

File under: κακούργος or κακούργος  
English: "criminal."

κακούργος ΚΤ

- Lu. 23:32. two other, malefactors, led with him  
33. crucified him, and the malefactors,  
39. one of the malefactors  
2Ti. 2: 9. as an evil doer, (even) unto bonds;

II TIMOTHY 2 CT

9 In which I-am-suffering-bad as-far-as bonds as a criminal, BUT the word of-the God has not been-bound-nor-is it-bound.

LUKE 23 CT

- 32 But two different criminals were-being-led also together-with him to-be-carried-off.  
33 And when they-came upon the place namely-the one being-called Skull, there they-crucified him and the criminals, one whom on-the-one-hand out-of right-parts, one whom on-the-other-hand out-of left-parts.  
34 But the Jesus was-saying: Father, you-forgive them, for they-are not knowing-absolutely what they-are-doing. But dividing-for-themselves his garments they-cast a lot.  
35 And the people had-been-standing, observing. But the rulers also were-deriding together-with them saying: He-saved others, let-him-save himself, if this one is the Messiah namely-the one chosen of-the God.  
36 But the soldiers also were-mocking him, coming-near and offering to-him sour-wine,  
37 And saying: If you yourself-are the King of-the Jews, you-save yourself.  
38 But an inscription was having-been-and-still-written over him in-letters Greek and Roman and Hebrew: This one is the King of-the Jews.  
39 But one of-the criminals having-been-hanged was-blaspheming him, saying: If you yourself-are the Messiah, you-save yourself and us.  
40 But the different one having-answered was-rebuking him, saying: But are you yourself not fearing-for-yourself the God, because you-are in the same sentence?  
41 And we on-the-one-hand justly; for we-are-taking-back worthy-things of-what-things we-practiced; on-the-other-hand this one practiced not-one-thing out-of-place.  
42 And he-was-saying to-the Jesus: You-be-made-mindful of-me Lord, at-the-time-that you-might-come in to-your kingdom.  
43 And the Jesus said to-him: Amen I-am saying to-you, today you-will-be with me in the paradise.

JOHN 19 CT

18 Where-in-which they-crucified him, and with him others two hence and hence, but in midst the Jesus.

This word only occurs 4x, and is a more general term than thief or robber. Paul suffered as a criminal, use #1. The other 3 uses are in connection with the crucifixion. It is in this connection that this word gains importance. Luke reports two criminals, (κακούργοι) while Matt. and Mark report two robbers, (λησται) crucified with Jesus. (ΚΤ has thieves).

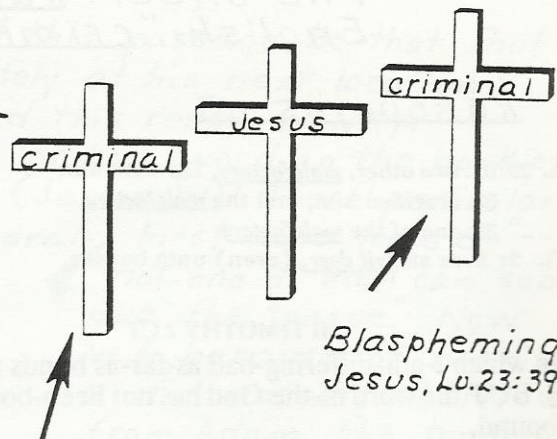
We need to consider the Greek text of John 19:18, Consistent Translation below.

ὅπου αὐτὸν  
Where-in-which him  
ἔσταύρωσαν καὶ  
they-crucified, and  
μετ' αὐτοῦ ἄλλους  
with him others  
δύο ἐντεῦθεν καὶ  
two hence and  
ἐντεῦθεν, μέσον δὲ  
hence, but (in) midst  
τὸν Ἰησοῦν.  
the Jesus.

NOTE:

From Luke we learn the two "criminals" were led with Jesus. (vs. 32) The "criminals" were crucified at the same time as Jesus. (vs. 33)

The first act of the soldiers: To crucify two criminals and Jesus.  
The second act, to part Jesus' garments.



MATTHEW 27 CT

35 But having-crucified him they-divided-for themselves his garments, casting a lot, in-order-that it-might-be-fulfilled, the-thing having-been-said by the prophet; They-divided-for-themselves my garments with-themselves, and on my vesture they-cast a lot.

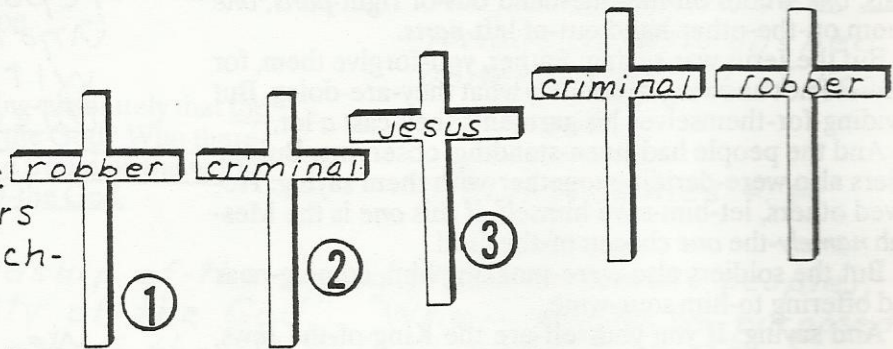
36 And sitting they-were-keeping him there.

MARK 15 CT

24 And having-crucified him, they-are-dividing-for-themselves his garments, casting a lot upon them what who might-lift-up.

Rebukes the one blaspheming Jesus, Luke 23:40  
 Speaks to Jesus, Lu.23:42,43.

Third act, crucify two robbers.  
Both robbers were reproaching Jesus.



MATTHEW 27 CT

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

This agrees with John 19:18, page 1; that is, two on each side.  
 (See KJ, Rev.22:2 "on either side")

The fourth act, John 19:31-33.

JOHN 19 CT

31 The Jews therefore, in-order-that the bodies might not remain on the cross in the Sabbath, since it-was the making-ready, for the day was great of-that Sabbath, they-interrogated the Pilate in-order-that their legs might-be-crushed, and they-might-be-removed.

32 Therefore the soldiers came, and on-the-one-hand of-the first they-crushed the legs and of-the other, namely-the one having-been-crucified together with-him:

33 On-the-other-hand having-come-upon the Jesus, as they-saw he already had-died-and-was-dead, they-crushed not his legs.



THE FIVE CROSSES AT PLOUBEZÉRE, NEAR LANNION, Côtes-du-Nord, Brittany.

The sequence is plain. It is important to keep Greek words translated with the same English word. The picture of the 5 crosses is from The Companion Bible, by Ethelbert W. Bullinger.