleSoon afterward, Jesus began going around from one city and village to
another, proclaiming and preaching the kingdom of God. The twelve were with Him, NASB 1995Soon afterwards, the began going about from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, NASB 1977 And it came about soon afterwards, that He began going about from one city and village
to another, proclaiming and preaching the kingdom of God; and the twelve were with Him, Amplified BibleSoon afterward, Jesus began going around from one city and village to another, preaching and proclaiming the good news of the kingdom of God. The twelve [disciples] were with Him, Christian Standard BibleAfterward he was traveling from one
town and village to another, preaching and telling the good news of the kingdom of God. The Twelve were with him, Holman Christian Standard BibleSoon afterward He was traveling from one town and village to another, preaching and telling the good news of the kingdom of God. The Twelve were with Him, American Standard VersionAnd it came to
pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, Aramaic Bible in Plain EnglishIt happened after these things that Yeshua was traveling a circuit in the cities and villages and preaching and announcing the Kingdom of God, and his twelve were
with him, Contemporary English VersionSoon after this, Jesus was going through towns and villages, telling the good news about God's kingdom. His twelve apostles were with him, Douay-Rheims BibleAND it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with
him: English Revised VersionAnd it came to pass soon afterwards, that he went about through cities and villages, preaching the Good News TranslationSome time later Jesus traveled through towns and villages, preaching the Good News about the Kingdom of God. The twelve
disciples went with him, GOD'S WORD® TranslationAfter this, Jesus traveled from one city and village to another, preaching and spreading the good news about God's
kingdom. The Twelve were with him, Literal Standard VersionAnd it came to pass thereafter, that He was going through every city and village, preaching and proclaiming the good news
of the kingdom of God. The twelve were with him, New Heart English BibleIt happened soon afterwards, that he went about through cities and villages, proclaiming and bringing the good news of the Kingdom of God. With him were the twelve, Weymouth New TestamentShortly after this He visited town after town, and village after village, proclaiming
His Message and telling the Good News of the Kingdom of God. The Twelve were with Him, World English BibleIt happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With him were the twelve, Young's Literal Translation And it came to pass thereafter, that he was
going through every city and village, preaching and proclaiming good news of the reign of God, and the twelve are with him, Additional Translations ... Page 15(12) Then cometh the devil.--Note St. Luke's use of this word instead of the "Satan" of St. Mark and "the wicked one" of St. Matthew, and his fuller statement of the purpose, "lest they should
believe and be saved. "Verse 12. - Those by the wayside are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. The wayside are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. The wayside are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. The wayside are they should believe and be saved.
classes pictured in the parable are despisers of God, declared enemies of religion, portrayed. To these the gospel, with its warnings and its promises, rarely if ever speaks. These of "the wayside" are they whose hearts resemble a footpath, beaten hard and fiat by the constant passing to and fro of wishes of the flesh, of thoughts concerning earthly
things, mere sordid hopes and fears. Into these hearts the Word can never really penetrate. Momentary influence now and again seems to have been gained, but the many watchful agents of the evil one, with swift wings, like birds of the air, swoop down and snatch away the scattered seed which for a moment seemed as though it would take root.
Judas Iscariot the Jew, and Pontius Pilate the Roman, might be instanced as types of this class. These - before their awful fate - both appeared to have been moved. The one for long months followed the Lord and was trusted by him; the other pitied, and for a moment in his - Pilate's case - pity seemed passing into love and admiration, and tried to find
a way of escape for the innocent Prisoner. But the one betrayed, and the other delivered to death, the sinless Son of God! Parallel Commentaries ... GreekThe [ seeds ]οί (hoi)Article - Nominative Masculine PluralStrong's 3588: The, the definite article; the alongπαρὰ
(para)PrepositionStrong's 3844: Gen: from; dat: beside, in the presence of; acc: alongside of. theτην (ten)Article - Accusative Feminine SingularStrong's 3588: The, the definite article; the.pathὁδόν (hodon)Noun - Accusative Feminine SingularStrong's 3598: A way,
road, journey, path. Apparently a primary word; a road; by implication, a progress; figuratively, a mode or means.arecίσιν (eisin)Verb - Present Indicative Active - 3rd Person PluralStrong's 1510: I am, exist. The first person singular present indicative; a prolonged form of a primary word; a road; by implication, a progress; figuratively, a mode or means.arecίσιν (eisin)Verb - Present Indicative; a prolonged form of a primary word; a road; by implication, a progress; figuratively, a mode or means.arecíσιν (eisin)Verb - Present Indicative; a prolonged form of a primary word; a road; by implication, a progress; figuratively, a mode or means.arecíσιν (eisin)Verb - Present Indicative; a prolonged form of a primary word; a road; by implication, a progress; figuratively, a mode or means.arecíσιν (eisin)Verb - Present Indicative; a prolonged form of a primary word; a road; by implication, a progress; figuratively, a mode or means.arecíσιν (eisin)Verb - Present Indicative; a prolonged form of a primary word; a road; by implication, a progress; figuratively, a mode or means.arecíσιν (eisin)Verb - Present Indicative (eisin)Verb - Present Indicative; a prolonged form of a primary word; a road; by implication, a progress; figuratively, a mode or means.arecíσιν (eisin)Verb - Present Indicative (eisin)Verb - Pr
Masculine PluralStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.hear, ἀκούσαντες (akousantes) Verb - Aorist Participle Active - Nominative Masculine PluralStrong's 191: To hear, listen, comprehend by hearing; pass: is heard, reported. A primary verb; to hear.[but]είτα
(eita)AdverbStrong's 1534: A particle of succession, then, moreover.theo (ho)Article - Nominative Masculine SingularStrong's 3588: The, the definite article; the.devilδιάβολος (diabolos)Adjective - Nominative Masculine SingularStrong's 1228: From diaballo; a
traducer; specially, Satan.comesἔρχεται (erchetai)Verb - Present Indicative Middle or Passive - 3rd Person SingularStrong's 2064: To come, go. andκαὶ (kai)ConjunctionStrong's 2064: To come, go. andκαὶ (kai)Con
(ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article; the.wordλόγον (logon)Noun - Accusative Masculine SingularStrong's 3056: From lego; something said; by implication, a topic, also reasoning or motive; by extension, a
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