

File under: ληστής or leestees
English: "robber."

ληστής KJ

- Mat.21:13. ye have made it a den of thieves.
- 26:55. Are ye come out as against a thief.
- 27:38. two thieves crucified with him,
- 44. The thieves also, which were crucified
- Mar 11:17. ye have made it a den of thieves.
- 14:48. Are ye come out, as against a thief,
- 15:27. with him they crucify two thieves;
- Lu. 10:30. and fell among thieves,
- 36. that fell among the thieves?
- 19:46. ye have made it a den of thieves.
- 22:52. He ye come out, as against a thief
- Joh. 10: 1. the same is a thief and a robber.
- 8. before me are thieves and robbers.
- 18:40. Now Barabbas was a robber.
- 2Co. 11:26. (in) perils of robbers, (in) perils by

This noun should always be translated "robber" while the Greek word κλέπτης should be translated, "thief". (See κλέπτης, kleptees)

Consider this note in, Thayer's Greek-English Lexicon.

ληστής, -οῦ, ὁ, [Not to be confounded with κλέπτης thief, one who takes property by stealth, (although the distinction is obscured in A. V.); cf. Trench § xliiv.]*

robbery in its strict legal sense implies the felonious taking of another's property from his person or in his immediate presence by the use of violence or intimidation;

← Webster

There are 15 uses of this word. The 7 uses shown on this page clearly show the violence.

The next 2 uses on page 2 (#8, #9) show κλέπτης, kleptees, thief; ληστής, leestees, robber, used together.

The next 3 uses are literal but allegorical, that is they have a hidden spiritual meaning beyond the literal. (#10, #11, #12)

The final 3 uses, (#13, #14, #15) are in reference to the robbers crucified with Jesus. (See κακούργος, kakourgos, criminal.)

Uses #10, #11, #12 refer to Jeremiah 7:11, see page 2.

MATTHEW 26 CT

55 In that hour the Jesus said to-the crowds, As upon a robber came-YOU-out with daggers and weapons to-together-take me? Daily I-was-sitting-down with YOU teaching in the temple, and YOU-retained me not.

MARK 14 CT

48 And the Jesus having-answered said to-them, As upon a robber came-YOU-out with daggers and weapons to-together-take me?

LUKE 10 CT

30 But having-taken it up the Jesus said, A certain MAN was-descending from Jerusalem into Jericho, and he-fell-into robbers, who also having-stripped him and having-put-upon him blows went-away, having-let him go reaching half-dead.

36 Therefore which of-these three is-seeming to-you to-have-become neighbor of-the-one having-fallen-in into the robbers?

LUKE 22 CT

52 But the Jesus said to the-ones having-come-to-be-alongside upon him, chief-priests and commanders of-the temple and elders, Have-YOU-come-out as upon a robber with daggers and weapons?

JOHN 18 CT

40 They all therefore screamed again, saying, Not this one BUT the Barabbas. But the Barabbas was a robber.

II CORINTHIANS 11 CT

26 I-have-made-and-lived-through a-night-and-day in the deep-sea; passings-of-rivers-in-the-way often, in-perils of-rivers, in-perils of robbers, in-perils out-of kindred, in-perils out-of nations, in-perils in a city, in-perils in a desert, in-perils in sea, in-perils among false-brothers,

JOHN 10 CT

1 Amen, amen, I-am-saying to-YOU, the *one* not going-in through the door into the court-of-the-sheep, BUT ascending from-another-place, that *one* is a thief and robber;

8 All as-many-as came before me are thieves and robbers; BUT the sheep heard not of-them.

MATTHEW 21 CT

12 And the Jesus went-in into the temple-of-the-God, and he-cast-out all the-ones offering-for-sale and buying-in-the-market in the temple, and the tables-of-the-money-changers he-turned-down and the seats-of-the-ones offering the doves for-sale.

13 And he-is-saying to-them, It-has-been-and-is-still-written, My home will-be-called a home-of-prayer; but YOU yourselves-made-it a cave-of-robbers.

MARK 11 CT

17 And he-was-teaching, saying to-them, Has-it not been-and-still-written, that My home will-be-called a home-of-prayer for-all the Gentiles? But YOU yourselves-made it a cave-of-robbers.

LUKE 19 CT

46 Saying to-them, It-has-been-and-is-still-written, my home is a home-of-prayer; but YOU yourselves-made it a cave-of-robbers.

MATTHEW 27 CT

38 Then two robbers are-being-crucified together-with him, one out-of right-parts and one out-of honored-left-parts.

44 But the same-thing also the robbers namely-the ones having-been-crucified-together-with-him were-reproaching him.

MARK 15 CT

27 And together-with him they-are-crucifying two robbers, one out-of right-parts and one out-of honored-left-parts of-him.

The Two Babylons, Hislop

The "buns." known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens—that is, 1500 years before the Christian era. "One species of sacred bread," says Byrant,* "which used to be offered to the gods, was of great antiquity, and called Boun." Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, "He offered one of the sacred cakes called Boun, which was made of fine flour and honey." † The prophet Jeremiah takes notice of this kind of offering when he says, "The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven," ‡ The hot cross buns are not now offered, but eaten, on the festival of Astarte; but this leaves no doubt as to whence they have been derived.

the temple into a "cave of robbers." Idolatry continues in the Roman Catholic Church, a continuing religious "cave of robbers."

Jeremiah 7 KJ

9 ^aWill ye steal, murder, and commit adultery, and swear falsely, and ^bburn incense unto Ba'al, and ^cwalk after other gods whom ye know not;

10 ^aAnd come and stand before me in this house, ^bwhich¹ is called by my name, and say, We are delivered to do all these abominations?

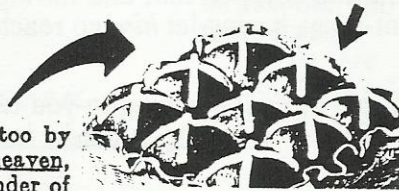
11 Is ^athis house, which is called by my name, become a ^bden of robbers in your eyes? Behold, even I have seen it, saith the LORD.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 ^aThe children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to ^bpour out drink offerings unto other gods, that they may provoke me to anger.

This same worship of "the queen of heaven" continues today in the Roman Catholic Church every lent using "hot cross buns"; sweet rolls with a mark on top; a cross.

(See Young's Concordance)



Romanism As It Is. (p. 490), by Samuel W. Barnum.

The religious Jews turned



MARY QUEEN OF HEAVEN WITH INFANT JESUS.