

181111-1 Luke Series, 19, 11-27, The Parable of the Nobleman – Craig Thurman

11 ¶ And as they (the multitude) **heard these things,**

What things did the multitude hear? Particularly two things. First, the confession of the chief publican's conversion to Christ, how he was so affected in his life by Christ Jesus to do the things that he had done. And second, Christ's public response to Zacchaeus' confession, *'This day is salvation come to this house, forsomuch as he is also a son of Abraham. For the Son of man is come to seek and to save that [context, son] which was lost.'*

he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

added, προσθεῖς, nom. sing. masc. part. aor. act. of προστίθημι, προς to, toward, unto, at + τίθημι to appoint, ordain, purpose, set, commit, et al.; προστίθημι, KJV, *to add* (Mt. 6.27), *give more* (Mk.4.34), *increase* (Lk.17.5), *proceed further* (Acts 12.3), *to lay* (Acts 13.36), *to speak any more* (He.12.19).

immediately, παραχρῆμα, παρά + χρῆμα riches, money (so, material substance; KJV, *presently, soon, immediately, straightway, forthwith*; so the kingdom was about to materialize.

appear, ἀναφαίνεσθαι, pres. infin. pass. of ἀναφαίνω, ἀνά above, again, re-, up + φαίνω to appear, be seen, shine; ἀναφαίνω is only used by Luke and twice: KJV, *to appear*; Acts 21.3 *discover*.

The multitude thought that the kingdom of God should come now, particularly meaning that the kingdom would receive her king. They were in anticipation of a coronation celebration. But quite contrarily, Jesus presents a parable revealing that the kingdom was not to come now.

Before we read the parable I would like to show the various parts of it.

In this parable the nobleman, who is clearly successor to the throne, isn't coming but leaving (v.12, *went into a far country*); and at his departure appoints certain of his servants to conduct his affairs during his absence. (v.13) Obviously, the nobleman is the Lord Jesus.

The first reason for giving this parable at this time is *because he was nigh to Jerusalem*. (v.11, *because he was nigh to Jerusalem*) So, we know that the time of His departure by way of the cross, is nearing.

The second reason for giving this parable is to correct the error that the kingdom should immediately come. (v.11, *because they thought that the kingdom should immediately appear*) This error the disciples were also affected with.

Because Israel rejected Christ the kingdom privileges come to those among the nations.

Mt.21.43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Mt.22.7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Mt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Lk.17.20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

Acts 1.6 ¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Finally, as we read into this parable, notice in the parable that there are three kinds of people in the kingdom during the nobleman's absence. There are the ten servants (vs.13), of whom are faithful (vss. 17-19), and unfaithful (vs.20, 21), and the rejectors of the nobleman's right to the throne (vss.14, 27).

Read through the parable, considering it verse by verse.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλήμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

nobleman, εὐγενής, εὖ well + γένος offspring, stock, kind, born, generation; well-bred.

to return, ὑποστρέψαι, aor. infin. of ὑποστρέφω, ὑπό under, with, among, by, from + στρέφω to turn; compare to ἐπιστρέφω, to turn about; διαστρέφω, to turn away or to be perverse; and ἀναστρέφω, to overthrow (to turn up), or referring to one's conduct.

Immediately the nobleman is said to have gone into a far country for the purposes of receiving for himself a kingdom, and then he would return. So, concealed in this parable is the truth that before Christ takes the throne over the kingdom he must depart from Israel and his own disciples.

Each of these Scriptures emphasized the fact of Jesus Christ's ascension:

Heb 1:13 But to which of the angels said he (God and the Father) at any time, Sit on my right hand, until I make thine enemies thy footstool?

Christ ascends to the right hand of the Father until His enemies are all subjected to Him. It is the work of the Father, even in the time when He sends forth His Son the second time, to subject all men to Him.

Phl.2.9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Dan.7.13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his

dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Re.5.11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. (... as He purchased it all with His shed blood. [1Pe.2.9 ... a peculiar (or purchased possession, Eph.1.14) people; 2Pe.2.1... that bought them)

12 εἶπεν οὖν Ἄνθρωπος τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι

13 And he called his ten servants (of whom are the faithful and unfaithful), **and delivered them ten pounds, and said unto them, Occupy till I come.**

occurry, πραγματεύσασθε, 2ppl. aor. imper. of πραγματεύομαι, which verb is only found in Luke; related nouns are πρᾶγμα (a thing, matter, work), πραγματεία (once, affairs).

See, v.15, διεπραγματεύσατο, 3ps. aor. ind. of διαπραγματεύομαι, had gained by trading (a 3ps. aor. ind.).

In preparation for the time of His absence all of His servants were charged with conducting His business until he comes (back).

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτοὺς Πραγματεύσασθε ἕως ἔρχομαι

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

hated, ἐμίσουν, 3ppl. imperf. act. of μισέω, which is always tss. with the English word hate.

‘The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained.’ *A Manual Grammar of the Greek New Testament*, Dana and Mantey, p. 186

sent, ἀπέστειλαν, 3rd pl. aor. ind. act. of ἀποστέλλω, KJV, to send, send forth, send out, put in, send away.

a message, πρεσβείαν, acc. sing. of πρεσβεία, (only Luke [twice]), Lk.14.32, embassy, 19.14, message; see the verb πρεσβεύω, 2Co.5.20, are ambassadors; Eph.6.20, am ... ambassador.

Those which dwelt upon the land of the nobleman hated him and rejected him. The parable obviously alluding to the unbelief of the majority of the natural seed of Abraham during the earthly ministry of our Lord Jesus Christ. They rejected their King. This attitude has continued in most of them unto this day and will remain so until the time when He shall turn them back. (*they sent a message after him*).

Joh 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Jn.19.14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Jn.19.19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

Mt 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς

ἐν τῷ ἐπανελθεῖν

15 And it came to pass, that when he was returned,
at the [time] to come again

was returned, ἐπανελθεῖν, aor. infin. of ἐπανερχομαι, ἐπί among, on, upon, at + ἀνά again, re-, up + ἔρχομαι to come; only used by Luke (see also, Lk.10.35, *come again*)

having received the kingdom,

having received, λαβόντα, acc. sing. masc. part. aor. act. of λαμβάνω, to take or receive.

then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

had gained by trading, διεπραγματεύσατο, 3ps. aor. ind. of διαπραγματεύομαι, διά by, through + πραγματεύομαι, (v.13, *occur*)

The kingdom being now the nobleman's he returns to judge his servants. Christ does the same, calling his own into account for their work at the first resurrection.

Ro 14:12 So then every one of us shall give account of himself to God.

Ro 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2Ti.4.7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

There is a time when the servants of the Lord shall receive judgment. We have a pretty good idea when that judgment is (at the coming of our Lord Jesus Christ), but I cannot say where it is.

Re.11.15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον ἵνα γνῶ τίς τί διεπραγματεύσατο

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
wrought unto

hath gained, προσειργάσατο, 3ps. aor. ind. of προσεργάζομαι, πρὸς at, to, toward, unto + ἐργάζομαι, KJV, to work, trade, wrought, minister, do, labor; προσεργάζομαι, is only this once found in the N.T.

16 παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

upon & above
over, ἐπάνω, ἐπί + ἄνω, upon & above.

17 καὶ εἶπεν αὐτῷ Εὖ, ἀγαθὲ δοῦλε ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων

ἐποίησεν
18 And the second came, saying, Lord, thy pound hath gained five pounds.
brought forth

hath gained, ἐποίησεν, 3ps. aor. ind. act. of ποιέω; this aor. verb is found 77 times in the N.T.: *did, brought forth, made, hath done, ordained, hath shewed, bare.*

18 καὶ ἦλθεν ὁ δεύτερος λέγων, Κύριε ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς

ἐπάνω
19 And he said likewise to him, Be thou also over five cities.

The faithful servants receive their reward.

19 εἶπεν δὲ καὶ τούτῳ Καὶ σὺ γίνου ἐπάνω πέντε πόλεων

20 And another came, saying, Lord, behold, here is thy pound,

which I have kept laid up in a napkin:
& keep setting forth

I have kept, εἶχον, 1ps. imperf. of ἔχω, I have continued to possess ...

kept up, ἀποκειμένην, acc. sing. fem. part. pres. of ἀπόκειμαι, ἀπό from, of, off. out of, since, for + κείμαι to lay, set, appoint, make; ἀπόκειμαι, KJV, *to lay up* (3), *to appoint* (1).

20 καὶ ἕτερος ἦλθεν λέγων, Κύριε ἰδοὺ, ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

austere, αὐστηρὸς, only by Luke and twice (vss.21, 22); LXX, 2Macc.14.30, tss. αὐστηρότερον, *more roughly than* and αὐστηρίαν, *sour behavior*; Thayer's Lexicon, *harsh, rough, rigid, stringent*.

The unfaithful servant, and he is a servant, *through His ignorance* of the Person of Jesus Christ was unfaithful with the charge that was committed to him. Rather than appreciating that treasure which Lord had given him opportunity to work with he set it aside and let it lay dormant.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

1Pe.4.10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

2Ti.1.13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

1Ti 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 ¶ And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

Tit 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour ...

There is the gifts of everlasting life: we should live to the glory of God.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Ac 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Ac 11:17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

There is the gift of righteousness: we should glory in God and worship Him for imputing to sinners that which is Christ's.

Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

There is the gift of the Spirit: we are equipped God has supplied to us on account of Jesus Christ our Lord the capacity to do all things.

Ac 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

There is the gift of faith: we should abide in Christ and the truth of His word.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

There is the gift of grace: we should remember how we receive everything and be thankful.

1Co.3.10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God ...

21 ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ ἀίρεις ὃ οὐκ ἔθηκας καὶ
θερίζεις ὃ οὐκ ἔσπειρας

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant.

wicked, πονηρὸς, voc. sing. masc. of πονηρός; KJV, evil, wicked, malicious, grievous.

Thou knewest ***that I was an austere man,***
You've known (since I called you and delivered to you this talent)

thou knewest, ἤδεις, 2ps. pluperfect;

Of the pluperfect:

'It represents action as complete and the results of the action in existence at some point in past time, the point of time being indicated by the context.' *A Manual of the Greek New Testament*, Dana & Mantey, p.205

'[I]t denotes the beginning, continuation, completion and existing results of an action at some point in past time which point is revealed by the context.' *Renaissance New Testament*, vol. 1. p.lviii

taking up that I laid not down, and reaping that I did not sow:

The servant is charged with unfaithfulness.

22 λέγει δὲ αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε πονηρὲ δοῦλε ἦδεις ὅτι ἐγὼ ἄνθρωπος ἀυστηρὸς εἰμι αἵρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα

ἐπὶ τὴν τράπεζαν

23 Wherefore then gavest not thou my money into the bank,
upon the table

bank, τράπεζαν, acc sing. of τράπεζα; KJV, table (13, Mt.21.12), meat (1, Acts 16.34), bank (1, Lk.19.23).

that at my coming I might have required mine own with usury?

At the least this servant could have put before others that which the Lord had entrusted to him to do a portion of the work appointed him to be done.

Mt 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

23 καὶ διατί οὐκ ἔδωκάς τὸ ἀργύριον μου ἐπὶ τὴν τράπεζαν καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτὸ

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

The servant suffers loss.

1Co.3.11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Error in us can cause loss. Doctrine translates into practice. Bad doctrine leads to behavior that is contrary to what Christ would do.

Col 2:18 Let no man bequile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

2Jo. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

24 καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι

25 (And they said unto him, Lord, he hath ten pounds.)

25 καὶ εἶπον αὐτῷ Κύριε ἔχει δέκα μνᾶς

26 For I say unto you, That unto every one which hath (perhaps meaning prospering in that which was given) **shall be given** (more); **and from him that hath not** (he has not prospered in that which was given him), **even that he hath shall be taken away from him.** (even what he received is removed)

Lu 8:18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

26 λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

The difference between the least of the servants of Christ and the enemies of the Lord is clear. While the unfaithful servant may lose his reward, yet he has a sure foundation, Jesus Christ the Lord. His life is saved. But all of those which reject Christ; first the Jew, and also the Gentile, shall be removed from the earth when Jesus Christ returns.

*Ro.2.8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ...*

*2Th.1.7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

Ps 84:10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Are you of the living? Or, are you of those which reject Christ? Have you everlasting life or not? How do you know that you have life? Have you believed in your heart the things concerning Christ? that he died, was buried, and rose bodily from the dead the third day? Then say so. Be baptized, and join with this church and use the gifts given you of the Holy Spirit as a faithful servant until our Lord Jesus Christ's return.

Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

27 πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου