

# **The Good News According to Matthew**

## *The Birth, Parentage and Infancy*

<sup>1</sup> A genealogy of Jesus Christ, a descendant of David and Abraham.

<sup>2</sup> Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers,

<sup>3</sup> Judah of Perez and Zerah, whose mother was Tamar, Perez of Hezron, Hezron of Aram,

<sup>4</sup> Aram of Aminadab, Aminadab of Nahshon, Nahshon of Salmon,

<sup>5</sup> Salmon of Boaz, whose mother was Rahab, Boaz of Obed, whose mother was Ruth, Obed of Jesse,

<sup>6</sup> Jesse of David the King. David was the father of Solomon, whose mother was Uriah's widow,

<sup>7</sup> Solomon of Rehoboam, Rehoboam of Abijah, Abijah of Asa,

<sup>8</sup> Asa of Jehoshaphat, Jehoshaphat of Joram, Joram of Uzziah,

<sup>9</sup> Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah,

<sup>10</sup> Hezekiah of Manasseh, Manasseh of Amon, Amon of Josiah,

<sup>11</sup> Josiah of Jechoniah and his brothers, at the time of the Exile to Babylon.

<sup>12</sup> After the Exile to Babylon – Jechoniah was the father of Salathiel, Salathiel of Zerubbabel,

<sup>13</sup> Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor,

<sup>14</sup> Azor of Zadok, Zadok of Achim, Achim of Eliud,

<sup>15</sup> Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob,

<sup>16</sup> Jacob of Joseph, the husband of Mary, who was the mother of Jesus, who is called “Christ”.

<sup>17</sup> So the whole number of generations from Abraham to David is fourteen; from David to the Exile to Babylon fourteen; and from the Exile to Babylon to the Christ fourteen.

<sup>18</sup> This is how Jesus Christ was born:

His mother Mary was engaged to Joseph, but, before the marriage took place, she found herself to be pregnant by the power of the Holy Spirit.

<sup>19</sup> Her husband, Joseph, was a just man and, since he did not want to disgrace her publicly, he resolved to put an end to their engagement privately.

<sup>20</sup> He had been thinking this over, when an angel of the Lord appeared to him in a dream.

‘Joseph, son of David,’ the angel said, ‘do not be afraid to take Mary for your wife, for her child has been conceived by the power of the Holy Spirit.

<sup>21</sup> She will give birth to a son; name him Jesus, for he will save his people from their sins.’

<sup>22</sup> All this happened in fulfilment of these words of the Lord through the prophet, where he says –

<sup>23</sup> “The virgin will conceive and will give birth to a son, and they will give him the name Immanuel”

– a word which means “God is with us.”

<sup>24</sup> When Joseph woke up, he did as the angel of the Lord had directed him.

<sup>25</sup> He made Mary his wife, but they did not sleep together before the birth of her son; and to this son he gave the name Jesus.

## 2

<sup>1</sup> After the birth of Jesus at Bethlehem in Judea, in the reign of King Herod, some astrologers from the East arrived in Jerusalem, asking,

<sup>2</sup> ‘Where is the newborn king of the Jews? For we saw his star in the east, and have come to worship him.’

<sup>3</sup> When King Herod heard of this, he was much troubled, and so too was all Jerusalem.

<sup>4</sup> He called together all the chief priests and teachers of the Law in the nation, and questioned them as to where the Christ was to be born.

<sup>5</sup> ‘At Bethlehem in Judea,’ was their answer, ‘for it is said in the prophet –

<sup>6</sup> “And you, Bethlehem in Judah’s land,  
are in no way least among the chief cities of  
Judah,

for out of you will come a ruler –

who will shepherd my people Israel.” ’

<sup>7</sup> Then Herod secretly sent for the astrologers. He found out from them the time of the appearance of the star.

<sup>8</sup> Sending them to Bethlehem he said, ‘Go and make a careful search for the child. When you have found him, bring word back to me, so that I, too, can go and worship him.’

<sup>9</sup> The astrologers heard what the king had to say, and then continued their journey. The star which they had seen in the east led them on, until it reached and stood over the place where the child was.

<sup>10</sup> At the sight of the star they were filled with joy.

<sup>11</sup> Entering the house, they saw the child with his mother, Mary, and fell at his feet and worshipped him. Then they opened their treasure chests, and offered to the child presents of gold, frankincense, and myrrh.

<sup>12</sup> But afterwards, having been warned in a dream not to go back to Herod, they returned to their own country by another road.

<sup>13</sup> After they had left, an angel of the Lord appeared to Joseph in a dream, and said, 'Get up, take the child and his mother, and seek refuge in Egypt; and stay there until I tell you to return, for Herod is about to search for the child, to put him to death.'

<sup>14</sup> Joseph woke up, and taking the child and his mother by night, went into Egypt,

<sup>15</sup> and there he stayed until Herod's death. This was in fulfilment of these words of the Lord in the prophet, where he says –

"Out of Egypt I called my Son."

<sup>16</sup> When Herod found out that the astrologers had tricked him, he flew into a rage. He sent and put to death all the boys in Bethlehem and the whole of that region, who were two years old or under, guided by the time which he had learned from the astrologers.

<sup>17</sup> Then were fulfilled these words spoken in the prophet Jeremiah, where he says –

<sup>18</sup> “A voice was heard in Ramah,  
weeping and mourning loudly;

Rachel, weeping for her children,  
refusing all comfort for they were dead.”

<sup>19</sup> But, on the death of Herod, an angel of the Lord appeared in a dream to Joseph in Egypt, and said,

<sup>20</sup> ‘Get up, take the child and his mother, and go into the Land of Israel, for those who sought to take the child’s life are dead.’

<sup>21</sup> He woke up, and taking the child and his mother, went into the Land of Israel.

<sup>22</sup> But, hearing that Archelaus had succeeded his father Herod as king of Judea, he was afraid to go back there; and having been warned in a dream, he went into the part of the country called Galilee.

<sup>23</sup> There he settled in the town of Nazareth, in fulfilment of these words in the prophets – “He will be called a Nazarene.”

### 3

#### *The Preparation*

<sup>1</sup> About that time John the Baptist first appeared, proclaiming in the wilderness of Judea:

<sup>2</sup> ‘Repent, for the kingdom of heaven is at hand.’

<sup>3</sup> John was the one who was spoken of in the prophet Isaiah, where he says –

“The voice of one crying aloud in the wilderness:  
‘Make ready the way of the Lord,  
make his paths straight.’ ”

<sup>4</sup> John's clothes were made of camels' hair, with a leather strap round his waist, and his food was locusts and wild honey.

<sup>5</sup> At that time Jerusalem, and all Judea, as well as the whole district of the Jordan, went out to him

<sup>6</sup> and were baptised by him in the Jordan River, confessing their sins.

<sup>7</sup> But when John saw many of the Pharisees and Sadducees coming to receive his baptism, he said to them, 'You children of snakes! Who has prompted you to seek refuge from the coming judgment?

<sup>8</sup> Let your life, then, prove your repentance;

<sup>9</sup> and do not think that you can say among yourselves "Abraham is our ancestor," for I tell you that out of these stones God is able to raise descendants for Abraham!

<sup>10</sup> Already 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>11</sup> I, indeed, baptise you with water to teach repentance; but he who is coming after me is more powerful than I, and I am not fit even to carry his sandals. He will baptise you with the Holy Spirit and with fire.

<sup>12</sup> His winnowing-fan is in his hand, and he will clear his threshing-floor, and store his grain in the barn, but the chaff he will burn with a fire that cannot be put out.'

<sup>13</sup> Then Jesus came from Galilee to the Jordan, to John, to be baptised by him.

<sup>14</sup> But John tried to prevent him.

‘I need to be baptised by you,’ he said, ‘so why have you come to me?’

<sup>15</sup> ‘This is the way it should be for now,’ Jesus answered, ‘because we should do everything that God requires.’ So John agreed.

<sup>16</sup> After the baptism of Jesus, and just as he came up from the water, the heavens opened, and he saw the Spirit of God coming down like a dove and resting on him,

<sup>17</sup> and from the heavens there came a voice which said, ‘This is my dearly loved son, who brings me great joy.’

## 4

<sup>1</sup> Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.

<sup>2</sup> And, after he had fasted for forty days and forty nights, he became hungry.

<sup>3</sup> The Tempter came to him, and said:  
‘If you are God’s Son, tell these stones to become loaves of bread.’

<sup>4</sup> But Jesus answered, ‘Scripture says –  
“It is not on bread alone that a person is to live, but on every word that comes from the mouth of God.”’

<sup>5</sup> Then the devil took him to the Holy City, and, placing him on the parapet of the temple, said to him,

<sup>6</sup> ‘If you are God’s Son, throw yourself down, for scripture says –  
“He will give his angels commands about you,

and on their hands they will lift you up,  
so you do not even strike your foot against a  
stone.” ’

<sup>7</sup> ‘Scripture also says,’ answered Jesus,  
‘ “You must not tempt the Lord your God.” ’

<sup>8</sup> The third time, the devil took Jesus to a very high  
mountain, and, showing him all the kingdoms of  
the world and their splendour, said to him:

<sup>9</sup> ‘All these I will give you, if you will fall at my feet  
and worship me.’

<sup>10</sup> Then Jesus said to him, ‘Go away, Satan! For  
scripture says –  
“You must worship the Lord your God, and wor-  
ship him only.” ’

<sup>11</sup> Then the devil left him alone, and angels came  
and helped him.

### *The Work in Galilee*

<sup>12</sup> When Jesus heard that John had been ar-  
rested, he returned to Galilee.

<sup>13</sup> Afterwards, leaving Nazareth, he went and  
settled at Capernaum, which is by the side of the  
sea, within the borders of Zebulun and Naphtali;

<sup>14</sup> in fulfilment of these words in the prophet  
Isaiah –

<sup>15</sup> “The land of Zebulun and the land of Naphtali,  
the land of the Road by the sea, and beyond the  
Jordan,

with Galilee of the Gentiles –

<sup>16</sup> The people who were living in darkness  
have seen a great light,



and, for those who were living in the shadow-land  
of death,  
a light has dawned!"

<sup>17</sup> At that time Jesus began to proclaim –  
**‘Repent, for the kingdom of heaven is at hand.’**

<sup>18</sup> As Jesus was walking along the shore of the Sea of Galilee, he saw two brothers – Simon, also known as Peter, and his brother Andrew – casting a net into the sea; for they were fishermen.

<sup>19</sup> **‘Come and follow me,’** Jesus said, **‘and I will teach you to fish for people.’**

<sup>20</sup> The two men left their nets at once and followed him.

<sup>21</sup> Going further on, he saw two other men who were also brothers, James, Zebedee’s son, and his brother John, in their boat with their father, mending their nets. Jesus called them,

<sup>22</sup> and they at once left their boat and their father, and followed him.

<sup>23</sup> Jesus went all through Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and curing every kind of disease and every kind of sickness among the people;

<sup>24</sup> and his fame spread all through Syria. They brought to him all who were ill with any form of disease, or who were suffering pain – any who were either possessed by demons, or were lunatic, or paralysed; and he cured them.

<sup>25</sup> He was followed by large crowds from Galilee, the district of the Ten Towns, Jerusalem, Judea, and from beyond the Jordan.

## 5

<sup>1</sup> On seeing the crowds of people, Jesus went up the hill; and, when he had taken his seat, his disciples came up to him;

<sup>2</sup> and he began to teach them, saying:

<sup>3</sup> ‘Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

<sup>4</sup> Blessed are the mourners,  
for they will be comforted.

<sup>5</sup> Blessed are the gentle,  
for they will inherit the earth.

<sup>6</sup> Blessed are those who hunger and thirst for  
righteousness,  
for they will be satisfied.

<sup>7</sup> Blessed are the merciful,  
for they will find mercy.

<sup>8</sup> Blessed are the pure in heart,  
for they will see God.

<sup>9</sup> Blessed are the peacemakers,  
for they will be called children of God.

<sup>10</sup> Blessed are those who have been persecuted in  
the cause of righteousness,  
for theirs is the kingdom of heaven.

<sup>11</sup> ‘Blessed are you when people insult you, and  
persecute you, and say all kinds of evil lies about  
you because of me.

<sup>12</sup> Be glad and rejoice, because your reward in  
heaven will be great; this is the way they perse-  
cuted the prophets who lived before you.

<sup>13</sup> ‘You are salt for the world. But if salt becomes  
tasteless, how can it be made salty again? It is no

longer good for anything, but is thrown away, and trampled underfoot.

<sup>14</sup> It is you who are the light of the world. A town that stands on a hill cannot be hidden.

<sup>15</sup> People do not light a lamp and put it under a basket, but on the lamp-stand, where it gives light to everyone in the house.

<sup>16</sup> Let your light so shine before the eyes of others so that, seeing your good actions, they will praise your Father who is in heaven.

<sup>17</sup> 'Do not think that I have come to do away with the Law or the prophets; I have not come to do away with them, but to complete them.

<sup>18</sup> For I tell you, until the heavens and the earth disappear, not even the smallest letter, nor one stroke of a letter, will disappear from the Law until all is done.

<sup>19</sup> Whoever, therefore, breaks one of these commandments, even the least of them, and teaches others to do so, will be the least esteemed in the kingdom of heaven; but whoever keeps them, and teaches others to do so, will be esteemed great in the kingdom of heaven.

<sup>20</sup> Indeed I tell you that, unless you obey God's commands better than of the teachers of the Law, and Pharisees, you will never enter the kingdom of heaven.

<sup>21</sup> 'You have heard that to our ancestors it was said – "You must not commit murder," and "Whoever commits murder will be brought to trial."

<sup>22</sup> But I say to you that anyone who is angry at their brother or sister will be brought to trial; and whoever insults their brother or sister will be brought before the High Council, while whoever

calls them a fool will be in danger of the fires of Gehenna.

<sup>23</sup> Therefore, when presenting your gift at the altar, if even there you remember that your brother or sister has something against you,

<sup>24</sup> leave your gift there, before the altar, go and be reconciled to them, first, then come and present your gift.

<sup>25</sup> Be ready to make friends with your opponent, even when you meet them on your way to the court; otherwise they might hand you over to the judge, and the judge to the judicial officer, and you will be thrown into prison.

<sup>26</sup> I tell you, you will not come out until you have paid the last cent.

<sup>27</sup> ‘You have heard that it was said – “You must not commit adultery.”

<sup>28</sup> But I say to you that anyone who looks at a woman and desires her has already committed adultery with her in his heart.

<sup>29</sup> If your right eye causes you to sin, take it out and throw it away. It would be best for you to lose one part of your body, and not to have the whole of it thrown into Gehenna.

<sup>30</sup> And, if your right hand causes you to sin, cut it off and throw it away. It would be best for you to lose one part of your body, and not to have the whole of it go down to Gehenna.

<sup>31</sup> ‘It was also said – “Let anyone who divorces his wife serve her with a notice of separation.”

<sup>32</sup> But I say to you that anyone who divorces his wife, except on the ground of some serious sexual

sin, leads to her committing adultery; while anyone who marries her after her divorce is guilty of adultery.

<sup>33</sup> Again, you have heard that our ancestors were told – “Do not break your oaths, keep your vows to the Lord.”

<sup>34</sup> But I say to you that you must not swear at all, either by heaven, since that is God’s throne,

<sup>35</sup> or by the earth, since that is his footstool, or by Jerusalem, since that is the city of the Great King.

<sup>36</sup> Nor should you swear by your head, since you cannot make a single hair either white or black.

<sup>37</sup> Let your words be simply “Yes” or “No”; anything beyond this comes from what is evil.

<sup>38</sup> ‘You have heard that it was said – “An eye for an eye and a tooth for a tooth.”

<sup>39</sup> But I say to you that you must not resist those who wrong you; but, if anyone strikes you on the right cheek, turn the other to them also.

<sup>40</sup> If someone sues you for your shirt, let them have your cloak as well.

<sup>41</sup> If you are forced to carry a soldier’s pack for one mile, carry it two.

<sup>42</sup> Give to anyone who asks and, if someone wants to borrow from you, do not turn them away.

<sup>43</sup> You have heard that it was said – “You must love your neighbour and hate your enemy.”

<sup>44</sup> But what I tell you is this: love your enemies, and pray for those who persecute you,

<sup>45</sup> so that you may become children of your Father who is in heaven; for he causes his sun to rise on bad and good alike, and sends rain on the righteous and on the unrighteous.

<sup>46</sup> For, if you love only those who love you, what reward will you have? Even the tax collectors do this!

<sup>47</sup> And, if you only welcome your brothers and sisters, what are you doing more than others? Even the Gentiles do this!

<sup>48</sup> You, then, must become perfect – as your heavenly Father is perfect.

## 6

<sup>1</sup> ‘Take care not to perform your religious duties in public in order to be seen by others; if you do, your Father who is in heaven has no reward for you.

<sup>2</sup> Therefore, when you do acts of charity, do not have a trumpet blown in front of you, as hypocrites do in the synagogues and in the streets so that people will praise them. There, I tell you, is their reward!

<sup>3</sup> But, when you do acts of charity, do not let your left hand know what your right hand is doing,

<sup>4</sup> so that your charity may be secret; and your Father, who sees what is in secret, will reward you.

<sup>5</sup> ‘And, when you pray, you are not to behave as hypocrites do. They like to pray standing in the synagogues and at the corners of the streets, so that people will see them. There, I tell you, is their reward!

<sup>6</sup> But, when one of you prays, they should go into their own room, shut the door, and pray to their Father who dwells in secret; and their Father, who sees what is secret, will reward them.

<sup>7</sup> When praying, do not repeat the same words over and over again, as is done by the Gentiles,

who think that by using many words they will obtain a hearing.

<sup>8</sup> Do not imitate them; for God, your Father, knows what you need before you ask him.

<sup>9</sup> You, therefore, should pray like this –

“Our Father, who is in heaven,  
may your name be held holy,

<sup>10</sup> your kingdom come, your will be done –  
on earth, as in heaven.

<sup>11</sup> Give us today  
the bread that we will need;

<sup>12</sup> and forgive us our wrongdoings,  
as we have forgiven those who have wronged  
us;

<sup>13</sup> and take us not into temptation,  
but deliver us from evil.”

<sup>14</sup> For, if you forgive others their offences, your heavenly Father will forgive you also;

<sup>15</sup> but, if you do not forgive others their offences, not even your Father will forgive your offences.

<sup>16</sup> ‘And, when you fast, do not put on gloomy looks, as hypocrites do who disfigure their faces so that they may be seen by people to be fasting. That, I tell you, is their reward!

<sup>17</sup> But, when one of you fasts, they should anoint their head and wash their face,

<sup>18</sup> so that they may not be seen by people to be fasting, but by their Father who dwells in secret; and their Father, who sees what is secret, will reward them.

19 'Do not store up treasures for yourselves on earth, where moth and rust destroy, and where thieves break in and steal.

20 But store up treasures for yourselves in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal.

21 For where your treasure is, there will your heart be also.

22 The lamp of the body is the eye. If your eye is unclouded, your whole body will be lit up;

23 but, if your eye is diseased, your whole body will be darkened. And, if the inner light is darkness, how intense must that darkness be!

24 No one 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.

25 'This is why I say to you, Do not be anxious about your life – what you can get to eat or drink, or about your body – what you can get to wear. Is not life more than food, and the body more than clothing?

26 Look at the wild birds – they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them! Aren't you more precious than they?

27 But which of you, by being anxious, can prolong their life a single moment?

28 And why be anxious about clothing? Study the wild lilies, and how they grow. They neither toil nor spin;

29 yet I tell you that even Solomon in all his splendour was not robed like one of these.



<sup>30</sup> If God so clothes even the grass of the field, which is living today and tomorrow will be thrown into the oven, won't he much more clothe you, you of little faith?

<sup>31</sup> Do not then ask anxiously "What can we get to eat?" or "What can we get to drink?" or "What can we get to wear?"

<sup>32</sup> All these are the things for which the nations are seeking, and your heavenly Father knows that you need them all.

<sup>33</sup> But first seek his kingdom and the righteousness that he requires, and then all these things will be added for you.

<sup>34</sup> Therefore do not be anxious about tomorrow, for tomorrow will bring its own anxieties. Every day has trouble enough of its own.

## 7

<sup>1</sup> 'Do not judge and you will not be judged.

<sup>2</sup> For, just as you judge others, you will yourselves be judged, and the standard that you use will be used for you.

<sup>3</sup> Why do you look at the speck of sawdust in your friend's eye, while you pay no attention at all to the plank of wood in yours?

<sup>4</sup> How will you say to your friend "Let me take out the speck from your eye," when all the time there is a plank in your own?

<sup>5</sup> Hypocrite! Take out the plank from your own eye first, and then you will see clearly how to take out the speck from your friend's.

<sup>6</sup> ‘Do not give what is sacred to dogs; they will turn and maul you. Do not throw your pearls before pigs; they will trample them underfoot.

<sup>7</sup> Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you.

<sup>8</sup> For the person who asks receives, the person who searches finds, and the door will be opened to the person who knocks.

<sup>9</sup> Who among you, when their child asks them for bread, will give them a stone,

<sup>10</sup> or when they ask for a fish, will give them a snake?

<sup>11</sup> If you, then, wicked though you are, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask him!

<sup>12</sup> ‘Do to others whatever you would wish them to do to you; for that is the teaching of both the Law and the prophets.

<sup>13</sup> Go in by the small gate. The road that leads to destruction is broad and spacious, and many go in by it.

<sup>14</sup> For the gate is small, and the road narrow, that leads to life, and there are few who find it.

<sup>15</sup> ‘Beware of false teachers – people who come to you in the guise of sheep, but at heart they are ravenous wolves.

<sup>16</sup> By the fruit of their lives you will know them. Do people pick grapes from thorn bushes, or figs from thistles?

<sup>17</sup> So, too, every sound tree bears good fruit, while a worthless tree bears bad fruit.

18 A sound tree cannot produce bad fruit, nor can a worthless tree bear good fruit.

19 Every tree that fails to bear good fruit is cut down and thrown into the fire.

20 So it is by the fruit of their lives that you will know such people.

21 Not everyone who says to me “Master! Master!” will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

22 On that day many will say to me “Master, Master, was not it in your name that we taught, and in your name that we drove out demons, and in your name that we did many miracles?”

23 And then I will say to them plainly “I never knew you. Go from my presence, you who live in sin.”

24 ‘Everyone, therefore, who listens to this teaching of mine and acts on it may be compared to a prudent person, who built their house on the rock.

25 The rain poured down, the rivers rose, the winds blew and beat on that house, but it did not fall, for its foundations were on the rock.

26 Everyone who listens to this teaching of mine and does not act on it may be compared to a foolish person, who built their house on the sand.

27 The rain poured down, the rivers rose, the winds blew and struck against that house, and it fell with a great crash.’

28 By the time that Jesus had finished speaking, the crowd was filled with amazement at his teaching.

<sup>29</sup> For he taught them like one who had authority, and not like their teachers of the Law.

## 8

<sup>1</sup> When Jesus had come down from the hill, great crowds followed him.

<sup>2</sup> He saw a leper who came up, and bowed to the ground before him, and said, 'Master, if only you are willing, you are able to make me clean.'

<sup>3</sup> Stretching out his hand, Jesus touched him, saying as he did so, '**I am willing; become clean.**' Instantly he was made clean from his leprosy;

<sup>4</sup> and then Jesus said to him, '**Be careful not to say a word to anyone, but go and show yourself to the priest, and offer the gift directed by Moses, as evidence of your cure.**'

<sup>5</sup> After Jesus had entered Capernaum, a centurion in the Roman army came up to him, entreating his help.

<sup>6</sup> 'Sir,' he said, 'my manservant is lying ill at my house with a stroke of paralysis, and is suffering terribly.'

<sup>7</sup> '**I will come and cure him,**' answered Jesus.

<sup>8</sup> 'Sir,' the centurion went on, 'I am unworthy to receive you under my roof; but only speak, and my manservant will be cured.'

<sup>9</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>10</sup> Jesus was surprised to hear this, and said to those who were following him, 'Never I tell you, in any Israelite have I met with such faith as this!'

<sup>11</sup> Yes, and many will come in from East and West and take their places beside Abraham, Isaac, and Jacob, in the kingdom of heaven;

<sup>12</sup> while the heirs to the kingdom will be banished into the darkness outside; there, there will be weeping and grinding of teeth.'

<sup>13</sup> Then Jesus said to the centurion, 'Go now, and it will be according to your faith.' And the man was cured that very hour.

<sup>14</sup> When Jesus went into Peter's house, he saw Peter's mother-in-law prostrated with fever.

<sup>15</sup> On his taking her hand, the fever left her, and she rose and began to take care of him.

<sup>16</sup> In the evening the people brought to Jesus many who were possessed by demons; and he drove out the spirits with a word, and cured all who were ill,

<sup>17</sup> in fulfilment of these words in the prophet Isaiah – "He took our infirmities on himself, and bore the burden of our diseases."

<sup>18</sup> Seeing a crowd round him, Jesus gave orders to go across.

<sup>19</sup> A teacher of the Law came up to him, and said, 'Teacher, I will follow you wherever you go.'

<sup>20</sup> 'Foxes have holes,' answered Jesus, 'and wild birds their nests, but the Son of Man has nowhere to lay his head.'

<sup>21</sup> 'Master,' said another, who was a disciple, 'let me first go and bury my father.'

<sup>22</sup> But Jesus answered, 'Follow me, and leave the dead to bury their dead.'

<sup>23</sup> Then he got into the boat, followed by his disciples.

<sup>24</sup> Suddenly so great a storm came up on the sea, that the waves broke right over the boat. But Jesus was asleep;

<sup>25</sup> and the disciples came and roused him. 'Master,' they cried, 'save us; we are lost!'

<sup>26</sup> 'Why are you so timid?' he said. 'You of little faith!' Then Jesus rose and rebuked the winds and the sea, and a great calm followed.

<sup>27</sup> The men were amazed, and exclaimed, 'What kind of man is this, that even the winds and the sea obey him!'

<sup>28</sup> On getting to the other side – the region of the Gadarenes – Jesus met two men who were possessed by demons, coming out of the tombs. They were so violent that no one was able to pass that way.

<sup>29</sup> Suddenly they shrieked out, 'What do you want with us, Son of God? Have you come here to torment us before our time?'

<sup>30</sup> A long way off, there was a herd of many pigs, feeding;

<sup>31</sup> and the foul spirits began begging Jesus, 'If you drive us out, send us into the herd of pigs.'

<sup>32</sup> 'Go,' he said. The spirits came out, and entered the pigs; and the whole herd rushed down the steep slope into the sea, and died in the water.

<sup>33</sup> At this the men who tended them ran away and went to the town, carrying the news of all that

had occurred, and of what had happened to the possessed men.

<sup>34</sup> At the news the whole town went out to meet Jesus, and, when they saw him, they entreated him to go away from their region.

## 9

<sup>1</sup> Afterwards Jesus got into a boat, and, crossing over, came to his own city.

<sup>2</sup> There some people brought to him a paralysed man on a bed. When Jesus saw their faith, he said to the man, 'Courage, child! Your sins are forgiven.'

<sup>3</sup> Then some of the teachers of the Law said to themselves, 'This man is blaspheming!'

<sup>4</sup> Knowing their thoughts, Jesus exclaimed, 'Why do you cherish such wicked thoughts?

<sup>5</sup> Which, I ask, is the easier? – to say "Your sins are forgiven"? Or to say "Get up, and walk"?

<sup>6</sup> But to show you that the Son of Man has power on earth to forgive sins' – then he said to the paralysed man – 'Get up, take up your bed, and return to your home.'

<sup>7</sup> The man got up and went to his home.

<sup>8</sup> When the crowd saw this, they were awe-struck, and praised God for giving such power to human beings.

<sup>9</sup> As Jesus went along, he saw a man, called Matthew, sitting in the tax office, and said to him, 'Follow me.' Matthew got up and followed him.

<sup>10</sup> And, later on, when he was having dinner in the house, a number of tax collectors and outcasts

came in and took their places at the table with Jesus and his disciples.

<sup>11</sup> When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat in the company of tax collectors and outcasts?'

<sup>12</sup> On hearing this, Jesus said, 'It is not those who are healthy who need a doctor, but those who are ill.'

<sup>13</sup> Go and learn what this means - "I desire mercy, and not sacrifice"; for I did not come to call the religious, but the outcast.'

<sup>14</sup> Then John's disciples came to Jesus, and asked, 'Why do we and the Pharisees fast while your disciples do not?'

<sup>15</sup> Jesus answered, 'Can the groom's friends mourn as long as the groom is with them? But the days will come, when the groom will be taken away from them, and they will fast then.'

<sup>16</sup> Nobody ever puts a piece of unshrunk cloth on an old garment; for such a patch tears away from the garment, and a worse tear is made.'

<sup>17</sup> Nor do people put new wine into old wine-skins; for, if they do, the skins burst, and the wine runs out, and the skins are lost; but they put new wine into fresh skins, and so both are preserved.'

<sup>18</sup> While Jesus was saying this, a synagogue leader came up and bowed to the ground before him. 'My daughter,' he said, 'has just died; but come and place your hand on her, and she will be restored to life.'

<sup>19</sup> So Jesus rose and followed him, and his disciples went also.



<sup>20</sup> But meanwhile a woman, who had been suffering from haemorrhage for twelve years, came up behind and touched the tassel of his cloak.

<sup>21</sup> 'If I only touch his cloak,' she said to herself, 'I will get well.'

<sup>22</sup> Turning and seeing her, Jesus said, '**Courage, daughter! Your faith has delivered you.**' And at that very moment she became well.

<sup>23</sup> When Jesus reached the leader's house, seeing the flute players, and a number of people all in confusion,

<sup>24</sup> he said, '**Go away, the little girl is not dead; she is asleep.**' They began to laugh at him;

<sup>25</sup> but, when the people had been sent out, Jesus went in, and took the little girl's hand, and she rose.

<sup>26</sup> The report of this spread through all that part of the country.

<sup>27</sup> As Jesus was passing on from there, he was followed by two blind men, who kept calling out, 'Take pity on us, Son of David!'

<sup>28</sup> When he had gone indoors, the blind men came up to him; and Jesus asked them, '**Do you believe that I am able to do this?**' 'Yes, Master!' they answered.

<sup>29</sup> Then he touched their eyes, and said, '**It will be according to your faith.**'

<sup>30</sup> Then their eyes were opened. Jesus sternly cautioned them. '**See that no one knows of it,**' he said.

<sup>31</sup> But the men went out, and spread the news about him through all that part of the country.

<sup>32</sup> Just as they were going out, some people

brought up to Jesus a dumb man who was possessed by a demon;

<sup>33</sup> and, as soon as the demon had been driven out, the dumb man spoke. The people were astonished at this, and exclaimed, 'Nothing like this has ever been seen in Israel!'

<sup>34</sup> But the Pharisees said, 'He drives out the demons by the help of the chief of the demons.'

<sup>35</sup> Jesus went round all the towns and the villages, teaching in their synagogues, proclaiming the good news of the kingdom, and curing every kind of disease and every kind of sickness.

<sup>36</sup> But, when he saw the crowds, his heart was moved with compassion for them, because they were distressed and harassed, like sheep without a shepherd;

<sup>37</sup> and he said to his disciples, 'The harvest is abundant, but the labourers are few.'

<sup>38</sup> Therefore pray to the owner of the harvest to send labourers to gather in his harvest.'

## 10

<sup>1</sup> Calling his twelve Disciples to him, Jesus gave them authority over foul spirits, so that they could drive them out, as well as the power of curing every kind of disease and every kind of sickness.

<sup>2</sup> The names of the twelve apostles are these, First Simon, also known as Peter, and his brother Andrew; James the son of Zebedee, and his brother John;

<sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and Thaddaeus;

<sup>4</sup> Simon the Zealot, and Judas Iscariot – the apostle who betrayed him.

<sup>5</sup> These twelve Jesus sent out as his messengers, after giving them these instructions – ‘Do not go to the Gentiles, nor enter any Samaritan town,

<sup>6</sup> but make your way rather to the lost sheep of Israel.

<sup>7</sup> On your way proclaim that the kingdom of heaven is at hand.

<sup>8</sup> Cure the sick, raise the dead, make the lepers clean, drive out demons. You have received free of cost, give free of cost.

<sup>9</sup> Do not provide yourselves with gold, or silver, or coins in your purses;

<sup>10</sup> not even with a bag for the journey, or a change of clothes, or sandals, or even a staff; for the worker is worth his food.

<sup>11</sup> Whatever town or village you visit, find out who is worthy in that place, and remain there until you leave.

<sup>12</sup> As you enter the house, greet it.

<sup>13</sup> Then, if the house is worthy, let your blessing rest on it, but, if it is unworthy, let your blessing return on yourselves.

<sup>14</sup> If no one welcomes you, or listens to what you say, as you leave that house or that town, shake off its dust from your feet.

<sup>15</sup> I tell you, the doom of the land of Sodom and Gomorrah will be more bearable in the day of judgment than the doom of that town.

<sup>16</sup> ‘Remember, I am sending you out as my messengers like sheep among wolves. So be as wise as snakes, and as blameless as doves.

<sup>17</sup> Be on your guard against others, for they will betray you to courts of law, and scourge you in their synagogues;

<sup>18</sup> and you will be brought before governors and kings for my sake so that you may witness for me before them and the nations.

<sup>19</sup> Whenever they betray you, do not be anxious as to how you will speak or what you will say, for what you will say will be given you at the moment;

<sup>20</sup> for it will not be you who speak, but the Spirit of your Father that speaks within you.

<sup>21</sup> Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause them to be put to death;

<sup>22</sup> and you will be hated by everyone because of me. Yet the person who endures to the end will be saved.

<sup>23</sup> But, when they persecute you in one town, escape to the next; for, I tell you, you will not have come to the end of the towns of Israel before the Son of Man comes.

<sup>24</sup> A student is not above his teacher, nor a servant above his master.

<sup>25</sup> It is enough for a student to be treated like his teacher, and a servant like his master. If the head of the house has been called Beelzebul, how much more the members of his household!

<sup>26</sup> Do not, therefore, be afraid of them. There is nothing concealed which will not be revealed, nor anything hidden which will not become known.

<sup>27</sup> What I tell you in the dark, say again in the light; and what is whispered in your ear, proclaim on the housetops.

<sup>28</sup> Do not be afraid of those who kill the body,

but are unable to kill the soul; rather be afraid of him who is able to destroy both soul and body in Gehenna.

<sup>29</sup> Are not two sparrows sold for a one copper coin? Yet not one of them will fall to the ground without your Father's knowledge.

<sup>30</sup> While as for you, even the hairs of your head are numbered.

<sup>31</sup> Do not, therefore, be afraid; you are of more value than many sparrows.

<sup>32</sup> Everyone, therefore, who will publicly acknowledge me, I, too, will acknowledge before my Father who is in heaven;

<sup>33</sup> but, if anyone publicly disowns me, I, too, will disown him before my Father who is in heaven.

<sup>34</sup> 'Do not imagine that I have come to bring peace to the earth. I have come to bring, not peace, but the sword.

<sup>35</sup> For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

<sup>36</sup> A person's enemies will be the members of their own household.

<sup>37</sup> Anyone who loves father or mother more than me is not worthy of me; and anyone who loves son or daughter more than me is not worthy of me.

<sup>38</sup> Anyone who does not take their cross and follow in my steps is not worthy of me.

<sup>39</sup> The person who has found their life will lose it, while the person who, for my sake, has lost their life will find it.

<sup>40</sup> 'Anyone who welcomes you is welcoming me; and anyone who welcomes me is welcoming him

who sent me as his messenger.

<sup>41</sup> The person who welcomes a prophet, because they are a prophet, will receive a prophet's reward; and anyone who welcomes a good person, because they are a good person, will receive a good person's reward.

<sup>42</sup> And, if anyone gives but a cup of cold water to one of these little ones because they are a disciple, I tell you that they will assuredly not lose their reward.'

## 11

<sup>1</sup> After Jesus had finished giving directions to his twelve Disciples, he left that place in order to teach and preach in their towns.

<sup>2</sup> Now John had heard in prison what the Christ was doing, and he sent a message by his disciples,

<sup>3</sup> and asked – 'Are you "the coming one," or are we to look for someone else?'

<sup>4</sup> The answer of Jesus to the question was – 'Go and report to John what you hear and see –

<sup>5</sup> the blind recover their sight and the lame walk, the lepers are made clean and the deaf hear, the dead, too, are raised to life, and the good news is told to the poor.

<sup>6</sup> Blessed is the person who finds no hindrance in me.'

<sup>7</sup> While John's disciples were going back, Jesus began to say to the crowds with reference to John,

<sup>8</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 richly dressed? Why,

those who wear rich things are to be found in the courts of kings!

<sup>9</sup> What, then, did you go for? To see a prophet? Yes, I tell you, and far more than a prophet.

<sup>10</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>11</sup> I tell you, no one born of a woman has yet appeared who is greater than John the Baptist; and yet the least in the kingdom of heaven is greater than he.

<sup>12</sup> From the time of John the Baptist to this very hour, the kingdom of heaven has been taken by force, and people using force have been seizing it.

<sup>13</sup> For the teaching of all the prophets and of the Law continued until the time of John;

<sup>14</sup> and – if you are ready to accept it – John is himself the Elijah who was destined to come.

<sup>15</sup> If you have ears, listen.

<sup>16</sup> But to what will I compare the present generation? It is like little children sitting in the market-places and calling out to their playmates –

<sup>17</sup> We have played the flute for you, but you have not danced; We have wailed, but you have not mourned.

<sup>18</sup> For, when John came, neither eating nor drinking, people said “He has a demon in him”;

<sup>19</sup> and now that the Son of Man has come, eating and drinking, they are saying “Here is a glutton and a wine-drinker, a friend of tax collectors and outcasts!” And yet wisdom is vindicated by her actions.’

<sup>20</sup> Then Jesus began to reproach the towns in

which most of his miracles had been done, because they had not repented,

<sup>21</sup> ‘Alas for you, Chorazin! Alas for you, Bethsaida! For, if the miracles which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> Yet, I tell you, the doom of Tyre and Sidon will be more bearable in the day of judgment than yours.

<sup>23</sup> And you, Capernaum! Will you exalt yourself to heaven? You will be flung down to Hades! For, if the miracles which have been done in you had been done in Sodom, it would have been standing to this day.

<sup>24</sup> Yet, I tell you, the doom of Sodom will be more bearable in the day of judgment than yours.’

<sup>25</sup> At that same time Jesus uttered the words, ‘I thank you, Father, Lord of heaven and earth, that, though you have hidden these things from the wise and learned, you have revealed them to the childlike!

<sup>26</sup> Yes, Father, I thank you that this has seemed good to you.

<sup>27</sup> Everything has been committed to me by my Father; nor does anyone fully know the Son, except the Father, or fully know the Father, except the Son and those to whom the Son may choose to reveal him.

<sup>28</sup> Come to me, all you who toil and are burdened, and I will give you rest!

<sup>29</sup> Take my yoke on you, and learn from me, for I am gentle and humble, and you will find rest for your souls;



<sup>30</sup> for my yoke is easy, and my burden is light.'

## 12

<sup>1</sup> About the same time Jesus walked through the cornfields one Sabbath. His disciples were hungry, and began to pick some ears of wheat and eat them.

<sup>2</sup> But, when the Pharisees saw this, they said, 'Look! Your disciples are doing what it is not allowable to do on a Sabbath!'

<sup>3</sup> 'Haven't you read,' replied Jesus, 'what David did, when he and his companions were hungry –

<sup>4</sup> how he went into the house of God, and how they ate the consecrated bread, though it was not allowable for him or his companions to eat it, but only for the priests?

<sup>5</sup> And haven't you read in the law that, on the Sabbath, the priest in the Temple break the Sabbath and yet are not guilty?

<sup>6</sup> Here, however, I tell you, there is something greater than the Temple!

<sup>7</sup> Had you learned the meaning of the words – "I desire mercy, and not sacrifice," you would not have condemned those who are not guilty.

<sup>8</sup> For the Son of Man is lord of the Sabbath.'

<sup>9</sup> Passing on, Jesus went into their synagogue,

<sup>10</sup> and there he saw a man with a withered hand. Some people asked Jesus whether it was allowable to work a cure on the Sabbath – so that they might have a charge to bring against him.

<sup>11</sup> But Jesus said to them, 'Which of you, if he had only one sheep, and that sheep fell into a pit on the Sabbath, would not lay hold of it and pull it out?

<sup>12</sup> How much more precious a person is than a sheep! Therefore it is allowable to do good on the Sabbath.'

<sup>13</sup> Then he said to the man. 'Stretch out your hand.' The man stretched it out; and it had become as sound as the other.

<sup>14</sup> On coming out, the Pharisees plotted against Jesus, to put him to death.

<sup>15</sup> Jesus, however, became aware of it, and went away from that place. A number of people followed him, and he cured them all;

<sup>16</sup> but he warned them not to make him known,

<sup>17</sup> in fulfilment of these words in the prophet Isaiah –

<sup>18</sup> "Here is my chosen servant, who I love and who pleases me! I will breathe my spirit on him, and he will announce a time of judgment to the Gentiles.

<sup>19</sup> He will not contend, nor cry aloud, Neither will anyone hear his voice in the streets;

<sup>20</sup> a bruised reed he will not break, and a smouldering wick he will not quench, until he has brought the judgment to a victorious issue,

<sup>21</sup> and on his name will the Gentiles rest their hopes."

<sup>22</sup> Then some people brought to Jesus a possessed man, who was blind and dumb; and he cured him, so that the man who had been dumb both talked and saw.

<sup>23</sup> At this all the people were astounded. 'Is it possible that this is the son of David?' they exclaimed.

<sup>24</sup> But the Pharisees heard of it and said, 'He drives out demons only by the help of Beelzebul

the chief of the demons.'

<sup>25</sup> Jesus, however, was aware of what was passing in their minds, and said to them, 'Any kingdom divided against itself becomes a desolation, and any town or household divided against itself will not last.

<sup>26</sup> So, if Satan drives Satan out, he must be divided against himself; and how, then, can his kingdom last?

<sup>27</sup> And, 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>28</sup> But, if it is by the help of the Spirit of God that I drive out demons, then the kingdom of God must already be upon you.

<sup>29</sup> How, again, can anyone get into a strong man's house and carry off his goods, without first securing him? Not until then will he plunder his house.

<sup>30</sup> Anyone who is not with me is against me, and the person who does not help me to gather is scattering.

<sup>31</sup> Therefore, I tell you, people will be forgiven every sin and slander; but slander against the Holy Spirit will not be forgiven.

<sup>32</sup> Whoever speaks against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in the present age, or in the age to come.

<sup>33</sup> 'You must assume either that both tree and fruit are good, or that both tree and fruit are worthless; since it is by its fruits that a tree is

known.

<sup>34</sup> You children of snakes! How can you, evil as you are, say anything good? For what fills the heart will rise to the lips.

<sup>35</sup> A good person, from his good stores, produces good things; while an evil person, from his evil stores, produces evil things.

<sup>36</sup> I tell you that for every careless thing that people say, they must answer on the “day of judgment.”

<sup>37</sup> For it is by your words that you will be acquitted, and by your words that you will be condemned.’

<sup>38</sup> At this point, some teachers of the Law and Pharisees spoke up. ‘Teacher,’ they said, ‘we want to see some sign from you.’

<sup>39</sup> ‘It is a wicked and unfaithful generation,’ answered Jesus, ‘that is asking for a sign, and no sign will be given it except the sign of the prophet Jonah.’

<sup>40</sup> For, just as Jonah was inside the sea-monster three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth.

<sup>41</sup> At the judgment, the people 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>42</sup> At the judgment the Queen of the South will rise up with the present generation, and will condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon; and here is more than a Solomon!

<sup>43</sup> No sooner does a foul spirit leave a person, than it passes through places where there is no water, in search of rest, and does not find it.

<sup>44</sup> Then it says "I will go back to the home which I left"; but, on coming there, it finds it unoccupied, and swept, and put in order.

<sup>45</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 man proves to be worse than the first. So, too, will it be with this wicked generation.'

<sup>46</sup> While he was still speaking to the crowds, his mother and brothers were standing outside, asking to speak to him.

<sup>47</sup> Someone told him this, and Jesus replied,

<sup>48</sup> 'Who is my mother? And who are my brothers?'

<sup>49</sup> Then, stretching out his hands towards his disciples, he said, 'Here are my mother and my brothers!'

<sup>50</sup> For anyone who does the will of my Father who is in heaven is my brother and sister and mother.'

## 13

<sup>1</sup> That same day, when Jesus had left the house and was sitting by the sea,

<sup>2</sup> such great crowds gathered round him, that he got into a boat, and sat in it, while all the people stood on the beach.

<sup>3</sup> Then he told them many truths in parables. 'The sower,' he began, 'went out to sow; and,

<sup>4</sup> as they were sowing, some seed fell along the path, and the birds came and ate it up.

<sup>5</sup> Some fell on rocky places, where it had not much soil, and, because the soil wasn't deep, sprang up at once.

<sup>6</sup> As soon as the sun had risen, it was scorched, and, because their roots were not deep enough, withered away.

<sup>7</sup> Some, again, fell into the brambles; but the brambles shot up and choked it.

<sup>8</sup> Some, however, fell on good soil, and yielded a return, sometimes one hundred, sometimes sixty, sometimes thirty fold.

<sup>9</sup> Let those who have ears hear.'

<sup>10</sup> Afterwards his disciples came to him, and said, 'Why do you speak to them in parables?'

<sup>11</sup> 'To you,' answered Jesus, 'the knowledge of the hidden truths of the kingdom of heaven has been imparted, but not to those.

<sup>12</sup> For, to all who have, more will be given, and they will have abundance; but, from all who have nothing, even what they have will be taken away.

<sup>13</sup> That is why I speak to them in parables, because, though they have eyes, they do not see, and though they have ears, they do not hear or understand.

<sup>14</sup> In them is being fulfilled that prophecy of Isaiah which says -

"You will hear with your ears without ever understanding,

and, though you have eyes, you will see without ever perceiving,

<sup>15</sup> for the mind of this nation has grown dense, and their ears are dull of hearing, their eyes also have they closed;

otherwise some day they might perceive with  
their eyes,  
and with their ears they might hear,  
and in their mind they might understand,  
and might turn –  
and I might heal them.”

<sup>16</sup> ‘But blessed are your eyes, for they see, and  
your ears, for they hear;

<sup>17</sup> for I tell you that many prophets and good  
people have longed for the sight of the things  
which you are seeing, yet never saw them, and to  
hear the things which you are hearing, yet never  
heard them.

<sup>18</sup> ‘Listen, then, yourselves to the parable of the  
sower.

<sup>19</sup> When anyone hears the message of the king-  
dom without understanding it, the evil one comes  
and snatches away what has been sown in their  
mind. This is the person meant by the seed which  
was sown along the path.

<sup>20</sup> By the seed which was sown on rocky places  
is meant the person who hears the message, and  
at once accepts it joyfully;

<sup>21</sup> but, as they have no root, they stand for only  
a short time; and, when trouble or persecution  
arises because of the message, they fall away at  
once.

<sup>22</sup> By the seed which was sown among the bram-  
bles is meant the person who hears the message,  
but the cares of life and the glamour of wealth  
completely choke the message, so that it gives no  
return.

<sup>23</sup> But by the seed which was sown on the good ground is meant the person who hears the message and understands it, and really yields a return, sometimes one hundred, sometimes sixty, sometimes thirty fold.'

<sup>24</sup> Another parable which Jesus told them was this – 'The kingdom of heaven is compared to a person who sowed good seed in their field.

<sup>25</sup> But, while everyone was asleep, their enemy came and sowed weeds among the wheat, and then went away.

<sup>26</sup> So, when the blades of corn shot up, and came into ear, the weeds made their appearance also.

<sup>27</sup> The owner's servants came to them, and said "Was not it good seed that you sowed in your field? Where, then, do the weeds in it come from?"

<sup>28</sup> "An enemy has done this," was the owner's answer. "Do you wish us, then," they asked, "to go and gather them together?"

<sup>29</sup> "No," said he, "because while you are pulling up the weeds you might uproot the wheat with them.

<sup>30</sup> Let both grow side by side until harvest; and then I will say to the reapers, Gather the weeds together first, and tie them in bundles for burning; but bring all the wheat into my barn.'" '

<sup>31</sup> Another parable which he told them was this – 'The kingdom of heaven is like a mustard seed, which a person took and sowed in his field.

<sup>32</sup> This seed is smaller than all other seeds, but, when it has grown up, it is larger than the herbs and becomes a tree, so that "the wild birds come and roost in its branches.'" '



<sup>33</sup> This was another parable which Jesus related – “The kingdom of heaven is like some yeast which a woman took and covered up in three pecks of flour, until the whole had risen.’

<sup>34</sup> Of all this Jesus spoke to the crowd in parables; indeed to them he used never to speak at all except in parables,

<sup>35</sup> in fulfilment of these words in the prophet – “I will speak to them in parables; I will utter things kept secret since the foundation of the world.”

<sup>36</sup> Then Jesus left the crowd, and went into the house. Presently his disciples came to him, and said, ‘Explain to us the parable of the weeds in the field.’

<sup>37</sup> He answered, ‘The sower of the good seed is the Son of Man.

<sup>38</sup> The field is the world. By the good seed is meant the people of the kingdom. The weeds are the wicked,

<sup>39</sup> and the enemy who sowed them is the devil. The harvest time is the close of the age, and the reapers are angels.

<sup>40</sup> And, just as the weeds are gathered and burnt, so it will be at the close of the age.

<sup>41</sup> The Son of Man will send his angels, and they will gather from his kingdom all that hinders and those who live in sin,

<sup>42</sup> and will throw them into the blazing furnace, where there will be weeping and grinding of teeth.

<sup>43</sup> Then will the righteous shine, like the sun, in the kingdom of their Father. If you have ears, listen.

44 'The kingdom of heaven is like a treasure hidden in a field, which a person found and hid again, and then, in their delight, went and sold everything that they had, and bought that field.

45 'Again, the kingdom of heaven is like a merchant in search of choice pearls.

46 Finding one of great value, they went and sold everything that they had, and bought it.

47 Or again, the kingdom of heaven is like a net which was cast into the sea, and caught fish of all kinds.

48 When it was full, they hauled it up on the beach, and sat down and sorted the good fish into baskets, but threw the worthless ones away.

49 So will it be at the close of the age. The angels will go out and separate the wicked from the righteous,

50 and will throw them into the blazing furnace, where there will be weeping and grinding of teeth.

51 'Have you understood all this?' Jesus asked. 'Yes,' they answered.

52 Then he added, 'So every teacher of the Law, who has received instruction about the kingdom of heaven, is like a householder who produces from his stores things both new and old.'

53 When Jesus had finished these parables, he withdrew from that place.

54 Going to his own part of the country, he taught the people in their synagogue in such a manner that they were deeply impressed. 'Where did he get this wisdom?' they said, 'and the miracles?'

<sup>55</sup> Isn't he the carpenter's son? Isn't his mother called Mary, and his brothers James, and Joseph, and Simon, and Judas?

<sup>56</sup> And his sisters, too – are not they all living among us? Where, then did he get all this?

<sup>57</sup> These things proved a hindrance to their believing in him. But Jesus said, 'A prophet is not without honour, except in his own country and in his own house.'

<sup>58</sup> He did not work many miracles there, because of their want of faith.

## 14

<sup>1</sup> At that time Prince Herod heard of the fame of Jesus,

<sup>2</sup> and said to his attendants, 'This must be John the Baptist; he must be risen from the dead, and that is why these miraculous powers are active in him.'

<sup>3</sup> For Herod had arrested John, put him in chains, and shut him up in prison, to please Herodias, the wife of Herod's brother Philip.

<sup>4</sup> For John had said to him "You have no right to be living with her."

<sup>5</sup> Yet, though Herod wanted to put him to death, he was afraid of the people, because they looked on John as a prophet.

<sup>6</sup> But, when Herod's birthday came, the daughter of Herodias danced before his guests, and so pleased Herod,

<sup>7</sup> that he promised with an oath to give her whatever she asked.

<sup>8</sup> Prompted by her mother, the girl said "Give me here, on a dish, the head of John the Baptist."

<sup>9</sup> The king was distressed at this; yet, because of his oath and of the guests at his table, he ordered it to be given her.

<sup>10</sup> He had John beheaded in the prison

<sup>11</sup> and his head was brought on a dish and given to the girl, and she took it to her mother.

<sup>12</sup> Then John's disciples came, and took the body away, and buried it; and went and told Jesus.

<sup>13</sup> When Jesus heard of it, he left privately in a boat to a lonely spot. The people, however, heard of his going, and followed him in crowds from the towns on foot.

<sup>14</sup> On getting out of the boat, Jesus saw a great crowd, and his heart was moved at the sight of them; and he cured all the sick among them.

<sup>15</sup> In the evening the disciples came up to him, and said, 'This is a lonely spot, and the day is now far advanced; send the crowds away so that they can go to the villages, and buy themselves food.'

<sup>16</sup> But Jesus said, '**They need not go away, it is for you to give them something to eat.**'

<sup>17</sup> 'We have nothing here,' they said, 'except five loaves and two fish.'

<sup>18</sup> '**Bring them here to me,**' was his reply.

<sup>19</sup> Jesus ordered the people to take their seats on the grass; and, taking the five loaves and the two fish, he looked up to heaven, and said the blessing, and, after he had broken the loaves, gave them to his disciples; and they gave them to the crowds.

<sup>20</sup> Everyone had sufficient to eat, and they picked up enough of the broken pieces that were left to fill twelve baskets.

<sup>21</sup> The men who ate were about five thousand in number, without counting women and children.

<sup>22</sup> Immediately afterwards Jesus made the disciples get into a boat and cross over in advance of him, while he dismissed the crowds.

<sup>23</sup> After dismissing the crowds, he went up the hill by himself to pray; and, when evening fell, he was there alone.

<sup>24</sup> The boat was by this time some miles from shore, labouring in the waves, for the wind was against her.

<sup>25</sup> Three hours after midnight, however, Jesus came towards the disciples, walking on the water.

<sup>26</sup> But, when they saw him walking on the water, they were terrified. 'It is a ghost,' they exclaimed, and cried out in fear.

<sup>27</sup> But Jesus at once spoke to them. '**Courage!**' he said, '**It is I; do not be afraid!**'

<sup>28</sup> 'Master,' Peter exclaimed, 'if it is you, tell me to come to you on the water.'

<sup>29</sup> Jesus said, '**Come.**' So Peter got down from the boat, and walked on the water, and went towards Jesus;

<sup>30</sup> but, when he felt the wind, he was frightened, and, beginning to sink, cried out, 'Master! Save me!'

<sup>31</sup> Instantly Jesus stretched out his hand, and caught hold of him. '**You of little faith!**' he said, '**Why did you falter?**'

<sup>32</sup> When they had got into the boat, the wind dropped.

<sup>33</sup> But the men in the boat threw themselves on their faces before him, and said, 'You are indeed God's Son.'

<sup>34</sup> When they had crossed over, they landed at Gennesaret.

<sup>35</sup> But the people of that place, recognising Jesus, sent out to the whole country round, and brought to him all who were ill,

<sup>36</sup> begging him merely to let them touch the tassel of his cloak; and all who touched were made perfectly well.

## 15

<sup>1</sup> Then some Pharisees and teachers of the Law came to Jesus, and said,

<sup>2</sup> ‘How is it that your disciples break the traditions of our ancestors? For they do not wash their hands when they eat food.’

<sup>3</sup> His reply was, ‘How is it that you on your side break God’s commandments out of respect for your own traditions?’

<sup>4</sup> For God said – “Honour your father and mother,” and “Anyone who abuses his father or mother must suffer death,”

<sup>5</sup> but you say “Whenever anyone says to his father or mother ‘Whatever of mine might have been of service to you is set apart for God,’

<sup>6</sup> he is in no way bound to honour his father.” In this way you have nullified the words of God for the sake of your traditions.

<sup>7</sup> Hypocrites! It was well said by Isaiah when he prophesied about you –

<sup>8</sup> “This is a people that honour me with their lips, While their hearts are far removed from me;

<sup>9</sup> but vainly do they worship me, For they teach but human precepts.” ’

<sup>10</sup> Then Jesus called the people to him, and said, 'Listen, and mark my words.

<sup>11</sup> It is not what enters a person's mouth that defiles them, but what comes out from their mouth – that does defile them!'

<sup>12</sup> His disciples came up to him, and said, 'Do you know that the Pharisees were shocked on hearing what you said?'

<sup>13</sup> 'Every plant,' Jesus replied, 'that my heavenly Father has not planted will be rooted up.

<sup>14</sup> Leave them be; they are but blind guides; and, if one blind person guides another, both of them will fall into a ditch.'

<sup>15</sup> Peter spoke up, 'Explain this saying to us.'

<sup>16</sup> 'What, do even you understand nothing yet?' Jesus exclaimed.

<sup>17</sup> 'Don't you see that whatever goes into the mouth passes into the stomach, and is afterwards expelled?

<sup>18</sup> But the things that come out of the mouth proceed from the heart, and it is these that defile a person;

<sup>19</sup> for out of the heart proceed evil thoughts – murder, adultery, sexual immorality, theft, perjury, slander.

<sup>20</sup> These are the things that defile a person; but eating with unwashed hands does not defile a person.'

<sup>21</sup> On going away from that place, Jesus went to the country round Tyre and Sidon.

<sup>22</sup> There, a Canaanite woman of that district came out and began calling to Jesus, 'Take pity

on me, Master, Son of David; my daughter is grievously possessed by a demon.'

<sup>23</sup> But Jesus did not answer her a word; and his disciples came up and begged him to send her away. 'She keeps calling out after us,' they said.

<sup>24</sup> 'I was not sent,' replied Jesus, 'to anyone except the lost sheep of Israel.'

<sup>25</sup> But the woman came, and, bowing to the ground before him, said, 'Master, help me.'

<sup>26</sup> 'It is not fair,' replied Jesus, 'to take the children's food and throw it to dogs.'

<sup>27</sup> 'Yes, Master,' she said, 'for even dogs do feed on the scraps that fall from their owners' table.'

<sup>28</sup> 'Your faith is great,' was his reply to the woman, 'it will be as you wish!' And her daughter was cured that very hour.

<sup>29</sup> On leaving that place, Jesus went to the shore of the Sea of Galilee; and then went up the hill, and sat down.

<sup>30</sup> Great crowds of people came to him, bringing with them those who were lame, crippled, blind, or dumb, and many others. They put them down at his feet, and he cured them;

<sup>31</sup> and the crowds were astonished, when they saw the dumb talking, the cripples made sound, the lame walking about, and the blind with their sight restored; and they praised the God of Israel.

<sup>32</sup> Afterwards Jesus called his disciples to him, and said, 'My heart is moved at the sight of all these people, for they have already been with me three days and they have nothing to eat; and I am unwilling to send them away hungry; they might faint on the way home.'



<sup>33</sup> ‘Where can we,’ his disciples asked, ‘in a lonely place find enough bread for such a crowd as this?’

<sup>34</sup> ‘How many loaves have you?’ said Jesus. ‘Seven,’ they answered, ‘and a few small fish.’

<sup>35</sup> Telling the crowd to sit down on the ground,

<sup>36</sup> Jesus took the seven loaves and the fish, and, after saying the thanksgiving, broke them, and gave them to the disciples; and the disciples gave them to the crowds.

<sup>37</sup> Everyone had sufficient to eat, and they picked up seven baskets full of the broken pieces left.

<sup>38</sup> The men who ate were four thousand in number without counting women and children.

<sup>39</sup> Then, after dismissing the crowds, Jesus got into the boat, and went to the region of Magadan.

## 16

<sup>1</sup> Here the Pharisees and Sadducees came up, and, to test Jesus, requested him to show them some sign from the heavens.

<sup>2</sup> But Jesus answered, ‘In the evening you say “It will be fine weather, for the sky is as red as fire.”

<sup>3</sup> But in the morning you say “Today it will be stormy, for the sky is as red as fire and threatening.” You learn to read the sky; yet you are unable to read the signs of the times!

<sup>4</sup> A wicked and unfaithful generation is asking for a sign, but no sign will be given it except the sign of Jonah.’ So he left them and went away.

<sup>5</sup> Now the disciples had crossed to the opposite shore, and had forgotten to take any bread.

<sup>6</sup> Presently Jesus said to them, 'Take care and be on your guard against the leaven of the Pharisees and Sadducees.'

<sup>7</sup> But the disciples began talking among themselves about their having brought no bread.

<sup>8</sup> On noticing this, Jesus said, 'Why are you talking among yourselves about your being short of bread, you of little faith?

<sup>9</sup> Don't you yet see, nor remember the five loaves for the five thousand, and how many baskets you took away?

<sup>10</sup> Nor yet the seven loaves for the four thousand, and how many basketfuls you took away?

<sup>11</sup> How is it that you do not see that I was not speaking about bread? Be on your guard against the leaven of the Pharisees and Sadducees.'

<sup>12</sup> Then they understood that he had told them to be on their guard, not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

<sup>13</sup> On coming into the region of Caesarea Philippi, Jesus asked his disciples this question – 'Who do people say that the Son of Man is?'

<sup>14</sup> 'Some say John the Baptist,' they answered, 'Others, however, say that he is Elijah, while others again say Jeremiah, or one of the prophets.'

<sup>15</sup> 'But you,' he said, 'who do you say that I am?'

<sup>16</sup> To this Simon Peter answered, 'You are the Christ, the Son of the living God.'

<sup>17</sup> 'Blessed are you, Simon, Son of Jonah,' Jesus replied. 'For no human being has revealed this to you, but my Father who is in heaven.'

<sup>18</sup> Yes, and I say to you, your name is “Peter” – a Rock, and on this rock I will build my church, and the gates of Hades will not prevail over it.

<sup>19</sup> I will give you the keys of the kingdom of heaven. Whatever you forbid on earth will be held in heaven to be forbidden, and whatever you allow on earth will be held in heaven to be allowed.’

<sup>20</sup> Then he charged his disciples not to tell anyone that he was the Christ.

<sup>21</sup> At that time Jesus Christ began to explain to his disciples that he must go to Jerusalem, and undergo much suffering at the hands of the elders, and chief priests, and teachers of the Law, and be put to death, and rise on the third day.

<sup>22</sup> But Peter took Jesus aside, and began to rebuke him. ‘Master,’ he said, ‘please God that will never be your fate!’

<sup>23</sup> Jesus, however, turning to Peter, said, ‘Out of my way, Satan! You are a hindrance to me; for you look at things, not as God does, but as a person does.’

<sup>24</sup> Then Jesus said to his disciples, ‘If anyone wishes to walk in my steps, they must renounce self, and take up their cross, and follow me.

<sup>25</sup> For whoever wishes to save his life will lose it, and whoever, for my sake, loses his life will find it.

<sup>26</sup> What good will it do a person to gain the whole world, if he forfeits his life? Or what will a person give that is of equal value with his life?

<sup>27</sup> For the Son of Man is to come in his Father’s glory, with his angels, and then he will give to everyone what his actions deserve.

**28 I tell you, some of those who are standing here will not know death until they have seen the Son of Man coming into his kingdom.'**

## 17

**1** Six days later, Jesus took with him Peter, and the brothers James and John, and led them up a high mountain alone.

**2** There his appearance was transformed before their eyes; his face shone like the sun, and his clothes became as white as the light.

**3** All at once Moses and Elijah appeared to them, talking with Jesus.

**4** 'Master,' exclaimed Peter, interposing, 'it is good to be here; if you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.'

**5** While he was still speaking, a bright cloud enveloped them, and there was a voice from the cloud that said - 'This is my dearly loved son, who brings me great joy; listen to him.'

**6** The disciples, on hearing this, fell on their faces, greatly afraid.

**7** But Jesus came and touched them, saying as he did so, '**Rise up, and do not be afraid.**'

**8** When they raised their eyes, they saw no one but Jesus himself alone.

**9** As they were going down the mountain side, Jesus gave them this warning - '**Do not speak of this vision to anyone, until the Son of Man has risen from the dead.**'

**10** 'How is it,' his disciples asked, 'that our teachers of the Law say that Elijah has to come first?'

<sup>11</sup> ‘Elijah indeed does come,’ Jesus replied, ‘and will restore everything;

<sup>12</sup> and I tell you that Elijah has already come, and people have not recognised him, but have treated him just as they pleased. In the same way, too, the Son of Man is destined to undergo suffering at people’s hands.’

<sup>13</sup> Then the disciples understood that he had spoken to them about John the Baptist.

<sup>14</sup> When they came to the crowd, a man came up to Jesus, and, kneeling down before him, said,

<sup>15</sup> ‘Master, take pity on my son, for he is epileptic and suffers terribly; indeed, he often falls into the fire and into the water;

<sup>16</sup> I brought him to your disciples, but they could not cure him.’

<sup>17</sup> ‘Faithless and perverse generation!’ Jesus exclaimed, ‘how long must I be among you? How long must I have patience with you? Bring the boy here to me.’

<sup>18</sup> Then Jesus rebuked the demon, and it came out of the boy; and he was cured from that very hour.

<sup>19</sup> Afterwards the disciples came up to Jesus, and asked him privately, ‘Why was it that we could not drive it out?’

<sup>20</sup> ‘Because you have so little faith!’ he answered, ‘For, I tell you, if your faith were only like a mustard seed, you could say to this mountain “Move from this place to that!” and it would be moved; and nothing would be impossible to you.’

21 \*

22 While Jesus and his disciples were together in Galilee, he said to them, 'The Son of Man is destined to be betrayed into human hands,

23 and they will put him to death, but on the third day he will rise.' The disciples were greatly distressed.

24 After they had reached Capernaum, the collectors of the Temple tax came up to Peter, and said, 'Does not your Master pay the Temple tax?'

25 'Yes,' answered Peter. But, on going into the house, before he could speak, Jesus said, 'What do you think, Simon? From whom do earthly kings take taxes or tribute? From their sons, or from others?'

26 'From others,' answered Peter. 'Well then,' continued Jesus, 'their sons go free.'

27 Still, so we don't offend them, go and throw a line into the sea; take the first fish that rises, open its mouth, and you will find in it a piece of money. Take that, and give it to the collectors for both of us.'

## 18

1 On the same occasion the disciples came to Jesus, and asked him, 'Who is really the greatest in the kingdom of heaven?'

2 Jesus called a little child to him, and placed it in the middle of them, and then said,

3 'I tell you, unless you change and become like little children, you will not enter the kingdom of heaven at all.'

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\* 17:21 Some later manuscripts add: But this kind does not go out except by prayer and fasting.

<sup>4</sup> Therefore, anyone who will humble themselves like this child – that person will be the greatest in the kingdom of heaven.

<sup>5</sup> And anyone who, for the sake of my name, welcomes even one little child like this, is welcoming me.

<sup>6</sup> But, if anyone puts temptation in the way of one of these little ones who believe in me, it would be best for them to be sunk in the depths of the sea with a great millstone hung round their neck.

<sup>7</sup> Alas for the world because of such temptations! There cannot but be temptations but sorrow awaits the person who does the tempting!

<sup>8</sup> ‘If your hand or your foot causes you to sin, cut it off, and throw it away. It would be better for you to enter life maimed or lame, than to have both hands, or both feet, and be thrown into the fire that never goes out.

<sup>9</sup> If your eye causes you to sin, take it out, and throw it away. It would be better for you to enter life with only one eye, than to have both eyes and be thrown into the fires of Gehenna.

<sup>10</sup> Beware of despising one of these little ones, for in heaven, I tell you, their angels always see the face of my Father who is in heaven.

<sup>11</sup> \*

<sup>12</sup> ‘What think you? If a person owns a hundred sheep, and one of them strays, will the person not leave the ninety-nine on the hills, and go and search for the one that is straying?

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\* **18:11** Some later manuscripts add: For the Son of Man has come to save the lost.

<sup>13</sup> And, if they succeed in finding it, I tell you that they rejoice more over that one sheep than over the ninety-nine which did not stray.

<sup>14</sup> So, too, it is the will of my Father who is in heaven that not one of these little ones should be lost.

<sup>15</sup> 'If your brother or sister does wrong, go to them and convince them of their fault when you are both alone. If they listen to you, you have won them over.

<sup>16</sup> But, if they do not listen to you, take with you one or two others, so that on the evidence of two or three witnesses, every word may be put beyond dispute.

<sup>17</sup> If they refuse to listen to them, speak to the church; and, if they also refuse to listen to the church, treat him as you would a Gentile or a tax-gatherer.

<sup>18</sup> 'I tell you, all that you forbid on earth will be held in heaven to be forbidden, and all that you allow on earth will be held in heaven to be allowed.

<sup>19</sup> Again, I tell you that, if but two of you on earth agree as to what they will pray for, whatever it be, it will be granted them by my Father who is in heaven.

<sup>20</sup> For where two or three have come together in my name, I am present with them.'

<sup>21</sup> Then Peter came up, and said to Jesus, 'Master, how often am I to forgive someone who wrongs me? As many as seven times?'

<sup>22</sup> But Jesus answered, 'Not seven times, but seventy times seven.



<sup>23</sup> Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.

<sup>24</sup> When he had begun to do so, one of them was brought to him who owed him ten thousand bags of gold;

<sup>25</sup> and, as he could not pay, his master ordered him to be sold towards the payment of the debt, together with his wife, and his children, and everything that he had.

<sup>26</sup> The servant threw himself down on the ground before him and said "Have patience with me, and I will pay you all."

<sup>27</sup> The master was moved with compassion; and he let him go, and forgave him the debt.

<sup>28</sup> But, on going out, that same servant came upon one of his fellow servants who owed him a hundred silver coins. Seizing him by the throat, he said "Pay what you owe me."

<sup>29</sup> His fellow servant threw himself on the ground and begged for mercy. "Have patience with me," he said, "and I will pay you."

<sup>30</sup> But the other would not, but went and put him in prison until he should pay his debt.

<sup>31</sup> When his fellow servants saw what had happened, they were greatly distressed, and went to their master and laid the whole matter before him.

<sup>32</sup> So the master sent for the servant, and said to him "You wicked servant! When you begged me for mercy, I forgave you the whole of that debt.

<sup>33</sup> Shouldn't you, also, to have shown mercy to your fellow servant, just as I showed mercy to

you?”

<sup>34</sup> Then his master, in anger, handed him over to the jailers, until he should pay the whole of his debt.

<sup>35</sup> So, also, will my heavenly Father do to you, unless each one of you forgives his brother or sister from your heart.’

## 19

### *The Journey to Jerusalem*

<sup>1</sup> At the conclusion of this teaching, Jesus withdrew from Galilee, and went into that district of Judea which is on the other side of the Jordan.

<sup>2</sup> Great crowds followed him, and he cured them there.

<sup>3</sup> Presently some Pharisees came up to him, and, to test him, said, ‘Has a man the right to divorce his wife for every cause?’

<sup>4</sup> ‘Haven’t you read,’ replied Jesus, ‘that at the beginning the Creator “made them male and female,”

<sup>5</sup> and said – “For this reason a man will leave his father and mother, and be united to his wife, and the man and his wife will become one”?’

<sup>6</sup> So that they are no longer two, but one. What God himself, then, has yoked together people must not separate.’

<sup>7</sup> ‘Why, then,’ they said, ‘did Moses direct that a man should serve his wife with a notice of separation and divorce her?’

<sup>8</sup> ‘Moses, owing to the hardness of your hearts,’ answered Jesus, ‘permitted you to divorce your wives, but that was not so at the beginning.

<sup>9</sup> But I tell you that anyone who divorces his wife, except on the ground of some serious sexual sin, and marries another woman, is guilty of adultery.'

<sup>10</sup> 'If that,' said the disciples, 'is the position of a man with regard to his wife, it is better not to marry.'

<sup>11</sup> 'It is not everyone,' replied Jesus, 'who can accept this teaching, but only those who have been enabled to do so.'

<sup>12</sup> Some men are incapable of marriage because they were born that way, or have been made so by other people, while there are others who stay single for the sake of the kingdom of Heaven. Accept this if you can.'

<sup>13</sup> Then some little children were brought to Jesus, for him to place his hands on them, and pray; but the disciples found fault with those who had brought them.

<sup>14</sup> Jesus, however, said, 'Let the little children come to me, and do not hinder them, for it is to the childlike that the kingdom of heaven belongs.'

<sup>15</sup> So he placed his hands on them, and then went on his way.

<sup>16</sup> A man came up to Jesus, and said, 'Teacher, what good thing must I do to obtain eternal life?'

<sup>17</sup> 'Why ask me about goodness?' answered Jesus. 'There is only one who is good. If you want to enter life, keep the commandments.'

<sup>18</sup> 'What commandments?' asked the man. 'These,' answered Jesus, - '“You must not kill. You must not commit adultery. You must not steal. You must not say what is false about others.

<sup>19</sup> Honour your father and your mother.” And “You must love your neighbour as you love yourself.”’

<sup>20</sup> ‘I have observed all these,’ said the young man. ‘What is still wanting in me?’

<sup>21</sup> ‘If you wish to be perfect,’ answered Jesus, ‘go and sell your property, and give to the poor, and you will have wealth in heaven; then come and follow me.’

<sup>22</sup> On hearing these words, the young man went away distressed, for he had great possessions.

<sup>23</sup> At this, Jesus said to his disciples, ‘I tell you that a rich person will find it hard to enter the kingdom of heaven!’

<sup>24</sup> I say again, it is easier for a camel to get through a needle’s eye than for a rich person to enter the kingdom of heaven!’

<sup>25</sup> On hearing this, the disciples exclaimed in great astonishment, ‘Who then can possibly be saved?’

<sup>26</sup> But Jesus looked at them, and said, ‘With people this is impossible, but with God everything is possible.’ Then Peter turned and said to Jesus,

<sup>27</sup> ‘But we – we left everything, and followed you; what, then, will we have?’

<sup>28</sup> ‘I tell you,’ answered Jesus, ‘that at the new creation, when the Son of Man takes his seat on his throne of glory, you who followed me will be seated on twelve thrones, as judges of the twelve tribes of Israel.’

<sup>29</sup> Everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or land,

for my sake, will receive many times as much, and will gain eternal life.

<sup>30</sup> But many who are first now will then be last, and those who are last will be first.

## 20

<sup>1</sup> For the kingdom of heaven is like an employer who went out in the early morning to hire labourers for his vineyards.

<sup>2</sup> He agreed with the labourers to pay them the standard daily rate of two silver coins, and sent them into his vineyard.

<sup>3</sup> On going out again, about nine o'clock, he saw some others standing in the marketplace, doing nothing.

<sup>4</sup> "You also may go into my vineyard," he said, "and I will pay you what is fair."

<sup>5</sup> So they went. Going out again about midday and about three o'clock, he did as before.

<sup>6</sup> When he went out about five, he found some others standing there, and said to them "Why have you been standing here all day long, doing nothing?"

<sup>7</sup> "Because no one has hired us," they answered. "You also may go into my vineyard," he said.

<sup>8</sup> In the evening the owner of the vineyard said to his steward "Call the labourers, and pay them their wages, beginning with the last, and ending with the first."

<sup>9</sup> Now when those who had been hired about five o'clock went up, they received two silver coins each.

<sup>10</sup> So, when the first went up, they thought that they would receive more, but they also received two silver coins each;

<sup>11</sup> at which they began to grumble at their employer.

<sup>12</sup> “These last,” they said, “have done only one hour’s work, and yet you have put them on the same footing with us, who have borne the brunt of the day’s work, and the heat.”

<sup>13</sup> “My friend,” was his reply to one of them, “I am not treating you unfairly. Didn’t you agree with me for two silver coins?”

<sup>14</sup> Take what belongs to you, and go. I choose to give to this last man the same as to you.

<sup>15</sup> Don’t I have the right to do as I choose with what is mine? Are you envious because I am generous?”

<sup>16</sup> So those who are last will be first, and the first last.’

<sup>17</sup> When Jesus was on the point of going up to Jerusalem, he gathered the twelve disciples round him by themselves, and said to them as they were on their way,

<sup>18</sup> ‘Listen! We are going up to Jerusalem; and there the Son of Man will be betrayed to the chief priests and teachers of the Law, and they will condemn him to death,

<sup>19</sup> and give him up to the Gentiles for them to mock, and to scourge, and to crucify; and on the third day he will rise.’

<sup>20</sup> Then the mother of Zebedee’s sons came to him with her sons, bowing to the ground, and begging a favour.

21 'What is it that you want?' he asked. 'I want you to say,' she replied, 'that in your kingdom these two sons of mine may sit, one on your right, and the other on your left.'

22 'You do not know what you are asking,' was Jesus' answer. 'Can you drink the cup that I am to drink?' 'Yes,' they exclaimed, 'we can.'

23 'You will indeed drink my cup,' he said, 'but as to a seat at my right and at my left – that is not mine to give, but it is for those for whom it has been prepared by my Father.'

24 On hearing of this, the ten others were very indignant about the two brothers.

25 Jesus, however, called the ten to him, and said, 'The rulers of the Gentiles lord it over them as you know, and their high officials oppress them.'

26 Among you it is not so.

27 No, whoever wants to become great among you must be your servant, and whoever wants to take the first place among you, must be your slave;

28 just as the Son of Man came, not to be served, but to serve, and to give his life as a ransom for many.'

29 As they were going out of Jericho, a great crowd followed him.

30 Two blind men who were sitting by the roadside, hearing that Jesus was passing, called out, 'Take pity on us, Master, Son of David!'

31 The crowd told them to be quiet; but the men only called out the louder, 'Take pity on us, Master, Son of David!'

32 Then Jesus stopped and called them. 'What do you want me to do for you?' he said.

<sup>33</sup> ‘Master,’ they replied, ‘we want our eyes to be opened.’

<sup>34</sup> So Jesus, moved with compassion, touched their eyes, and immediately they recovered their sight, and followed him.

## 21

### *The Last Days*

<sup>1</sup> When they had almost reached Jerusalem, having come as far as Bethphage, on the Mount of Olives, Jesus sent on two disciples.

<sup>2</sup> ‘Go to the village facing you,’ he said, ‘and you will immediately find a donkey tethered, with a foal by her side; untie her, and lead her here for me.’

<sup>3</sup> And, if anyone says anything to you, you are to say this – “The Master wants them”; and he will send them at once.’

<sup>4</sup> This happened in fulfilment of these words in the prophet –

<sup>5</sup> “Say to the people of Zion – ‘Your King is coming to you, gentle, and riding on a donkey, and on the foal of a beast of burden.’ ”

<sup>6</sup> So the disciples went and did as Jesus had directed them.

<sup>7</sup> They led the donkey and the foal back, and, when they had put their cloaks on them, he seated himself on them.

<sup>8</sup> The immense crowd of people spread their cloaks in the road, while some cut branches off the trees, and spread them on the road.

<sup>9</sup> The crowds that led the way, as well as those that followed behind, kept shouting, ‘God save the



Son of David! Blessed is he who comes in the name of the Lord! God save him from on high!

<sup>10</sup> When he had entered Jerusalem, the whole city was stirred, and asked –

<sup>11</sup> ‘Who is this?’, to which the crowd replied – ‘This is the prophet Jesus from Nazareth in Galilee.’

<sup>12</sup> Jesus went into the Temple Courts, and drove out all those who were buying and selling there. He overturned the tables of the money changers, and the seats of the pigeon-dealers,

<sup>13</sup> and said to them, ‘Scripture says “My house will be called a house of prayer”; but you are making it a den of robbers.’

<sup>14</sup> While he was still in the Temple Courts, some blind and some lame people came up to him, and he cured them.

<sup>15</sup> But, when the chief priests and the teachers of the Law saw the wonderful things that Jesus did, and the boys who were calling out in the Temple Courts ‘God save the Son of David!’, they were indignant,

<sup>16</sup> and said to him, ‘Do you hear what these boys are saying?’

‘Yes,’ answered Jesus, ‘but did you never read the words – “Out of the mouths of babes and sucklings you have called forth perfect praise”?’

<sup>17</sup> Then he left them, and went out of the city to Bethany, and spent the night there.

<sup>18</sup> The next morning, in returning to the city, Jesus became hungry;

<sup>19</sup> and, noticing a solitary fig tree by the roadside, he went up to it, but found nothing on it but

leaves. So he said to it, ‘Never again will fruit be gathered off you.’ And suddenly the fruit tree withered up.

<sup>20</sup> When the disciples saw this, they exclaimed in astonishment, ‘How suddenly the fig tree withered up!’

<sup>21</sup> ‘I tell you,’ replied Jesus, ‘if you have faith and don’t doubt, you will not only do what has been done to the fig tree, but even if you were to say to this hill “Be lifted up and hurled into the sea!” it would be done.

<sup>22</sup> And whatever you ask for in your prayers will, if you have faith, be granted you.’

<sup>23</sup> After Jesus had come into the Temple Courts, the chief priests and the elders of the people came up to him as he was teaching, and said, ‘What authority have you to do these things? Who gave you this authority?’

<sup>24</sup> ‘I, too,’ said Jesus in reply, ‘will ask you one question; if you will give me an answer to it, then I, also, will tell you what authority I have to act as I do.

<sup>25</sup> It is about John’s baptism. What was its origin? Divine or human?’ But they began arguing among themselves, ‘If we say “divine,” he will say to us “Why then didn’t you believe him?”

<sup>26</sup> But if we say “human,” we are afraid of the people, for everyone regards John as a prophet.’

<sup>27</sup> So the answer they gave Jesus was – ‘We do not know.’

‘Then I,’ he said, ‘refuse to tell you what authority I have to do these things.

28 What do you think of this? There was a man who had two sons. He went to the elder and said “Go and work in the vineyard today my son.”

29 “Yes, sir,” he answered; but he did not go.

30 Then the father went to the second son, and said the same. “I will not,” he answered; but afterwards he was sorry and went.

31 Which of the two sons did as his father wished? “The second,” they said. ‘I tell you,’ added Jesus, ‘that tax collectors and prostitutes are going into the kingdom of God before you.’

32 For when John came to you, walking in the path of righteousness, you did not believe him, but tax collectors and prostitutes did; and yet you, though you saw this, even then were not sorry, nor did you believe him.

33 ‘Listen to another parable. A man, who was an employer, once planted a vineyard, put a fence round it, dug a winepress in it, built a tower, and then let it out to tenants and went abroad.

34 When the time for the grape harvest drew near, he sent his servants to the tenants, to receive his share of the produce.

35 But the tenants seized his servants, beat one, killed another, and stoned a third.

36 A second time the owner sent some servants, a larger number than before, and the tenants treated them in the same way.

37 As a last resort he sent his son to them. “They will respect my son,” he said.

38 But the tenants, on seeing his son, said to each other “Here is the heir! Come, let us kill him, and get his inheritance.”

<sup>39</sup> So they seized him, and threw him outside the vineyard, and killed him.

<sup>40</sup> Now, when the owner of the vineyard comes, what will he do to those tenants?’

<sup>41</sup> ‘Miserable wretches!’ they exclaimed, ‘he will put them to a miserable death, and he will let out the vineyard to other tenants, who will pay him his share of the produce at the proper times.’

<sup>42</sup> Then Jesus added, ‘Have you never read in the scriptures? – “The stone which the builders despised – has now itself become the cornerstone. This cornerstone has come from the Lord, and is marvellous in our eyes.”

<sup>43</sup> That, I tell you, is why the kingdom of God will be taken from you, and given to a nation that does produce the fruit of the kingdom.

<sup>44</sup> Yes, and he who falls on this stone will be dashed to pieces, while anyone on whom it falls – it will scatter him as dust.’

<sup>45</sup> After listening to these parables, the chief priests and the Pharisees saw that it was about them that he was speaking;

<sup>46</sup> yet, although eager to arrest him, they were afraid of the crowds, who regarded him as a prophet.

## 22

<sup>1</sup> Once more Jesus spoke to them in parables.

<sup>2</sup> ‘The kingdom of heaven,’ he said, ‘may be compared to a king who gave a banquet in honour of his son’s wedding.

<sup>3</sup> He sent his servants to call those who had been invited to the banquet, but they were unwilling to come.

<sup>4</sup> A second time he sent some servants, with orders to say to those who had been invited “I have prepared my meal, my cattle and fat beasts are killed and everything is ready; come to the banquet.”

<sup>5</sup> They, however, took no notice, but went off, one to their farm, another to their business;

<sup>6</sup> while the rest, seizing his servants, ill-treated them and killed them.

<sup>7</sup> The king, in anger, sent his troops, put those murderers to death, and set their city on fire.

<sup>8</sup> Then he said to his servants “The banquet is prepared, but those who were invited were not worthy.

<sup>9</sup> So go to the cross-roads, and invite everyone you find to the banquet.”

<sup>10</sup> The servants went out into the roads and collected all the people whom they found, whether bad or good; and the bridal-hall was filled with guests.

<sup>11</sup> But, when the king went in to see his guests, he noticed there a man who had not put on a wedding-robe.

<sup>12</sup> So he said to him “My friend, how is it that you came in here without a wedding-robe?” The man was speechless.

<sup>13</sup> Then the king said to the attendants “Tie him hand and foot, and put him out into the darkness outside, where there will be weeping and grinding of teeth.”

<sup>14</sup> For many are called, but few chosen.’

<sup>15</sup> Then the Pharisees went away and conferred together as to how they might lay a trap for Jesus

in the course of conversation.

<sup>16</sup> They sent their disciples, with the Herodians, to say to him, 'Teacher, we know that you are an honest person, and that you teach the way of God honestly, and are not afraid of anyone; for you pay no regard to a person's position.

<sup>17</sup> Tell us, then, what you think. Are we right in paying taxes to the Emperor, or not?'

<sup>18</sup> Perceiving their malice, Jesus answered, 'Why are you testing me, you hypocrites?

<sup>19</sup> Show me the coin with which the tax is paid.' And, when they had brought him a coin,

<sup>20</sup> he asked, 'Whose head and title are these?'

<sup>21</sup> 'The Emperor's,' they answered, at which he said to them, 'Then pay to the Emperor what belongs to the Emperor, and to God what belongs to God.'

<sup>22</sup> They wondered at his answer, and left him alone and went away.

<sup>23</sup> That same day some Sadducees came up to Jesus, maintaining that there is no resurrection. Their question was this, –

<sup>24</sup> 'Teacher, Moses said – "should a man die without children, the man's brother will become the husband of the widow, and raise a family for his brother."

<sup>25</sup> Now we had living among us seven brothers; of whom the eldest married and died, and, as he had no family, left his wife for his brother.

<sup>26</sup> The same thing happened to the second and the third brothers, and indeed to all the seven.

<sup>27</sup> The woman herself died last of all.

<sup>28</sup> At the resurrection, then, whose wife will she be out of the seven, all of them having been

married to her?’

<sup>29</sup> ‘Your mistake,’ replied Jesus, ‘is due to your ignorance of the scriptures, and of the power of God.

<sup>30</sup> For at the resurrection there is no marrying or being married, but all who rise are as angels in heaven.

<sup>31</sup> As to the resurrection of the dead, have you not read these words of God –

<sup>32</sup> “I am the God of Abraham, and the God of Isaac, and the God of Jacob”? He is not the God of dead people, but of living.’

<sup>33</sup> The crowds, who had been listening to him, were greatly struck with his teaching.

<sup>34</sup> When the Pharisees heard that Jesus had silenced the Sadducees, they collected together.

<sup>35</sup> Then one of them, a Student of the Law, to test him, asked this question –

<sup>36</sup> ‘Teacher, what is the greatest commandment in the Law?’

<sup>37</sup> His answer was, ‘You must love the Lord your God with all your heart, and with all your soul, and with all your mind.

<sup>38</sup> This is the great first commandment.

<sup>39</sup> The second, which is like it, is this – You must love your neighbour as you love yourself.

<sup>40</sup> On these two commandments hang all the Law and the prophets.’

<sup>41</sup> Before the Pharisees separated, Jesus put this question to them –

<sup>42</sup> ‘What do you think about the Christ? Whose son is he?’ ‘David’s,’ they said.

<sup>43</sup> ‘How is it, then,’ Jesus replied, ‘that David, speaking under inspiration, calls him “lord,” in the passage –

<sup>44</sup> “The Lord said to my Lord: Sit at my right hand, until I put your enemies beneath your feet”?

<sup>45</sup> Since, then, David calls him “lord,” how is he David’s son?’

<sup>46</sup> No one could say a word in answer; nor did anyone after that day venture to question him further.

## 23

<sup>1</sup> Then Jesus, speaking to the crowds and to his disciples, said,

<sup>2</sup> “The teachers of the Law and the Pharisees now occupy the chair of Moses.

<sup>3</sup> Therefore practice and lay to heart everything that they preach but do not practice.

<sup>4</sup> While they make up heavy loads and pile them on other people’s shoulder’s they decline, themselves, to lift a finger to move them.

<sup>5</sup> All their actions are done to attract attention. They widen their phylacteries, and increase the size of their tassels,

<sup>6</sup> and like to have the place of honour at dinner, and the best seats in the synagogues,

<sup>7</sup> and to be greeted in the markets with respect, and to be called “Rabbi” by everybody.

<sup>8</sup> But do not allow yourselves to be called “Rabbi,” for you have only one teacher, and you yourselves are all brothers and sisters.

<sup>9</sup> And do not call anyone on the earth your “Father,” for you have only one Father, the heavenly Father.



10 Nor must you allow yourselves to be called “leaders,” for you have only one leader, the Christ.

11 The person who wants to be the greatest among you must be your servant.

12 Whoever exalts themselves will be humbled, and whoever humbles themselves will be exalted.

13 But alas for you, teachers of the Law and Pharisees, hypocrites that you are! You turn the key of the kingdom of heaven in people’s faces. For you do not go in yourselves, and do not allow those who try to go in to do so.

14 \*

15 Alas for you, teachers of the law and Pharisees, hypocrites that you are! You scour land and sea to make a single convert, and, when they are gained, you make them twice as deserving of Gehenna as you are yourselves.

16 Alas for you, you blind guides! You say “if any swear by the Temple, their oath counts for nothing; but, if anyone swears by the gold of the Temple, their oath is binding them”!

17 Fools that you are and blind! Which is the more important? The gold? Or the Temple which has given sacredness to the gold?

18 You say, too, “If anyone swears by the altar, their oath counts for nothing, but, if anyone swears by the offering placed on it, their oath is binding on them”!

19 Blind indeed! Which is the more important?

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\* **23:14** Some later manuscripts add: Alas for you teachers of the law and Pharisees, hypocrites! You devour widows’ property, and pray long prayers just for show! This is why you will receive a more severe punishment.

The offering? Or the altar which gives sacredness to the offering?

<sup>20</sup> Therefore a person, swearing by the altar, swears by it and by all that is on it,

<sup>21</sup> and a person, swearing by the Temple, swears by it and by him who dwells in it,

<sup>22</sup> while a person, swearing by heaven, swears by the throne of God, and by him who sits on it.

<sup>23</sup> Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You pay tithes on mint, fennel, and caraway seed, and have neglected the weightier matters of the Law – justice, mercy, and good faith. These last you ought to have put into practice, without neglecting the first.

<sup>24</sup> You blind guides, to strain out a gnat and to swallow a camel!

<sup>25</sup> Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You clean the outside of the cup and the dish, but inside they are filled with the results of greed and self-indulgence.

<sup>26</sup> You blind Pharisee! First clean the inside of the cup and the dish, so that the outside may become clean as well.

<sup>27</sup> Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You are like white-washed tombs, which indeed look fair outside, while inside they are filled with dead people's bones and all kinds of filth.

<sup>28</sup> It is the same with you. Outwardly, and to others, you have the look of religious people, but inwardly you are full of hypocrisy and sin.

29 Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You build the tombs of the prophets, and decorate the monuments of religious people,

30 and say “Had we been living in the days of our ancestors, we should have taken no part in their murder of the prophets!”

31 By doing this you are furnishing evidence against yourselves that you are true children of the people who murdered the prophets.

32 Go on then, finish what your ancestors began!

33 You snakes and children of snakes! How can you escape being sentenced to Gehenna?

34 That is why I send you prophets, wise people, and teachers of the Law, some of whom you will crucify and kill, and some of whom you will scourge in your synagogues, and persecute from town to town;

35 so that on your heads may fall every drop of innocent blood spilt on earth, from the blood of innocent Abel down to that of Zechariah, Barachiah’s son, whom you murdered between the Temple and the altar.

36 All this, I tell you, will come home to the present generation.

37 Jerusalem! Jerusalem! She who slays the prophets and stones the messengers sent to her – Oh, how often have I wished to gather your children round me, as a hen gathers her brood under her wings, and you would not come!

38 Verily, your house is left to you desolate!

39 For nevermore, I tell you, will you see me, until you say – “Blessed is He who comes in the

name of the Lord!" ' '

## 24

<sup>1</sup> Leaving the Temple Courts, Jesus was walking away, when his disciples came up to draw his attention to the Temple buildings.

<sup>2</sup> 'Do you see all these things?' was his answer. 'I tell you, not a single stone will be left here on another, which will not be thrown down,'

<sup>3</sup> so, while Jesus was sitting on the Mount of Olives, his disciples came up to him privately and said, 'Tell us when this will be, and what will be the sign of your coming, and of the close of the age.'

<sup>4</sup> Jesus replied to them, 'See that no one leads you astray;

<sup>5</sup> for, many will take my name, and come saying "I am the Christ," and will lead many astray.

<sup>6</sup> You will hear of wars and rumours of wars; take care not to be alarmed, for such things must occur; but the end is not yet here.

<sup>7</sup> For nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes in various places.

<sup>8</sup> All this, however, will be but the beginning of the birth pangs!

<sup>9</sup> When that time comes, they will give you up to persecution, and will put you to death, and you will be hated by all nations because of me.

<sup>10</sup> And then many will fall away, and will betray one another, and hate one another.

<sup>11</sup> Many false prophets, also, will appear and lead many astray;

<sup>12</sup> and, owing to the increase of wickedness, the love of most will grow cold.

<sup>13</sup> Yet the person who endures to the end will be saved.

<sup>14</sup> This good news of the kingdom will be proclaimed throughout the world as a witness to all nations; and then will come the end.

<sup>15</sup> As soon, then, as you see “the Foul Desecration,” mentioned by the prophet Daniel, standing in the Holy place,’ (the reader must consider what this means)

<sup>16</sup> ‘then those of you who are in Judea must take refuge in the mountains;

<sup>17</sup> and a man on the housetop must not go down to get the things that are in his house;

<sup>18</sup> nor must one who is on their farm turn back to get his cloak.

<sup>19</sup> Alas for pregnant women, and for those who are nursing infants in those days!

<sup>20</sup> Pray, too, that your flight may not take place in winter, nor on a Sabbath;

<sup>21</sup> for that will be a time of great distress, the like of which has not occurred from the beginning of the world down to the present time – no, nor ever will again.

<sup>22</sup> Had not those days been limited, not a single soul would escape; but for the sake of God’s people a limit will be put to them.

<sup>23</sup> At that time, if anyone should say to you “Look! Here is the Christ!” or “Here he is!”, do not believe it;

<sup>24</sup> for false Christs and false prophets will arise, and will display great signs and marvels, so that,

were it possible, even God's people would be led astray.

<sup>25</sup> Remember, I have told you beforehand.

<sup>26</sup> Therefore, if people say to you "He is in the wilderness!", do not go out there; or "He is in an inner room!", do not believe it;

<sup>27</sup> for, just as lightning will start from the east and flash across to the west, so will it be with the coming of the Son of Man.

<sup>28</sup> Wherever a dead body lies, there will the vultures flock.

<sup>29</sup> Immediately after the distress of those days, the sun will be darkened, the moon will not give her light, the stars will fall from the heavens, and the forces of the heavens will be convulsed.

<sup>30</sup> Then will appear the sign of the Son of Man in the heavens; and all the peoples of the earth will mourn, when they see the Son of Man coming on the clouds of the heavens, with power and great glory;

<sup>31</sup> and he will send his angels, with a great trumpet, and they will gather his people round him from the four winds, from one end of heaven to the other.

<sup>32</sup> 'Learn the lesson taught by the fig tree. As soon as its branches are full of sap, and it is bursting into leaf, you know that summer is near.

<sup>33</sup> And so may you, as soon as you see all these things, know that he is at your doors.

<sup>34</sup> I tell you, even the present generation will not pass away, until all these things have taken place.

<sup>35</sup> The heavens and the earth will pass away, but my words will never pass away.

<sup>36</sup> But about that day and hour, no one knows – not even the angels of heaven, not even the Son – but only the Father himself.

<sup>37</sup> For, just as in the days of Noah, so will it be at the coming of the Son of Man.

<sup>38</sup> In those days before the flood they went on eating and drinking, marrying and being married, up to the very day on which Noah entered the ark.

<sup>39</sup> They didn't realise what was going to happen until the flood came and swept them one and all away; and so will it be at the coming of the Son of Man.

<sup>40</sup> At that time, of two men on a farm one will be taken and one left;

<sup>41</sup> of two women grinding with a hand-mill one will be taken and one left.

<sup>42</sup> Therefore watch; for you cannot be sure on what day your Master is coming.

<sup>43</sup> But this you do know, that, had the owner of the house known at what time of night the thief was coming, they would have been on the watch, and would not have allowed their house to be broken into.

<sup>44</sup> Therefore, you must also prepare, since it is just when you are least expecting him that the Son of Man will come.

<sup>45</sup> Who, then is that trustworthy, careful servant, who has been placed by their master over his household, to give them their food at the proper time?

<sup>46</sup> Happy will that servant be whom their master, when he comes home, will find doing this.

<sup>47</sup> I tell you that their master will put them in

charge of the whole of his property.

<sup>48</sup> But, should the servant be a bad servant, and say to themselves “My master is a long time in coming,”

<sup>49</sup> and begin to beat their fellow servants, and eat and drink with drunkards,

<sup>50</sup> that servant’s master will come on a day when they do not expect him, and at an hour of which they are unaware,

<sup>51</sup> and will flog the servant severely, and assign them their place among the hypocrites, where there will be weeping and grinding of teeth.

## 25

<sup>1</sup> “Then the kingdom of heaven will be like ten bridesmaids who took their lamps and went out to meet the groom.

<sup>2</sup> Five of them were foolish, and five were prudent.

<sup>3</sup> The foolish ones took their lamps, but took no oil with them;

<sup>4</sup> while the prudent ones, besides taking their lamps, took oil in their jars.

<sup>5</sup> As the groom was late in coming, they all became drowsy, and slept.

<sup>6</sup> But at midnight a shout was raised – “The groom is coming! Come out to meet him!”

<sup>7</sup> Then all the bridesmaids woke up and trimmed their lamps,

<sup>8</sup> and the foolish said to the prudent “Give us some of your oil; our lamps are going out.”



<sup>9</sup> But the prudent ones answered “No, There may not be enough for you and for us. Go instead to those who sell it, and buy for yourselves.”

<sup>10</sup> But while they were on their way to buy it, the groom came; and the bridesmaids who were ready went in with him to the banquet, and the door was shut.

<sup>11</sup> Afterwards the other bridesmaids came. “Sir, Sir,” they said, “open the door to us!”

<sup>12</sup> But the groom answered “I tell you, I do not know you.”

<sup>13</sup> Therefore watch, since you know neither the day nor the hour.

<sup>14</sup> For it is as though a man, going on his travels, called his servants, and gave his property into their charge.

<sup>15</sup> He gave five bags of gold to one, two to another, and one bag to a third, in proportion to the ability of each. Then he set out on his travels.

<sup>16</sup> The servant who had received the five bags of gold went at once and traded with it, and made another five bags.

<sup>17</sup> So, too, the servant who had received the two bags of gold made another two bags.

<sup>18</sup> But the servant who had received the one bag went and dug a hole in the ground, and hid his master’s money.

<sup>19</sup> After a long time the master of those servants returned, and settled accounts with them.

<sup>20</sup> The servant who had received the five bags of gold came up and brought five bags more. “Sir,” he said, “you entrusted me with five bags of gold; look, I have made another five bags!”

21 “Well done, good, trustworthy servant!” said his master. “You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master’s joy!”

22 Then the one who had received the two bags of gold came up and said “Sir, you entrusted me with two bags of gold. Look, I have made another two!”

23 “Well done, good, trustworthy servant!” said his master. “You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master’s joy!”

24 The man who had received the single bag of gold came up, too, and said “Sir, I knew that you were a hard man; you reap where you have not sown, and gather up where you have not winnowed;

25 and, in my fear, I went and hid your money in the ground; look, here is what belongs to you!”

26 “You lazy, worthless servant!” was his master’s reply. “You knew that I reap where I have not sown, and gather up where I have not winnowed?

27 Then you ought to have placed my money in the hands of bankers, and I, on my return, should have received my money, with interest.

28 Therefore,” he continued, “take away from him the one bag of gold, and give it to the one who has the ten bags.

29 For, to him who has, more will be given, and he will have abundance; but, as for him who has nothing, even what he has will be taken away from him.

30 As for the useless servant, put him out into

the darkness outside, where there will be weeping and grinding of teeth.”

<sup>31</sup> ‘When the Son of Man has come in his glory and all the angels with him, then he will take his seat on his throne of glory;

<sup>32</sup> and all the nations will be gathered before him, and he will separate the people – just as a shepherd separates sheep from goats –

<sup>33</sup> placing the sheep on his right hand, and the goats on his left.

<sup>34</sup> Then the king will say to those on his right “Come, you who are blessed by my Father, enter into possession of the kingdom prepared for you ever since the beginning of the world.

<sup>35</sup> For, when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a stranger, you took me to your homes;

<sup>36</sup> when I was naked, you clothed me; when I fell ill, you visited me; and when I was in prison, you came to me.”

<sup>37</sup> Then the righteous will answer “Lord, when did we see you hungry, and feed you? Or thirsty, and give you a drink?

<sup>38</sup> When did we see you a stranger, and take you to our homes? Or naked, and clothe you?

<sup>39</sup> When did we see you ill, or in prison, and come to you?”

<sup>40</sup> And the king will reply “I tell you, as often as you did it to one of these my brothers or sisters, however unimportant they seemed, you did it to me.”

<sup>41</sup> Then he will say to those on his left “Go from my presence, accursed, into the permanent fire

which has been prepared for the devil and his angels.

<sup>42</sup> For, when I was hungry, you gave me no food; when I was thirsty, you gave me no drink;

<sup>43</sup> when I was a stranger, you did not take me to your homes; when I was naked, you did not clothe me; and, when I was ill and in prison, you did not visit me.”

<sup>44</sup> Then they, in their turn, will answer “Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or ill, or in prison, and did not supply your wants?”

<sup>45</sup> And then he will reply “I tell you, as often as you failed to do it to one of these, however unimportant, you failed to do it to me.”

<sup>46</sup> And these last will go away into lasting correction, but the righteous into lasting life.’

## 26

<sup>1</sup> When Jesus had finished teaching all of that, he said to his disciples,

<sup>2</sup> ‘You know that in two days time the Festival of the Passover will be here; and that the Son of Man is to be given up to be crucified.’

<sup>3</sup> Then the chief priests and the elders of the people met in the house of the high priest, who was called Caiaphas,

<sup>4</sup> and plotted together to arrest Jesus by stealth and put him to death;

<sup>5</sup> but they said, ‘Not during the Festival, or the people may riot.’

<sup>6</sup> After Jesus had reached Bethany, and while he was in the house of Simon the leper,

<sup>7</sup> a woman came up to him with an alabaster jar of very costly perfume, and poured the perfume on his head as he sat at the table.

<sup>8</sup> The disciples were indignant at seeing this. ‘What is this waste for?’ they exclaimed.

<sup>9</sup> ‘It could have been sold for a large sum, and the money given to poor people.’

<sup>10</sup> ‘Why are you troubling the woman?’ Jesus said, when he noticed it. ‘For this is a beautiful deed that she has done to me.’

<sup>11</sup> You always have the poor with you, but you will not always have me.

<sup>12</sup> In pouring this perfume on my body, she prepares me for my burial.

<sup>13</sup> I tell you, wherever, in the whole world, this good news is proclaimed, what this woman has done will be told in memory of her.’

<sup>14</sup> It was then that one of the Twelve, named Judas Iscariot, made his way to the chief priests,

<sup>15</sup> and said ‘What are you willing to give me, if I betray Jesus to you?’ The Priests counted him out thirty pieces of silver as payment.

<sup>16</sup> So from that time Judas looked for an opportunity to betray Jesus.

<sup>17</sup> On the first day of the Festival of the unleavened bread, the disciples came up to Jesus, and said, ‘Where do you wish us to make preparations for you to eat the Passover?’

<sup>18</sup> ‘Go into the city to a certain man,’ he answered, ‘and say to him “The teacher says – My time is near. I will keep the Passover with my disciples at your house.” ’

<sup>19</sup> The disciples did as Jesus directed them, and prepared the Passover.

<sup>20</sup> In the evening Jesus took his place with the twelve disciples,

<sup>21</sup> and, while they were eating, he said, **'I tell you that one of you will betray me.'**

<sup>22</sup> In great grief they began to say to him, one by one, 'Can it be I, Master?'

<sup>23</sup> **'The one who dipped his bread beside me in the dish,'** replied Jesus, **'is the one who will betray me.'**

<sup>24</sup> **True, the Son of Man must go, as scripture says of him, yet alas for that man by whom the Son of Man is being betrayed! For that man it would be better never to have been born!'**

<sup>25</sup> Judas, who was betraying him, turned to him and said, 'Can it be I, Rabbi?'

**'It is,'** answered Jesus.

<sup>26</sup> While they were eating, Jesus took some bread, and, after saying the blessing, broke it and, as he gave it to his disciples, said, **'Take it and eat it; this is my body.'**

<sup>27</sup> Then he took a cup, and, after saying the thanksgiving, gave it to them, with the words, **'Drink from it, all of you;**

<sup>28</sup> **for this is my covenant blood, which is poured out for many for the forgiveness of sins.**

<sup>29</sup> **I tell you that I will never, after this, drink of this juice of the grape, until that day when I will drink it new with you in the kingdom of my Father.'**

<sup>30</sup> They then sang a hymn, and went out to the Mount of Olives.

<sup>31</sup> Then Jesus said to them, 'Even you will all fall away from me tonight. Scripture says – "I will strike down the shepherd, and the sheep of the flock will be scattered."

<sup>32</sup> But, after I have risen, I will go before you into Galilee.'

<sup>33</sup> 'If everyone else falls away from you,' Peter answered, 'I will never fall away!'

<sup>34</sup> 'I tell you,' replied Jesus, 'that this very night, before the cock crows, you will disown me three times!'

<sup>35</sup> 'Even if I must die with you,' Peter exclaimed, 'I will never disown you!' All the disciples spoke in the same way.

<sup>36</sup> Then Jesus came with them to a garden called Gethsemane, and he said to his disciples, 'Sit down here while I go and pray over there.'

<sup>37</sup> Taking with him Peter and the two sons of Zebedee, he began to show signs of sadness and deep distress of mind.

<sup>38</sup> 'I am sad at heart,' he said, 'sad even to death; wait here and watch with me.'

<sup>39</sup> Going on a little further, he threw himself on his face in prayer. 'My Father,' he said, 'if it is possible, let me be spared this cup; only, not as I will, but as you will.'

<sup>40</sup> Then he came to his disciples, and found them asleep. 'What!' he said to Peter, 'could none of you watch with me for one hour?

<sup>41</sup> Watch and pray so that you don't fall into temptation. True, the spirit is eager, but human nature is weak.'

<sup>42</sup> Again, a second time, he went away, and prayed. 'My Father,' he said, 'if I cannot be spared

this cup, but must drink it, your will be done!’

<sup>43</sup> And coming back again he found them asleep, for their eyes were heavy.

<sup>44</sup> So he left them, and went away again, and prayed a third time, again saying the same words.

<sup>45</sup> Then he came to the disciples, and said, ‘Sleep on now, and rest yourselves. Look – my time is close at hand, and the Son of Man is being betrayed into the hands of wicked people.

<sup>46</sup> Up, and let us be going. Look! My betrayer is close at hand.’

<sup>47</sup> And, while he was still speaking, Judas, who was one of the Twelve, came in sight; and with him was a great crowd of people, with swords and clubs, sent from the chief priests and elders of the people.

<sup>48</sup> Now the betrayer had arranged a signal with them. ‘The man whom I kiss,’ he had said, ‘will be the one; arrest him.’

<sup>49</sup> So he went up to Jesus at once, and exclaimed, ‘Welcome, Rabbi!’ and kissed him;

<sup>50</sup> at which Jesus said to him, ‘Friend, do what you have come for.’ The men went up, seized Jesus, and arrested him.

<sup>51</sup> Suddenly one of those who were with Jesus stretched out his hand, and drew his sword, and striking the high priest’s servant, cut off his ear.

<sup>52</sup> ‘Sheathe your sword,’ Jesus said, ‘for all who draw the sword will be put to the sword.

<sup>53</sup> Do you think that I cannot ask my Father for help, when he would at once send to my aid more than twelve legions of angels?

<sup>54</sup> But in that case how would the scriptures be



fulfilled, which say that this must be?

<sup>55</sup> Jesus at the same time said to the crowds, 'Have you come out, as if after a robber, with swords and clubs, to take me? I have sat teaching day after day in the Temple Courts, and yet you did not arrest me.'

<sup>56</sup> The whole of this occurred in fulfilment of the prophetic scriptures. Then the disciples all forsook him and fled.

<sup>57</sup> Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the Law and elders had assembled.

<sup>58</sup> Peter followed him at a distance as far as the high priest's courtyard, to see the outcome.

<sup>59</sup> Meanwhile the chief priests and the whole of the High Council were trying to get such false evidence against Jesus, as would warrant putting him to death,

<sup>60</sup> but they did not find any, although many came forward with false evidence. Later on, however, two men came forward and said,

<sup>61</sup> 'This man said "I am able to destroy the Temple of God, and to build it in three days." '

<sup>62</sup> Then the high priest stood up, and said to Jesus, 'Have you no answer? What is this evidence which these men are giving against you?'

<sup>63</sup> But Jesus remained silent. The high priest said to him, 'I order you, by the living God, to tell us whether you are the Christ, the Son of God.'

<sup>64</sup> 'It is true,' Jesus answered, 'Moreover I tell you all that hereafter you will see the Son of Man sitting on the right hand of the Almighty, and coming on the clouds of the heavens.'

<sup>65</sup> Then the high priest tore his robes. ‘This is blasphemy!’ he exclaimed. ‘Why do we want any more witnesses? You have just heard his blasphemy!’

<sup>66</sup> What is your decision?’ They answered, ‘He deserves death.’

<sup>67</sup> Then they spat in his face, and struck him, while others dealt blows at him, saying as they did so,

<sup>68</sup> ‘Now play the prophet for us, you Christ! Who was it that struck you?’

<sup>69</sup> Peter, meanwhile, was sitting outside in the courtyard; and a maidservant came up to him, and exclaimed, ‘Why, you were with Jesus the Galilean!’

<sup>70</sup> But Peter denied it before them all. ‘I do not know what you mean,’ he replied.

<sup>71</sup> When he had gone out into the gateway, another maid saw him, and said to those who were there, ‘This man was with Jesus of Nazareth!’

<sup>72</sup> Again he denied it with an oath, ‘I do not know the man!’

<sup>73</sup> But soon afterwards those who were standing by came up and said to Peter, ‘You also are certainly one of them; why, even your way of speaking proves it!’

<sup>74</sup> Then Peter said, ‘I swear that I do not know the man! May God punish me if I am lying!’ At that moment a cock crowed;

<sup>75</sup> and Peter remembered the words which Jesus had said – “**Before a cock has crowed, you will disown me three times**”; and he went outside, and wept bitterly.

## 27

<sup>1</sup> At daybreak all the chief priests and the elders of the people consulted together against Jesus, to bring about his death.

<sup>2</sup> They put him in chains and led him away, and gave him up to the Roman Governor, Pilate.

<sup>3</sup> Then Judas, who betrayed him, seeing that Jesus was condemned, repented of what he had done, and returned the thirty pieces of silver to the chief priests and elders.

<sup>4</sup> 'I did wrong in betraying a good man to his death,' he said. 'What has that to do with us?' they replied. 'You must see to that yourself.'

<sup>5</sup> Judas flung down the pieces of silver in the Temple, and left; and went away and hanged himself.

<sup>6</sup> The chief priests took the pieces of silver, but they said, 'We must not put them into the Temple treasury, because they are blood-money.'

<sup>7</sup> So, after consultation, they used it to buy the "Potter's Field" as a burial ground for foreigners,

<sup>8</sup> and that is why that field is called the "Field of Blood" to this very day.

<sup>9</sup> Then it was that these words spoken by the prophet Jeremiah were fulfilled - "They took the thirty pieces of silver, the price set on him by the people of Israel,

<sup>10</sup> and gave them for the potter's field, as the Lord commanded me."

<sup>11</sup> Meanwhile Jesus was brought before the Roman Governor. 'Are you the king of the Jews?' asked the Governor. 'It is true,' answered Jesus.

<sup>12</sup> While charges were being brought against him by the chief priests and elders, Jesus made no reply.

<sup>13</sup> Then Pilate said to him, 'Don't you hear how many accusations they are making against you?'

<sup>14</sup> Yet Jesus made no reply – not even a single word; at which the Governor was greatly astonished.

<sup>15</sup> Now, at the feast, the Governor was accustomed to grant the people the release of any one prisoner whom they might choose.

<sup>16</sup> At that time they had a notorious prisoner called Barabbas.

<sup>17</sup> So, when the people had collected, Pilate said to them, 'Which do you wish me to release for you? Barabbas? Or Jesus who is called "Christ"?'

<sup>18</sup> For he knew that it was out of jealousy that they had given Jesus up to him.

<sup>19</sup> While he was still on the Bench, his wife sent this message to him – 'Do not have anything to do with that good man, for I have been very much troubled today in a dream because of him.'

<sup>20</sup> But the chief priests and elders persuaded the crowds to ask for Barabbas, and to kill Jesus.

<sup>21</sup> The Governor, however, said to them, 'Which of these two do you wish me to release for you?'

'Barabbas,' they answered.

<sup>22</sup> 'What then,' Pilate asked, 'should I do with Jesus who is called "Christ?"' 'Crucify him,' they all replied.

<sup>23</sup> 'Why, what harm has he done?' he asked. But they kept shouting furiously, 'Crucify him!'

<sup>24</sup> When Pilate saw that his efforts were unavailing, but that, on the contrary, a riot was beginning, he took some water, and washed his hands in the sight of the crowd, saying as he did so, 'I am not answerable for this bloodshed; you must see to it yourselves.'

<sup>25</sup> And all the people answered, 'His blood be on our heads and on our children's!'

<sup>26</sup> Then Pilate released Barabbas to them, but Jesus he had scourged, and gave him up to be crucified.

<sup>27</sup> After that, the Governor's soldiers took Jesus with them into the Government house, and gathered the whole garrison round him.

<sup>28</sup> They stripped him, and put on him a red military cloak,

<sup>29</sup> and having twisted some thorns into a crown, put it on his head, and a rod in his right hand, and then, going down on their knees before him, they mocked him. 'Long life to you, king of the Jews!' they said.

<sup>30</sup> They spat at him and, taking the rod, kept striking him on the head;

<sup>31</sup> and, when they had left off mocking him, they took off the military cloak, and put his own clothes on him, and led him away to be crucified.

<sup>32</sup> As they were on their way out, they came upon a man from Cyrene called Simon, and they compelled him to go with them to carry the cross.

<sup>33</sup> On reaching a place named Golgotha (a place named from its likeness to a skull),

<sup>34</sup> they gave him some wine to drink which had been mixed with gall; but after tasting it, Jesus

refused to drink it.

<sup>35</sup> When they had crucified him, they divided his clothes among them by casting lots.

<sup>36</sup> Then they sat down, and kept watch over him there.

<sup>37</sup> Above his head they fixed the accusation against him written out – “THIS IS JESUS THE KING OF THE JEWS.”

<sup>38</sup> At the same time two robbers were crucified with him, one on the right, the other on the left.

<sup>39</sup> The passers-by railed at him, shaking their heads as they said,

<sup>40</sup> ‘You who would “destroy the Temple and build one in three days,” save yourself! If you are God’s Son, come down from the cross!’

<sup>41</sup> In the same way the chief priests, with the Teachers of the Law and elders, said in mockery,

<sup>42</sup> ‘He saved others, but he cannot save himself! He is the “king of Israel”! Why doesn’t he come down from the cross now, then we will believe in him.

<sup>43</sup> He has trusted in God; if God wants him, let him deliver him now; for he said “I am God’s Son.”’

<sup>44</sup> Even the robbers, who were crucified with him, insulted him in the same way.

<sup>45</sup> After midday a darkness came over all the country, lasting until three in the afternoon.

<sup>46</sup> About three Jesus called out loudly, ‘Eloi, Eloi, lema sabacthani’ – that is to say, “My God, my God, why have you forsaken me?”

<sup>47</sup> Some of those standing by heard this, and said, ‘The man is calling for Elijah!’

<sup>48</sup> One of them immediately ran and took a

sponge, and, filling it with common wine, put it on the end of a rod, and offered it to him to drink.

<sup>49</sup> But the rest said, 'Wait and let us see if Elijah is coming to save him.'\*

<sup>50</sup> But Jesus, uttering another loud cry, gave up his spirit.

<sup>51</sup> Suddenly the Temple curtain was torn in two from top to bottom, the earth shook, the rocks were torn asunder,

<sup>52</sup> the tombs opened, and the bodies of many of God's people who had fallen asleep rose,

<sup>53</sup> and they, leaving their tombs, went, after the resurrection of Jesus, into the Holy City, and appeared to many people.

<sup>54</sup> The Roman centurion, and the men with him who were watching Jesus, on seeing the earthquake and all that was happening, became greatly frightened and exclaimed, 'This must indeed have been God's Son!'

<sup>55</sup> There were many women there, watching from a distance, who had accompanied Jesus from Galilee and had been attending on him.

<sup>56</sup> Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

<sup>57</sup> When evening had fallen, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus.

<sup>58</sup> He went to see Pilate, and asked for the body of Jesus. Pilate ordered it to be given him.

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\* **27:49** Some later manuscripts add: However another man took a spear, and pierced his side; and water and blood flowed from it.

<sup>59</sup> So Joseph took the body, and wrapped it in a clean linen sheet,

<sup>60</sup> and laid it in his newly made tomb which he had cut in the rock; and, before he left, he rolled a great stone against the entrance of the tomb.

<sup>61</sup> Mary of Magdala and the other Mary remained behind, sitting in front of the grave.

<sup>62</sup> The next day – that is, the day following the Preparation-day – the chief priests and Pharisees came in a body to Pilate, and said,

<sup>63</sup> ‘Sir, we remember that, during his lifetime, that impostor said **“I will rise after three days.”**

<sup>64</sup> So order the tomb to be made secure until the third day. Otherwise his disciples may come and steal him, and then say to the people “He has risen from the dead,” when the latest imposture will be worse than the first.’

<sup>65</sup> ‘You may have a guard,’ was Pilate’s reply. ‘Go and make the tomb as secure as you can.’

<sup>66</sup> So they went and made the tomb secure, by sealing the stone, in presence of the guard.

## 28

### *The Risen Life*

<sup>1</sup> After the Sabbath, as the first day of the week began to dawn, Mary of Magdala and the other Mary had gone to look at the grave,

<sup>2</sup> when suddenly a great earthquake occurred. For an angel of the Lord descended from heaven, and came and rolled away the stone, and seated himself on it.

<sup>3</sup> His appearance was as dazzling as lightning, and his clothing was as white as snow;



<sup>4</sup> and, in their terror of him, the men on guard trembled violently and became like dead men.

<sup>5</sup> But the angel, addressing the women, said, 'You need not be afraid. I know that it is Jesus, who was crucified, for whom you are looking.

<sup>6</sup> He is not here; for he has risen, as he said he would. Come, and see the place where he was lying;

<sup>7</sup> and then go quickly and say to his disciples "He has risen from the dead, and is going before you into Galilee; there you will see him." Remember, I have told you.'

<sup>8</sup> They left the tomb quickly, in awe and great joy, and ran to tell the news to the disciples.

<sup>9</sup> Suddenly Jesus met them. 'Welcome!' he said. The women went up to him, and clasped his feet, bowing to the ground before him. Then Jesus said to them,

<sup>10</sup> 'Do not be afraid; go and tell my brothers and sisters to set out for Galilee, and they will see me there.'

<sup>11</sup> While they were still on their way, some of the guard came into the city, and reported to the chief priests everything that had happened.

<sup>12</sup> So they and the elders met and, after holding a consultation, gave a large sum of money to the soldiers,

<sup>13</sup> and told them to say that his disciples came in the night, and stole him while they were asleep;

<sup>14</sup> 'And should this matter come before the Governor,' they added, 'we will satisfy him, and see that you have nothing to fear.'

<sup>15</sup> So the soldiers took the money, and did as

they were instructed. This story spread widely; the people of Judea still tell it today.

<sup>16</sup> The eleven disciples went to Galilee, to the mountain where Jesus told them to meet him;

<sup>17</sup> and, when they saw him, they bowed to the ground before him; although some felt doubtful.

<sup>18</sup> Then Jesus came up, and spoke to them, saying, 'All authority in heaven and on the earth has been given to me.

<sup>19</sup> Therefore go and make disciples of all the nations, baptising them in the name of the Father, the Son, and the Holy Spirit,

<sup>20</sup> and teaching them to lay to heart all the commands that I have given you; and, remember, I myself am with you every day until the close of the age.'

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2025-06-13

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PDF generated using Haiola and XeLaTeX on 14 Jun 2025 from source files  
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