

## The Good News According to Luke

### *Dedication*

<sup>1</sup> To his Excellency, Theophilus.

Many attempts have been already made to draw up an account of those events which have reached their conclusion amongst us, <sup>2</sup> just as they were reported to us by those who from the beginning were eye-witnesses, and afterward became bearers of the message. <sup>3</sup> And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you, <sup>4</sup> in order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others.

### *Birth, Parentage, Infancy and Boyhood*

<sup>5</sup> In the reign of Herod, king of Judea, there was a priest named Zechariah, who belonged to the division called after Abijah. His wife, whose name was Elizabeth, was also a descendant of Aaron. <sup>6</sup> They were both righteous people, who lived blameless lives, guiding their steps by all the commandments and ordinances of the Lord. <sup>7</sup> But they had no child, Elizabeth being barren; and both of them were advanced in years.

<sup>8</sup> One day, when Zechariah was officiating as priest before God, during the turn of his division, <sup>9</sup> it fell to him by lot, in accordance with the practise amongst the priests, to go into the Temple of the Lord and burn incense; <sup>10</sup> and, as it was the Hour of Incense, the people were all praying outside. <sup>11</sup> And an angel of the Lord

appeared to him, standing on the right of the Altar of Incense. <sup>12</sup> Zechariah was startled at the sight and was awe-struck. <sup>13</sup> But the angel said to him, “Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth will bear you a son, whom you will call by the name John. <sup>14</sup> He will be to you a joy and a delight; and many will rejoice over his birth. <sup>15</sup> For he will be great in the sight of the Lord; he will not drink any wine or strong drink, and he will be filled with the Holy Spirit from the very hour of his birth, <sup>16</sup> and will reconcile many of the Israelites to the Lord their God. <sup>17</sup> He will go before him in the spirit and with the power of Elijah, to reconcile fathers to their children and the disobedient to the wisdom of the righteous, and so make ready for the Lord a people prepared for him.”

<sup>18</sup> “How can I be sure of this?” Zechariah asked the angel. “For I am an old man and my wife is advanced in years.”

<sup>19</sup> “I am Gabriel,” the angel answered, “who stand in the presence of God, and I have been sent to speak to you and to bring you this good news. <sup>20</sup> And now you will be silent and unable to speak until the day when this takes place, because you did not believe what I said, though my words will be fulfilled in due course.”

<sup>21</sup> Meanwhile the people were watching for Zechariah, wondering at his remaining so long in the Temple. <sup>22</sup> When he came out, he was unable to speak to them, and they perceived that he had seen a vision there. But Zechariah kept making signs to them, and remained dumb. <sup>23</sup> And, as soon as his term of service was finished, he returned home. <sup>24</sup> After this his wife, Elizabeth, became pregnant and lived in seclusion for five months. <sup>25</sup> “The Lord has done this for me,” she said, “he has

shown me kindness and taken away the public disgrace of childlessness under which I have been living.”

<sup>26</sup> Six months later the angel Gabriel was sent from God to a town in Galilee called Nazareth, <sup>27</sup> to a maiden there who was engaged to a man named Joseph, a descendant of David. Her name was Mary. <sup>28</sup> Gabriel came into her presence and greeted her, saying, “You have been shown great favour - the Lord is with you.”

<sup>29</sup> Mary was much disturbed at his words, and was wondering to herself what such a greeting could mean, <sup>30</sup> when the angel spoke again, “Do not be afraid, Mary, for you have found favour with God. <sup>31</sup> And now, you will conceive and give birth to a son, and you will give him the name Jesus. <sup>32</sup> The child will be great and will be called ‘Son of the Most High,’ and the Lord God will give him the throne of his ancestor David, <sup>33</sup> and he will reign over the descendants of Jacob for ever; And to his kingdom there will be no end.”

<sup>34</sup> “How can this be?” Mary asked the angel. “For I have no husband.”

<sup>35</sup> “The Holy Spirit will descend on you,” answered the angel, “and the Power of the Most High will overshadow you; and therefore the child will be called ‘holy,’ and ‘Son of God.’ <sup>36</sup> And Elizabeth, your cousin, is herself also expecting a son in her old age; and it is now the sixth month with her, though she is called barren; <sup>37</sup> for no promise from God will fail to be fulfilled.”

<sup>38</sup> “I am the servant of the Lord,” exclaimed Mary; “let it be with me as you have said.” Then the angel left her.

<sup>39</sup> Soon after this Mary set out, and made her way quickly into the hill-country, to a town in Judah; <sup>40</sup> and

there she went into Zechariah's house and greeted Elizabeth. <sup>41</sup> When Elizabeth heard Mary's greeting, the child moved within her, and Elizabeth herself was filled with the Holy Spirit, <sup>42</sup> and cried aloud, "Blessed are you amongst women, and blessed is your unborn child! <sup>43</sup> But how have I this honour, that the mother of my Lord should come to me? <sup>44</sup> For, as soon as your greeting reached my ears, the child moved within me with delight! <sup>45</sup> Happy indeed is she who believed that the promise which she received from the Lord would be fulfilled."

<sup>46</sup> And Mary said:

"My soul exalts the Lord,

<sup>47</sup> and my spirit delights in God my Saviour,

<sup>48</sup> for he has looked with favour on his humble servant girl.

From now on all generations will call me blessed!

<sup>49</sup> "For the Almighty has done great things for me,  
and holy is his name.

<sup>50</sup> He has mercy on those who revere him  
in every generation.

<sup>51</sup> "Mighty are the deeds of his arm;  
he has scattered the self-satisfied proud,

<sup>52</sup> he has cast down the mighty from their thrones,  
and he uplifts the humble,

<sup>53</sup> he has filled the hungry with good things,  
and the rich he has sent away empty.

<sup>54</sup> "He has stretched out his hand to his servant Israel,  
ever mindful of his mercy,

<sup>55</sup> as he promised to our ancestors  
for Abraham and his descendants for ever."

<sup>56</sup> Mary stayed with Elizabeth about three months, and then returned to her home. <sup>57</sup> When Elizabeth's time came, she gave birth to a son; <sup>58</sup> and her neighbours and relatives, hearing of the great goodness of the Lord to her, came to share her joy. <sup>59</sup> A week later they met to circumcise the child, and were about to call him Zechariah after his father, <sup>60</sup> when his mother spoke up, "No, he is to be called John."

<sup>61</sup> "You have no relation of that name!" they exclaimed; <sup>62</sup> and they made signs to the child's father, to find out what he wished the child to be called. <sup>63</sup> Asking for a writing-tablet, he wrote the words — 'His name is John.' Everyone was surprised <sup>64</sup> and immediately Zechariah recovered his voice and the use of his tongue, and began to bless God. <sup>65</sup> All their neighbours were awe-struck at this, and throughout the hill-country of Judea the whole story was much talked about. <sup>66</sup> All who heard it kept it in mind, asking one another — "What can this child be destined to become?" For the Power of the Lord was with him.

<sup>67</sup> Then his father Zechariah was filled with the Holy Spirit, and, speaking under inspiration, said:

<sup>68</sup> "Blessed is the Lord, the God of Israel,  
Who has visited his people and wrought their deliverance,

<sup>69</sup> and has raised up for us the Strength of our salvation  
In the house of his servant David —

<sup>70</sup> As he promised by the lips of his holy prophets of old —  
<sup>71</sup> salvation from our enemies and from the hands of  
all who hate us,

<sup>72</sup> showing mercy to our ancestors,  
And mindful of his sacred covenant.

- <sup>73</sup> This was the oath which he swore to our ancestor Abraham —  
<sup>74</sup> That we should be rescued from the hands of our enemies,  
<sup>75</sup> and should serve him without fear in holiness and righteousness,  
In his presence all our days.
- <sup>76</sup> And you, child, will be called prophet of the Most High,  
For you will go before the Lord to make ready his way,  
<sup>77</sup> to give his people the knowledge of salvation  
In the forgiveness of their sins,
- <sup>78</sup> through the tender mercy of our God,  
Whereby the Dawn will break on us from heaven,  
<sup>79</sup> to give light to those who live in darkness and the shadow of death,  
And guide our feet into the way of peace.”
- <sup>80</sup> The child grew and became strong in spirit; and he lived in the Wilds until the time came for his appearance before Israel.

## 2

<sup>1</sup> About that time an edict was issued by the Emperor Augustus that a census should be taken of the whole Empire. <sup>2</sup> (This was the first census taken while Quirinius was Governor of Syria). <sup>3</sup> And everyone went to his own town to be registered. <sup>4</sup> Amongst others Joseph went up from the town of Nazareth in Galilee to Bethlehem, the town of David, in Judea — because he belonged to the family and house of David — <sup>5</sup> To be registered with Mary, his engaged wife, who was about to become a mother. <sup>6</sup> While they were there her time came, <sup>7</sup> and she gave birth to her first child, a son. And because there was no room for them in the inn, she swathed him around and

laid him in a manger. <sup>8</sup> In that same country-side were shepherds out in the open fields, watching their flocks that night, <sup>9</sup> when an angel of the Lord suddenly stood by them, and the glory of the Lord shone around them; and they were seized with fear. <sup>10</sup> “Have no fear,” the angel said. “For I bring you good news of a great joy in store for all the nation. <sup>11</sup> This day there has been born to you, in the town of David, a Saviour, who is Christ and Lord. <sup>12</sup> And this will be the sign for you. You will find the infant swathed, and lying in a manger.”

<sup>13</sup> Then suddenly there appeared with the angel a multitude of the heavenly Host, praising God, and singing

—  
<sup>14</sup> “glory to God on high,

And on earth peace amongst those in whom he finds pleasure.”

<sup>15</sup> Now, when the angels had left them and gone back to heaven, the shepherds said to one another, “Let us go at once to Bethlehem, and see this thing that has happened, of which the Lord has told us.” <sup>16</sup> So they went quickly, and found Mary and Joseph, and the infant lying in a manger; <sup>17</sup> and, when they saw it, they told of all that had been said to them about this child. <sup>18</sup> All who heard the shepherds were astonished at their story, <sup>19</sup> while Mary treasured up all that they said, and thought about it often in her thoughts. <sup>20</sup> And the shepherds went back, giving glory and praise to God for all that they had heard and seen. It had all happened as they had been told.

<sup>21</sup> Eight days after the birth of the child, when it was time to circumcise him, he received the name Jesus — the name given him by the angel before his conception.

<sup>22</sup> When the period of purification of mother and child,

required by the Law of Moses, came to an end, his parents took the child up to Jerusalem to present him to the Lord, <sup>23</sup> in compliance with the Law of the Lord that every first-born male will be dedicated to the Lord, <sup>24</sup> and also to offer the sacrifice required by the Law of the Lord — a pair of turtle-doves or two young pigeons.

<sup>25</sup> There was at that time in Jerusalem a man named Simeon, a righteous and devout man, who lived in constant expectation of the Consolation of Israel, and under the guidance of the Holy Spirit. <sup>26</sup> It had been revealed to him by the Holy Spirit that he should not die until he had seen the Lord's Christ. <sup>27</sup> Moved by the Spirit, Simeon came into the Temple Courts, and, when the parents brought in the child Jesus, to do for him what was customary under the Law, <sup>28</sup> Simeon himself took the child in his arms, and blessed God, and said:

<sup>29</sup> “Now, Lord, you will let your servant go,

According to your word, in peace,

<sup>30</sup> for my eyes have seen the salvation

<sup>31</sup> Which you have prepared in the sight of all nations

<sup>32</sup> A light to bring light to the Gentiles,

And to be the glory of your people Israel.”

<sup>33</sup> While the child's father and mother were wondering at what was said about him, <sup>34</sup> Simeon gave them his blessing, and said to Mary, the child's mother, “This child is appointed to be the cause of the fall and rise of many in Israel, and to be a sign much spoken against — <sup>35</sup> Yes, the sword will pierce your own heart — and so the thoughts in many minds will be disclosed.”

<sup>36</sup> There was also a prophet named Hannah, a daughter of Phanuel and of the tribe of Asher. She was far advanced in years, having lived with her husband for seven years after marriage, <sup>37</sup> and then a widow, until she had reached



the age of eighty-four. She never left the Temple Courts, but, fasting and praying, worshipped God night and day. <sup>38</sup> At that moment she came up, and began publicly to thank God and to speak about the child to all who were looking for the deliverance of Jerusalem.

<sup>39</sup> When the child's parents had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. <sup>40</sup> The child grew and became strong and wise, and the blessing of God was on him.

<sup>41</sup> Every year the child's parents used to go to Jerusalem at the Passover Festival. <sup>42</sup> When Jesus was twelve years old, they went according to custom to Jerusalem, <sup>43</sup> and had finished their visit; but, when they started to return, the boy Jesus remained behind in Jerusalem, without their knowing it. <sup>44</sup> Thinking that he was with their fellow travellers, they went one day's journey before searching for him amongst their relatives and acquaintances; <sup>45</sup> and then, as they did not find him, they returned to Jerusalem, searching everywhere for him. <sup>46</sup> It was not until the third day that they found him in the Temple Courts, sitting amongst the teachers, now listening to them, now asking them questions. <sup>47</sup> All who listened to him marvelled at his intelligence and his answers.

<sup>48</sup> His parents were amazed when they saw him, and his mother said to him, "My child, why have you treated us like this? Your father and I have been searching for you in great distress."

<sup>49</sup> "What made you search for me?" he answered. "Didn't you know that I must be in my Father's house?"

<sup>50</sup> His parents did not understand what he meant.

<sup>51</sup> However he went down with them to Nazareth, and submitted himself to their control; and his mother treasured

all that was said in her heart. <sup>52</sup> And Jesus grew in wisdom as he grew in years, and gained the blessing of God and people.

### 3

#### *The Preparation*

<sup>1</sup> In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was Governor of Judea, Herod Ruler of Galilee, his brother Philip Ruler of the territory comprising Ituraea and Trachonitis, and Lysanias Ruler of Abilene, <sup>2</sup> and when Annas and Caiaphas were high priests, a command from God came to John, the son of Zechariah, while he was in the wilderness. <sup>3</sup> And John went through the whole district of the Jordan, proclaiming baptism on repentance, for the forgiveness of sins. <sup>4</sup> This was in fulfilment of what is said in the writings of the prophet Isaiah —

‘The voice of one crying aloud in the wilderness:

“Make ready the way of the Lord,

Make his paths straight.

<sup>5</sup> Every chasm will be filled,

Every mountain and hill will be levelled,

The winding ways will be straightened,

The rough roads made smooth,

<sup>6</sup> and everyone will see the salvation of God.”’

<sup>7</sup> And John said to the crowds that went to be baptised by him, “You children of snakes! Who has prompted you to seek refuge from the coming judgement? <sup>8</sup> Let your lives, then, prove your repentance; and do not begin to say amongst yourselves ‘Abraham is our ancestor,’ for I tell you that out of these stones God is able to raise descendants for Abraham! <sup>9</sup> Already, indeed, the axe is lying at the root of the trees. Therefore every tree that

fails to bear good fruit will be cut down and thrown into the fire.”

<sup>10</sup> “What are we to do then?” the people asked. <sup>11</sup> “Let anyone who has two coats,” answered John, “share with the person who has none; and anyone who has food do the same.”

<sup>12</sup> Even tax-gatherers came to be baptised, and said to John, “Teacher, what are we to do?”

<sup>13</sup> “Do not collect more than you have authority to demand,” John answered. <sup>14</sup> And when some soldiers on active service asked “And we — what are we to do?” he said, “Never use violence, or exact anything by false accusation; and be content with your pay.”

<sup>15</sup> Then, while the people were in suspense, and were all debating with themselves whether John could be the Christ, <sup>16</sup> John, addressing them all, said, “I, indeed, baptise you with water; but there is coming one more powerful than I, and I am not fit even to unfasten his sandals. He will baptise you with the Holy Spirit and with fire. <sup>17</sup> His winnowing-fan is in his hand so that he may clear his threshing-floor, and store the grain in his barn, but the chaff he will burn with a fire that cannot be put out.”

<sup>18</sup> And so with many different appeals John told his good news to the people. <sup>19</sup> But Prince Herod, being rebuked by John respecting Herodias, the wife of Herod's brother, and for all the evil things that he had done, <sup>20</sup> crowned them all by shutting John up in prison.

<sup>21</sup> Now after the baptism of all the people, and when Jesus had been baptised and was still praying, the heavens opened, <sup>22</sup> and the Holy Spirit came down on him in the form of a dove, and from the heavens came a voice — “You are my dearly loved son; you bring me great joy.”

<sup>23</sup> When beginning his work, Jesus was about thirty years old. He was regarded as the son of Joseph, whose ancestors were —

Eli, <sup>24</sup> Mattith, Levi, Melchiah, Janna, Joseph, <sup>25</sup> Mattithiah, Amos, Nahum, Azaliah, Nogah, <sup>26</sup> Mattith, Mattithiah, Shimei, Joseph, Josheh, <sup>27</sup> Johanan, Rhesa, Zerubbabel, Salathiel, Neriah, <sup>28</sup> Melchiah, Addi, Cosam, Elmodam, Er, <sup>29</sup> Joshua, Eliezer, Joram, Mattith, Levi, <sup>30</sup> Simeon, Judah, Joseph, Jonam, Eliakim, <sup>31</sup> Meleah, Menan, Mattithiah, Nathan, David, <sup>32</sup> Jesse, Obed, Boaz, Salah, Nahshon, <sup>33</sup> Aminadab, Arni, Hezron, Perez, Judah, <sup>34</sup> Jacob, Isaac, Abraham, Terah, Nahor, <sup>35</sup> Serug, Reu, Peleg, Eber, Shelah, <sup>36</sup> Kenan, Arpachshad, Shem, Noah, Lamech, <sup>37</sup> Methuselah, Enoch, Jared, Mahalalel, Kenan, <sup>38</sup> Enosh, Seth and Adam the son of God.

#### 4

<sup>1</sup> On returning from the Jordan, full of the Holy Spirit, Jesus was led by the power of the Spirit through the wilderness for forty days, tempted by the devil.

<sup>2</sup> All that time he ate nothing; and, when it was over, he became hungry. <sup>3</sup> So the devil said to him, “If you are God's Son, tell this stone to become a loaf of bread.” <sup>4</sup> And Jesus answered him, “**Scripture says — ‘It is not on bread alone that a person is to live.’**”

<sup>5</sup> And the devil led Jesus up, and showing him in a single moment all the kingdoms of the earth, said to him, <sup>6</sup> “I will give you all this power, and the splendour of them; for it has been given into my hands and I give it to whom I wish. <sup>7</sup> If you worship me, it will all be yours.” <sup>8</sup> And Jesus answered him, “**Scripture says — ‘You should worship the Lord your God, and worship him only.’**”

<sup>9</sup> The devil next led him into Jerusalem, and, placing him on the parapet of the Temple, said, “If you are God's Son throw yourself down from here, <sup>10</sup> for scripture says — ‘He will give his angels commands about you, to guard you safely,’ <sup>11</sup> And ‘On their hands they will lift you up, otherwise you might strike your foot against a stone.’” <sup>12</sup> But Jesus answered him, “It is said — ‘You must not tempt the Lord your God.’”

<sup>13</sup> When he had tried every kind of temptation, the devil left Jesus, until another opportunity.

### *The Work in Galilee*

<sup>14</sup> Moved by the power of the Spirit, Jesus returned to Galilee. Reports about him spread through all that region; <sup>15</sup> and he began to teach in their synagogues, and was honoured by everyone.

<sup>16</sup> Coming to Nazareth, where he had been brought up, Jesus, as was his custom, went on the Sabbath into the synagogue, and stood up to read the scriptures. <sup>17</sup> He was given the book of the prophet Isaiah; and Jesus opened the book and found the place where it says —

<sup>18</sup> “The Spirit of the Lord is on me,  
For he has consecrated me to bring good news to the poor,  
He has sent me to proclaim release to captives and  
restoration of sight to the blind,  
To set the oppressed at liberty,  
<sup>19</sup> to proclaim the accepted year of the Lord.”

<sup>20</sup> Then, closing the book and returning it to the attendant, he sat down. The eyes of all in the synagogue were fixed on him, <sup>21</sup> and Jesus began,

“This very day this passage has been fulfilled in your hearing.”

<sup>22</sup> All who were present spoke well of him, and were astonished at the beautiful words that fell from his lips. “Isn't Joseph's son?” they asked. <sup>23</sup> “Doubtless,” said Jesus, “you will remind me of the saying — ‘Doctor, cure yourself;’ and you will say ‘Do here in your own country all that we have heard that has been done at Capernaum.’” <sup>24</sup> I tell you,” he continued, “that no prophet is acceptable in his own country. <sup>25</sup> There were, doubtless, many widows in Israel in Elijah's days, when the heavens were closed for three years and six months, and a severe famine prevailed throughout the country; <sup>26</sup> and yet it was not to one of them that Elijah was sent, but to a widow at Zarephath in Sidonia. <sup>27</sup> And there were many lepers in Israel in the time of the prophet Elisha, yet it was not one of them who was made clean, but Naaman the Syrian.” <sup>28</sup> All the people in the synagogue, as they listened to this, became enraged. <sup>29</sup> Starting up, they drove Jesus out of the town, and led him to the brow of the hill on which their town stood, intending to hurl him down. <sup>30</sup> But he passed through the middle of the crowd and went on his way.

<sup>31</sup> Then Jesus went down to Capernaum, a city in Galilee. On the Sabbath he taught the people. <sup>32</sup> They were amazed at his teaching, because his words were spoken with authority. <sup>33</sup> In the synagogue there was a man with the spirit of a foul demon in him, who called out loudly, <sup>34</sup> “Stop! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!” <sup>35</sup> But Jesus rebuked the demon. “Be silent! Come out from him,” he said. The demon flung the man down in the middle of the people, and then came out from him, without causing him further harm. <sup>36</sup> And they were all lost in amazement, and kept

saying to one another, “What words are these? For he gives his commands to the foul spirits with a marvellous authority, and they come out.” <sup>37</sup> And rumours about Jesus travelled through every place in the region.

<sup>38</sup> On leaving the synagogue, Jesus went into Simon's house. Now Simon's mother-in-law was suffering from a severe attack of fever, and they asked Jesus to cure her. <sup>39</sup> Bending over her, he rebuked the fever; the fever left her, and she immediately got up and began to take care of them. <sup>40</sup> At sunset, all who had friends suffering from various diseases took them to Jesus; and he placed his hands on everyone of them and cured them. <sup>41</sup> And even demons came out from many people, screaming ‘You are the Son of God.’ Jesus rebuked them, and would not allow them to speak, because they knew that he was the Christ.

<sup>42</sup> At daybreak, Jesus went out and walked to a lonely spot. But crowds of people began to look for him; and they came to where he was and tried to detain him and prevent his leaving them. <sup>43</sup> Jesus, however, said to them, **“I must take the good news of the kingdom of God to the other town also, for that was why I was sent.”** <sup>44</sup> And he continued to make his proclamation in the synagogues of Judea.

## 5

<sup>1</sup> Once, when the people were pressing around Jesus as they listened to God's message, he happened to be standing by the shore of the Lake of Gennesaret, and saw two boats close to the shore. <sup>2</sup> The fishermen had gone away from them and were washing the nets. <sup>3</sup> So, getting into one of the boats, which belonged to Simon, Jesus asked him to push off a little way from the shore, and then

sat down and taught the people from the boat. <sup>4</sup> When he had finished speaking, he said to Simon, “**Push off into deep water, and throw out your nets for a haul.**”

<sup>5</sup> “We have been hard at work all night, Sir,” answered Simon, “and have not caught anything, but, at your bidding, I will throw out the nets.” <sup>6</sup> They did so, and enclosed such a great shoal of fish that their nets began to break. <sup>7</sup> So they signalled to their partners in the other boat to come and help them; and they came and filled both the boats so full of fish that they were almost sinking. <sup>8</sup> When Simon Peter saw this, he threw himself down at Jesus' knees, exclaiming, “Master, leave me, for I am a sinful man!” <sup>9</sup> For he and all who were with him were lost in amazement at the haul of fish which they had made; <sup>10</sup> and so, too, were James and John, Zebedee's sons, who were Simon's partners. “**Do not be afraid,**” Jesus said to Simon; “**from today you will catch people.**” <sup>11</sup> And, when they had brought their boats to shore, they left everything, and followed him.

<sup>12</sup> On one occasion Jesus was staying in a town, when he saw a man who was covered with leprosy. When the leper saw Jesus, he threw himself on his face and implored his help, “Master, if only you are willing, you are able to make me clean.” <sup>13</sup> Stretching out his hand, Jesus touched him, saying as he did so, “**I am willing; become clean.**”

Instantly the leprosy left the man; <sup>14</sup> and then Jesus impressed on him that he was not to say a word to anyone, “**but,**” he added, “**set out and show yourself to the priest, and make the offerings for your cleansing, in the manner directed by Moses, as evidence of your cure.**” <sup>15</sup> However, the story about Jesus spread all the more, and great crowds came together to listen to him, and to be cured



of their illnesses; <sup>16</sup> but Jesus used to withdraw to lonely places and pray.

<sup>17</sup> On one of those days, when Jesus was teaching, some Pharisees and Doctors of the Law were sitting near by. (They had come from all the villages in Galilee and Judea, and from Jerusalem; and the power of the Lord was on Jesus, so that he could work cures.) <sup>18</sup> And there some men brought on a bed a man who was paralysed. They tried to get him in and lay him before Jesus; <sup>19</sup> but, finding no way of getting him in owing to the crowd, they went up on the roof and lowered him through the tiles, with his pallet, into the middle of the people and in front of Jesus. <sup>20</sup> When he saw their faith, Jesus said, “**Friend, your sins have been forgiven you.**” <sup>21</sup> The teachers of the Law and the Pharisees began debating about this. “Who is this man who speaks so blasphemously?” they asked. “Who can forgive sins except God?”

<sup>22</sup> When Jesus became aware of the way in which they were debating, he turned to them and exclaimed, “**What are you debating with yourselves?** <sup>23</sup> **Which is the easier? — to say ‘Your sins have been forgiven you’? Or to say ‘Get up, and walk’?** <sup>24</sup> **But so that you may know that the Son of Man has power on earth to forgive sins**” — he spoke to the paralysed man — “**To you I say, Get up, and take up your pallet, and go to your home.**” <sup>25</sup> Instantly the man stood up before their eyes, took up what he had been lying on, and went to his home, praising God. <sup>26</sup> The people, one and all, were lost in amazement, and praised God; and in great awe they said, “We have seen marvellous things today!”

<sup>27</sup> After this, Jesus went out; and he noticed a tax-gatherer, named Levi, sitting in the tax office, and said

to him, “Follow me.”<sup>28</sup> Levi left everything and got up and followed him.<sup>29</sup> And Levi gave a great entertainment at his house, in honour of Jesus; and a large number of tax-gatherers and others were having dinner with them.

<sup>30</sup> The Pharisees and the teachers of the Law belonging to their party complained of this to the disciples of Jesus.

<sup>31</sup> In answer Jesus said, “It is not those who are well who need a doctor, but those who are ill.<sup>32</sup> I have not come to call the religious, but the outcast, to repent.”

<sup>33</sup> “John's disciples,” they said to Jesus, “Often fast and say prayers, and so do the disciples of the Pharisees, while yours are eating and drinking!”

<sup>34</sup> But Jesus answered them, “Can you make the groom's friends fast while the groom is with them?<sup>35</sup> But the days will come — a time when the groom will be taken away from them; and they will fast then, when those days come.”<sup>36</sup> Then, as an illustration, Jesus said to them, “No one ever tears a piece from a new garment and puts it on an old one; for, if they do, they will not only tear the new garment, but the piece from the new one will not match the old.<sup>37</sup> And no one puts new wine into old wine-skins; for, if they do, the new wine will burst the skins, and the wine itself will run out, and the skins be lost.<sup>38</sup> But new wine must be put into fresh skins.<sup>39</sup> No one after drinking old wine wishes for new. ‘No,’ they say, ‘the old is excellent.’”

## 6

<sup>1</sup> One Sabbath Jesus was walking through cornfields, and his disciples were picking the ears of wheat, and rubbing them in their hands, and eating them.<sup>2</sup> “Why are you doing what it is not allowable to do on the Sabbath?” asked some of the Pharisees.<sup>3</sup> Jesus' answer was, “Haven't you read even of what David did, when he was hungry,

he and his companions — <sup>4</sup> That he went into the house of God, and took the consecrated bread and ate it, and gave some to his companions, though only the priests are allowed to eat it?” <sup>5</sup> Then Jesus added, “The Son of Man is lord even of the Sabbath.”

<sup>6</sup> On another Sabbath Jesus went into the synagogue and taught; and there was a man there whose right hand was withered. <sup>7</sup> The teachers of the Law and the Pharisees watched Jesus closely, to see if he would work cures on the Sabbath, so that they might find a charge to bring against him. <sup>8</sup> Jesus, however, knew what was in their minds, and said to the man whose hand was withered, “Stand up and come out into the middle.” The man stood up; <sup>9</sup> and Jesus said to them, “I ask you, is it allowable to do good on the Sabbath — or harm? To save a life, or let it perish?” <sup>10</sup> Then, looking around at them all, he said to the man, “Stretch out your hand.” The man did so; and his hand had become sound. <sup>11</sup> But the teachers of the Law and the Pharisees were mad with rage, and consulted together what they could do to Jesus.

<sup>12</sup> Now about that time, Jesus went out, up the hill, to pray, and spent the whole night in prayer to God. <sup>13</sup> When day came, he summoned his disciples, and chose twelve of them, whom he also named ‘apostles.’ <sup>14</sup> They were Simon (whom Jesus also named Peter), and his brother Andrew, James, John, Philip, Bartholomew, <sup>15</sup> Matthew, Thomas, James son of Alphaeus, Simon known as the Zealot, <sup>16</sup> Judas son of James, and Judas Iscariot, who proved a traitor. <sup>17</sup> Afterward Jesus came down the hill with them and took his stand on a level place. With him were a large crowd of his disciples, and great numbers of people from the whole of Judea, Jerusalem, and the coast district of Tyre and Sidon, <sup>18</sup> who had come to hear him and to be restored to health. Those, too, who were

troubled with foul spirits were cured; <sup>19</sup> and everyone in the crowd was trying to touch him, because a power went out from him which restored them all.

<sup>20</sup> Then, raising his eyes and looking at his disciples, Jesus said:

“Blessed are you who are poor, for yours is the kingdom of God.

<sup>21</sup> Blessed are you who hunger now, for you will be satisfied.

Blessed are you who weep now, for you will laugh.

<sup>22</sup> Blessed are you when people hate you,  
and when they expel you from amongst them,  
and insult you,  
and reject your name as an evil thing —  
because of the Son of Man.

<sup>23</sup> Then indeed you may be glad and dance for joy, for be sure that your reward in heaven will be great; for that is what their ancestors did to the prophets.

<sup>24</sup> But

alas for you who are rich,  
for you have had your comforts in full.

<sup>25</sup> Alas for you who are sated now,  
for you will hunger.

Alas for you who laugh now,  
for you will mourn and weep.

<sup>26</sup> Alas for you when everyone speaks well of you;  
for this is what their ancestors did to the false prophets.

<sup>27</sup> But to you who hear I say — love your enemies, show kindness to those who hate you, <sup>28</sup> bless those who curse you, pray for those who insult you. <sup>29</sup> When

someone gives one of you a blow on the cheek, offer the other cheek as well; and, when anyone takes away your cloak, do not keep back your coat either. <sup>30</sup> Give to everyone who asks of you; and, when anyone takes away what is yours, do not demand its return. <sup>31</sup> Do to others as you wish them to do to you.

<sup>32</sup> If you love only those who love you, what thanks will be due to you? Why, even the outcast love those who love them! <sup>33</sup> For, if you show kindness only to those who show kindness to you, what thanks will be due to you? Even the outcast do that! <sup>34</sup> If you lend only to those from whom you expect to get something, what thanks will be due to you? Even the outcast lend to the outcast in the hope of getting as much in return! <sup>35</sup> But love your enemies, and show them kindness, and lend to them, never despairing. Then your reward will be great, and you will be sons of the Most High, for he is kind to the thankless and the bad.

<sup>36</sup> Learn to be merciful — even as your Father is merciful. <sup>37</sup> Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven. <sup>38</sup> Give, and others will give to you. A generous measure, pressed and shaken down, and running over, will they pour into your lap; For The standard you use will be the standard used for you.”

<sup>39</sup> Then, speaking in parables, Jesus said, “Can one blind person guide another? Will they not both fall into a ditch?

<sup>40</sup> A student is not above their teacher; yet every finished

student will be like their teacher. <sup>41</sup> And why do you look at the speck of sawdust in someone's eye, while you pay no attention at all to the plank of wood in your own? <sup>42</sup> How can you say to your friend 'Friend, let me take out the speck in your eye,' while you yourself do not see the plank in your own? Hypocrite! Take out the plank from your own eye first, and then you will see clearly how to take out the speck in your friend's. <sup>43</sup> There is no such thing as a good tree bearing worthless fruit, or, on the other hand, a worthless tree bearing good fruit. <sup>44</sup> For every tree is known by its own fruit. People do not gather figs off thorn bushes, nor pick a bunch of grapes off a bramble. <sup>45</sup> A good person, from the good stores of their heart, brings out what is good; while a bad person, from their bad stores, brings out what is bad. For what fills someone's heart will rise to their lips. <sup>46</sup> Why do you call me 'Master! Master!' and yet fail to do what I tell you? <sup>47</sup> Everyone who comes to me and listens to my teaching and acts on it — I will show you to whom they may be compared. <sup>48</sup> They may be compared to a person building a house, who dug, and went deep, and laid the foundation on the rock. Then, when a flood came, the river swept down on that house, but had no power to shake it, because it had been built well. <sup>49</sup> But those who have listened and not acted on what they have heard may be compared to a person who built a house on the ground without any foundation. The river swept down on it, and the house immediately collapsed; and great was the crash that followed."

## 7

<sup>1</sup> When Jesus had brought to a conclusion all that he had then had to say to the people, he entered Capernaum.

<sup>2</sup> A captain in the Roman army had a slave whom he valued, and who was seriously ill — almost at the point of death. <sup>3</sup> And, hearing about Jesus, he sent some Jewish elders to him, with the request that he would come and save his slave's life. <sup>4</sup> When they found Jesus, they earnestly implored him to do so. “He deserves the favour from you,” they said, <sup>5</sup> “For he is devoted to our nation, and himself built our synagogue for us.” <sup>6</sup> So Jesus went with them. But, when he was no great distance from the house, the captain sent some friends with the message — “Do not trouble yourself, Sir; for I am unworthy to receive you under my roof. <sup>7</sup> That was why I did not even venture to come to you myself; but speak, and let my manservant be cured. <sup>8</sup> For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them ‘Go,’ he goes, and to another ‘Come,’ he comes, and to my slave ‘Do this,’ he does it.” <sup>9</sup> Jesus was surprised to hear these words from him; and, turning to the crowd which was following him, he said, **“I tell you, nowhere in Israel have I met with such faith as this!”** <sup>10</sup> And, when the messengers returned to the house, they found the slave recovered.

<sup>11</sup> Shortly after, Jesus went to a town called Nain, his disciples and a great crowd going with him. <sup>12</sup> Just as he approached the gate of the town, there was a dead man being carried out for burial — an only son, and his mother was a widow. A large number of the people of the town were with her. <sup>13</sup> When he saw her, the Master was moved with compassion for her, and he said to her, **“Do not weep.”** <sup>14</sup> Then he went up and touched the bier, and the bearers stopped; and Jesus said, **“Young man, I am speaking to you — Rise!”** <sup>15</sup> The dead man sat up and began to talk, and Jesus restored him to his mother.

<sup>16</sup> Everyone was awe-struck and began praising God. “A great prophet has arisen amongst us,” they said; “and God has visited his people.”

<sup>17</sup> And this story about Jesus spread all through Judea, and in the neighbouring countries as well.

<sup>18</sup> All these events were reported to John by his disciples. <sup>19</sup> So he summoned two of them, and sent them to the Master to ask — “Are you ‘the coming one,’ or are we to look for someone else?”

<sup>20</sup> When these men found Jesus, they said, “John the Baptist has sent us to you to ask — Are you ‘the coming one,’ or are we to look for somebody else?” <sup>21</sup> At that very time Jesus had cured many people of diseases, afflictions, and wicked spirits, and had given many blind people their sight. <sup>22</sup> So his answer to the question was, “Go and report to John what you have witnessed and heard — the blind recover their sight, the lame walk, the lepers are made clean, and the deaf hear, the dead are raised to life, the good news is told to the poor. <sup>23</sup> And blessed is the person who finds no hindrance in me.”

<sup>24</sup> When John's messengers had left, Jesus, speaking to the crowds, began to say with reference to John, <sup>25</sup> “What did you go out into the wilderness to look at? A reed waving in the wind? If not, what did you go out to see? A man dressed in rich clothing? Why, those who are accustomed to fine clothes and luxury live in royal palaces. <sup>26</sup> What then did you go to see? A prophet? Yes, I tell you, and far more than a prophet. <sup>27</sup> This is the man of whom scripture says —

‘I am sending my messenger ahead of you,  
and he will prepare your way before you.’



<sup>28</sup> There is, I tell you, no one born of a woman who is greater than John; and yet the least in the kingdom of God is greater than he.”

<sup>29</sup> (All the people, when they heard this, and even the tax-gatherers, having accepted John's baptism, acknowledged the justice of God. <sup>30</sup> But the Pharisees and the students of the Law, having rejected John's baptism, frustrated God's purpose in regard to them.)

<sup>31</sup> “To what then,” Jesus continued, “should I compare the people of the present generation? What are they like? <sup>32</sup> They are like some little children who are sitting in the marketplace and calling out to one another — ‘We have played the flute for you, but you have not danced; We have wailed, but you have not wept!’ <sup>33</sup> For now that John the Baptist has come, not eating bread or drinking wine, you are saying ‘He has a demon in him’; <sup>34</sup> and now that the Son of Man has come, eating and drinking, you are saying ‘Here is a glutton and a wine-drinker, a friend of tax-gatherers and outcasts.’ <sup>35</sup> And yet wisdom is vindicated by all her children.”

<sup>36</sup> One of the Pharisees asked Jesus to dine with him, so Jesus went to his house and took his place at the table. <sup>37</sup> Just then a woman, who was an outcast in the town, having heard that Jesus was eating in the Pharisee's house, brought an alabaster jar of perfume, <sup>38</sup> and placed herself behind Jesus, near his feet, weeping. Then she began to make his feet wet with her tears, and she dried them with the hair of her head, repeatedly kissing his feet and anointing them with the perfume.

<sup>39</sup> When the Pharisee who had invited Jesus saw this, he said to himself, “Had this man been ‘the prophet,’ he would have known who, and what sort of woman, this is who is touching him, and that she is an outcast.” <sup>40</sup> But,

addressing him, Jesus said, “Simon, I have something to say to you.”

“Pray do so, teacher,” Simon answered; and Jesus began, <sup>41</sup> “There were two people who were in debt to a moneylender; one owed five hundred silver coins, and the other fifty. <sup>42</sup> As they were unable to pay, he forgave them both. Which of them, do you think, will love him the more?”

<sup>43</sup> “I suppose,” answered Simon, “it will be the man to whom he forgave the greater debt.”

“You are right,” said Jesus, <sup>44</sup> and then, turning to the woman, he said to Simon, “Do you see this woman? I came into your house — you gave me no water for my feet, but she has made my feet wet with her tears and dried them with her hair. <sup>45</sup> You did not give me one kiss, but she, from the moment I came in, has not ceased to kiss my feet. <sup>46</sup> You did not anoint even my head with oil, but she has anointed my feet with perfume. <sup>47</sup> So I tell you, her great love shows that her sins, many as they are, have been pardoned. One who is pardoned little loves little.” <sup>48</sup> Then he said to the woman, “Your sins have been pardoned.” <sup>49</sup> The other guests began to say to one another, “Who is this man who even pardons sins?” <sup>50</sup> But Jesus said to the woman, “Your faith has delivered you; go, and peace be with you.”

## 8

<sup>1</sup> Shortly afterward, Jesus went on a journey through the towns and villages, proclaiming the good news of the kingdom of God. With him went the Twelve, <sup>2</sup> as well as some women who had been cured of wicked spirits and of infirmities. They were Mary, known as Mary of Magdala (from whom seven demons had been expelled),

<sup>3</sup> and Joanna (the wife of Herod's steward, Chuza), and Susannah, and many others — all of whom provided for Jesus and his apostles out of their own resources.

<sup>4</sup> Once, when a great crowd was collecting, and, when the people of town after town were flocking to Jesus, he spoke to them in the form of a parable, <sup>5</sup> “The sower went out to sow his seed; and, as he was sowing, some of the seed fell along the path and was trodden on; and the wild birds ate it up. <sup>6</sup> Other seed fell on rock, and, as soon as it began to grow, because it had no moisture, it withered away. <sup>7</sup> Other seed fell in the middle of brambles, but the brambles grew up with it and choked it entirely. <sup>8</sup> Other seed fell into rich soil, and grew, and gave a hundredfold return.” After saying this, Jesus cried aloud, “Let those who have ears to hear with hear.”

<sup>9</sup> His disciples asked Jesus the meaning of this parable. <sup>10</sup> “To you,” he said, “the knowledge of the hidden truths of the kingdom of God has been imparted, but to others in parables only, so that though they have eyes they may not see, and though they have ears, they may not understand. <sup>11</sup> This is the parable — The seed is God's message. <sup>12</sup> By the seed which fell along the path are meant those who hear the message; but then comes the devil and carries away the message from their minds, to prevent their believing it and being saved. <sup>13</sup> By the seed which fell on the rock are meant those who, as soon as they hear the message, welcome it joyfully; but they have no root, and believe it only for a time, and, when the time of temptation comes, they draw back. <sup>14</sup> By that which fell amongst the brambles are meant those who hear the message, but who, as they go on their way, are completely choked by this world's cares and wealth and pleasures, and bring nothing to perfection. <sup>15</sup> But by that in the good

ground are meant those who, having heard the message, keep it in the good, rich soil of their hearts, and patiently yield a return.

<sup>16</sup> “No one sets light to a lamp and then covers it with a bowl or puts it underneath a couch, but they put it on a lamp-stand, so that anyone who comes in may see the light. <sup>17</sup> Nothing is hidden which will not be brought into the light of day, not ever kept hidden which will not some day become known and come into the light of day. <sup>18</sup> Take care, then, how you listen. For, to all those who have, more will be given; while, from all those who have nothing, even what they seem to have will be taken away.”

<sup>19</sup> Presently Jesus' mother and brothers came where he was, but they were not able to join him because of the crowd. <sup>20</sup> So word was brought to him — ‘Your mother and your brothers are standing outside, wanting to see you.’ <sup>21</sup> His reply, spoken to them all, was, “**My mother and my brothers are those who listen to God's teaching and do what it says.**”

<sup>22</sup> One day about that time, Jesus got into a boat with his disciples and said to them, “**Let us go across the lake.**” <sup>23</sup> So they put off. While they were sailing, Jesus fell asleep. A squall swept down on the lake, and their boat was filling and they were in danger. <sup>24</sup> So the disciples came and roused him. “Sir, Sir,” they cried, “we are lost!” Jesus rose and rebuked the wind and the rushing waves, and they fell, and a calm followed. <sup>25</sup> “**Where is your faith?**” he exclaimed. But in great awe and amazement they said to one another, “Who can this be, who commands even the winds and the waves, and they obey him?”

<sup>26</sup> And they reached the region of the Gerasenes, which

is on the opposite side to Galilee; <sup>27</sup> and, on getting ashore, Jesus met a man, who had demons in him, coming out of the town. For a long time this man had worn no clothing, and he had not lived in a house, but in the tombs. <sup>28</sup> Catching sight of Jesus, he shrieked out and threw himself down before him, and in a loud voice exclaimed, "What do you want with me, Jesus, Son of the Most High God? I beg you not to torment me." <sup>29</sup> For Jesus was commanding the foul spirit to come out of the man. On many occasions it had seized him, and, even when secured with chains and fetters, and watched, he would break through anything that bound him, and be driven by the demon into the Wilds.

<sup>30</sup> "What is your name?" Jesus asked.

"Legion," he answered (for many demons had taken possession of him); <sup>31</sup> and the demons begged Jesus not to order them away into the bottomless pit. <sup>32</sup> There was a drove of many pigs close by feeding on the hillside; and the demons begged Jesus to give them leave to enter into them. Jesus gave them leave. <sup>33</sup> They came out from the man and took possession of the pigs; and the drove rushed down the steep slope into the lake and were drowned. <sup>34</sup> When the men who tended them saw what had happened, they ran away, and carried the news to the town, and to the country around. <sup>35</sup> The people went out to see what had happened, and, when they came to Jesus, they found the man from whom the demons had gone out, sitting, clothed and in his right mind, at Jesus' feet; and they were awe-struck. <sup>36</sup> Those who had seen it told them how the possessed man had been delivered. <sup>37</sup> Then all the people in the region of the Gerasenes asked Jesus to leave them, for they were terrified. Jesus got into a boat and returned. <sup>38</sup> The man from whom the demons had

gone out begged Jesus to let him be with him; but Jesus sent him away. <sup>39</sup> “Go back to your home,” he said, “and relate the story of all that God has done for you.” So the man went through the whole town and proclaimed, as he went, all that Jesus had done for him.

<sup>40</sup> On his return, Jesus was welcomed by the people; for everyone was looking out for him. <sup>41</sup> And a man named Jairus, who was a synagogue leader, came to Jesus, and threw himself at Jesus' feet, with entreaties that he would come to his house, <sup>42</sup> because his only daughter, who was about twelve years old, was dying. As Jesus was going, the people were pressing closely around him. <sup>43</sup> And a woman, who had suffered from hemorrhage for twelve years, and whom no one could cure, <sup>44</sup> came up behind and touched the tassel of his cloak. Instantly the hemorrhage ceased.

<sup>45</sup> “Who touched me?” Jesus asked; and, while everyone was denying having done so, Peter exclaimed, “Why, Sir, the people are crowding around you and pressing against you!”

<sup>46</sup> “Somebody touched me,” said Jesus; “for I felt that power had gone out from me.” <sup>47</sup> Then the woman, when she saw that she was discovered, came forward trembling, and threw herself down before him; and, in the presence of all the people, she told him her reason for touching him, and that she had been cured instantly.

<sup>48</sup> “Daughter,” he said, “your faith has delivered you. Go, and peace be with you.”

<sup>49</sup> Before he had finished speaking, someone came from the house of the synagogue leader and said, “Your daughter is dead! Do not trouble the teacher further.”

<sup>50</sup> But Jesus, hearing this, spoke to the leader, “Do not

be afraid; only have faith, and she will yet be delivered.”

<sup>51</sup> When he reached the house, he did not allow anyone to go in with him, except Peter, John, and James, and the child's father and mother. <sup>52</sup> And everyone was weeping and mourning for her.

“Do not weep,” Jesus said, “she is not dead; she is asleep.” <sup>53</sup> They began to laugh at him, for they knew that she was dead. <sup>54</sup> But, taking her by the hand, Jesus said in a loud voice, “Child, rise!” <sup>55</sup> The child's spirit returned to her, and she instantly stood up; and Jesus ordered them to give her something to eat. <sup>56</sup> Her parents were amazed, but Jesus impressed on them that they were not to tell anyone what had happened.

## 9

<sup>1</sup> Jesus called the Twelve together, and gave them power and authority over all demons, as well as to cure diseases. <sup>2</sup> He sent them out as his messengers, to proclaim the kingdom of God, and to work cures. <sup>3</sup> “Do not,” he said to them, “take anything for your journey; not even a staff, or a bag, or bread, or any silver, or a change of clothes with you. <sup>4</sup> Whatever house you go to stay in, remain there, and leave from that place. <sup>5</sup> If people do not welcome you, as you leave that town, shake even the dust off your feet, as a protest against them.” <sup>6</sup> Then they set out and went from village to village, telling the good news and curing people everywhere.

<sup>7</sup> Prince Herod heard of all that was happening, and was perplexed, because it was said by some that John must be risen from the dead. <sup>8</sup> Some again said that Elijah had appeared, and others that one of the old prophets had risen again. <sup>9</sup> But Herod himself said, “John I beheaded;

but who is this of whom I hear such things?” And he endeavored to see him.

<sup>10</sup> When the apostles returned, they related to Jesus all that they had done. Then Jesus went privately to a town called Bethsaida, taking the apostles with him. <sup>11</sup> But the people recognised him and followed him in crowds; and Jesus welcomed them and spoke to them about the kingdom of God, while he cured those who were in need of help. <sup>12</sup> The day was drawing to a close, when the twelve came up to him, and said, “Send the crowd away, so that they may make their way to the villages and farms around about, and find themselves lodgings and provisions, for we are in a lonely spot here.” <sup>13</sup> But Jesus said, “It is for you to give them something to eat.”

“We have not more than five loaves and two fish,” they answered; “unless indeed we are to go and buy food for all these people.” <sup>14</sup> (For the men amongst them were about five thousand.) “Get them seated in companies,” was his reply, “about fifty in each.” <sup>15</sup> This they did, and got all the people seated. <sup>16</sup> Taking the five loaves and the two fish, Jesus looked up to heaven and said the blessing over them. Then he broke them in pieces, and gave them to his disciples to set before the people. <sup>17</sup> Everyone had sufficient to eat, and what was left of the broken pieces was picked up — twelve baskets.

<sup>18</sup> Afterward, when Jesus was alone, praying, his disciples joined him, and he asked them this question — “Who do the people say that I am?”

<sup>19</sup> “John the Baptist,” was their answer; “others, however, say that you are Elijah, while others say that one of the old prophets has risen again.”

<sup>20</sup> “But you,” he went on, “who do you say that I am?” And to this Peter answered, “The Christ of God.”



<sup>21</sup> Jesus, however, strictly charged them not to say this to anyone; <sup>22</sup> he told them that the Son of Man must undergo much suffering, and be rejected by the elders, and chief priests, and teachers of the Law, and be put to death, and rise on the third day. <sup>23</sup> And to all present he said, “If any one wishes to walk in my steps, they must renounce self, and take up their cross daily, and follow me. <sup>24</sup> For whoever wishes to save their life will lose it, and whoever, for my sake, loses his life — that person will save it. <sup>25</sup> What good does it do someone if, when they has gained the whole world, they has lost or forfeited themselves? <sup>26</sup> Whoever is ashamed of me and of my teaching, the Son of Man will be ashamed of them, when he comes in his glory and the glory of the father and of the holy angels. <sup>27</sup> Indeed, I tell you, some who are standing before me will not know death, until they have seen the kingdom of God.”

<sup>28</sup> About eight days after speaking these words, Jesus went up the mountain to pray, taking with him Peter, John, and James. <sup>29</sup> As he was praying, the aspect of his face was changed, and his clothing became of a glittering whiteness. <sup>30</sup> And all at once two men were talking with Jesus; they were Moses and Elijah, <sup>31</sup> who appeared in a glorified state, and spoke of his departure, which was destined to take place at Jerusalem. <sup>32</sup> Peter and his companions had been overpowered by sleep but, suddenly becoming wide awake, they saw Jesus glorified and the two men who were standing beside him.

<sup>33</sup> And, as Moses and Elijah were passing away from Jesus, Peter exclaimed, “Sir, it is good to be here; let us make three tents, one for you, and one for Moses, and one for Elijah.” He did not know what he was saying; <sup>34</sup> and, while he was speaking, a cloud came down and enveloped

them; and they were afraid, as they passed into the cloud; <sup>35</sup> and from the cloud came a voice which said — “This is my Son, the Chosen One; him you must hear.” <sup>36</sup> And, as the voice ceased, Jesus was found alone. The apostles kept silence, and told no one about any of the things that they had seen.

<sup>37</sup> The next day, when they had come down from the mountain, a great crowd met Jesus. <sup>38</sup> And just then a man in the crowd shouted out, “Teacher, I entreat you to look at my son, for he is my only child; <sup>39</sup> all at once a spirit will seize him, suddenly shriek out, and throw him into convulsions until he foams, and will leave him only when he is utterly exhausted. <sup>40</sup> I entreated your disciples to drive the spirit out, but they could not.”

<sup>41</sup> “Faithless and perverse generation!” Jesus exclaimed; “how long must I be with you and have patience with you? Lead your son here.” <sup>42</sup> While the boy was coming up to Jesus, the demon dashed him down and threw him into convulsions. But Jesus rebuked the foul spirit, and cured the boy, and gave him back to his father. <sup>43</sup> And all present were struck with awe at the majesty of God.

In the midst of the general astonishment at all that Jesus was doing, he said to his disciples, <sup>44</sup> “Listen carefully to my words. For the Son of Man is destined to be betrayed into the hands of his fellow men.” <sup>45</sup> But the disciples did not understand the meaning of this; it had been concealed from them so that they did not see it, and they were afraid to question him as to what he meant.

<sup>46</sup> A discussion arose amongst the disciples as to which of them was the greatest; <sup>47</sup> and Jesus, knowing of the discussion that was occupying their thoughts, took hold

of a little child, and placed it beside him, <sup>48</sup> and then said to them, “Anyone who, for the sake of my name, welcomes even this little child is welcoming me; and anyone who welcomes me is welcoming him who sent me as his messenger. For whoever is least amongst you all — that person is great.”

<sup>49</sup> John said, “Sir, we saw a man driving out demons by using your name, and we tried to prevent him, because he does not follow you with us.”

<sup>50</sup> “None of you must prevent him,” Jesus said to John; “whoever's not against you is for you.”

### *The Journey to Jerusalem*

<sup>51</sup> As the days before his being taken up to heaven were growing few, Jesus set his face resolutely in the direction of Jerusalem; and he sent on messengers in advance. <sup>52</sup> On their way, they went into a Samaritan village to make preparations for him, <sup>53</sup> but the people there did not welcome him, because his face was set in the direction of Jerusalem. <sup>54</sup> When James and John saw this, they said, “Master, do you wish us to call for fire to come down from the heavens and consume them?” <sup>55</sup> But Jesus turned and rebuked them. <sup>56</sup> And they made their way to another village.

<sup>57</sup> And, while they were on their way, a man said to Jesus, “I will follow you wherever you go.”

<sup>58</sup> “Foxes have holes,” he replied, “and wild birds their nests, but the Son of Man has nowhere to lay his head.”

<sup>59</sup> To another man Jesus said, “Follow me.”

“Let me first go and bury my father,” said the man.

<sup>60</sup> But Jesus said, “Leave the dead to bury their dead; but go yourself and carry far and wide the news of the kingdom of God.”

<sup>61</sup> “Master,” said another, “I will follow you; but first let me say goodbye to my family.” <sup>62</sup> But Jesus answered, “No one who looks back, after putting their hand to the plough, is fitted for the kingdom of God.”

## 10

<sup>1</sup> After this, the Master appointed seventy-two other disciples, and sent them on as his messengers, two and two, in advance, to every town and place that he was himself intending to visit.

<sup>2</sup> “The harvest,” he said, “is abundant, but the labourers are few. Therefore pray to the owner of the harvest to send labourers to gather in his harvest. <sup>3</sup> Now, go. Remember, I am sending you out as my messengers like lambs amongst wolves. <sup>4</sup> Do not take a purse with you, or a bag, or sandals; and do not stop to greet anyone on your journey. <sup>5</sup> Whatever house you go to stay at, begin by praying for a blessing on it. <sup>6</sup> Then, if anyone there is deserving of a blessing, your blessing will rest on him; but if not, it will come back on yourselves. <sup>7</sup> Remain at that same house, and eat and drink whatever they offer you; for the worker is worth their wages. Do not keep changing from one house to another. <sup>8</sup> Whatever town you visit, if the people welcome you, eat what is set before you; <sup>9</sup> cure the sick there, and tell people that the kingdom of God is close at hand. <sup>10</sup> But, whatever town you go to visit, if the people do not welcome you, go out into its streets and say <sup>11</sup> ‘We wipe off the dust of your town which has clung to Our feet; still, be assured that the kingdom of God is close at Hand.’ <sup>12</sup> I tell you that the doom of Sodom will be more bearable on that day than the doom of that town. <sup>13</sup> Alas for you, Chorazin! Alas for you, Bethsaida!

For, if the Miracles which have been done in you had been done in Tyre and Sidon, they would have sat in sackcloth and ashes and repented long ago. <sup>14</sup> Yet the doom of Tyre and Sidon will be more bearable at the judgement than yours. <sup>15</sup> And you, Capernaum! Will you exalt yourself to heaven? You will be flung down to Hades. <sup>16</sup> Anyone who listens to you is listening to me, and anyone who rejects you is rejecting me; while the person who rejects me is rejecting him who sent me as his messenger.”

<sup>17</sup> When the seventy-two returned, they exclaimed joyfully, “Master, even the demons submit to us when we use your name.” <sup>18</sup> And Jesus replied, “I have had visions of Satan, fallen, like lightning from the heavens. <sup>19</sup> Remember, I have given you the power to trample on snakes and scorpions, and to meet all the strength of the Enemy. Nothing will ever harm you in any way. <sup>20</sup> Yet do not rejoice in the fact that the spirits submit to you, but rejoice that your names have been enrolled in heaven.”

<sup>21</sup> At that same time, moved to exultation by the Holy Spirit, Jesus said:

“I thank you, Father, Lord of heaven and earth, that, though you have hidden these things from the wise and learnt, you have revealed them to the childlike! Yes, Father, I thank you that this has seemed good to you.

<sup>22</sup> Everything has been committed to me by my Father; nor does anyone know who the Son is, except the Father, or who the Father is, except the Son and those to whom the Son may choose to reveal him.”

<sup>23</sup> Then, turning to his disciples, Jesus said to them alone, “Blessed are the eyes that see what you are seeing; <sup>24</sup> for, I

tell you, many prophets and kings wished for the sight of the things which you are seeing, yet never heard them.”

<sup>25</sup> Just then a Student of the Law came forward to test Jesus further. “Teacher,” he said, “what must I do if I am to gain eternal life?”

<sup>26</sup> “What is said in the Law?” answered Jesus. “What do you read there?” <sup>27</sup> His reply was —

“You must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as you love yourself.”

<sup>28</sup> “You have answered right,” said Jesus; “do that, and you will live.” <sup>29</sup> But the man, wanting to justify himself, said to Jesus, “And who is my neighbour?”

<sup>30</sup> To which Jesus replied, “A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and went away leaving him half dead. <sup>31</sup> As it chanced, a priest was going down by that road. He saw the man, but passed by on the opposite side. <sup>32</sup> A Levite, too, did the same; he came up to the spot, but, when he saw the man, passed by on the opposite side. <sup>33</sup> But a Samaritan, travelling that way, came upon the man, and, when he saw him, he was moved with compassion. <sup>34</sup> He went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own mule, and brought him to an inn, and took care of him. <sup>35</sup> The next day he took out two silver coins and gave them to the innkeeper. ‘Take care of him,’ he said, ‘and whatever more you may spend I will myself repay you on my way back.’ <sup>36</sup> Now which, do you think, of these three men,” asked Jesus, “proved himself a neighbour to the man who fell into the robbers’ hands?”

<sup>37</sup> “The one that took pity on him,” was the answer; at which Jesus said, “Go and do the same yourself.”

<sup>38</sup> As they continued their journey, Jesus came to a village, where a woman named Martha welcomed him to her house. <sup>39</sup> She had a sister called Mary, who seated herself at the Master's feet, and listened to his teaching; <sup>40</sup> but Martha was distracted by the many preparations that she was making. So she went up to Jesus and said, “Master, do you approve of my sister's leaving me to make preparations alone? Tell her to help me.”

<sup>41</sup> “Martha, Martha,” replied the Master, “you are anxious and trouble yourself about many things; <sup>42</sup> but only a few are necessary, or rather one. Mary has chosen the good part, and it will not be taken away from her.”

## 11

<sup>1</sup> One day Jesus was at a certain place praying, and, when he had finished, one of his disciples said to him, “Master, teach us to pray, as John taught his disciples.”

<sup>2</sup> “When you pray,” Jesus answered, “say —  
‘Father,  
    May your name be held holy,  
    your kingdom come.

<sup>3</sup> Give us each day the bread that we will need;

<sup>4</sup> and forgive us our sins,

for we ourselves forgive everyone who wrongs us;  
and take us not into temptation.’ ”

<sup>5</sup> Jesus also said to them, “Suppose that one of you who has a friend were to go to him in the middle of the night and say ‘Friend, lend me three loaves, <sup>6</sup> for a friend of mine has arrived at my house after a journey, and I have nothing to offer him;’ <sup>7</sup> And suppose that the other should

answer from inside ‘Do not trouble me; the door is already fastened, and my children and I are in bed; I cannot get up and give you anything’; <sup>8</sup> I tell you that, even though he will not get up and give him anything because he is a friend, yet because of his persistence he will rouse himself and give him what he wants.

<sup>9</sup> “And so I say to you — Ask, and your prayer will be granted, search, and you will find; knock, and the door will be opened to you. <sup>10</sup> For the person who asks receives, everyone who searches finds, and to the person who knocks the door will be opened. <sup>11</sup> What father amongst you, if his son asks him for a fish, will give him a snake instead, <sup>12</sup> or, if he asks for an egg, will give him a scorpion? <sup>13</sup> If you, then, naturally wicked though you are, know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him!”

<sup>14</sup> Once Jesus was driving out a dumb demon, and, when the demon had gone out, the dumb man spoke. The people were amazed at this; <sup>15</sup> but some of them said, “He drives out demons by the help of Beelzebul, the chief of the demons”; <sup>16</sup> while others, to test him, asked him for some sign from the heavens. <sup>17</sup> Jesus himself, however, was aware of what they were thinking, and said to them, “Any kingdom wholly divided against itself becomes a desolation; and a divided house falls. <sup>18</sup> So, too, if Satan is wholly divided against himself, how can his kingdom last? Yet you say that I drive out demons by the help of Beelzebul. <sup>19</sup> But, if it is by Beelzebul's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they will themselves be your judges. <sup>20</sup> But, if it is by the hand of God that I drive out



demons, then the kingdom of God must already be upon you. <sup>21</sup> When a strong man is keeping guard, fully armed, over his own mansion, his property is in safety; <sup>22</sup> but, when one still stronger has attacked and overpowered him, he takes away all the weapons on which the other had relied, and divides his spoil. <sup>23</sup> Whoever who is not with me is against me, and the person who does not help me to gather is scattering. <sup>24</sup> No sooner does a foul spirit leave someone, than it passes through places where there is no water, in search of rest; and finding none, it says 'I will go back to the home which I left'; <sup>25</sup> but, on coming there, it finds it unoccupied, swept, and put in order. <sup>26</sup> Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that person proves to be worse than the first." <sup>27</sup> As Jesus was saying this, a woman in the crowd, raising her voice, exclaimed, "Happy was the mother who bore you and nursed you!" <sup>28</sup> But Jesus replied, "Rather, happy are those who listen to God's message and keep it."

<sup>29</sup> As the crowds increased, Jesus began to speak, "This generation is a wicked generation. It is asking a sign, but no sign will be given it except the sign of Jonah. <sup>30</sup> For, as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation. <sup>31</sup> At the judgement the Queen of the South will rise up with the people of this generation, and will condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon; and here is more than a Solomon! <sup>32</sup> At the judgement the men of Nineveh will stand up with this generation, and will condemn it, because they repented at Jonah's proclamation; and here is more than a Jonah! <sup>33</sup> No one sets light to a lamp, and then puts it in the cellar

or under a basket, but he puts it on the lamp-stand, so that anyone who comes in may see the light. <sup>34</sup>The lamp of the body is your eye. When your eye is unclouded, your whole body, also, is lit up; but, as soon as your eye is diseased, your body, also, is darkened. <sup>35</sup>Take care, therefore, that the inner light is not darkness. <sup>36</sup>If, then, your whole body is lit up, and no corner of it darkened, the whole will be lit up, just as when a lamp gives you light by its brilliance.”

<sup>37</sup>As Jesus finished speaking, a Pharisee asked him to breakfast with him, and Jesus went in and took his place at the table. <sup>38</sup>The Pharisee noticed, to his astonishment, that Jesus omitted the ceremonial washing before breakfast. <sup>39</sup>But the Master said to him, “You Pharisees do, it is true, clean the outside of the cup and of the plate, but inside you yourselves are filled with greed and wickedness. <sup>40</sup>Fools! Did not the maker of the outside make the inside too? <sup>41</sup>Only give away what is in them in charity, and at once you have the whole clean. <sup>42</sup>But alas for you Pharisees! You pay tithes on mint, rue, and herbs of all kinds, and pass over justice and love to God. These last you ought to have put into practise without neglecting the first. <sup>43</sup>Alas for you Pharisees! You delight to have the front seat in the synagogues, and to be greeted in the markets with respect. <sup>44</sup>Alas for you! You are like unsuspected graves, over which men walk unawares.”

<sup>45</sup>Here one of the students of the Law interrupted him by saying, “Teacher, when you say this, you are insulting us also.” <sup>46</sup>But Jesus went on, “Alas for you, too, you students of the Law! You load people with loads that are too heavy to carry, but do not, yourselves, touch them with one of your fingers. <sup>47</sup>Alas for you! You build the monuments of the prophets whom your ancestors killed.

<sup>48</sup> You are actually witnesses to your ancestors' acts and show your approval of them, because, while they killed the prophets, you build tombs for them. <sup>49</sup> That is why the wisdom of God said — 'I will send to them prophets and apostles, <sup>50</sup> some of whom they will persecute and kill, in order that the blood of all the prophets that has been spilt since the creation of the world may be exacted from this generation — <sup>51</sup> from the blood of Abel down to the blood of Zechariah, who was slain between the altar and the house of God.' Yes, I tell you, it will be exacted from this generation. <sup>52</sup> Alas for you students of the Law! You have taken away the key of the door of knowledge. You have not gone in yourselves and you have hindered those who try to go in."

<sup>53</sup> When Jesus left the house, the teachers of the Law and the Pharisees began to press him hard and question him closely on many subjects, <sup>54</sup> laying traps for him, so as to seize on anything that he might say.

## 12

<sup>1</sup> Meanwhile the people had gathered in thousands, so that they trod on one another, when Jesus, addressing himself to his disciples, began by saying to them, "Be on your guard against the leaven — that is, the hypocrisy — of the Pharisees. <sup>2</sup> There is nothing, however covered up, which will not be uncovered, nor anything kept secret which will not become known. <sup>3</sup> So all that you have said in the dark will be heard in the light, and what you have spoken in the ear, within closed doors, will be proclaimed on the housetops. <sup>4</sup> To you who are my friends I say, Do not be afraid of those who kill the body, but after that can do no more. <sup>5</sup> I will show you of whom you should be afraid. Be afraid of him who, after killing you, has the

power to fling you into Gehenna. Yes, I say, be afraid of him. <sup>6</sup> Are not five sparrows sold for two copper coins? Yet not one of them has escaped God's notice. <sup>7</sup> No, even the hairs of your head are all numbered. Do not be afraid; you are of more value than many sparrows. <sup>8</sup> Everyone, I tell you, who publicly acknowledges me, the Son of Man, also, will acknowledge before God's angels; <sup>9</sup> but the person who publicly disowns me will be altogether disowned before God's angels. <sup>10</sup> Everyone who will say anything against the Son of Man will be forgiven, but for the person who slanders the Holy Spirit there will be no forgiveness. <sup>11</sup> Whenever they take you before the synagogue Courts or the magistrates or other authorities, do not be anxious as to how you will defend yourselves, or what your defence will be, or what you will say; <sup>12</sup> for the Holy Spirit will show you at the moment what you ought to say."

<sup>13</sup> "Teacher," a man in the crowd said to Jesus, "tell my brother to share the property with me." <sup>14</sup> But Jesus said to him, "Man, who made me a judge or an arbiter between you?" <sup>15</sup> And then he added, "Take care to keep yourselves free from every form of covetousness; for even in the height of their prosperity a person's true life does not depend on what they have."

<sup>16</sup> Then Jesus told them this parable — "There was once a rich man whose land was very fertile; <sup>17</sup> and he began to ask himself 'What will I do, for I have nowhere to store my crops?' <sup>18</sup> This is what I will do,' he said; 'I will pull down my barns and build larger ones, and store all my grain and my goods in them; <sup>19</sup> and I will say to myself, Now you have plenty of good things put by for many years; take your ease, eat, drink, and enjoy yourself.' <sup>20</sup> But God said to the man 'Fool! This very night your life is being

demanded; and as for all you have prepared — who will have it? <sup>21</sup> So it is with those who lay by wealth for themselves and are not rich to the glory of God.”

<sup>22</sup> And Jesus said to his disciples, “That is why I say to you, Do not be anxious about the life here — what you can get to eat; or about your body — what you can get to wear. <sup>23</sup> For life is more than food, and the body than its clothes. <sup>24</sup> Think of the ravens — they neither sow nor reap; they have neither storehouse nor barn; and yet God feeds them! And how much more precious are you than birds! <sup>25</sup> But which of you, by being anxious, can prolong your life a moment? <sup>26</sup> And, if you cannot do even the smallest thing, why be anxious about other things? <sup>27</sup> Think of the lilies, and how they grow. They neither toil nor spin; yet, I tell you, even Solomon in all his splendour was not robed like one of these. <sup>28</sup> If, even in the field, God so clothes the grass which is living today and tomorrow will be thrown into the oven, how much more will he clothe you, you of little faith! <sup>29</sup> And you — do not be always seeking what you can get to eat or what you can get to drink; and do not waver. <sup>30</sup> These are the things for which all the nations of the world are seeking, and your Father knows that you need them. <sup>31</sup> No, seek his kingdom, and these things will be added for you. <sup>32</sup> So do not be afraid, my little flock, for your Father has been pleased to give you the kingdom.

<sup>33</sup> “Sell what belongs to you, and give in charity. Make yourselves purses that will not wear out — an inexhaustible treasure in heaven, where no thief comes near, or moth works ruin. <sup>34</sup> For where your treasure is, there also will your heart be. <sup>35</sup> Make yourselves ready, with your lamps alight; <sup>36</sup> and be like servants who are waiting for their Master's return from his wedding, so

that, when he comes and knocks, they may open the door for him at once. <sup>37</sup> Happy are those servants whom, on his return, the Master will find watching. I tell you that he will make himself ready, and have them take their places at the table, and will come and serve them. <sup>38</sup> Whether it is late at night, or in the early morning that he comes, if he finds all as it should be, then happy are they. <sup>39</sup> This you do know, that, had the owner of the house known at what time the thief was coming, he would have been on the watch, and would not have let his house be broken into. <sup>40</sup> You must also prepare, for when you are least expecting him the Son of Man will come.”

<sup>41</sup> “Master,” said Peter, “are you telling this parable with reference to us or to everyone?”

<sup>42</sup> “Who, then,” replied the Master, “is that trustworthy steward, the careful man, who will be placed by his master over his establishment, to give them their rations at the proper time? <sup>43</sup> Happy will that servant be whom his master, when he comes home, will find doing this. <sup>44</sup> His master, I tell you, will put him in charge of the whole of his property. <sup>45</sup> But should that servant say to himself ‘My master is a long time coming,’ and begin to beat the menservants and the maidservants, and to eat and drink and get drunk, <sup>46</sup> that servant's master will come on a day when he does not expect him, and at an hour of which he is unaware, and will flog him severely and assign him his place amongst the untrustworthy. <sup>47</sup> The servant who knows his master's wishes and yet does not prepare and act accordingly will receive many lashes; <sup>48</sup> while one who does not know his master's wishes, but acts so as to deserve a flogging, will receive but few. From everyone to whom much has been given much will be expected, and from the man to whom much has been entrusted the more will be demanded. <sup>49</sup> I came to cast fire on the earth;

and what more can I wish, if it is already kindled? <sup>50</sup> There is a baptism that I must undergo, and how great is my distress until it is over! <sup>51</sup> Do you think that I am here to bring peace on earth? No, I tell you, but to cause division. <sup>52</sup> For from this time, if there are five people in a house, they will be divided, three against two, and two against three. <sup>53</sup> Father will be opposed to son and son to father, mother to daughter and daughter to mother, mother-in-law to her daughter-in-law and daughter-in-law to her mother-in-law.”

<sup>54</sup> And to the people Jesus said, “When you see a cloud rising in the west, you say at once ‘There is a storm coming,’ and come it does. <sup>55</sup> And when you see that the wind is in the south, you say ‘It will be burning hot,’ and so it proves. <sup>56</sup> Hypocrites! You know how to judge of the earth and the sky; how is it, then, that you cannot judge of this time? <sup>57</sup> Why don't you yourselves decide what is right? <sup>58</sup> When, for instance, you are going with your opponent before a magistrate, on your way to the court do your best to be quit of him; otherwise he might drag you before the judge, then the judge will hand you over to the bailiff of the court, and the bailiff throw you into prison. <sup>59</sup> You will not, I tell you, come out until you have paid the very last cent.”

## 13

<sup>1</sup> Just at that time some people had come to tell Jesus about the Galileans, whose blood Pilate had mingled with the blood of their sacrifices. <sup>2</sup> “Do you suppose,” replied Jesus, “that, because these Galileans have suffered in this way, they were worse sinners than any other Galileans? <sup>3</sup> No, I tell you; but, unless you repent, you will all perish as they did. <sup>4</sup> Or those eighteen men at Siloam on whom the

tower fell, killing them all, do you suppose that they were worse offenders than any other inhabitants of Jerusalem?  
<sup>5</sup> No, I tell you; but, unless you repent, you will all perish in the same manner.”

<sup>6</sup> And Jesus told them this parable — “A man, who had a fig tree growing in his vineyard, came to look for fruit on it, but could not find any. <sup>7</sup> So he said to his gardener ‘Three years now I have come to look for fruit on this fig tree, without finding any! Cut it down. Why should it rob the soil?’ <sup>8</sup> ‘Leave it this one year more, Sir,’ the man answered, ‘until I have dug around it and manured it. <sup>9</sup> Then, if it bears in future, well and good; but if not, you can have it cut down.’”

<sup>10</sup> Jesus was teaching on a Sabbath in one of the synagogues, <sup>11</sup> and he saw before him a woman who for eighteen years had suffered from weakness owing to her having an evil spirit in her. She was bent double, and was wholly unable to raise herself. <sup>12</sup> When Jesus saw her, he called her to him, and said, “**Woman, you are released from your weakness.**” <sup>13</sup> He placed his hands on her, and she was instantly made straight, and began to praise God. <sup>14</sup> But the synagogue leader, indignant that Jesus had worked the cure on the Sabbath, intervened and said to the people, “There are six days on which work ought to be done; come to be cured on one of those, and not on the Sabbath.”

<sup>15</sup> “**You hypocrites!**” the Master answered him. “**Does not everyone of you let your ox or your ass loose from its manger, and take it out to drink, on the Sabbath?** <sup>16</sup> But this woman, a daughter of Abraham, who has been kept in bondage by Satan for now eighteen years, ought not she to have been released from her bondage on the Sabbath?”

<sup>17</sup> As he said this, his opponents all felt ashamed; but all



the people rejoiced to see all the wonderful things that he was doing.

<sup>18</sup> So Jesus said, “What is the kingdom of God like? And to what can I liken it? <sup>19</sup> It is like a mustard seed which a man took and put in his garden. The seed grew and became a tree, and the wild birds roosted in its branches.”

<sup>20</sup> And again Jesus said, “To what can I liken the kingdom of God? <sup>21</sup> It is like some yeast which a woman took and covered in three pecks of flour, until the whole had risen.”

<sup>22</sup> Jesus went through towns and villages, teaching as he went, and making his way towards Jerusalem.

<sup>23</sup> “Master,” someone asked, “are there but few in the path of salvation?” And Jesus answered, <sup>24</sup> “Strive to go

in by the small door. Many, I tell you, will seek to go in, but they will not be able, <sup>25</sup> when once the master of the house has got up and shut the door, while you begin to say, as you stand outside and knock, ‘Sir, open the door for us.’ His answer will be — ‘I do not know where you

come from.’ <sup>26</sup> Then you will begin to say ‘We have eaten and drunk in your presence, and you have taught in our streets,’ and his reply will be — <sup>27</sup> ‘I do not know where you

come from. Leave my presence, all you who are living in wickedness.’ <sup>28</sup> There, there will be weeping and grinding of teeth, when you see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, while you yourselves are being driven outside. <sup>29</sup> People will come from East and West, and from North and South, and take their places at the banquet in the kingdom of God. <sup>30</sup> there are some who are last now who will then be first, and some who are first now who will then be last!”

<sup>31</sup> Just then some Pharisees came up to Jesus and said, “Go away and leave this place, for Herod wants to kill you.” <sup>32</sup> But Jesus answered, “Go and say to that fox ‘Look

you, I am driving out demons and will be completing

my mission here today, and tomorrow I will be completing

it. For I know what I am doing, and I will not be completing

it. For I know what I am doing, and I will not be completing

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cures today and tomorrow, and on the third day I will have done.<sup>7</sup> <sup>33</sup> But today and tomorrow and the day after I must go on my way, because it cannot be that a prophet should meet his end outside Jerusalem. <sup>34</sup> Jerusalem! Jerusalem! You who slays the prophets and stones the messengers sent to you — Oh, how often have I wished to gather your children around me, as a hen takes her brood under her wings, and you would not come! <sup>35</sup> Verily your house is left to you desolate! And never, I tell you, will you see me, until you say —  
'Blessed is He who comes in the name of the Lord.' ”

## 14

<sup>1</sup> On one occasion, as Jesus was going, on a Sabbath into the house of one of the leading Pharisees to dine, they were watching him closely. <sup>2</sup> There he saw before him a man who was suffering from dropsy. <sup>3</sup> “Is it allowable,” said Jesus, addressing the students of the Law and the Pharisees, “to work a cure on the Sabbath, or is it not?” <sup>4</sup> They remained silent. Jesus took hold of the man and cured him, and sent him away. <sup>5</sup> And he said to them, “Which of you, finding that your son or your ox has fallen into a well, will not immediately pull them out on the Sabbath day?” <sup>6</sup> And they could not make any answer to that.

<sup>7</sup> Observing that the guests were choosing the best places for themselves, Jesus told them this parable — <sup>8</sup> “When you are invited by anyone to a wedding banquet, do not seat yourself in the best place. Someone of higher rank might have been invited by your host; <sup>9</sup> and the host who invited you both will come and say to you ‘Make room for this person,’ and then you will begin in confusion to take the lowest place. <sup>10</sup> No, when you are invited, go and take the lowest place, so that, when

the host who has invited you comes, he may say to you 'Friend, come higher up'; and then you will be honoured in the eyes of all your fellow guests. <sup>11</sup> For everyone who exalts themselves will be humbled, and everyone who humbles themselves will be exalted."

<sup>12</sup> Then Jesus went on to say to the man who had invited him, "When you give a breakfast or a dinner, do not ask your friends, or your brothers or sisters, or your relatives, or rich neighbours, because they might invite you in return, and so you should be repaid. <sup>13</sup> No, when you entertain, invite the poor, the crippled, the lame, the blind; <sup>14</sup> and then you will be happy indeed, since they cannot reward you; for you will be rewarded at the resurrection of the good."

<sup>15</sup> One of the guests heard what he said and exclaimed, "Happy will be the person who will eat bread in the kingdom of God!" <sup>16</sup> But Jesus said to him, "A man was once giving a great dinner. He invited many people, <sup>17</sup> and sent his servant, when it was time for the dinner, to say to those who had been invited 'Come, for everything is now ready.' <sup>18</sup> They all with one accord began to ask to be excused. The first said to the servant 'I have bought a field and am obliged to go and look at it. I must ask you to consider me excused.' <sup>19</sup> The next said 'I have bought five pairs of bullocks, and I am on my way to try them. I must ask you to consider me excused'; <sup>20</sup> while the next said 'I am just married, and for that reason I am unable to come.' <sup>21</sup> On his return the servant told his master all these answers. Then in anger the owner of the house said to his servant 'Go out at once into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame.' <sup>22</sup> Presently the servant said 'Sir, your order has been carried out, and still there is

room.’ <sup>23</sup> ‘Go out,’ the master said, ‘into the roads and hedgerows, and make people come in, so that my house may be filled; <sup>24</sup> for I tell you all that not one of those people who were invited will taste my dinner.’ ”

<sup>25</sup> One day, when great crowds of people were walking with Jesus, he turned and said to them, <sup>26</sup> “If any one comes to me and does not hate their father, and mother, and wife, and children, and brothers, and sisters, yes and even their life, he can be no disciple of mine. <sup>27</sup> Whoever does not carry their own cross, and walk in my steps, can be no disciple of mine. <sup>28</sup> Why, which of you, when you want to build a tower, does not first sit down and reckon the cost, to see if you have enough to complete it? — <sup>29</sup> Otherwise, if you have laid the foundation and are not able to finish it, everyone who sees it will laugh at you, <sup>30</sup> and say ‘Here is a person who began to build and was not able to finish!’ <sup>31</sup> Or what king, when he is setting out to fight another king, does not first sit down and consider if with ten thousand men he is able to meet one who is coming against him with twenty thousand? <sup>32</sup> And if he cannot, then, while the other is still at a distance, he sends envoys and asks for terms of peace. <sup>33</sup> And so with everyone of you who does not bid farewell to all you have — you cannot be a disciple of mine. <sup>34</sup> Yes, salt is good; but, if the salt itself should lose its strength, what will be used to season it? <sup>35</sup> It is not fit either for the land or for the manure heap. People throw it away. Let those who have ears to hear with hear!”

## 15

<sup>1</sup> The tax-gatherers and the outcasts were all drawing near to Jesus to listen to him; <sup>2</sup> but the Pharisees and the teachers of the Law found fault.

“This man always welcomes outcasts, and takes meals with them!” they complained.

<sup>3</sup> So Jesus told them this parable — <sup>4</sup> “Who amongst you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine out in the open country, and go after the lost sheep until he finds it? <sup>5</sup> And, when he has found it, he puts it on his shoulders rejoicing; <sup>6</sup> and, on reaching home, he calls his friends and his neighbours together, and says ‘Come and rejoice with me, for I have found my sheep which was lost.’ <sup>7</sup> So, I tell you, there will be more rejoicing in heaven over one outcast who repents, than over ninety-nine religious people, who have no need to repent. <sup>8</sup> Or again, what woman who has ten silver coins, if she loses one of them, does not light a lamp, and sweep the house, and search carefully until she finds it? <sup>9</sup> And, when she has found it, she calls her friends and neighbours together, and says ‘Come and rejoice with me, for I have found the coin which I lost.’ <sup>10</sup> So, I tell you, there is rejoicing in the presence of God's angels over one outcast who repents.”

<sup>11</sup> Then Jesus continued, “A man had two sons; <sup>12</sup> and the younger of them said to his father ‘Father, give me my share of the inheritance.’ So the father divided the property between them. <sup>13</sup> A few days later the younger son got together all that he had, and went away into a distant land; and there he squandered his inheritance by leading a dissolute life. <sup>14</sup> After he has spent all that he had, there was a severe famine through all that country, and he began to be in actual want. <sup>15</sup> So he went and engaged himself to one of the people of that country, who sent him into his fields to tend pigs. <sup>16</sup> He even longed to satisfy his hunger with the bean-pods on which the pigs were feeding; and no one gave him anything. <sup>17</sup> But, when

he came to himself, he said ‘How many of my father's hired servants have more bread than they can eat, while here am I starving to death! <sup>18</sup> I will get up and go to my father, and say to him “Father, I sinned against heaven and against you; <sup>19</sup> I am no longer fit to be called your son; make me one of your hired servants.” ’ <sup>20</sup> And he got up and went to his father. But, while he was still a long way off, his father saw him and was deeply moved; he ran and threw his arms around his neck and kissed him. <sup>21</sup> ‘Father,’ the son said, ‘I sinned against heaven and against you; I am no longer fit to be called your son; make me one of your hired servants.’ <sup>22</sup> But the father turned to his servants and said ‘Be quick and fetch a robe — the very best — and put it on him; give him a ring for his finger and sandals for his feet; <sup>23</sup> and bring the fattened calf and kill it, and let us eat and make merry; <sup>24</sup> for here is my son who was dead, and is alive again, was lost, and is found.’ So they began making merry. <sup>25</sup> Meanwhile the elder son was out in the fields; but, on coming home, when he got near the house, he heard music and dancing, <sup>26</sup> and he called one of the servants and asked what it all meant. <sup>27</sup> ‘Your brother has come back,’ the servant told him, ‘and your father has killed the fattened calf, because he has him back safe and sound.’ <sup>28</sup> This made him angry, and he would not go in. But his father came out and begged him to do so. <sup>29</sup> ‘No,’ he said to his father, ‘look at all the years I have been serving you, without ever once disobeying you, and yet you have never given me even a young goat, so that I might have a merrymaking with my friends. <sup>30</sup> But, no sooner has this son of yours come, who has eaten up your property in the company of prostitutes, than you have killed the fattened calf for him.’ <sup>31</sup> ‘Child,’ the father answered, ‘you are always with me, and everything that

I have is yours. <sup>32</sup> We could but make merry and rejoice, for here is your brother who was dead, and is alive; who was lost, and is found.' ”

## 16

<sup>1</sup> Jesus said to his disciples, “There was a rich man who had a steward; and this steward was maliciously accused to him of wasting his estate. <sup>2</sup> So the master called him and said ‘What is this that I hear about you? Give in your accounts, for you cannot act as steward any longer.’ <sup>3</sup> ‘What am I to do,’ the steward asked himself, ‘now that my master is taking the steward's place away from me? I have not strength to dig, and I am ashamed to beg. <sup>4</sup> I know what I will do, so that, as soon as I am turned out of my stewardship, people may welcome me into their homes.’ <sup>5</sup> One by one he called up his master's debtors. ‘How much do you owe my master?’ he asked of the first. <sup>6</sup> ‘Four hundred and forty gallons of oil,’ answered the man. ‘Here is your agreement,’ he said; ‘sit down at once and make it two hundred and twenty.’ <sup>7</sup> And you, the steward said to the next, ‘how much do you owe?’ ‘Seventy quarters of wheat,’ he replied. ‘Here is your agreement,’ the steward said; ‘make it fifty-six.’ <sup>8</sup> His master complimented this dishonest steward on the shrewdness of his action. And indeed men of the world are shrewder in dealing with their fellow men than those who have the light. <sup>9</sup> And I say to you ‘Win friends for yourselves with your dishonest money,’ so that, when it comes to an end, there may be a welcome for you into the Eternal Home. <sup>10</sup> The person who is trustworthy in the smallest matter is trustworthy in a great one also; and the person who is dishonest in the smallest matter is dishonest in a great one also. <sup>11</sup> So, if you

have proved untrustworthy with the dishonest money, who will trust you with the true? <sup>12</sup> And, if you have proved untrustworthy with what does not belong to us, who will give you what is really our own? <sup>13</sup> No servant can serve two masters, for, either they will hate one and love the other, or else they will attach themselves to one and despise the other. You cannot serve both God and Money.”

<sup>14</sup> All this was said within hearing of the Pharisees, who were lovers of money, and they began to sneer at Jesus.

<sup>15</sup> “You,” said Jesus, “are the ones who justify themselves before the world, but God can read your hearts; and what is highly esteemed amongst people may be an abomination in the sight of God. <sup>16</sup> The Law and the prophets sufficed until the time of John. Since then the good news of the kingdom of God has been told, and everybody has been forcing their way into it. <sup>17</sup> It would be easier for the heavens and the earth to disappear than for one stroke of a letter in the Law to be lost. <sup>18</sup> Everyone who divorces his wife and marries another woman is an adulterer, and the man who marries a divorced woman is an adulterer. <sup>19</sup> There was once a rich man, who dressed in purple robes and fine linen, and feasted every day in great splendour. <sup>20</sup> Near his gateway there had been laid a beggar named Lazarus, who was covered with sores, <sup>21</sup> and who longed to satisfy his hunger with what fell from the rich man's table. Even the dogs came and licked his sores. <sup>22</sup> After a time the beggar died, and was taken by the angels to be with Abraham. The rich man also died and was buried. <sup>23</sup> In Hades he looked up in his torment, and saw Abraham at a distance and Lazarus at his side. <sup>24</sup> So he called out ‘Pity me, Father Abraham, and send Lazarus to dip the tip of his finger in water



and cool my tongue, for I am suffering agony in this flame.’<sup>25</sup> ‘Child,’ answered Abraham, ‘remember that you in your lifetime received what you thought desirable, just as Lazarus received what was not desirable; but now he has his consolation here, while you are suffering agony.’<sup>26</sup> And not only that, but between you and us there lies a great chasm, so that those who wish to pass from here to you cannot, nor can they cross from there to us.’<sup>27</sup> ‘Then, Father,’ he said, ‘I beg you to send Lazarus to my father’s house —<sup>28</sup> For I have five brothers to warn them, so that they may not come to this place of torture also.’<sup>29</sup> ‘They have the writings of Moses and the prophets,’ replied Abraham; ‘let them listen to them.’<sup>30</sup> ‘But, Father Abraham,’ he urged, ‘if someone from the dead were to go to them, they would repent.’<sup>31</sup> ‘If they do not listen to Moses and the prophets,’ answered Abraham, ‘they will not be persuaded, even if someone were to rise from the dead.’”

## 17

<sup>1</sup> Jesus said to his disciples, “It is inevitable that there should be temptations but sorrow awaits the person who does the tempting! <sup>2</sup> It would be good for them if they had been flung into the sea with a millstone around their neck, rather than that they should prove a trap even one of these little ones. <sup>3</sup> Be on your guard! If your brother or sister does wrong, rebuke them; but if they repent, forgive them. <sup>4</sup> Even if they wrong you seven times a day, but turns to you every time and says ‘I am sorry,’ you must forgive them.”

<sup>5</sup> “Give us more faith,” said the apostles to the Master; <sup>6</sup> but the Master said, “If your faith were only like a mustard seed, you could say to this mulberry tree ‘Be uprooted and planted in the sea,’ and it would obey

you. <sup>7</sup> Which of you, if he had a servant ploughing, or tending the sheep, would say to him, when he came in from the fields, 'Come at once and take your place at the table,' <sup>8</sup> Instead of saying 'Prepare my dinner, and then make yourself ready and serve me while I am eating and drinking, and after that you will eat and drink yourself?' <sup>9</sup> Does he feel grateful to his servant for doing what he is told? <sup>10</sup> And so with you — when you have done all that you have been told, still say 'We are but useless servants; we have done no more than we ought to have done.' "

<sup>11</sup> On the way to Jerusalem Jesus passed between Samaria and Galilee. <sup>12</sup> As he was entering a village, ten lepers met him. <sup>13</sup> Standing still, some distance off, they called out loudly, "Jesus! Sir! Pity us!" <sup>14</sup> When Jesus saw them, he said, "Go and show yourselves to the priest." And, as they were on their way, they were made clean. <sup>15</sup> One of them, finding he was cured, came back, praising God loudly, <sup>16</sup> and threw himself on his face at Jesus' feet, thanking him for what he had done; and this man was a Samaritan. <sup>17</sup> "Were not all the ten made clean?" exclaimed Jesus. But the nine — where are they? <sup>18</sup> Were there none to come back and praise God except this foreigner? <sup>19</sup> Get up," he said to him, "and go on your way. Your faith has delivered you."

<sup>20</sup> Being once asked by the Pharisees when the kingdom of God was to come, Jesus answered, "The kingdom of God does not come in a way that can be seen, <sup>21</sup> nor will people say 'Look, here it is!' or 'There it is!'; for the kingdom of God is within you! <sup>22</sup> The day will come," he said to his disciples, "when you will long to see but one of the days of the Son of Man, and will not see it. <sup>23</sup> People will say to you

‘There he is!’ Or ‘Here he is!’ Do not go and follow them. <sup>24</sup> For, just as lightning will lighten and flare from one side of the heavens to the other, so will it be with the Son of Man. <sup>25</sup> But first he must undergo much suffering, and he must be rejected by the present generation. <sup>26</sup> As it was in the days of Noah, so will it be again in the days of the Son of Man. <sup>27</sup> They were eating and drinking and marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all. <sup>28</sup> So, too, in the days of Lot. People were eating, drinking, buying, selling, planting, building; <sup>29</sup> but, on the very day on which Lot came out of Sodom, it rained fire and sulphur from the skies and destroyed them all. <sup>30</sup> It will be the same on the day on which the Son of Man reveals himself. <sup>31</sup> On that day, if a person is on their house-top and their goods in the house, they must not go down to get them; nor again must one who is on the farm turn back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever is eager to get the most out of their life will lose it; but whoever will lose it will preserve it. <sup>34</sup> On that night, I tell you, of two people on the same bed, one will be taken and the other left; <sup>35</sup> of two women grinding grain together, one will be taken and the other left.” <sup>36</sup> \*

<sup>37</sup> “Where will it be, Master?” asked the disciples. “Where there is a body,” said Jesus, “there will the vultures flock.”

## 18

<sup>1</sup> Jesus told his disciples a parable to show them that they should always pray and never despair. <sup>2</sup> “There was,” he said, “in a certain town a judge, who had no fear of

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\* <sup>17:36</sup> Some later manuscripts add: There will be two in the field; one will be taken and the other left.

God nor regard for people. <sup>3</sup> In the same town there was a widow who went to him again and again, and said ‘Grant me justice against my opponent.’ <sup>4</sup> For a time the judge refused, but afterward he said to himself ‘Although I am without fear of God or regard for people, <sup>5</sup> yet, as this widow is so troublesome, I will grant her justice, to stop her from plaguing me with her endless visits.’ ” <sup>6</sup> Then the Master added, “Listen to what this iniquitous judge says! <sup>7</sup> And God — won't he see that his own people, who cry to him night and day, have justice done them — though he holds his hand? <sup>8</sup> He will, I tell you, give them justice soon enough! Yet, when the Son of Man comes, will he find faith on earth?”

<sup>9</sup> Another time, speaking to people who were satisfied that they were religious, and who regarded everyone else with scorn, Jesus told this parable — <sup>10</sup> “Two men went up into the Temple Courts to pray. One was a Pharisee and the other a tax-gatherer. <sup>11</sup> The Pharisee stood forward and began praying to himself in this way — ‘God, I thank you that I am not like other men — thieves, rogues, adulterers — or even like this tax-gatherer. <sup>12</sup> I fast twice a week, and give a tenth of everything I get to God.’ <sup>13</sup> Meanwhile the tax-gatherer stood at a distance, not venturing even to raise his eyes to heaven, but he kept striking his breast and saying ‘God, have mercy on me, a sinner.’ <sup>14</sup> This man, I tell you, went home pardoned, rather than the other. For everyone who exalts himself will be humbled, while everyone who humbles himself will be exalted.”

<sup>15</sup> Some of the people were bringing even their babies to Jesus, for him to touch them; but, when the disciples saw it, they began to find fault with those who had brought

them. <sup>16</sup> Jesus, however, called the little children to him. “Let the little children come to me,” he said, “and do not hinder them, for it is to the childlike that the kingdom of God belongs. <sup>17</sup> I tell you, unless a man receives the kingdom of God like a child, he will not enter it at all.”

<sup>18</sup> And one of the leaders asked Jesus this question — “Good teacher, what must I do if I am to gain eternal life?”

<sup>19</sup> “Why do you call me good?” answered Jesus. “No one is good but God. <sup>20</sup> You know the commandments — Do not commit adultery, Do not kill, Do not steal, Do not say what is false about others, Honour your father and your mother.”

<sup>21</sup> “I have observed all these,” he replied, “from childhood.” <sup>22</sup> Hearing this, Jesus said to him, “There is one thing still lacking in you; sell everything that you have, and distribute to the poor, and you will have wealth in heaven; then come and follow me.” <sup>23</sup> But the man became greatly distressed on hearing this, for he was extremely rich. <sup>24</sup> Seeing this, Jesus said to his disciples, “How hard it is for the wealthy to enter the kingdom of God! <sup>25</sup> It is easier, indeed, for a camel to get through a needle's eye than for a rich person to enter the kingdom of God!”

<sup>26</sup> “Then who can be saved?” asked those who heard this. <sup>27</sup> But Jesus said, “What is impossible with people is possible with God.”

<sup>28</sup> “But we,” said Peter, “we left what belonged to us and followed you.”

<sup>29</sup> “I tell you,” he answered, “that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, <sup>30</sup> who will not receive many times as much in the present, and in the age that is coming eternal life.”

<sup>31</sup> Gathering the Twelve around him, Jesus said to them, “Listen! We are going up to Jerusalem; and there everything that is written in the prophets will be done to the Son of Man. <sup>32</sup> For he will be given up to the Gentiles, mocked, insulted and spat on; <sup>33</sup> they will scourge him, and then put him to death; and on the third day he will rise again.” <sup>34</sup> The apostles did not comprehend any of this. His meaning was unintelligible to them and they did not understand what he was saying.

<sup>35</sup> As Jesus was getting near Jericho, a blind man was sitting by the roadside, begging. <sup>36</sup> Hearing a crowd going by, the man asked what was the matter; <sup>37</sup> and, when people told him that Jesus of Nazareth was passing, <sup>38</sup> he shouted out, “Jesus, Son of David, take pity on me!” <sup>39</sup> Those who were in front kept telling him to be quiet, but he continued to call out the louder, “Son of David, take pity on me!” <sup>40</sup> Then Jesus stopped and ordered the man to be brought to him. And, when he had come close up to him, Jesus asked him, <sup>41</sup> “What do you want me to do for you?”

“Master,” he said, “I want to recover my sight.” <sup>42</sup> And Jesus said, “Recover your sight, your faith has delivered you.” <sup>43</sup> Instantly he recovered his sight, and began to follow Jesus, praising God. And all the people, on seeing it, gave glory to God.

## 19

<sup>1</sup> Jesus entered Jericho and made his way through the town. <sup>2</sup> There was a man there, known by the name of Zacchaeus, who was a commissioner of taxes and a rich man. <sup>3</sup> He tried to see what Jesus was like; but, being short, he was unable to do so because of the crowd. <sup>4</sup> So

he ran on ahead and climbed into a mulberry tree, to see Jesus, for he knew that he must pass that way. <sup>5</sup> When Jesus came to the place, he looked up and said to him, “Zacchaeus, be quick and come down, for I must stop at your house today.” <sup>6</sup> So Zacchaeus got down quickly, and joyfully welcomed him. <sup>7</sup> On seeing this, everyone began to complain, “He has gone to stay with a man who is an outcast.” <sup>8</sup> But Zacchaeus stood forward and said to the Master, “Listen, Master! I will give half my property to the poor, and, if I have defrauded anyone of anything, I will give him back four times as much.”

<sup>9</sup> “Salvation has come to this house today,” answered Jesus, “for even this man is a son of Abraham. <sup>10</sup> The Son of Man has come to search for those who are lost and to save them.”

<sup>11</sup> As the people were listening to this, Jesus went on to tell them a parable. He did so because he was near Jerusalem, and because they thought that the kingdom of God was going to be proclaimed at once. <sup>12</sup> He said, “A nobleman once went to a distant country to receive his appointment to a kingdom and then return. <sup>13</sup> He called ten of his servants and gave them ten pounds of silver each, and told them to trade with them during his absence. <sup>14</sup> But his subjects hated him and sent envoys after him to say ‘We will not have this man as our king.’ <sup>15</sup> On his return, after having been appointed king, he directed that the servants to whom he had given his money should be summoned, so that he might learn what amount of trade they had done. <sup>16</sup> The first came up, and said ‘Sir, your ten pounds have made a hundred.’ <sup>17</sup> ‘Well done, good servant!’ exclaimed the master. ‘As you have proved trustworthy in a very small matter, I appoint you governor over ten towns.’ <sup>18</sup> When the second came, he

said 'Your ten pounds, Sir, have produced fifty.' <sup>19</sup> So the master said to him 'And you I appoint over five towns.' <sup>20</sup> Another servant also came and said 'Sir, here are your ten pounds; I have kept them put away in a handkerchief. <sup>21</sup> For I was afraid of you, because you are a stern man. You take what you have not planted, and reap what you have not sown.' <sup>22</sup> The master answered 'Out of your own mouth I judge you, you worthless servant. You knew that I am a stern man, that I take what I have not planted, and reap what I have not sown? <sup>23</sup> Then why didn't you put my money into a bank? And I, on my return, could have claimed it with interest. <sup>24</sup> Take away from him the ten pounds,' he said to those standing by, 'and give them to the one who has the hundred.' <sup>25</sup> 'But, Sir,' they said, 'he has a hundred pounds already!' <sup>26</sup> 'I tell you,' he answered, 'that, to him who has, more will be given, but, from him who has nothing, even what he has will be taken away. <sup>27</sup> But as for my enemies, these men who would not have me as their king, bring them here and put them to death in my presence.' "

<sup>28</sup> After saying this, Jesus went on in front, going up to Jerusalem.

### *The Last Days*

<sup>29</sup> It was when Jesus had almost reached Bethphage and Bethany, near the Mount of Olives, that he sent on two of the disciples. <sup>30</sup> "Go to the village facing us," he said, "and, when you get there, you will find a foal tethered, which no one has yet ridden; untie it and lead it here. <sup>31</sup> And, if anybody asks you 'Why are you untying it?,' you are to say this — 'The Master wants it.' " <sup>32</sup> So the two who were sent went and found it as Jesus had told them. <sup>33</sup> While they were untying the foal, the owners asked them — "Why are you untying the foal?" <sup>34</sup> And the two disciples answered



— “The Master wants it.” <sup>35</sup> Then they led it back to Jesus, and threw their cloaks on the foal and put Jesus on it. <sup>36</sup> As he went along, the people kept spreading their cloaks in the road. <sup>37</sup> When he had almost reached the place where the road led down the Mount of Olives, everyone of the many disciples began in their joy to praise God loudly for all the miracles that they had seen:

<sup>38</sup> “Blessed is He who comes —  
Our king — in the name of the Lord!

Peace in heaven,  
And glory on high.”

<sup>39</sup> Some of the Pharisees in the crowd said to him, “Teacher, restrain your disciples.” <sup>40</sup> But Jesus answered, **“I tell you that if they are silent, the stones will call out.”**

<sup>41</sup> When he drew near, on seeing the city, he wept over it, and said, <sup>42</sup> **“If only you had known, while yet there was time — even you — the things that make for peace! But now they have been hidden from your sight. <sup>43</sup> For a time is coming when your enemies will surround you with earthworks, and encircle you, and hem you in on all sides; <sup>44</sup> they will trample you down and your children within you, and they will not leave in you one stone on another, because you did not know the time of your visitation.”**

<sup>45</sup> Jesus went into the Temple Courts and began to drive out those who were selling, <sup>46</sup> saying as he did so, **“Scripture says — ‘My house will be a house of prayer’; but you have made it a den of robbers.”**

<sup>47</sup> Jesus continued to teach each day in the Temple Courts; but the chief priests and teachers of the Law were eager to take his life, and so also were the leaders of the people. <sup>48</sup> Yet they could not see what to do, for the people all hung on his words.

## 20

<sup>1</sup> On one of these days, when Jesus was teaching the people in the Temple Courts and telling the good news, the chief priests and the teachers of the Law, joined by the elders, confronted him, <sup>2</sup> and addressing him, said, “Tell us what authority you have to do these things. Who is it who has given you this authority?”

<sup>3</sup> “I, too,” said Jesus in reply, “will ask you one question. Give me an answer to it. <sup>4</sup> It is about John's baptism — was it of divine or of human origin?” <sup>5</sup> But they began arguing together, “If we say ‘divine,’ he will say ‘Why didn't you believe him?’ <sup>6</sup> But, if we say ‘human,’ the people will all stone us, for they are persuaded that John was a prophet.” <sup>7</sup> So they answered that they did not know its origin. <sup>8</sup> “Then I,” said Jesus, “refuse to tell you what authority I have to do these things.”

<sup>9</sup> But Jesus began to tell the people this parable — “A man once planted a vineyard, and then let it out to tenants, and went abroad for a long while. <sup>10</sup> At the proper time he sent a servant to the tenants, so that they could give him a share of the produce of the vineyard. The tenants, however, beat him and sent him away empty-handed. <sup>11</sup> The owner afterward sent another servant; but the tenants beat and insulted this man too, and sent him away empty-handed. <sup>12</sup> He sent a third; but they wounded this man also, and threw him outside. <sup>13</sup> ‘What should I do?’ said the owner of the vineyard. ‘I will send my son, who is very dear to me. Perhaps they will respect him.’ <sup>14</sup> But, on seeing him, the tenants consulted with one another. ‘Here is the heir!’ they said. ‘Let us kill him, and then the inheritance will become ours.’ <sup>15</sup> So they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them? <sup>16</sup> He will come

and put those tenants to death, and will let the vineyard to others.”

“heaven forbid!” they exclaimed when they heard it.

<sup>17</sup> But Jesus looked at them and said, “What then is the meaning of this passage? —

‘The stone which the builders despised has now itself become the corner-stone.’

<sup>18</sup> Everyone who falls on that stone will be dashed to pieces, while anyone on whom it falls — it will scatter him as dust.”

<sup>19</sup> After this the teachers of the Law and the chief priest were eager to lay hands on Jesus then and there, but they were afraid of the people; for they saw that it was at them that he had aimed this parable. <sup>20</sup> Having watched their opportunity, they afterward sent some spies, who pretended to be good men, to catch Jesus in the course of conversation, and so enable them to give him up to the Governor's jurisdiction and authority. <sup>21</sup> These spies asked Jesus a question. They said, “Teacher, we know that you are right in what you say and teach, and that you do not take any account of a person's position, but teach the way of God honestly; <sup>22</sup> are we right in paying tribute to the Emperor or not?” <sup>23</sup> Seeing through their deceitfulness, Jesus said to them, <sup>24</sup> “Show me a coin. Whose head and title are on it?”

<sup>25</sup> “The Emperor's,” they said; and Jesus replied, “Well then, pay to the Emperor what belongs to the Emperor, and to God what belongs to God.” <sup>26</sup> They could not lay hold of this answer before the people; and, in their wonder at his reply, they held their tongues.

<sup>27</sup> Presently there came up some Sadducees, who maintain that there is no resurrection. Their question was this

— <sup>28</sup> “Teacher, Moses laid down for us in his writings that

—  
‘Should a man's married brother die, and should he be childless, the man should take the widow as his wife, and raise up a family for his brother.’

<sup>29</sup> Well, there were once seven brothers; of whom the eldest, after taking a wife, died childless. <sup>30</sup> The second and third brothers both took her as their wife; <sup>31</sup> and so, too, did all seven — dying without children. <sup>32</sup> The woman herself was the last to die. <sup>33</sup> About the woman, then — at the resurrection, whose wife is she to be, all seven brothers having had her as their wife?”

<sup>34</sup> “The men and women of this world,” said Jesus, “marry and are given in marriage; <sup>35</sup> but, for those who are thought worthy to attain to that other world and the resurrection from the dead, there is no marrying or being married, <sup>36</sup> nor indeed can they die again, for they are like angels and, having shared in the resurrection, they are God's children. <sup>37</sup> As to the fact that the dead rise, even Moses indicated that, in the passage about the Bush, when he calls the Lord —  
‘The God of Abraham, and the God of Isaac, and the God of Jacob.’

<sup>38</sup> Now he is not God of dead people, but of living. For in his sight all are alive.”

<sup>39</sup> “Well said, teacher!” exclaimed some of the teachers of the Law, <sup>40</sup> for they did not venture to question him any further. <sup>41</sup> But Jesus said to them, “How is it that people say that the Christ is to be David's son? <sup>42</sup> For David, in the book of Psalms, says himself —

‘The Lord said to my lord: Sit at my right hand,

<sup>43</sup> until I put your enemies as a stool for your feet.’

<sup>44</sup> David, then, calls him ‘lord,’ so how is he David's son?”

<sup>45</sup> While all the people were listening, Jesus said to the disciples, <sup>46</sup> “Be on your guard against the teachers of the

Law, who delight to walk about in long robes, and like to be greeted in the streets with respect, and to have the best seats in the synagogues, and places of honour at dinner. <sup>47</sup> These are the men who rob widows of their houses, and make a pretence of saying long prayers. Their sentence will be all the heavier.”

## 21

<sup>1</sup> Looking up, Jesus saw the rich people putting their gifts into the chests for the Temple offerings. <sup>2</sup> He saw, too, a widow in poor circumstances putting two small coins into them. <sup>3</sup> “I tell you”, he said “that this poor widow has put in more than all the others; <sup>4</sup> for everyone else here put in something from what he had to spare, while she, in her need, has put in all she had to live on.”

<sup>5</sup> When some of them spoke about the Temple being decorated with beautiful stones and offerings, Jesus said, <sup>6</sup> “As for these things that you are looking at, a time is coming when not one stone will be left on another here. Every one will be thrown down.” <sup>7</sup> So the disciples questioned Jesus, “But, teacher, when will this happen? And what sign will there be when this is near?”

<sup>8</sup> And Jesus said, “See that you are not led astray; for many will take my name, and come saying ‘I am He,’ and ‘The time is close at hand.’ Do not follow them. <sup>9</sup> And, when you hear of wars and disturbances, do not be terrified, for these things must occur first; but the end will not be at once.” <sup>10</sup> Then he said to them, “Nation will rise against nation and kingdom against kingdom, <sup>11</sup> and there will be great earthquakes, and plagues and famines in various places, and there will be terrible appearances and signs in the heavens. <sup>12</sup> Before all this, they will lay hands on you and persecute you, and they will betray you

to synagogues and put you in prison, when you will be brought before kings and governors for the sake of my name. <sup>13</sup> Then will be your opportunity of witnessing for me. <sup>14</sup> Make up your minds, therefore, not to prepare your defence; <sup>15</sup> for I will myself give you words, and a wisdom which all your opponents together will be unable to resist or defy. <sup>16</sup> You will be betrayed even by your parents and brothers and sisters and sisters and relatives and friends, and they will cause some of you to be put to death, <sup>17</sup> and you will be hated by everyone because of me my name. <sup>18</sup> Yet not a single hair of your heads will be lost! <sup>19</sup> By your endurance you will win yourselves life. <sup>20</sup> As soon, however, as you see Jerusalem surrounded by armed camps, then you may know that the hour of her desecration is at hand. <sup>21</sup> Then those of you who are in Judea must take refuge in the mountains, those who are in Jerusalem must leave at once, and those who are in the country places must not go into it. <sup>22</sup> For these are to be the days of vengeance, when all that scripture says will be fulfilled. <sup>23</sup> Alas for pregnant women, and for those who are nursing infants in those days! For there will be great suffering in the land, and anger against this people. <sup>24</sup> They will fall by the edge of the sword, and will be taken prisoners to every land, and Jerusalem will be under the heel of the Gentiles, until their day is over — as it will be. <sup>25</sup> There will be signs, too, in the sun and moon and stars, and on the earth despair amongst the nations, in their dismay at the roar of the sea and the surge. <sup>26</sup> People's hearts will fail them through dread of what is coming upon the world; for the forces of the heavens will be convulsed. <sup>27</sup> Then will be seen the Son of Man coming in a cloud with power and great glory. <sup>28</sup> And, when these things begin to occur, look upwards and lift

your heads, for your deliverance will be at hand.”

<sup>29</sup> Then he taught them a lesson, saying — “Look at the fig tree and all the other trees. <sup>30</sup> As soon as they shoot, you know, as you look at them, without being told, that summer is near. <sup>31</sup> And so may you, as soon as you see these things happening, know that the kingdom of God is near. <sup>32</sup> I tell you that even the present generation will not pass away until all has taken place. <sup>33</sup> The heavens and the earth will pass away, but my words will never pass away. <sup>34</sup> Be on your guard or your minds will become dulled by debauches or drunkenness or the anxieties of life, and 'that day' will close on you suddenly like a trap. <sup>35</sup> For come it will on all who are living upon the face of the whole earth. <sup>36</sup> Be on the watch at all times, and pray that you may have strength to escape all that is destined to happen, and to stand in the presence of the Son of Man.”

<sup>37</sup> During the days, Jesus continued to teach in the Temple Courts, but he went out and spent the nights on the hill called the ‘Mount of Olives.’ <sup>38</sup> And all the people would get up early in the morning and come to listen to him in the Temple Courts.

## 22

<sup>1</sup> The feast of the unleavened bread, known as the Passover, was near. <sup>2</sup> The chief priest and the teachers of the Law were looking for an opportunity of destroying Jesus, for they were afraid of the people.

<sup>3</sup> Now Satan took possession of Judas, who was known as Iscariot, and who belonged to the Twelve; <sup>4</sup> and he went and discussed with the chief priests and officers in charge at the Temple the best way of betraying Jesus to them. <sup>5</sup> They were glad of this, and agreed to pay him. <sup>6</sup> So Judas

assented, and looked for an opportunity to betray Jesus to them, in the absence of a crowd.

<sup>7</sup> When the day of the Festival of the unleavened bread came, on which the Passover lambs had to be killed, <sup>8</sup> Jesus sent forward Peter and John, saying to them, “Go and make preparations for our eating the Passover.”

<sup>9</sup> “Where do you wish us to make preparations?” they asked. <sup>10</sup> “Listen,” he answered, “when you have got into the city, a man carrying a pitcher of water will meet you; follow him into whatever house he enters; <sup>11</sup> and you will say to the owner of the house “The teacher says to you — Where is the room where I am to eat the Passover with my disciples?” <sup>12</sup> The man will show you a large upstairs room, set out; there make preparations.”

<sup>13</sup> So Peter and John went on, and found everything just as Jesus had told them, and they prepared the Passover.

<sup>14</sup> When the time came, Jesus took his place at the table, and the apostles with him. <sup>15</sup> “I have most earnestly wished,” he said, “to eat this Passover with you before I suffer. <sup>16</sup> For I tell you that I will not eat it again, until it has had its fulfilment in the kingdom of God.” <sup>17</sup> Then, on receiving a cup, after saying the thanksgiving, he said, “Take this and share it amongst you. <sup>18</sup> For I tell you that I will not, after today, drink of the juice of the grape, until the kingdom of God has come.” <sup>19</sup> Then Jesus took some bread, and, after saying the thanksgiving, broke it and gave to them, with the words, “This is my body. <sup>20</sup> \* <sup>21</sup> Yet see! The hand of the man who is betraying me is beside me on the table! <sup>22</sup> True, the Son of Man is passing, by the

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\* 22:20 Some later manuscripts add: which is now to be given on your behalf. Do this in memory of me. And in the same way with the cup, after supper, saying: “This cup is the New Covenant made by my blood which is being poured out on your behalf.”



way ordained for him, yet alas for that man by whom he is being betrayed!" <sup>23</sup> Then they began questioning one another which of them it could be who was going to do this.

<sup>24</sup> And a dispute arose amongst them as to which of them was to be regarded as the greatest. <sup>25</sup> Jesus, however, said, "The kings of the Gentiles lord it over them, and their oppressors are styled 'Benefactors.' <sup>26</sup> But with you it must not be so. No, let the greatest amongst you become like the youngest, and him who leads like him who serves. <sup>27</sup> Which is the greater — the master at the table or his servant? Is not it the master at the table? Yet I myself am amongst you as one who serves. <sup>28</sup> You are the men who have stood by me in my trials; <sup>29</sup> and, just as my Father has assigned me a kingdom, I assign you places, <sup>30</sup> so that you may eat and drink at my table in my kingdom, and be seated on twelve thrones as judges of the twelve tribes of Israel. <sup>31</sup> Simon! Simon! listen. Satan demanded leave to sift you all like wheat, <sup>32</sup> but I prayed for you, Simon, that your faith should not fail. And you, when you have returned to me, are to strengthen the others."

<sup>33</sup> "Master," said Peter, "with you I am ready to go both to prison and to death."

<sup>34</sup> "I tell you, Peter," replied Jesus, "the cock will not crow today until you have disowned all knowledge of me three times." <sup>35</sup> Then he said to them all, "When I sent you out as my messengers, without either purse, or bag, or sandals, were you in need of anything?"

"No; nothing," they answered. <sup>36</sup> "Now, however," he said, "he who has a purse must take it and his bag as well; and he who has not must sell his cloak and buy a sword. <sup>37</sup> For, I tell you, that passage of scripture must be fulfilled in me, which says — 'He was counted amongst

the godless'; indeed all that refers to me is finding its fulfilment."

<sup>38</sup> "Master," they exclaimed, "look, here are two swords!"

"Enough!" said Jesus.

<sup>39</sup> Jesus then went out, and made his way as usual to the Mount of Olives, followed by his disciples. <sup>40</sup> And, when he reached the spot, he said to them, "Pray that you may not fall into temptation." <sup>41</sup> Then he withdrew about a stone's throw, and knelt down and began to pray. <sup>42</sup> "Father," he said, "if it is your pleasure, spare me this cup; only, not my will but your be done." <sup>43</sup> Presently there appeared to him an angel from heaven, who strengthened him.† <sup>44</sup> And, as his anguish became intense, he prayed still more earnestly, while his sweat was like great drops of blood falling on the ground. <sup>45</sup> Then he rose from praying, and came to the disciples and found them sleeping for sorrow. <sup>46</sup> "Why are you asleep?" he asked them. "Rise and pray so that you don't fall into temptation." <sup>47</sup> While he was still speaking, a crowd appeared in sight, led by the man called Judas, who was one of the Twelve. Judas approached Jesus, to kiss him; <sup>48</sup> at which Jesus said to him, "Judas, is it by a kiss that you betray the Son of Man?" <sup>49</sup> But when those who were around Jesus saw what was going to happen, they exclaimed, "Master, should we use our swords?" <sup>50</sup> And one of them struck the high priest's servant and cut off his right ear; <sup>51</sup> at which Jesus said, "Let me at least do this"; and, touching his ear, he healed the wound. <sup>52</sup> Then, turning to the chief priests and officers in charge at the Temple and the elders, who had come for him, he said, "Have you come out, as if after a

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† 22:43 Some later manuscripts do not contain verses 43 or 44.

robber, with swords and clubs? <sup>53</sup> When I was with you day after day in the Temple Courts, you did not lay hands on me; but now your time has come, and the power of darkness.”

<sup>54</sup> Those who had taken Jesus prisoner took him away into the house of the high priest. Peter followed at a distance. <sup>55</sup> But, when they had lit a fire in the centre of the courtyard and had all sat down there, Peter seated himself in the middle of them. <sup>56</sup> Presently a maidservant saw him sitting near the blaze of the fire. She looked carefully at him and said, “Why, this man was one of his companions!” <sup>57</sup> But Peter denied it. “I do not know him,” he replied. <sup>58</sup> A little while afterward someone else — a man — saw him and said, “Why, you are one of them!”

“No,” Peter said, “I am not.” <sup>59</sup> About an hour later another man declared positively, “This man also was certainly with him. Why, he is a Galilean!” <sup>60</sup> But Peter said, “I do not know what you are speaking about.” Instantly, while he was still speaking, a cock crowed. <sup>61</sup> And the Master turned and looked at Peter; and Peter remembered the words that the Master had said to him — “**Before a cock has crowed today, you will disown me three times**”; <sup>62</sup> and he went outside and wept bitterly.

<sup>63</sup> The men who held Jesus kept making sport of him and beating him. <sup>64</sup> They blindfolded him and then questioned him. “Now play the prophet,” they said; “who was it that struck you?” <sup>65</sup> And they heaped many other insults on him.

<sup>66</sup> At daybreak the the assembly of the elders of the people met — both the chief priests and the teachers of the Law — and took Jesus before their High Council. <sup>67</sup> “If you are the Christ,” they said, “tell us so.”

“If I tell you,” replied Jesus, “you will not believe me; <sup>68</sup> and, if I question you, you will not answer. <sup>69</sup> But from this hour the Son of Man will be seated on the right hand of God Almighty.”

<sup>70</sup> “Are you, then, the Son of God?” they all asked. “It is true,” answered Jesus, “I am.” <sup>71</sup> At this they exclaimed, “Why do we want any more evidence? We have heard it ourselves from his own lips!”

## 23

<sup>1</sup> Then they all rose in a body and led Jesus before Pilate. <sup>2</sup> And they began to accuse him, “This is a man whom we found misleading our people, preventing them from paying taxes to the Emperor, and giving out that he himself is ‘Christ, a king.’”

<sup>3</sup> “Are you the king of the Jews?” Pilate asked him. “It is true,” replied Jesus. <sup>4</sup> But Pilate, turning to the chief priests and the people, said, “I do not see anything to find fault with in this man.” <sup>5</sup> But they insisted, “He is stirring up the people by his teaching all through Judea; he began with Galilee and has now come here.” <sup>6</sup> Hearing this, Pilate asked if the man was a Galilean; <sup>7</sup> and, having satisfied himself that Jesus came under Herod's jurisdiction, he sent him to Herod, who also was at Jerusalem at the time. <sup>8</sup> When Herod saw Jesus, he was exceedingly pleased, for he had been wanting to see him for a long time, having heard a great deal about him; and he was hoping to see some sign given by him. <sup>9</sup> So he questioned him at some length, but Jesus made no reply. <sup>10</sup> Meanwhile the chief priests and the teachers of the Law stood by and vehemently accused him. <sup>11</sup> And Herod, with his soldiers, treated Jesus with scorn; he mocked him by throwing a gorgeous robe around him, and then

sent him back to Pilate. <sup>12</sup> And Herod and Pilate became friends that very day, for before that there had been ill-will between them.

<sup>13</sup> So Pilate summoned the chief priests, and the leading men, and the people, <sup>14</sup> and said to them, “You brought this man before me charged with misleading the people; and yet, for my part, though I examined him before you, I did not find this man to blame for any of the things of which you accuse him; <sup>15</sup> nor did Herod either; for he has sent him back to us. And, as a fact, he has not done anything deserving death; <sup>16</sup> so I will have him scourged, and then release him.” <sup>17</sup> \* <sup>18</sup> But they began to shout as one man, “Kill this fellow, but release Barabbas for us.”

<sup>19</sup> (Barabbas was a man who had been put in prison for a riot that had broken out in the city and for murder.)

<sup>20</sup> Pilate, however, wanting to release Jesus, called to them again; <sup>21</sup> but they kept calling out, “Crucify, crucify him!”

<sup>22</sup> “Why, what harm has this man done?” Pilate said to them for the third time. “I have found nothing in him for which he could be condemned to death. So I will have him scourged, and then release him.” <sup>23</sup> But they persisted in loudly demanding his crucifixion; and their clamour gained the day. <sup>24</sup> Pilate decided that their demand should be granted. <sup>25</sup> He released the man who had been put in prison for riot and murder, as they demanded, and gave Jesus up to be dealt with as they pleased.

<sup>26</sup> And, as they were leading Jesus away, they laid hold of Simon from Cyrene, who was on his way in from the country, and they put the cross on his shoulders, for him to carry it behind Jesus. <sup>27</sup> There was a great

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\* <sup>23:17</sup> Some later manuscripts add: He had to release someone to them at the feast.

crowd of people following him, many being women who were beating their breasts and wailing for him. <sup>28</sup> So Jesus turned and said to them, “Women of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup> A time, I tell you, is coming, when it will be said — ‘Happy are the women who are barren, and those who have never borne children or nursed them!’ <sup>30</sup> At that time people will begin to say to the mountains ‘Fall on us,’ and to the hills ‘Cover us.’ <sup>31</sup> If what you see is done while the tree is green, what will happen when it is dry?” <sup>32</sup> There were two others also, criminals, led out to be executed with Jesus. <sup>33</sup> When they had reached the place called ‘The Skull,’ there they crucified Jesus and the criminals, one on the right, and one on the left. <sup>34</sup> Then Jesus said, “Father, forgive them; they do not know what they are doing.” His clothes they divided amongst them by casting lots. <sup>35</sup> Meanwhile the people stood looking on. Even the leading men said with a sneer, “He saved others, let him save himself, if he is God's Christ, his chosen one.” <sup>36</sup> The soldiers, too, came up in mockery, bringing him common wine, <sup>37</sup> and saying as they did so, “If you are the king of the Jews, save yourself.” <sup>38</sup> Above him were the words —

‘THIS IS THE KING OF THE JEWS.’

<sup>39</sup> One of the criminals who were hanging beside Jesus railed at him. “Aren't you the Christ? Save yourself and us,” he said. <sup>40</sup> But the other rebuked him. “Haven't you,” he said, “any fear of God, now that you are under the same sentence? <sup>41</sup> And we justly so, for we are only reaping our deserts, but this man has not done anything wrong. <sup>42</sup> Jesus,” he went on, “do not forget me when you have come to your kingdom.” <sup>43</sup> And Jesus answered, “I tell you, this very day you will be with me in Paradise.”

<sup>44</sup> It was nearly midday, when a darkness came over the whole country, lasting until three in the afternoon, <sup>45</sup> the sun being eclipsed; and the Temple curtain was torn down the middle. <sup>46</sup> Then Jesus, with a loud cry, said, “**Father, into your hands I commit my spirit.**” And with these words he expired. <sup>47</sup> The Roman captain, on seeing what had happened, praised God, exclaiming, “This must have been a good man!” <sup>48</sup> All the people who had collected to see the sight watched what occurred, and then went home beating their breasts. <sup>49</sup> All the friends of Jesus had been standing at a distance, with the women who accompanied him from Galilee, watching all this.

<sup>50</sup> Now there was a man of the name of Joseph, who was a member of the Council, and who bore a good and upright character. <sup>51</sup> (This man had not assented to the decision and action of the Council.) He belonged to Ramah, a town in Judea, and lived in expectation of the kingdom of God. <sup>52</sup> He now went to see Pilate, and asked for the body of Jesus; <sup>53</sup> and, when he had taken it down, he wrapped it in a linen sheet, and laid him in a tomb cut out of stone, in which no one had yet been buried. <sup>54</sup> It was the Preparation day, and just before the Sabbath began. <sup>55</sup> The women who had accompanied Jesus from Galilee followed, and saw the tomb and how the body of Jesus was laid, <sup>56</sup> and then went home, and prepared spices and perfumes.

*The Risen Life During the Sabbath they rested, as directed by the commandment.*

## 24

<sup>1</sup> But very early on the first day of the week they went to the tomb, taking with them the spices that they had

prepared. <sup>2</sup> They found that the stone had been rolled away from the tomb; <sup>3</sup> and, on going into it, they could not find the body\*. <sup>4</sup> While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing. <sup>5</sup> But, when in their fear the women bowed their faces to the ground, the men said to them, “Why are you looking amongst the dead for him who is living? <sup>6</sup> † Remember how he spoke to you before he left Galilee — <sup>7</sup> How he said that the Son of Man must be betrayed into the hands of wicked men, and be crucified, and rise again on the third day.” <sup>8</sup> Then they remembered the words of Jesus, <sup>9</sup> and, on returning from the tomb, they told all this to the Eleven and to all the rest. <sup>10</sup> There were Mary of Magdala, and Joanna, and Mary, the mother of James. The other women, too, spoke about this to the apostles. <sup>11</sup> What they said seemed to the apostles mere nonsense, and they did not believe them. <sup>12</sup> ‡

<sup>13</sup> It happened that very day that two of the disciples were going to a village called Emmaus, which was about seven miles from Jerusalem, <sup>14</sup> talking together, as they went, about all that had just taken place. <sup>15</sup> While they were talking about these things and discussing them, Jesus himself came up and went on their way with them; <sup>16</sup> but their eyes were blinded so that they could not recognise him. <sup>17</sup> “What is this that you are saying to each other as you walk along?” Jesus asked. They stopped, with sad looks on their faces, <sup>18</sup> and then one of them,

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\* 24:3 Some later manuscripts add: of the Lord Jesus. † 24:6 Some later manuscripts add: He is not here but he has risen. ‡ 24:12 Some later manuscripts add: Peter got up and ran to the tomb. Stooping down he saw nothing but the linen wrappings, and he went away, wondering to himself at what had taken place.



whose name was Cleopas, said to Jesus, “Are you staying by yourself at Jerusalem, that you have not heard of the things that have happened there within the last few days?”

<sup>19</sup> “What things do you mean?” asked Jesus. “Why, about Jesus of Nazareth,” they answered, “who, in the eyes of God and all the people, was a prophet, whose power was felt in both his words and actions; <sup>20</sup> and how the chief priests and our leading men gave him up to be sentenced to death, and afterward crucified him. <sup>21</sup> But we were hoping that he was the Destined Deliverer of Israel; yes, and besides all this, it is now three days since these things occurred. <sup>22</sup> And what is more, some of the women amongst us have greatly astonished us. They went to the tomb at daybreak <sup>23</sup> And, not finding the body of Jesus there, came and told us that they had seen a vision of angels who told them that he was alive. <sup>24</sup> So some of our number went to the tomb and found everything just as the women had said, but they did not see Jesus.”

<sup>25</sup> Then Jesus said to them, “Foolish men, slow to accept all that the prophets have said! <sup>26</sup> Was not the Christ bound to undergo this suffering before entering into his glory?” <sup>27</sup> Then, beginning with Moses and all the prophets, he explained to them all through the scriptures the passages that referred to himself. <sup>28</sup> When they got near the village to which they were walking, Jesus appeared to be going further; <sup>29</sup> but they pressed him not to do so. “Stay with us,” they said, “for it is getting towards evening, and the sun is already low.” So Jesus went in to stay with them. <sup>30</sup> After he had taken his place at the table with them, he took the bread and said the blessing, and broke it, and gave it to them. <sup>31</sup> Then their eyes were opened and they recognised him; but he

disappeared from their sight. <sup>32</sup> “How our hearts glowed,” the disciples said to each other, “while he was talking to us on the road, and when he explained the scriptures to us!”

<sup>33</sup> Then they immediately got up and returned to Jerusalem, where they found the Eleven and their companions all together, <sup>34</sup> who told them that the Master had really risen, and had appeared to Simon. <sup>35</sup> So they also related what had happened during their walk, and how they had recognised Jesus at the breaking of the bread. <sup>36</sup> While they were still talking about these things, Jesus himself stood amongst them. <sup>§</sup> <sup>37</sup> In their terror and alarm they thought they saw a ghost, <sup>38</sup> but Jesus said to them, “Why are you so startled? And why do doubts arise in your minds? <sup>39</sup> Look at my hands and my feet, and you will know that it is I. Feel me, and look at me, for a ghost has not flesh and bones, as you see that I have.” <sup>40</sup> \* <sup>41</sup> While they were still unable to believe it all, overcome with joy, and were wondering if it were true, Jesus said to them, “Have you anything here to eat?” <sup>42</sup> They handed him a piece of broiled fish, <sup>43</sup> and he took it and ate it before their eyes. <sup>44</sup> “This is what I told you,” he said, “when I was still with you — that everything that had been written about me in the Law of Moses, the prophets, and the Psalms, must be fulfilled.”

<sup>45</sup> Then he enabled them to understand the meaning of the scriptures, saying to them, <sup>46</sup> “Scripture says that the Christ will suffer, and that he will rise again from the dead on the third day, <sup>47</sup> and that repentance for forgiveness of sins will be proclaimed on his authority to all the nations

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§ 24:36 Some later manuscripts add: and said, “Peace be with you.”

\* 24:40 Some later manuscripts add: After saying this he showed them his hands and his feet.

— beginning at Jerusalem. <sup>48</sup> You yourselves are to be witnesses to all this. <sup>49</sup> And now I am myself about to send you that which my Father has promised. But you must remain in the city until you have been invested with power from above.”

<sup>50</sup> After this, Jesus led them out as far as Bethany, and there raised his hands and blessed them. <sup>51</sup> As he was in the act of blessing them, he left them.† <sup>52</sup> They returned‡ to Jerusalem full of joy; <sup>53</sup> and they were constantly in the Temple Courts, blessing God.

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† 24:51 Some later manuscripts add: and was carried up into heaven.

‡ 24:52 Some later manuscripts read: They bowed to the ground before him and returned.

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