

## The good news according to Luke

<sup>1:1</sup>Since many others have undertaken the task of composing a narrative about those events which have occurred among us – <sup>1:2</sup>according to how those, who from the beginning were eyewitnesses and assistants of the Word transmitted them to us – <sup>1:3</sup>it seemed good to me also, having from the beginning closely followed all things accurately, to write them down in order for you, most honorable Theophilus {Gk, “friend of God”}, <sup>1:4</sup>so that you could have an accurate and trustworthy understanding of the things about which you were instructed.

<sup>1:5</sup>There was in the days of Herod, king of Judea, a certain priest named Zacharias, *whose temple duties were part of the shift rotations of Abijah*. His wife, whose name was Elisabeth, was a female descendant of Aaron. <sup>1:6</sup>And they were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. <sup>1:7</sup>But they had no children because Elisabeth was barren and they both were quite old.

<sup>1:8</sup>It was the custom of the priesthood to “cast lots” to determine which duties each one fulfilled in his daily service before God. Now it happened that <sup>1:9</sup>his lot was to go into the temple of the Lord and burn incense. <sup>1:10</sup>And the whole multitude of the people were praying outside at the time of burning incense.

<sup>1:11</sup>And an angel of the Lord appeared to him there, standing on the right side of incense altar. <sup>1:12</sup>And Zacharias was disturbed when he saw *him*, and he became very fearful. <sup>1:13</sup>But the angel said to him, “Don’t be afraid, Zacharias, because your prayer has been heard. Your wife Elisabeth will bear you a son and you shall call his name

John. <sup>1:14</sup>And you will have joy and exultation and many *others* will *also* rejoice because of his birth. <sup>1:15</sup>For he will be great in the sight of the Lord and he shall drink no wine nor strong drink. And he will be filled with the Holy Spirit, even from his mother's womb. <sup>1:16</sup>And *through him* many of the children of Israel will turn to the Lord their God.

<sup>1:17</sup>"He will go before his face in the spirit and power of Elijah, 'to restore the disposition and character of the fathers to the children, and to turn the disobedient *to walk* in the wisdom of the just, in order to prepare a people for the Lord's *coming*'" (Mal 4:6).

<sup>1:18</sup>But Zacharias said to the angel, "How can I be sure of this for I am an old man and my wife is quite advanced in age?" <sup>1:19</sup>And the angel answering said to him, "I am Gabriel, the one who stands in the presence of God. I was sent to speak to you and to bring you this good news concerning these things. <sup>1:20</sup>Therefore look, you will be unable to hear\* and not able to speak until the day that these things take place because you did not believe my words which will be fulfilled in their time."

<sup>1:21</sup>And the people were expecting Zacharias *to come* out and they wondered why he was taking so long in the temple. <sup>1:22</sup>But when he did come out, he couldn't speak to them. And they realized that he had seen a vision in the temple. He tried to communicate to them with gestures but he remained mute.

<sup>1:23</sup>And so then, when the days of his priestly functions were over, he returned to his home. <sup>1:24</sup>And after these days Elisabeth his wife conceived but she hid her pregnancy for five months saying, <sup>1:25</sup>"The Lord has done this for me at the time when he *finally* took notice of me, to take away my disgrace among men."

<sup>1:26</sup>Now in the sixth month of *Elisabeth's pregnancy* the angel Gabriel was sent from God to a city of Galilee, called Nazareth, <sup>1:27</sup>to a virgin engaged to a man whose

\*The literal words here are: "to be silent" which this translator understands as: "to be *in* silence," therefore, to be deaf. Many translators have understood this as "kept silent," being then merely a repetition of not being able to speak. However, when John was born the neighbors had to "sign" (vs 62) to Zacharias and he responded to them in writing, indicating that he could neither hear nor speak.

name was Joseph, a descendant of David. The virgin's name was Mary. <sup>1:28</sup>And the angel entered into *the room* where she was and said, "Greetings, you who are being shown favor. The Lord *is* with you."

<sup>1:29</sup>But she was very confused by what he said and searched her mind for the reason for this greeting. <sup>1:30</sup>And the angel said to her, "Don't be afraid Mary. For you have found favor with God. <sup>1:31</sup>Look, you will conceive in your womb and give birth to a son and shall call his name JESUS. <sup>1:32</sup>He will be great and will be called the Son of the Most High. The Lord God will give to him the throne of his father David. <sup>1:33</sup>And he will reign over the house of Jacob forever. And there will never be an end to his kingdom."

<sup>1:34</sup>Then Mary said to the angel, "How could this happen, since I have never been intimate with a man?" <sup>1:35</sup>The angel answered and said to her, "The Holy Spirit will come upon you and the power of the Most High will envelope you in a haze of brilliance. For this reason the holy One to whom you give birth will be called the Son of God.

<sup>1:36</sup>"Furthermore, see here, Elisabeth your relative – the one who was called barren – she has also conceived a son in her old age and is already in her sixth month. <sup>1:37</sup>For nothing which God says lacks power." <sup>1:38</sup>And Mary said, "Here I am, the Lord's maidservant {female slave}. May it happen to me according to your word." And the angel left her.

<sup>1:39</sup>So at that time, Mary rose up and hurried into the hill country to a city of Judah. <sup>1:40</sup>There she came into the house of Zacharias and greeted Elisabeth. <sup>1:41</sup>And it happened, when Elisabeth heard Mary's greeting, the baby leaped in her womb and Elisabeth was filled with the Holy Spirit, <sup>1:42</sup>And she exclaimed with a loud voice saying, "May you be blessed among women and may the fruit of your womb be blessed! <sup>1:43</sup>And how can it be that the mother of my Lord should come to me? <sup>1:44</sup>For look, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. <sup>1:45</sup>And may she be blessed who believed, for there will be a fulfillment of the things which have been spoken to her by the Lord."

<sup>1:46</sup>And Mary said, "My soul glorifies the Lord <sup>1:47</sup>and my spirit rejoices in God my Savior. <sup>1:48</sup>For he has regarded with favor the humble position of his handmaiden. Now look, from now on, all generations will call me blessed. <sup>1:49</sup>For the Mighty One has done great things to me. Holy is his name! <sup>1:50</sup>And his mercy is from generation to generation toward those who fear him.

<sup>1:51</sup>"He has demonstrated his power. He has scattered the proud, *exposing* the imaginations of their hearts. <sup>1:52</sup>He has removed the mighty ones from *their* thrones and has raised up the humble ones. <sup>1:53</sup>The hungry he has filled with good things, but the rich he has sent away empty. <sup>1:54</sup>He has sent help to his servant Israel, remembering *his* mercy <sup>1:55</sup>(of which he spoke to our fathers) toward Abraham and his seed forever."

<sup>1:56</sup>And Mary stayed with her about three months and then returned to her house. <sup>1:57</sup>Now when it was time for Elisabeth to give birth, she had a son. <sup>1:58</sup>When her neighbors and her relatives heard that the Lord had demonstrated his great mercy towards her, they rejoiced with her.

<sup>1:59</sup>So it happened on the eighth day that they came to circumcise the child. And they would have named him Zacharias after the name of the father. <sup>1:60</sup>But his mother answered and said, "No, instead he will be called John." <sup>1:61</sup>And they said to her, "But you don't have any relatives with that name."

<sup>1:62</sup>Then they made "signs" to his father, asking what he would have him called. <sup>1:63</sup>He asked for a writing tablet and wrote saying, "His name is John." And they all were shocked. <sup>1:64</sup>Immediately his mouth was "opened" and his tongue loosed and he spoke, blessing God.

<sup>1:65</sup>And fear came on all those who lived near them. And throughout all the hill country of Judea people talked about these things which had happened. <sup>1:66</sup>And all who heard about it meditated on these things in their hearts, saying, "What sort of person will this child be?" For the hand of the Lord was with him.

<sup>1:67</sup>And his father Zacharias was filled with the Holy Spirit and prophesied saying, <sup>1:68</sup>"May the Lord, the God

of Israel be blessed. For he has visited *us* and arranged for the ransom *to be paid* for his people. <sup>1:69</sup>He has raised up a “horn of salvation” for us through one of the descendants of his servant David – <sup>1:70</sup>*fulfilling* what he spoke by the mouth of his holy ones, even those prophets who have been from ancient times – <sup>1:71</sup>bringing deliverance from our enemies and from the hand of all who hate us.

<sup>1:72</sup>“*He has done this to show mercy towards our fathers and to remember his holy covenant, <sup>1:73</sup>fulfilling the oath which he swore to Abraham our father. <sup>1:74</sup>This oath was to grant us deliverance out of the hand of our enemies so that we could serve him without fear, <sup>1:75</sup>as we live in holiness and righteousness before him all the days of our lives.*

<sup>1:76</sup>“Yes and you child, will be called the prophet of the Most High. For you will go before the face of the Lord to prepare his ways, <sup>1:77</sup>to give knowledge of salvation to his people through the release from the bondage of their sins. <sup>1:78</sup>Through this visitation from above, our God *will demonstrate* his compassionate and merciful feelings, <sup>1:79</sup>by bringing light to those who sit in darkness – *even to those living in the shadow of death* – and guiding our feet into the way of peace.”

<sup>1:80</sup>And the child grew and became strong in spirit and was in the deserts until the day of his being revealed *as a prophet* to Israel.

## CHAPTER 2

<sup>2:1</sup>Now it happened in those days that a decree was sent out from Caesar Augustus, that all inhabitants *of his empire* must be registered. <sup>2:2</sup>This was the first census which took place when Quirinius was governor of Syria. <sup>2:3</sup>And everyone had to go to their own city in order to register themselves.

<sup>2:4</sup>So Joseph also went up from Galilee, from the city of Nazareth to Judea, to the city of David which is called Bethlehem, because he was of the “house” and lineage of David. <sup>2:5</sup>*He went* to register himself along with Mary to whom he was engaged, who was pregnant. <sup>2:6</sup>And it happened that while they were there, the time came for her to

give birth. <sup>2:7</sup>And she gave birth to a son, her first child. She wrapped him in bands of cloth and laid him in a manger because there was no room for them in the inn.

<sup>2:8</sup>And there were some shepherds in the same country living outdoors and keeping watch over their flock during the night. <sup>2:9</sup>And all of a sudden, an angel of the Lord was there near them and the glory of the Lord shone all around them and they became extremely fearful.

<sup>2:10</sup>But the angel said to them, "Don't be afraid. Look here, I am announcing to you some good news – something which will bring great joy to everyone. <sup>2:11</sup>For today your deliverer, the Lord, the Anointed One himself, was born in the city of David. <sup>2:12</sup>And this *is* the sign for you *to recognize him*. You will find the baby wrapped in bands of cloth and lying in a manger."

<sup>2:13</sup>And suddenly there was with the angel a great celestial army praising God and declaring, <sup>2:14</sup>"Now God will be glorified in the highest places and *there will be peace on earth among men because of his benevolence!*"\*

<sup>2:15</sup>And it happened, when the angels went away from them into heaven, the shepherds said one to another, "We should really go to Bethlehem and see that which was told us is taking place, which the Lord has made known to us.

<sup>2:16</sup>And going quickly they found both Mary and Joseph and the baby lying in the manger. <sup>2:17</sup>Then, having seen *them*, they told everyone about what had been told them concerning this child. <sup>2:18</sup>And all who heard about it wondered at the things which were spoken by the shepherds. <sup>2:19</sup>But Mary collected all these sayings, pondering them in her heart. <sup>2:20</sup>And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it had been told them.

<sup>2:21</sup>And when eight days were fulfilled for circumcising the child, he was given the name JESUS, which was given by the angel before he was conceived in the womb. <sup>2:22</sup>And when the days of her purification according to the law of Moses were fulfilled, they brought him to Jerusalem to present him to the Lord <sup>2:24</sup>and to offer a sacrifice accord-

\*This prophecy will be completely fulfilled in the coming millennial kingdom.

ing to what is specified in the law of the Lord, *i.e.* a pair of turtledoves, or two young pigeons. <sup>2:23</sup>This was done in accordance with what is written in the law of the Lord, which states that every firstborn male will be called holy to the Lord.

<sup>2:25</sup>And look, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the *One who would be* the consolation of Israel. And the Holy Spirit was upon him. <sup>2:26</sup>It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Anointed One.

<sup>2:27</sup>So he came, being led by the Spirit, into the temple. And when the parents brought in the child Jesus so that they could fulfill for him what is customary according to the law, <sup>2:28</sup>he took him into his arms, blessed God, and said, <sup>2:29</sup>"Now your servant is free to depart in peace, Lord, according to your word. <sup>2:30</sup>For my eyes have seen your salvation <sup>2:31</sup>which you have prepared in front of all the peoples, <sup>2:32</sup>a light for unveiling the truth to the Gentiles and a *light of glory* for your people Israel."

<sup>2:33</sup>And Joseph and his mother were astonished at the things which were spoken concerning him. <sup>2:34</sup>And Simeon blessed them and said to Mary his mother, "Look here, this *child* is appointed for the downfall and the raising up of many in Israel, even as a sign which will be spoken against. <sup>2:35</sup>In this way the thoughts of many hearts will be exposed. A sword will even pierce through your own soul."

<sup>2:36</sup>Now there was someone named Anna – a prophetess, the daughter of Phanuel of the tribe of Asher – who was very old. She had lived with her husband for seven years after they were married <sup>2:37</sup>and had been a widow for eighty-four years afterwards. She never left the temple, serving with fasting and prayers night and day. <sup>2:38</sup>And coming up to them at that same time, *she* recognized the Lord and spoke about him to all those in Jerusalem who were expecting the "deliverance."

<sup>2:39</sup>And when they had fulfilled all things that were *required* according to the law of the Lord, they returned to Galilee, to their own city Nazareth. <sup>2:40</sup>And the child grew

and became strong in the spirit, being filled with wisdom. And the favor of God was upon him.

<sup>2:41</sup>And each year his parents went to Jerusalem to *celebrate* the feast of the Passover. <sup>2:42</sup>When he was twelve years old they went up to Jerusalem, as was customary, for the feast. <sup>2:43</sup>And after they had completed the *prescribed number of days*, as they were returning *home*, the boy Jesus stayed behind in Jerusalem, but his parents didn't realize it. <sup>2:44</sup>But they, supposing him to be in the group of travelers, went a day's journey and looked for him among their relatives and acquaintances.

<sup>2:45</sup>But when they couldn't find him, they returned to Jerusalem searching for him. <sup>2:46</sup>And it happened, that after three days they found him in the temple, sitting in the middle of the teachers, both hearing them and asking them questions. <sup>2:47</sup>And all who heard him were astonished at his understanding and his answers.

<sup>2:48</sup>When they saw him, they were surprised and his mother said to him, "Son, why have you done this to us? Look, your father and I were in anguish looking for you." <sup>2:49</sup>And he said to them, "Why did you need to look for me? Didn't you know that I must be in my Father's house?"

<sup>2:50</sup>But they didn't understand the words which he spoke to them. <sup>2:51</sup>So he went with them and came to Nazareth and was submitted to them. But his mother kept all these sayings in her heart. <sup>2:52</sup>And Jesus progressed in wisdom and maturity and in favor with God and men.

### CHAPTER 3

<sup>3:1</sup>Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, <sup>3:2</sup>during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias in the wilderness.

<sup>3:3</sup>And he came to the whole region around the Jordan, proclaiming the baptism of repentance for deliverance from sins. <sup>3:4</sup>*This was the fulfillment of what is written in the*



book of the sayings of Isaiah the prophet, "The voice of one crying in the wilderness, prepare the highway of the Lord, make his paths straight. <sup>3:5</sup>Every valley will be filled and every mountain and hill will be brought low. The crooked will become straight and the rough ways smooth. <sup>3:6</sup>And all humanity will see the salvation of God" (Is 40:3-5).

<sup>3:7</sup>Accordingly, he said to the crowds that went out to be baptized by him, "You offspring of vipers, who warned you to flee from the coming wrath? <sup>3:8</sup>Bring forth fruit which corresponds to repentance and don't begin to try to excuse yourselves by saying, 'We have Abraham as our father,' for I say to you that God is able to raise up children to Abraham from these stones. <sup>3:9</sup>And even now the axe is beginning to cut at the root of the trees. Therefore, every tree not producing good fruit will be cut down and thrown into the fire."

<sup>3:10</sup>And the crowds asked him, saying, "What then must we do?" <sup>3:11</sup>And he answered and said to them, "He who has two coats, let him give one to him who has none and he who has food, let him do the same."

<sup>3:12</sup>And *some* tax collectors also came to be baptized and they said to him, "Teacher, what must we do?" <sup>3:13</sup>And he said to them, "Don't charge any more than what you are allowed."

<sup>3:14</sup>And soldiers also asked him saying, "And what must we do?" And he said to them, "Don't extort from anyone by intimidation. Don't accuse *anyone* falsely. And be content with your wages." <sup>3:15</sup>And because the people were in expectation of *the Anointed One's appearing*, many people reasoned in their hearts about John, whether perhaps he was the Anointed One.

<sup>3:16</sup>John answered, saying to them all, "I, on one hand, baptize you in water. But, *on the other hand*, someone is coming who is more powerful than I, the leather strap of whose sandals I am not worthy to untie. He will baptize you in the Holy Spirit and *in* fire. <sup>3:17</sup>His *winnowing* fan is in his hand to thoroughly cleanse his threshing-floor. *He will* gather the wheat into his storehouse, but the chaff he will burn up with fire which is impossible to extinguish."

<sup>3:18</sup>And so he proclaimed the good news to the people with many other exhortations. <sup>3:19</sup>But Herod the tetrarch, having been reprov'd by him regarding having Herodias his brother's wife and for all the evil things which Herod had done, <sup>3:20</sup>added this also to them all, by putting John in prison.

<sup>3:21</sup>Now it happened, when all the people were being baptized, that Jesus also was baptized. *Then, afterwards* when he was praying, the heaven was opened <sup>3:22</sup>and the Holy Spirit descended upon him in a bodily form as a dove. And a voice came out of heaven declaring, "You are my Son, the Beloved *One*. It is in you that I take pleasure."

<sup>3:23</sup>And Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, <sup>3:24</sup>the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>3:25</sup>the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>3:26</sup>the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, <sup>3:27</sup>the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>3:28</sup>the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>3:29</sup>the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>3:30</sup>the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>3:31</sup>the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>3:32</sup>the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, <sup>3:33</sup>the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, <sup>3:34</sup>the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, <sup>3:35</sup>the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah <sup>3:36</sup>the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, <sup>3:37</sup>the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, <sup>3:38</sup>the son of Enos, the son of Seth, the son of Adam, the son of God.

## CHAPTER 4

<sup>4:1</sup>And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness <sup>4:2</sup>during forty days, being tempted by the devil. And he ate nothing during that time. So when those days were finished, he was hungry. <sup>4:3</sup>And the devil said to him, "If you are the Son of God, command this stone to become bread." <sup>4:4</sup>And Jesus replied to him saying, "It is written, 'It is not only by *eating* bread that a man keeps strong, but by all the words which God speaks {rhema, Gk} to him'" (Deut 8:3).

<sup>4:5</sup>Then he led him up into a high mountain and showed him all the kingdoms of the world in a moment of time. <sup>4:6</sup>And the devil said to him, "I will give you authority over all of this, together with the honor *which that would give you*, for it has been given to me and I can give it to anyone I wish. <sup>4:7</sup>If, therefore, you will worship me, it will all be yours." <sup>4:8</sup>And Jesus answered and said to him, "It is written, 'You shall worship the Lord your God and serve him alone'" (Deut 10:20).

<sup>4:9</sup>So he led him to Jerusalem and set him on the parapet of the temple and said to him, "If you are *really* the Son of God, throw yourself down from here, <sup>4:10</sup>for it is written, 'He will give his angels commands concerning you, to carefully guard you' <sup>4:11</sup>and, 'They will hold you up with their hands so that not even your foot will stumble on a stone'" (Ps 91:11,12). <sup>4:12</sup>And Jesus answering said to him, "It is said, 'You shall not put the Lord your God to the test'" (Deut 6:16). <sup>4:13</sup>And when the devil had completed every temptation, he left him until *he found* another opportunity.

<sup>4:14</sup>And Jesus returned in the power of the Spirit to Galilee. And news about him spread throughout all the surrounding region. <sup>4:15</sup>And he taught in their synagogues, being respected by all.

<sup>4:16</sup>Then he came to Nazareth, where he had been brought up. As his custom was, on the Sabbath day he entered into the synagogue and stood up to read. <sup>4:17</sup>And the scroll of the prophet Isaiah was handed to him.

Unrolling the scroll, he found the place where it was written, <sup>4:18</sup>“The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release from bondage to the captives and recovery of sight to the blind; to bring deliverance to those who are shattered in pieces; <sup>4:19</sup>to proclaim that the time *has come* in which the Lord has decided *to do these things*” (Is 61:1,2).

<sup>4:20</sup>Then, having rolled up the scroll, he gave it back to the attendant and sat down. And the eyes of everyone in the synagogue were fastened on him. <sup>4:21</sup>And he began to say to them, “Today this scripture has been fulfilled in your hearing.”

<sup>4:22</sup>And everyone was impressed with him and admired him because of the words which came out of his mouth. And they said, “Isn’t this Joseph’s son?” <sup>4:23</sup>But he said to them, “Without a doubt you will speak to me this parable, ‘Physician, heal yourself.’ ‘All the things which we heard that you did at Capernaum, do here in your hometown also.’”

<sup>4:24</sup>But he said, “Truly I say to you, no prophet is accepted in his own country. <sup>4:25</sup>I will tell you how things really are. There were many widows in Israel in the days of Elijah when the heaven was shut up for three years and six months. Consequently, a great famine was over all the land. <sup>4:26</sup>But Elijah was sent to none of them but only to Zarephath in the land of Sidon to a woman who was a widow.

<sup>4:27</sup>“And there were many lepers in Israel in the time of Elisha the prophet. But none of them were cleansed, except Naaman the Syrian.” <sup>4:28</sup>Then all those in the synagogue became enraged when they heard these things. <sup>4:29</sup>And they rose up and drove him out of the city and took him to a cliff on the hill on which their city was built, with the intention of throwing him off. <sup>4:30</sup>But he, passing through their midst, went away.

<sup>4:31</sup>And he went down to Capernaum, a city of Galilee, where he was teaching them on the Sabbath day. <sup>4:32</sup>There, they were amazed at his teaching because his word had

authority. <sup>4:33</sup>And in the synagogue there was a man who had an unclean spirit who cried out with a loud voice, <sup>4:34</sup>“Oh no! What are you going to do to us, Jesus you Nazarene? Have you come to destroy us? I know you. You are the Holy One of God!”

<sup>4:35</sup>So Jesus rebuked him saying, “Be quiet and come out of him!” And after the demon had thrown the man down *right* in front of them, he came out of him, not having harmed him.

<sup>4:36</sup>This caused everyone to be astonished and they conversed with one another saying, “What word is this? For with authority and miraculous power he gives orders to the unclean spirits and they come out!” <sup>4:37</sup>And the news about him was circulated everywhere in that whole region.

<sup>4:38</sup>And he rose up from the synagogue and entered into the house of Simon where Simon’s mother-in-law was lying sick with a high fever. And they appealed to him on her behalf. <sup>4:39</sup>So he stood over her, rebuked the fever, and it left her. Then she immediately got up and served them.

<sup>4:40</sup>And when the sun was setting, all those who had anyone afflicted with different kinds of diseases brought them to him. And he placed his hands on each one of them and healed them. <sup>4:41</sup>And demons also came out from many, crying out and saying, “You are the Son of God!” But rebuking them, he didn’t allow them to speak because they knew that he was the Anointed One.

<sup>4:42</sup>And when morning came, he left the house and went into a deserted place. But the crowds went looking for him and found him, wanting to persuade him not to leave them. <sup>4:43</sup>But he said to them, “It is necessary for me to proclaim the good news of the kingdom of God to the other cities also. It was for this purpose that was I sent.” <sup>4:44</sup>And he was preaching in the synagogues of Galilee.

## CHAPTER 5

<sup>5:1</sup>Now it happened on one occasion that the crowd pressed on him to hear the word of God, while he was standing by the sea of Gennesaret. <sup>5:2</sup>And he saw two boats pulled up by the lake. But the fishermen had already left

them and were washing their nets. <sup>5:3</sup>So he stepped into one of the boats, which was Simon's, and asked him to pull out a little from the shore. And he sat down and taught the multitudes from the boat.

<sup>5:4</sup>And when he finished speaking, he said to Simon, "Put out into the deeper water and let down your nets for a catch." <sup>5:5</sup>And Simon answered and said, "Master, we already toiled all night and caught nothing. But at your word I will let down the nets." <sup>5:6</sup>And when they had done this, they netted a large number of fish – so many that their nets were breaking. <sup>5:7</sup>And they motioned to their partners in the other boat, *asking them* to come and help them. When they came, they filled both the boats so that they began to sink.

<sup>5:8</sup>But when Simon Peter saw it, *he* prostrated himself at Jesus' knees, saying, "Master, go away from me, for I am a sinful man." <sup>5:9</sup>For he was astounded – along with all those who were with him – at the catch of fish which they had taken, <sup>5:10</sup>as were also Simon's partners, James and John the sons of Zebedee. And Jesus said to Simon, "Don't be frightened away. From now on you will catch men." <sup>5:11</sup>And when they had brought their boats to land, they left everything and followed him.

<sup>5:12</sup>And it happened, while he was in one of the cities, they came upon a man completely covered with leprosy. And when he saw Jesus, he fell on his face and begged him saying, "Lord, if you are willing, you can make me clean." <sup>5:13</sup>So he stretched out his hand and touched him saying, "I am willing. Be made clean." And immediately the leprosy left him. <sup>5:14</sup>And he ordered him to tell no one, and said, "But go on your way, show yourself to the priest and offer *the required sacrifice* for your cleansing, in accordance with what Moses commanded as a testimony to them."

<sup>5:15</sup>But the news concerning him just spread further and large crowds came together to hear *him* and to be cured of their sicknesses. <sup>5:16</sup>But he withdrew himself to the wilderness in order to pray.

<sup>5:17</sup>And it happened one day when he was teaching, that the Pharisees and the experts on the *Jewish* law were

sitting there, who had come out of every village of Galilee, Judea, and Jerusalem. And the power of the Lord was with him to heal.

<sup>5:18</sup>Just then some men brought *to him* a man who was paralyzed, lying on a pallet. And they tried to bring him into the house to put him in front of him. <sup>5:19</sup>But not finding any *way* they could bring him in through the crowd, they went up onto the housetop and let him down on his pallet through the clay tiles, right in the middle of everyone, in front of Jesus.

<sup>5:20</sup>And seeing their faith he said, "Man, your sins are forgiven." <sup>5:21</sup>But the scribes and the Pharisees began to discuss *this among themselves* saying, "This one is speaking blasphemies! Who can forgive sins, but God alone?"

<sup>5:22</sup>But Jesus perceiving their thoughts, answered and said to them, "Why are you reasoning in your hearts? <sup>5:23</sup>Which is easier, to say, 'Your sins are forgiven' or to say, 'Arise and walk?' <sup>5:24</sup>But so that you may know that the Son of man has authority on earth to forgive sins (he said to him who was paralyzed), 'I say to you, arise, pick up your pallet and go to your house.'" <sup>5:25</sup>And immediately he rose up in front of them and picked up that on which he had been lying and went to his house, praising God.

<sup>5:26</sup>And everyone was struck with amazement, and being filled with reverent fear, they gave glory to God, saying, "We have seen an incredible thing today."

<sup>5:27</sup>And after this he went out and saw a tax collector named Levi sitting at the tax collectors' post and said to him, "Follow me!" <sup>5:28</sup>And leaving everything behind, he rose up and followed him. <sup>5:29</sup>Then Levi made a large feast for him in his house. And there was a numerous group of tax collectors there along with some others who were sitting eating with them.

<sup>5:30</sup>So the Pharisees and their scribes murmured against him to his disciples saying, "Why does he eat and drink with the tax collectors and sinners?" <sup>5:31</sup>And Jesus answering said to them, "Those who are healthy have no need of a physician but those who are sick. <sup>5:32</sup>I have not come to call the righteous but sinners to repentance."

<sup>5:33</sup>Then they asked him, "Why is it that the disciples of John fast frequently and pray, as do the *disciples* of the Pharisees, but yours eat and drink?" <sup>5:34</sup>And Jesus said to them, "Can you make the relatives in the bridegroom's party fast while the bridegroom is *still* with them? <sup>5:35</sup>But the days will come when the bridegroom will be taken away from them. They will fast in those days."

<sup>5:36</sup>And he also spoke a parable to them. "No one takes a piece of new cloth and sews it onto an old garment or else the new will cause a tear, and also the piece from the new will not agree with the old. <sup>5:37</sup>And no one puts new wine into old leather wineskins or else the new wine will burst the skins. It will be spilled and the leather skins will be ruined. <sup>5:38</sup>But new wine must be put into fresh wineskins. <sup>5:39</sup>Furthermore, no one having drunk old *wine* immediately desires new, for he says, 'The old is better.'"

## CHAPTER 6

<sup>6:1</sup>Now it happened on a Sabbath that as he was going through the grain fields his disciples plucked the heads and ate *the grains*, rubbing them in their hands. <sup>6:2</sup>But certain of the Pharisees said, "Why do you do something which it is not lawful to do on the Sabbath day?"

<sup>6:3</sup>And Jesus answering them said, "Haven't you read about what David did when he was hungry, he and those who were with him? <sup>6:4</sup>*Remember* how he entered into the house of God, took and ate the showbread and gave it to those who were with him, which is not lawful for anyone to eat except for the priests?" <sup>6:5</sup>And he said to them, "The Son of man is even lord of the Sabbath."

<sup>6:6</sup>And it happened on another Sabbath that he entered into the synagogue and taught. And there was a man there whose his right hand was withered. <sup>6:7</sup>So the scribes and the Pharisees watched him carefully to see whether he would heal on the Sabbath so that they might find some way to accuse him.

<sup>6:8</sup>But he knew their thoughts and he said to the man who had the withered hand, "Get up, and stand here in



front of everyone." And he got up and stood there. <sup>6:9</sup>And Jesus said to them, "I ask you, what is lawful to do on the Sabbath: to do good or to do evil, to save a life or to destroy it?" <sup>6:10</sup>Then, having looked around at each one of them individually, he said to him, "Stretch out your hand." And as he did so his hand was restored. <sup>6:11</sup>But they were filled with unreasonable anger and discussed with each other what they could do to Jesus.

<sup>6:12</sup>And it happened in these days that he left and went up onto the mountain to pray. There, he spent the whole night in prayer to God. <sup>6:13</sup>And when it was daylight, he called his disciples and he chose twelve of them, whom also he called "sent ones": <sup>6:14</sup>Simon whom he also named Peter, Andrew his brother, James and John, Philip and Bartholomew, <sup>6:15</sup>Matthew and Thomas, James *the son* of Alphaeus, Simon who was called "the Zealot," <sup>6:16</sup>Judas the *son of James*, and Judas Iscariot who became a traitor.

<sup>6:17</sup>Then coming down with them, he stopped at a level place. There, a large number of his disciples *together with* a big crowd of the people from all over Judea and Jerusalem, including those from the sea coast of Tyre and Sidon, came to hear him and to be healed of their diseases. <sup>6:18</sup>And those who were troubled with unclean spirits were healed. <sup>6:19</sup>And everyone in the crowd tried to touch him, for power came out from him and healed *them* all.

<sup>6:20</sup>And he, directing his attention to his disciples, said, "Blessed *are you who are poor*, for you will possess the kingdom of God. <sup>6:21</sup>Blessed *are you who are hungry now*, for you will have an abundance. Blessed *are you who weep now*, for you will laugh. <sup>6:22</sup>Blessed are you when men hate you, when they exclude *you from their company*, speak evilly about you and reject you by name as *being evil*, for the Son of man's sake. <sup>6:23</sup>Rejoice in that day and leap *for joy*. Look here, your reward is great in the heavens, for their fathers did the same things to the prophets.

<sup>6:24</sup>"But woe to you who are wealthy! For you have *already* received what you have coming to you. <sup>6:25</sup>Woe to you who are indulging yourselves right now *with all kinds of riches and pleasures*! For you will have a burning craving

[for what you see others receiving]. Woe *to you* who laugh now, for you will weep and wail! <sup>6:26</sup>Woe *to you*, when all men will speak well of you! For this is the same way that their fathers treated the false prophets.

<sup>6:27</sup>“But I say to those who are able to hear *it*: love your enemies, do good to those who hate you, <sup>6:28</sup>bless those who curse you, pray for those who slander you. <sup>6:29</sup>When someone strikes you on the *one side of your face*, offer the other side also. And if someone takes away your outer coat, don’t hinder him from taking your shirt also. <sup>6:30</sup>Give to everyone who asks you, and when someone carries away your goods, don’t demand *their return*. <sup>6:31</sup>And as you would wish for others to treat you, treat them in the same way.

<sup>6:32</sup>“But if you love those who love you, how is that to your credit? For even sinners love those who love them. <sup>6:33</sup>And if you do good to those who do good to you, how is that to your credit? For even sinners do that. <sup>6:34</sup>And if you lend to those from whom you hope to recover *what you lent*, how is that to your credit? Even sinners lend to sinners with the intention of receiving back what they loaned.

<sup>6:35</sup>“But love your enemies, do good *to others* and lend, not being worried about it. *In this way* your reward will be large and you will be children of the Most High, for he is kind to the unthankful and the evil. <sup>6:36</sup>Be merciful, just as your Father is merciful. <sup>6:37</sup>Don’t judge *others* and in no way will you be judged. Don’t condemn *others* and in no way will you be condemned. Release *others for their offenses against you* and you *too* will be released.

<sup>6:38</sup>“Give and it will be given to you in a full measure *which is pressed down, shaken, and overflowing*. *This is how* it will be given into your hands. For the same measure you use when you give to others will be used *when it is time to give back to you*.”

<sup>6:39</sup>Then he spoke a parable to them. “Is it possible for the blind to guide the blind? Won’t they both fall into a pit? <sup>6:40</sup>The disciple is not above his teacher, but he who is made perfect will be like his teacher. <sup>6:41</sup>And why do you notice

the speck that is in your brother's eye but don't notice the beam that is in your own eye? <sup>6:42</sup>Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye,' when you don't perceive the beam that is in your own eye? You hypocrite, first get rid of the beam in your own eye and then will you see clearly *how* to remove the speck that is in your brother's eye.

<sup>6:43</sup>"Without a doubt, there is no good tree which produces worthless fruit, nor a worthless tree which produces good fruit. <sup>6:44</sup>For each tree is known by its own fruit. Men don't gather figs from thorn bushes nor harvest grapes from a bramble bush. <sup>6:45</sup>The good man out of the good treasure of his heart brings forth that which is good, and the evil man out of the evil treasure of his heart brings forth that which is destructive. For it is from the abundance of the heart that his mouth speaks.

<sup>6:46</sup>"And why do you call me, 'Lord, Lord,' and don't put into practice the things which I say? <sup>6:47</sup>Every one who comes to me, hears my words and does them – this is what he is like: <sup>6:48</sup>He is like a man building a house, who dug down deep and laid the foundation upon the rock. Then when a flood came, the river pushed powerfully against that house, but was not strong enough to topple it because its foundation was on the rock.

<sup>6:49</sup>"But he who hears *my words* and doesn't practice *them* is like a man who built a house upon the ground without any foundation. *Then when* the river surged against it, it fell down immediately, and the destruction of that house was tremendous."

## CHAPTER 7

<sup>7:1</sup>After he had finished his whole discourse intended for the people to hear, he entered into Capernaum. <sup>7:2</sup>There a certain centurion's slave, who was valued by him, was sick and at the point of death. <sup>7:3</sup>When he heard about Jesus *being there*, he sent some of the elders of the Jews to him, asking him to come and heal his slave. <sup>7:4</sup>And they, when they came to Jesus, begged him earnestly saying, "He is worthy for you to do this for him <sup>7:5</sup>because he loves our

nation and it was he who built us our synagogue." <sup>7:6</sup>So Jesus went with them.

But when he was not far from the house, the centurion sent *some of his* friends to him, saying, "Lord, don't inconvenience yourself for I am not worthy for you to come under my roof. <sup>7:7</sup>For this reason, I didn't even consider myself worthy to come to you in *person*. But just give the word and my slave will be healed. <sup>7:8</sup>For I also am a man set under authority and under myself I have soldiers. I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

<sup>7:9</sup>Now when Jesus heard these things, he was astonished at him and turned and said to the multitude that followed him, "I say to you, not even in Israel have I found such great faith." <sup>7:10</sup>And returning to the house, those who were sent found the sick slave healed.

<sup>7:11</sup>And it happened soon afterwards that he went to a city called Nain, and his disciples went with him along with a sizable multitude. <sup>7:12</sup>Now when he approached the gate of the city, just at that time a dead man was being carried out, the only son of his mother who was a widow. And a large crowd from the city was with her.

<sup>7:13</sup>When the Lord saw her, he had compassion on her and said to her, "Don't cry." <sup>7:14</sup>And he came near and touched the coffin and the pallbearers stood still. Then he said, "Young man, I say to you, wake up!" <sup>7:15</sup>And he who was dead sat up and began to speak. So he delivered him to his mother.

<sup>7:16</sup>And a reverent fear came over everyone and they glorified God saying, "A great prophet has arisen among us," and, "God has visited his people." <sup>7:17</sup>And the news concerning him was spread abroad in the whole of Judea and all the surrounding region.

<sup>7:18</sup>And the disciples of John told him about all of these things. <sup>7:19</sup>So John, calling to him two of his disciples, sent them to Jesus asking, "Are you the coming One, or should we look for another?" <sup>7:20</sup>And when the men came to him, they said, "John the Baptist has sent us to you asking, 'Are you the coming One, or should we expect someone else?'"

<sup>7:21</sup>At that same time he cured many of the peoples' diseases, plagues, and evil spirits and restored the sight of many blind *people*.

<sup>7:22</sup>Then he answered and said to them, "Go and tell John the things which you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news proclaimed to them. <sup>7:23</sup>Blessed is he who does not find a reason to stumble in me."

<sup>7:24</sup>And when the messengers of John had left, he began to say to the multitudes concerning John, "What did you go out into the wilderness to see, a reed being shaken by the wind? <sup>7:25</sup>But what did you go out to see, a man dressed in expensive clothes? Look, those who have beautiful clothes and live in luxury are in kings' courts. <sup>7:26</sup>But what did you go out to see, a prophet? Yes, I say to you, and someone superior to a prophet.

<sup>7:27</sup>"This is he about whom it is written, 'Look, I send my messenger before your face, who will prepare your way before you' (Mal 3:1). <sup>7:28</sup>I say to you, among all those who have been born of women, there is no one greater than John, yet he who is of little importance in the kingdom of God is greater than he."

<sup>7:29</sup>And all the people who heard *John*, even the tax collectors, affirmed God's righteousness by being baptized with the baptism of John. <sup>7:30</sup>But the Pharisees and the scholars of the *Jewish* law rejected the counsel of God for themselves, not being baptized by him.

<sup>7:31</sup>"To what then can I compare the men of this generation and what are they like? <sup>7:32</sup>They are like children who sit in the marketplace and call to one another and say, 'We played music to you and you did not dance. We lamented and you did not weep *with us*.' <sup>7:33</sup>For John the Baptist has come neither eating bread nor drinking wine and you say, 'He has a demon.'

<sup>7:34</sup>"The Son of man has come both eating and drinking and you say, 'Look, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' <sup>7:35</sup>Yet *true* wisdom is vindicated by every child which she produces."

<sup>7:36</sup>And one of the Pharisees invited him to eat with him. So he entered into the Pharisee's house and sat down to a meal.

<sup>7:37</sup>And here's what happened. A woman who was a known sinner from that city, when she found out that he was sitting at a meal in the Pharisee's house, brought an alabaster jar of perfumed liquid.

<sup>7:38</sup>Weeping, she positioned herself behind him at his feet and she began to wet his feet with her tears, wipe them with the hair of her head, kiss his feet and anoint them with the ointment.

<sup>7:39</sup>Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have perceived who and what kind of woman this is who touches him – that she is a sinner."

<sup>7:40</sup>Then Jesus responded to him saying, "Simon, I have something to say to you." So he said, "Teacher, say it." <sup>7:41</sup>"A certain money lender had two debtors: the one owed *him* five hundred denarii and the other fifty. <sup>7:42</sup>When they could not pay him back, he forgave them both. Which one of them, therefore, will love him the most?"

<sup>7:43</sup>Simon answered and said, "I suppose it would be the one whom he forgave the most." And he said to him, "You have judged correctly."

<sup>7:44</sup>Then turning towards the woman, he said to Simon, "Do you see this woman? I came into your house and you gave me no water to wash my feet, but she has wet my feet with her tears and wiped them with her hair. <sup>7:45</sup>You gave me no kiss *of greeting*, but since the time I came in she has not stopped kissing my feet. <sup>7:46</sup>You did not anoint my head with oil, but she has anointed my feet with perfumed ointment. <sup>7:47</sup>For this reason I say to you, her sins which are many, are forgiven, so she *shows* much love. But to whom little is forgiven, *that one* loves little."

<sup>7:48</sup>And he said to her, "Your sins are forgiven." <sup>7:49</sup>And those who sat at the meal with him began to say among themselves, "Who is this that even forgives sins?" <sup>7:50</sup>And he said to the woman, "Your faith has saved you. Go in peace."

## CHAPTER 8

<sup>8:1</sup>And it happened soon afterwards that he traveled around through cities and villages, preaching and announcing the good news about the kingdom of God.

And the twelve were with him <sup>8:2</sup>along with certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene from whom seven demons had gone out; <sup>8:3</sup>Joanna the wife of Chuzas, Herod's steward; Susanna; and many others who took care of their necessities from their financial means.

<sup>8:4</sup>And when a great crowd had come together, including those coming to him from many cities, he spoke *to them* using a parable: <sup>8:5</sup>"The sower went out to sow his seed. And as he sowed, some fell on the pathway *where* people walked on it and the birds of the heaven devoured it.

<sup>8:6</sup>"And other *seeds* fell on the rock. But as soon as it germinated, it withered because it had no moisture. <sup>8:7</sup>And other *seeds* fell among the thorn bushes and so the thorns grew *along* with them and choked them. <sup>8:8</sup>And other seeds fell into good soil and grew and produced one hundred times as much fruit." As he said these things, he cried out, "He who has hearing ears, let him hear!"

<sup>8:9</sup>Later his disciples asked him what this parable meant. <sup>8:10</sup>And he said, "It has been granted to you to know the secrets of the kingdom of God. But to the rest, *things are said* only in parables, so that seeing they may not see, and hearing they may not understand.

<sup>8:11</sup>"Now the *meaning* of the parable is this: The seed is the word of God. <sup>8:12</sup>And those which fell on the pathway are those who have heard, but then the devil comes and takes away the word from their heart so that they may not believe and be saved.

<sup>8:13</sup>"And those on the rock are those who, when they hear, receive the word with joy. But these have no root. So they believe for a while but in times of temptation *they* fall away. <sup>8:14</sup>And those *seeds* which fell among the thorns are those who have heard, but as they go on their way they are

choked with the preoccupations, the riches, and the pleasures of *this* life, and *consequently* bring no fruit to maturity. <sup>8:15</sup>And those *seeds* in the good soil, these are those who, with an beautiful and good heart, having heard the word, hold tightly onto it and bring forth fruit with perseverance.

<sup>8:16</sup>“And no one after lighting a lamp, covers it with a vessel or puts it under a bed, but puts it on a lampstand, so that those who come in may see the light. <sup>8:17</sup>For nothing is hidden which will not be uncovered nor *anything* secret that will not become known and be exposed.

<sup>8:18</sup>“Be very careful, therefore, how you hear! For whoever *holds onto what he has*, even more will be given to him. But whoever does not *hold onto what he has*, even what he appears to have will be taken away from him.”

<sup>8:19</sup>And his mother and brothers came to him but they could not get near him because of the crowd. <sup>8:20</sup>And *some* told him, “Your mother and your brothers are standing outside, wanting to see you.” <sup>8:21</sup>But he answered and said to them, “My mother and my brothers are these who hear the word of God – and do it!”

<sup>8:22</sup>Now it happened on one of those days that he entered into a boat, he and his disciples, and he said to them, “Let’s go over to the other side of the lake.” And they set off. <sup>8:23</sup>But as they went he fell asleep. And a great wind storm descended on the sea and their *boat* was filling *with water*, putting them in danger. <sup>8:24</sup>So they came to him and woke him up saying, “Master, master, we are going to die!” So he got up, rebuked the wind and the raging water, and they stopped and became calm.

<sup>8:25</sup>Then he said to them, “Where is your trust?” And being overawed, they were *struck* with admiration *for him*, saying one to another, “Who, then, is this, that he even commands the winds and the water and they obey him?” <sup>8:26</sup>And they arrived at the country of the Gerasenes, which is across from Galilee.

<sup>8:27</sup>When he had come out onto the land, a certain man from the city met him who had had demons for a long time. *This man* wore no clothes and didn’t live in a house but in the tombs. <sup>8:28</sup>And when he saw Jesus he cried out,



prostrating himself before him and saying with a loud voice, "What do you have to do with me, Jesus, you Son of the Most High God? I beg you, don't torment me." <sup>8:29</sup>For he was commanding the unclean spirit to come out from the man. *This was because* it frequently dominated him so that he was kept shackled with chains and fetters. But he broke the bands apart and was driven by the demon into the wilderness.

<sup>8:30</sup>Jesus asked him, "What is your name?" And he said, "Legion." For many demons had entered into him. <sup>8:31</sup>And they begged him not to command them to go away into the abyss.

<sup>8:32</sup>Now there was a large herd of swine feeding nearby on the mountain and they begged him to permit them to enter into them. So he allowed them. <sup>8:33</sup>And the demons came out of the man and entered into the swine. Then the herd rushed headlong over a precipice into the sea and were drowned.

<sup>8:34</sup>And when those who fed them saw what had happened, they fled and reported what had occurred in the city and in the surrounding countryside. <sup>8:35</sup>So those *who heard* came to see what had happened. And when they got to Jesus, they found the man from whom the demons had gone out clothed and in his right mind, sitting at the feet of Jesus. And they became very fearful.

<sup>8:36</sup>And those who had seen it told them how the demon-possessed man was made whole. <sup>8:37</sup>And all the people of the surrounding region of the Gerasenes – that whole area – asked him to leave them, for they were gripped with tremendous fear. So he entered into a boat and returned.

<sup>8:38</sup>But the man from whom the demons had gone out begged him to let him be with him, but he sent him away saying, <sup>8:39</sup>"Go back home and tell *everyone about* the great things God has done for you." And so he left, proclaiming throughout the whole city what great things Jesus had done for him.

<sup>8:40</sup>And as Jesus returned, the multitude welcomed him, for they were all waiting for him. <sup>8:41</sup>And look, a man

named Jairus, who was a leader in the synagogue, came and fell down at Jesus' feet pleading with him to come to his house <sup>8:42</sup>because he had an only daughter, about twelve years of age, who was dying. But as he went, the crowds pressed tightly around him.

<sup>8:43</sup>And a woman having had an issue of blood for twelve years – who had spent all her savings on physicians but could not be healed by any of them – <sup>8:44</sup>came behind him and touched the border of his garment. And immediately her issue of blood stopped.

<sup>8:45</sup>And Jesus said, "Who touched me?" And when everyone denied it, Peter and those who were with him said, "Master, the crowd is all around you and pressing on you. How can you ask 'who touched me?'" <sup>8:46</sup>But Jesus said, "Someone did touch me, for I perceived that power went out from me."

<sup>8:47</sup>Then when the woman saw that she was not going to escape notice, she came *forward* trembling. And prostrating herself before him she declared in the presence of everyone why she had touched him and how she was healed immediately. <sup>8:48</sup>And he said to her, "Daughter, your faith has made you whole. Go in peace."

<sup>8:49</sup>While he was still speaking, someone came from the ruler of the synagogue's *house* saying, "Your daughter is dead. Don't bother the Teacher." <sup>8:50</sup>But Jesus hearing it answered him, "Don't be afraid. Just believe and she will be made whole."

<sup>8:51</sup>And when he came to the house, he didn't allow anyone to enter in with him, except Peter, John, and James *along with* the father and mother of the girl.

<sup>8:52</sup>And everyone was weeping and wailing for her, but he said, "Don't weep, for she is not dead, but asleep." <sup>8:53</sup>But they laughed and ridiculed him, knowing that she was dead.

<sup>8:54</sup>But he, taking her by the hand, called to *her*, saying, "Maiden, arise." <sup>8:55</sup>And her spirit returned and she rose up immediately, and he directed that she be given *something* to eat. <sup>8:56</sup>Her parents were astounded, but he ordered them to tell no one what had happened.

## CHAPTER 9

<sup>9:1</sup>And he called the twelve disciples together and gave them power and authority over all demons and to cure diseases. <sup>9:2</sup>And he sent them out to proclaim the kingdom of God and to heal the sick. <sup>9:3</sup>And he said to them, "Don't take anything for your journey: neither staff, nor bag of provisions, nor bread, nor money. Don't even take two coats. <sup>9:4</sup>Whichever house you enter into, stay there until you leave *the area*. <sup>9:5</sup>And wherever they don't receive you, when you leave that city, shake off the dust from your feet for a testimony against them."

<sup>9:6</sup>So they left and went throughout the villages, proclaiming the good news and healing wherever they went.

<sup>9:7</sup>When Herod the tetrarch heard about everything which was done, he became perplexed, because some said that John had risen from the dead, <sup>9:8</sup>some *said* that Elijah had appeared and others said that one of the old prophets had risen again. <sup>9:9</sup>But Herod said, "John I beheaded, so who is this about whom I hear such things?" And he wanted to see him.

<sup>9:10</sup>And when the sent ones returned, they recounted to Jesus the things which they had done. And he took them and withdrew privately to a deserted place near the city called Bethsaida.

<sup>9:11</sup>But the crowds found out about it and followed him. Yet he welcomed them and spoke to them about the kingdom of God. And those who needed healing, he cured.

<sup>9:12</sup>As the day began to pass, the twelve came and said to him, "Send the multitude away so that they can go into the villages and the surrounding countryside to find places to stay and get food since we are here in a deserted place."

<sup>9:13</sup>And he said to them, "You give them something to eat."

But they said, "We only have five loaves and two fish, unless *there were some way* for us to go and buy food for everyone <sup>9:14</sup>(since there were about five thousand men)." And he said to his disciples, "Make them sit down in groups of about fifty each." <sup>9:15</sup>And they did so and had

them all sit down. <sup>9:16</sup>Then he took the five loaves and the two fish and, looking up to heaven blessed them, broke them into pieces and gave *them* to the disciples to set before the large crowd. <sup>9:17</sup>So they all ate and were satisfied. And twelve full baskets were filled with the fragments which were left over.

<sup>9:18</sup>And it happened after he had been alone praying, he asked the disciples who were with him saying, "Who do the people say that I am?" <sup>9:19</sup>And they answering said, "John the Baptist. But others say Elijah, or others say that one of the old prophets has risen again." <sup>9:20</sup>And he said to them, "But who do you say that I am?" And Peter answering said, "The Anointed One of God."

<sup>9:21</sup>But he strictly admonished them, commanding *them* to tell this to no one <sup>9:22</sup>saying, "The Son of man must suffer many things and be rejected by the elders, chief priests and the scribes, be killed, and be raised up on the third day."

<sup>9:23</sup>And he said to all, "If anyone wants to follow me, let him totally reject himself, take up his cross daily and follow me. <sup>9:24</sup>For whoever wishes to preserve his soul life will have it utterly destroyed. But whoever will agree that his soul life must be put to death for my sake, that one will be being saved [through transformation]. <sup>9:25</sup>For how is anyone profited if he succeeds in acquiring the whole world and loses or forfeits himself?

<sup>9:26</sup>"For whoever is ashamed of me and of my words, the Son of man will be ashamed of him when he comes in his own shining glory, in his Father's *glory*, and *in the glory* of the holy angels.

<sup>9:27</sup>"But I will tell you a truth, there are some standing here who will not taste of death until they perceive the kingdom of God." <sup>9:28</sup>And it happened about eight days after he said this that he took Peter, John, and James with him and went up onto the mountain to pray.

<sup>9:29</sup>And as he was praying, the appearance of his face was altered and his garments *became* brilliant white and radiated light. <sup>9:30</sup>And look, two men were there talking with him who were Moses and Elijah, <sup>9:31</sup>who *also* appear-

ed in glorious splendor and spoke about his death which he was about to fulfill at Jerusalem.

<sup>9:32</sup>But Peter and those who were with him were heavy with sleep. But when they came fully awake, they saw his shining brightness and the two men who stood with him.

<sup>9:33</sup>And it happened as they were departing from him Peter said to Jesus, "Master, it is good that we are here. Let us make three shrines: one for you, one for Moses, and one for Elijah," not understanding what he said.

<sup>9:34</sup>While he was saying these things, a cloud came and overshadowed them. And they became afraid as they entered into the cloud. <sup>9:35</sup>And a voice came out of the cloud saying, "This is my Son, the Beloved *One*. Listen to him!"

<sup>9:36</sup>And while the voice was speaking, Jesus was found alone. And they kept quiet about this at that time and told no one about any of the things which they had seen.

<sup>9:37</sup>And on the next day, when they had come down from the mountain, a large crowd met him. <sup>9:38</sup>And it happened that a man from the crowd cried out saying, "Teacher, I beg you to have a look at my son, for he is my only child. <sup>9:39</sup>What happens is that a spirit takes him over and he suddenly cries out. It throws him into a spasm and he foams *at the mouth* and it is with great difficulty that it stops throwing him around. <sup>9:40</sup>And I begged your disciples to cast it out, but they could not."

<sup>9:41</sup>And Jesus answered and said, "Oh, unbelieving and corrupt generation, how long will I be with you to care for you? Bring your son here." <sup>9:42</sup>And as he was still coming, the demon convulsed the boy and thrashed him about. But Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

<sup>9:43</sup>And they were all amazed at the mighty power of God. But while all were marveling at all the things which he did, he said to his disciples, <sup>9:44</sup>"Pay careful attention to these words: the Son of man will be delivered up into the hands of men." <sup>9:45</sup>But they did not understand this saying because it was concealed from them so that they could not understand it. But they were afraid to ask him about what it meant.

<sup>9:46</sup>Now a dispute arose among them *about* which of them was going to be the greatest. <sup>9:47</sup>But Jesus knowing the inward reasoning of their hearts, took a little child, set him beside him, <sup>9:48</sup>and said to them, "Whoever receives a little child *such as this* in my name receives me. And whoever receives me receives the One who sent me. For he who is least among all of you, he *is the one who* will be great."

<sup>9:49</sup>And John answered and said, "Master, we saw someone casting out demons in your name and we stopped him because he does not follow *you* with us." <sup>9:50</sup>But Jesus said to him, "Don't forbid him. For he who is not against us is for us."

<sup>9:51</sup>And it happened, when the time for his ascension was coming near that he firmly set his face to go to Jerusalem. <sup>9:52</sup>So he sent messengers before him and they went and entered into a village of the Samaritans to make preparations for him. <sup>9:53</sup>But they did not receive him because they could tell that he was on his way to Jerusalem.

<sup>9:54</sup>When his disciples James and John saw *this*, they said, "Lord, do you want us to call fire down from heaven and consume them as Elijah did?" <sup>9:55</sup>But he turned and rebuked them saying, "You don't understand what kind of spirit you represent, <sup>9:56</sup>for the Son of man did not come to destroy men's lives but to save them." And they went to another village.

<sup>9:57</sup>And as they went on the way, a certain man said to him, "Lord, I will follow you wherever you go." <sup>9:58</sup>But Jesus said to him, "The foxes have dens and the birds of the air *have* nests, but the Son of man does not *even* have somewhere to lay his head down."

<sup>9:59</sup>And he said to another, "Follow me." But he answered, "Lord, allow me first to go and bury my father." <sup>9:60</sup>And he said to him, "Leave the dead to bury their own dead, but you go and declare the kingdom of God."

<sup>9:61</sup>Another also said, "I will follow you Lord, but first let me say goodbye to those who are at my house." <sup>9:62</sup>But Jesus said to him, "No one, having taken hold of the plow who then looks back, is useful for the kingdom of God."

## CHAPTER 10

<sup>10:1</sup>Now after these things the Lord appointed seventy others and sent them by twos before his face into every city and place where he himself was about to come. <sup>10:2</sup>And he said to them, "The harvest truly is plentiful, but the laborers are few, pray therefore to the Lord of the harvest, *asking him* to send out laborers into his harvest.

<sup>10:3</sup>"Go on your way. Look, I am sending you out as lambs in the midst of wolves. <sup>10:4</sup>Carry no money bag, no food pouch, no shoes, and *stop to greet* no one along the way. <sup>10:5</sup>And into whichever house you enter, first say, 'Peace *be* to this house.' <sup>10:6</sup>And if a son of peace is there, your peace will rest upon him; but if not, it will return to you. <sup>10:7</sup>And stay in that same house, eating and drinking whatever they have to give you, for the laborer is worthy of his wages. Do not go from house to house [seeking for a more comfortable place to stay].

<sup>10:8</sup>"And whichever city you enter into and they receive you, eat whatever is set before you. <sup>10:9</sup>Heal the sick and say to them, 'The kingdom of God has come near you.' <sup>10:10</sup>But into whichever city you enter and they don't receive you, go out into its town square and say, <sup>10:11</sup>'Even the dust from your city that clings to our feet, we wipe off against you. Nevertheless know this, that the kingdom of God has come near to you.' <sup>10:12</sup>I say to you, it will be more tolerable in that day *of judgment* for Sodom than for that city.

<sup>10:13</sup>"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>10:14</sup>But it will be more tolerable for Tyre and Sidon in the *day of judgment* than for you. <sup>10:15</sup>And you, Capernaum, the *city* which has been exalted to high heaven, you will be brought down to Hades. <sup>10:16</sup>He who hears you hears me and he who rejects you rejects me. *Furthermore*, he who rejects me rejects him who sent me."

10:17 And the seventy returned with joy saying, "Lord, even the demons are subject to us in your name." 10:18 And he said to them, "I have seen Satan falling from heaven like lightning.\* 10:19 Look, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy and nothing will hurt you in any way. 10:20 Nevertheless, don't rejoice that the spirits are subject to you, but rejoice that your names are written in the heavens."

10:21 At that same time Jesus exulted in the Spirit, and said, "I thank you, Oh Father – Lord of heaven and earth – that you have hidden these things from the wise and intelligent and revealed them to 'children.' Yes, Father, for it was satisfying for you to do things in this way.

10:22 "All things have been delivered to me by my Father. And no one really knows who the Son is except the Father, or *knows* who the Father is except the Son and the one to whom the Son chooses to reveal *him*."

10:23 And turning to speak privately to the disciples, he said, "Blessed are the eyes which see the things that you see. 10:24 For I tell you that many prophets and kings desired to see the things which you see but did not see them and to hear the things that you hear but did not hear them."

10:25 And look, a certain expert in Jewish law stood up and tested him saying, "Teacher, what do I do to inherit eternal life?" 10:26 And he said to him, "What is written in the law? What is your reading of it?" 10:27 And he answering said, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind and your neighbor as yourself."

10:28 And he said to him, "You have answered correctly. Practice this and you will live." 10:29 But he, desiring to justify himself, said to Jesus, "But who is my neighbor?" 10:30 Jesus composed his answer saying, "A certain man was going down from Jerusalem to Jericho and was attacked by robbers who took all his clothes, wounded him, and went their way, leaving him half dead. 10:31 And by chance, a certain priest was going that way and when he saw him, he

\*This was probably a prophetic "seeing" since Satan is only thrown out of heaven towards the end of the "church" age (Rev 12:9).



went by on the other side of *the road*. <sup>10:32</sup>And in the same way a Levite also, when he came to the place and saw him, went on by on the other side.

<sup>10:33</sup>“But a certain Samaritan, as he journeyed, came to where he was and when he saw him, he was moved with compassion. <sup>10:34</sup>So came to him, bound up his wounds, pouring oil and wine on them, set him on his own beast of burden, and brought him to an inn where he took care of him. <sup>10:35</sup>“On the next day when he left, he took two denarii, gave them to the innkeeper and said, ‘Take care of him and whatever you spend besides this, when I come back again, I will repay you.’

<sup>10:36</sup>Which of these three would you judge treated as a ‘neighbor’ the one who was attacked by the robbers?” <sup>10:37</sup>And he said, “He who showed mercy on him.” And Jesus said to him, “Go, and do the same thing.”

<sup>10:38</sup>Now as they traveled, he entered into a certain village and a certain woman named Martha welcomed him into her house. <sup>10:39</sup>And she also had a sister called Mary who sat at the Lord’s feet and heard his word.

<sup>10:40</sup>But Martha was preoccupied with many things to do with serving *her guests*. So she came up to him and said, “Lord, don’t you care that my sister has left me to serve alone? Tell her that she should help me.” <sup>10:41</sup>But the Lord answered and said to her, “Martha, Martha, you are anxious and troubled about many things, <sup>10:42</sup>but only one thing is necessary, and Mary has chosen that good portion which will not be taken away from her.”

## CHAPTER 11

<sup>11:1</sup>And it happened, as he was praying in a certain place that when he finished, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.”

<sup>11:2</sup>So he said to them, “When you pray, say, ‘Father, the One in the heavens. *May* your name be revered as holy. *May* your kingdom come. *May* your will be done on the earth as it is in the heavens. <sup>11:3</sup>Provide us with food sufficient for today. <sup>11:4</sup>And forgive us our sins when we also

forgive everyone who has morally failed us. And do not lead us *where we might fall* into temptation, but deliver us from the evil one.”

11:5 And he said to them, “Which of you has a friend to whom you go at midnight and say to him, ‘Friend, lend me three loaves of bread’ 11:6 because a friend of mine who is traveling has come *to visit me* and I have nothing to give him to eat.’ 11:7 And he, from inside *his house*, will answer and say, ‘Don’t bother me. I’ve already locked the door and my children are already with me in bed. I can’t get up to help you.’ 11:8 I say to you, although he will not get up and help you because he is your friend, yet because of your insistence he will get up and give you as many as you need.

11:9 “In the same way I say to you, ask and it will be given you. Seek and you will find. Knock and it will be opened to you. 11:10 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

11:11 “And who among you who as a father if his son asks for a loaf of bread, would give him a stone? Or *if he asks* for a fish would give him a serpent instead of a fish? 11:12 Or if he asks for an egg, would give him a scorpion? 11:13 If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask him?”

11:14 And he was casting out a demon *from a man who* was mute. And it happened that when the demon had left, the dumb man spoke. And the crowds were amazed. 11:15 But some of them said, “He casts out demons by Beelzebub the prince of the demons.” 11:16 And others, testing *him*, wanted him to show them a sign from heaven.

11:17 But he, knowing their thoughts, said to them, “Every kingdom *which is* divided against itself will be destroyed, and a household *divided* against itself will fall. 11:18 And if Satan then is divided against himself, how can his kingdom stand, for you say that I cast out demons by Beelzebub?

11:19 “But if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they will be your

judges. <sup>11:20</sup>But if I, by the finger of God, cast out demons, then the kingdom of God has come upon you.

<sup>11:21</sup>“When the strong *man*, fully armed, guards his own courtyard, his possessions are safe. <sup>11:22</sup>But when someone stronger than he comes upon him and overcomes him, he takes away from him all his armor in which he trusted and shares the stolen goods *with others*. <sup>11:23</sup>He who is not with me is against me, and he who does not gather with me, scatters.

<sup>11:24</sup>“When an unclean spirit has gone out of a man, it passes through places which have no water, seeking rest, and not finding any it says, ‘I will go back to my house from where I came out.’ <sup>11:25</sup>And when he comes back, he finds it swept and prepared. <sup>11:26</sup>Then he goes and brings *with him* seven other spirits more evil than himself and they enter in and live there. So the last state of that man becomes worse than the first.”

<sup>11:27</sup>And it happened as he said these things, a certain woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you and the breasts which nursed you.” <sup>11:28</sup>But he said, “Instead, blessed are those who hear the word of God and keep it!”

<sup>11:29</sup>And when the multitudes were gathering together around him, he began to say, “This generation is an evil generation, *which is why* it anxiously seeks for a sign *as proof*. But no sign will be given to it except the sign of Jonah. <sup>11:30</sup>For just as Jonah became a sign to the Ninevites, so the Son of man will also be *a sign* to this generation.

<sup>11:31</sup>“The queen of the south will rise up *to testify* against the men of this generation during the judgment and will condemn them. For she came from the ends of the earth to hear the wisdom of Solomon and look, someone greater than Solomon is here. <sup>11:32</sup>The men of Nineveh will stand up *to testify* against this generation during the judgment and will condemn it. For they repented at the preaching of Jonah and look, someone greater than Jonah is here.

<sup>11:33</sup>“No one, when he has lighted a lamp, puts it in a hidden place or under a measuring basket, but on the lampstand, so that those who enter in may see because of its

brightness. <sup>11:34</sup>The “lamp” of your whole being is your eye {vision, understanding, Gk}. When your vision is clear, your whole being is also full of light, but when your vision is faulty {diseased}, your whole being is also full of darkness.

<sup>11:35</sup>“Therefore, be very careful to keep your spiritual eyesight clear so that *what you think is light* in you does not turn out to be darkness. <sup>11:36</sup>If, therefore, your whole being is full of light, having no dark part, everything will be completely clear inside in the same way that a lamp radiates *physical light*.”

<sup>11:37</sup>Now as he spoke, a Pharisee invited him to dine with him. So he went into *his house* and sat down to a meal. <sup>11:38</sup>And the Pharisee watching him was surprised that he had not first washed *his hands* before dinner.

<sup>11:39</sup>So the Lord said to him, “Now you Pharisees wash the outside of the cup and of the serving dish, but inside you are full of trying to take what belongs to others and depravity. <sup>11:40</sup>You are fools. Didn’t he who made the outside make the inside also? <sup>11:41</sup>But give your inner life to *practicing mercy*, and look, *then* all things are clean to you.

<sup>11:42</sup>“But woe to you Pharisees! For you *carefully* tithe *from the mint, rue, and every herb you receive* and pass over justice and the love of God. These are the things which are essential to do and the others not to be omitted.

<sup>11:43</sup>“Woe to you Pharisees! For you love the seats up in front in the synagogues [religious meeting places] and the *special, respectful* greetings in the marketplaces.

<sup>11:44</sup>“Woe to you! For you are like the hidden graves which men walk over without realizing it.” <sup>11:45</sup>And one of the experts in Jewish law responded by saying to him, “Teacher, in saying this aren’t you criticizing us also?”

<sup>11:46</sup>And he said, “Woe to you experts in Jewish law also! For you load men with burdens which are difficult to carry, yet you yourselves won’t touch these burdens with one of your fingers. <sup>11:47</sup>Woe to you! For you build the tombs of the prophets, but it was your fathers who killed them! <sup>11:48</sup>So you are testifying that you agree with the works of your fathers. For they, on the one hand, killed them and you, *on the other hand*, build *their tombs*.”

11:49“Therefore, God also said in his wisdom, ‘I will send to them prophets and sent ones, and *some* of them they will kill and persecute 11:50so that this generation will have to answer for the blood of all the prophets, which has been poured out since the foundation of the world.’ 11:51From the blood of Abel to the blood of Zachariah who perished between the altar and the sanctuary, yes, I say to you, this generation will have to answer for it.

11:52“Woe to you experts in Jewish law! For you take away the key of understanding. You yourselves are not entering in and those who are entering in you prevent.”

11:53And when he left there, the experts on Jewish law and the Pharisees began to press upon *him* forcefully *trying* to ensnare him *by his answers* to many questions about many things, 11:54[ying in wait, looking for something to come out of his mouth for which they could bring charges against him.

## CHAPTER 12

12:1At a time when a crowd of many thousands was gathered together, so many that they trampled on each other, he began to say to his disciples, “Above all things, beware of the yeast of the Pharisees, which is hypocrisy [pretending to be something you are really not]. 12:2For there is nothing covered up that will not be exposed, or hidden that will not be revealed. 12:3Therefore, whatever you have said in the darkness will be heard in the light and what you have spoken in the ear in the secret rooms will be shouted from the housetops.

12:4“And I say to you, my friends, do not be afraid of those who kill the body and after that have nothing more that they can do. 12:5But I will show you whom you should fear. Fear him who after he has killed has power to throw into Gehenna. Yes, I say to you, fear him!

12:6“Aren’t five sparrows sold for two small coins yet not one of them is forgotten before God? 12:7Don’t be fearful! You are of more value than many sparrows. Yes, even the hairs of your head have all been counted.

12:8“ And I say to you, everyone who confesses me in front of men, the Son of man will also confess him in front of the angels of God. 12:9But he who denies me *through words and actions* in the presence of men will be utterly disowned in the presence of the angels of God.

12:10“ Anyone who speaks a word against the Son of man, it can be forgiven him, but someone who has spoken evil of the Holy Spirit, it will not be forgiven. 12:11And when they take you before *those running* the synagogues [religious meeting places] or *before* the rulers, or *before* the *civil* authorities, don’t be anxious about how you will defend yourself or what you will say, 12:12for the Holy Spirit will instruct you at that exact time what you ought to say.”

12:13And someone out in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” 12:14But he said to him, “Man, who made me a judge or one who divides *property* for you?” 12:15And he said to them, “Watch *yourself* and keep yourselves from all desire for wealth, for a man’s life is not made up of the abundance of the things which he possesses.”

12:16And he spoke a parable to them saying, “The farm of a certain rich man produced plentifully, 12:17and he reasoned within himself saying, ‘What should I do because I don’t have enough space to store *all* my produce?’ 12:18So he said, ‘I know what I’ll do. I will demolish my storehouses and build larger ones and there I will store all my grain and my goods. 12:19Then I will say to my soul, “Soul, you have plenty of goods stored up for many years, take your ease, eat, drink, be merry.”’

12:20“ But God said to him, ‘You fool, tonight your soul life will be required of you. And all the things which you have prepared, whose will they be?’ 12:21So is he who stores up *wealth* for himself but is not rich toward God.”

12:22And he said to his disciples, “Therefore, I say to you, don’t let *your* soul life be anxious about what you will eat, or about what you will put on your body. 12:23For the soul life is more than food and the body *more* than clothing. 12:24Contemplate the ravens. They don’t sow or reap. They have no storehouse or barn, yet God feeds them. You are of

much more value by far than the birds! <sup>12:25</sup>But which of you by being anxious can add a cubit to the measure of his life? <sup>12:26</sup>If then you are not able to do even that which is least, why are you anxious concerning the rest?

<sup>12:27</sup>“Contemplate the lilies, how they grow. They don’t exhaust themselves with labor, neither do they spin thread, yet I say to you, even Solomon in all his glory was not clothed like one of these.

<sup>12:28</sup>But if God clothes the grass in the field in such a *wonderful* way – which today is growing and tomorrow is thrown into the oven – how much more *will he clothe* you who have little faith?

<sup>12:29</sup>“And don’t seek after what you will eat and what you will drink, neither be anxious. <sup>12:30</sup>For the nations of the world seek after all these things, but your Father knows that you need these things. <sup>12:31</sup>Instead, seek the kingdom of God and these things will be gathered for you. <sup>12:32</sup>Don’t be terrified, little flock, for your Father is very pleased to give you the kingdom.

<sup>12:33</sup>“Sell your possessions and give to others, thereby making yourselves money pouches which don’t get old – an inexhaustible storehouse of treasure in the heavens, where no thief comes and no moth larva destroys. <sup>12:34</sup>For where your treasure is, that is where your heart will be too.

<sup>12:35</sup>“Be dressed and ready and have your lamps burning, <sup>12:36</sup>and be like men waiting for their master to return from the marriage feast, so that, when he comes and knocks, they are ready to open up for him.

<sup>12:37</sup>“Blessed are those servants, whom the master will find being diligent when he comes. Truly I say to you, he will prepare himself, have them sit down for a meal, and will come and serve them. <sup>12:38</sup>And if he comes in the second “night watch” *period* or in the third and finds *them* prepared, those *servants* will be blessed.

<sup>12:39</sup>“But know this: if the master of the house had known at what time the thief was coming, he would have watched and not have let his house be broken into. <sup>12:40</sup>You also be ready, for the Son of man will come at a time when you don’t expect him.”

12:41 And Peter said, "Lord, are you just saying this parable to us, or to everyone else too?" 12:42 And the Lord said, "Who then is the faithful and wise steward, whom his lord sets over his household to give them their portion of food at the proper time? 12:43 Blessed is that servant, whom his lord when he comes will find fulfilling his task. 12:44 What I say to you is true. He will appoint him to administer all his possessions.

12:45 "But if that *same* servant says in his heart, 'My lord is delaying his coming' and begins to abuse the other menservants and the maidservants and to eat and drink, and get drunk, 12:46 the lord of that servant will come on a day which he doesn't expect *him* and at a time which he doesn't imagine. Then he will whip {or beat} him severely\* and assign him his share with the unfaithful.

12:47 "And that servant, who knew his lord's will and did not prepare *himself* or carry out his will, will be beaten with many *stripes*. 12:48 But he who did not understand and did things worthy of stripes will be beaten with few *stripes*. And to whomever much is given, much will be required of him. And to whom someone entrusts a larger portion, even more will be asked from him.

12:49 "I have come to cast fire upon the earth. And how much I wish it were already burning! 12:50 But I have a baptism to be baptized with and I am completely consumed with this *work* until it is finally finished!

12:51 "Do you think that I have come to bring peace upon the earth? I tell you no, but instead division. 12:52 For from now on, in a household of five, three will be against two and two against three. 12:53 A father will be opposing his son and son opposing his father; mother *will* be against *her* daughter and daughter against *her* mother; mother-in-law *will turn* against her daughter-in-law and daughter-in-law against her mother-in-law."

\*"Whip {or beat} him severely" is a much better translation than those which say "cut him in pieces" or "cut him in sunder." God is not some kind of maniac who cuts people up into pieces. This phrase refers to how the skin on the back of someone who is being beaten with a rod or whip opens up to show the flesh inside. It is doubtful that this punishment will be physical, but is probably referring to a severe discipline which it is hard for us to imagine in other terms.



12:54 And he said to the crowds also, "When you see a cloud rising in the west, right away you say, 'There's a rain storm coming.' And that's what happens. 12:55 And when a south wind is blowing, you say, 'There will be a scorching heat.' And that is how it is. 12:56 You hypocrites, you know how to interpret the appearance of the heaven and the earth. But how is it that you don't recognize this present time? 12:57 And why, even among yourselves, don't you judge what is right?

12:58 "Therefore, when you are going with your adversary before the ruler, on the way be diligent to be released by him *from his cause against you* so that he doesn't drag you to the judge and the judge deliver you to the officer and the officer throw you into prison. 12:59 I say to you, there is no way you will come out of there, until you have paid the very last, small amount."

## CHAPTER 13

13:1 Now there were some *people* there at that time who told him about the Galileans, whose blood Pilate had mingled with their sacrifices. 13:2 And he answered and said to them, "Do you think that these Galileans were greater sinners than all other Galileans because they suffered these things? 13:3 I tell you, no. But, unless you repent, you will all be destroyed in a similar way.

13:4 "Or those eighteen people who were killed when the tower of Siloam fell on them: do you think that they were greater offenders than everyone else who lived in Jerusalem? 13:5 I tell you, no. But, unless you repent, you will all be destroyed in a similar way."

13:6 And he spoke this parable: "A certain man had a fig tree planted in his vineyard and he came seeking fruit from it but found none. 13:7 So he said to the vineyard worker, 'Look, for three years I have come looking for fruit on this fig tree and haven't found any. Cut it down. Why should it be taking up this space?' 13:8 And he answering said to him, 'Master, leave it for one more year, until I dig around it and fertilize it. 13:9 Then if it begins bearing fruit, *good*. But if not, you can cut it down.'

<sup>13:10</sup>And he was teaching in one of the synagogues on the Sabbath day. <sup>13:11</sup>And look, a woman *was there* who had a spirit of weakness eighteen years so that she was bent over and couldn't lift her head up completely. <sup>13:12</sup>And when Jesus saw her, he called out and said to her, "Woman, you are loosed from your weakness." <sup>13:13</sup>And he placed his hands on her and immediately she was *able to stand up* straight and *she* glorified God.

<sup>13:14</sup>But the ruler of the synagogue, becoming indignant because Jesus had healed on the Sabbath, said to the crowd, "There are six days during which it is right to work. Therefore, come during that time and be healed, but not on the Sabbath day." <sup>13:15</sup>But the Lord answered him and said, "You hypocrites, don't all of you untie your ox or your donkey from the stall and lead him away to give him water on the Sabbath? <sup>13:16</sup>So shouldn't this woman – being a daughter of Abraham whom Satan had bound for eighteen *long* years – have been released from this bondage on the Sabbath day?"

<sup>13:17</sup>By saying these things, all his adversaries were shamed. And all the multitude rejoiced because of all the honorable things which were done by him.

<sup>13:18</sup>Furthermore he said, "What is the kingdom of God like? And with what can I compare it? <sup>13:19</sup>It is like a mustard tree seed which a man took and threw into his own garden. *There* it grew and became a large tree and the birds of the heaven made homes in its branches." <sup>13:20</sup>And again he said, "To what can I compare the kingdom of God? <sup>13:21</sup>It is like yeast which a woman took and hid in three measures of flour until it was all leavened."

<sup>13:22</sup>And he went on his way through cities and villages, teaching and making his way to Jerusalem. <sup>13:23</sup>And someone said to him, "Lord, are there just a few who will be saved?" And he said to them, <sup>13:24</sup>"Fervently labor to enter in by the narrow gate. For I tell you that many will seek to enter in but will not be able. <sup>13:25</sup>For after the master of the house has gotten up and has locked the door, if you then stand outside and begin knocking at the door saying, 'Lord, Lord open up for us,' he will answer and say

to you, 'I don't know you or where you come from.'<sup>13:26</sup> Then you will start to say, 'We ate and drank in your presence and you taught in our streets.'<sup>13:27</sup> And he will say, 'I tell you, I don't acknowledge your source. Remove yourselves from me, all you who practice unrighteousness' [see chapter 12, verse 19].

<sup>13:28</sup> "At that time you will see Abraham, Isaac, Jacob, and all the prophets *feasting* in the kingdom of God. *But you* will be weeping and gnashing *your* teeth because of having been thrown out *from there* [the millennial kingdom].<sup>13:29</sup> But they, *the faithful*, will come from the east and west and from the north and south and will take their places at the feast in the kingdom of God.<sup>13:30</sup> But understand this: there are those who *appear to be* last who will have the first places of honor and there are those who *appear to be* first who will have the lowliest positions.

<sup>13:31</sup> At that time certain Pharisees approached him saying, "Get out and leave this place for Herod wants to kill you."<sup>13:32</sup> And he replied to them, "Go tell that fox, 'Look, I cast out demons and do works of healing today and tomorrow, but *on* the third *day* I will have accomplished my purpose.'<sup>13:33</sup> But for now, it is necessary for me to continue my journey today and tomorrow, for it is not possible for a prophet to be killed outside of Jerusalem.

<sup>13:34</sup> "Oh Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would have gathered your children together, just like a hen *gathers* her own chicks under her wings. But you wanted nothing to do with it!<sup>13:35</sup> Look, your household has been sent away, leaving you deserted. And I say to you, in no way will you see me *again* until the time comes when you say, 'Blessed is the One coming in the name of the Lord.'"

## CHAPTER 14

<sup>14:1</sup> And it so happened when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were carefully watching him.<sup>14:2</sup> And look, there in front of him was a certain man who had edema.<sup>14:3</sup> And Jesus, as a response, addressed the experts on *Jewish* law and Pharisees

and said, "Is it permitted *by the law* to heal on the Sabbath or not?" <sup>14:4</sup>But they kept silent. So he took him, healed him, and let him go. <sup>14:5</sup>Then he said to them, "Which of you who has a donkey or an ox which has fallen into a well will not immediately pull it out on a Sabbath day?" <sup>14:6</sup>And they were not able to answer him concerning these things.

<sup>14:7</sup>When he noticed how those who were invited chose the best seats, he spoke a parable to them saying, <sup>14:8</sup>"When you are invited by someone to a marriage feast, don't sit down in the most prestigious place. It could be that he has invited someone more important than you <sup>14:9</sup>and then the one who invited you will come and say to you, 'Give this man your place.' Then you will begin, with shame, to take the lowest place. <sup>14:10</sup>"But when you are invited, go and sit down in the lowliest place, so when he who has invited you comes, he may say to you, 'Friend, take a more prestigious place.' Then you will be honored in the presence of everyone who sits at the feast with you.

<sup>14:11</sup>For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

<sup>14:12</sup>And he also said to him who had invited him, "When you set out a meal or a supper *for others*, don't invite your friends, your brothers, your relatives, or your rich neighbors, so that they don't also later invite you back and you receive repayment. <sup>14:13</sup>But when you make a feast, invite the poor, the maimed, the lame, and the blind. <sup>14:14</sup>Then you will be blessed because they don't have any way to repay you. You will be repaid in the resurrection of the just."

<sup>14:15</sup>And when one of them who sat at the meal with him heard these things, he said to him, "Blessed is he who will feast in the kingdom of God." <sup>14:16</sup>But he said to him, "A certain man made a great feast and invited many. <sup>14:17</sup>So he sent out his servant at supper time to say to those who were invited, 'Come, for everything is now ready.' <sup>14:18</sup>And they all, one by one, began to make excuses. The first said to him, 'I have bought a field and, of course, I must go out and see it. I beg you, have me excused.' <sup>14:19</sup>And another said, 'I have *just* bought five teams of oxen and I have to go

try them out. I beg you, have me excused.’ <sup>14:20</sup>And another said, ‘I have *just* married a wife and therefore I cannot come.’

<sup>14:21</sup>“So the servant came and told his master these things. Then the master of the house, becoming angry, said to his servant, ‘Go out quickly into the streets and alleyways of the city and bring in here the poor, the maimed, the blind, and the lame.’

<sup>14:22</sup>“*Later*, the servant said, ‘Master, what you ordered has been done and there is still room.’ <sup>14:23</sup>Then the master said to the servant, ‘Go out into the highways and byways and compel them to come in so that my house may be filled *with guests*. <sup>14:24</sup>For I say to you that not one of those men who were *first* invited will taste my supper.”

<sup>14:25</sup>Now large crowds gathered around him *and so* he turned and said to them, <sup>14:26</sup>“Whoever comes to me but does not detest his own father, mother, wife, children, brothers, and sisters, yes, and even more, also *detest* his own soul life, he cannot be my disciple. <sup>14:27</sup>Whoever does not pick up and carry his own cross and accompany me cannot be my disciple.

<sup>14:28</sup>“For which of you, desiring to build a tower, does not first sit down and calculate the cost, to see whether he has enough to complete it? <sup>14:29</sup>The *risk* is that, after laying its foundation but not being able to complete it, everyone who sees it will begin to mock him <sup>14:30</sup>saying, ‘This man began to build but was not able to finish.’

<sup>14:31</sup>“Or which king, as he is going out to engage another king in battle, doesn’t first sit down with his counsellors *to determine* whether he is able with ten thousand *soldiers* to meet him who comes against him with twenty thousand? <sup>14:32</sup>Or else, while the other is still a long way off, he sends his ambassadors and asks the terms for peace. <sup>14:33</sup>So therefore, any one of you who doesn’t renounce all that he has is not able to be my disciple.

<sup>14:34</sup>“Salt is good. But if the salt loses its flavor, how can it be made flavorful? <sup>14:35</sup>It is useful neither for the field nor for the manure pile. *People just* throw it out. He who has hearing ears, let him hear.”

## CHAPTER 15

<sup>15:1</sup>Now all the tax collectors and sinners were coming near to him to hear him. <sup>15:2</sup>And both the Pharisees and the scribes murmured saying, "This man receives sinners and eats with them."

<sup>15:3</sup>So he spoke this parable to them saying, <sup>15:4</sup>"Which one of you, having a hundred sheep and having lost one of them, doesn't leave the ninety-nine in the wilderness and go looking for the one which was lost until he finds it? <sup>15:5</sup>And when he has found it, he places it on his shoulders, rejoicing.

<sup>15:6</sup>And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' <sup>15:7</sup>I say to you that in the same way, there will be *more* joy in the heavens over one sinner who repents than over ninety-nine righteous people who need no repentance.

<sup>15:8</sup>"Or which woman, having ten pieces of silver, if she loses one piece doesn't light a lamp and sweep the house, looking carefully until she finds it? <sup>15:9</sup>And when she has found it, she calls together her friends and neighbors, saying, 'Share my joy with me, for I have found the coin which I had lost.' <sup>15:10</sup>In the same way I say to you, there is great joy in the presence of the angels of God over one sinner who repents."

<sup>15:11</sup>And he said, "A certain man had two sons. <sup>15:12</sup>And the younger of them said to his father, 'Father, give me the part of *your* wealth that would be my inheritance.' So he separated for him his part of the wealth. <sup>15:13</sup>Not many days later, the younger son gathered up everything and traveled to a distant place where he wasted his wealth with carnal living.

<sup>15:14</sup>"And when he had spent everything, a terrible famine came to that country and he began to be in need. <sup>15:15</sup>So he went and joined himself to one of the citizens of that country who sent him into his fields to feed pigs. <sup>15:16</sup>And he would have loved to fill his belly with the husks that the pigs ate. But no one gave him *anything*.

15:17“But when he came to himself, he said, ‘How many hired servants of my father’s have enough bread and even *have* extra. Yet here I am dying from hunger! 15:18I will get up and go to my father, and say to him, “Father, I have sinned against heaven and against you. 15:19I am no longer worthy to be called your son. Treat me like one of your hired servants.”’

15:20“So he arose and came to his father. But while he was still far away, his father saw him and being moved with compassion, ran *to him*, hugged him around the neck, and kissed him. 15:21And the son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

15:22“But the father said to his servants, ‘Quickly bring out the best robe and put it on him and put a ring on his hand and shoes on his feet. 15:23And bring the fattened calf *and* kill it. Then let us eat and celebrate, 15:24for this *one* – my son – was dead *to me* and *now* is alive again. He was lost *to me* and *now* is found.’ And they began to celebrate.

15:25“Now his older son was in the field and as he came and drew near the house, he heard music and dancing. 15:26So he called one of the servants to him and asked about what these things might be. 15:27And he said to him, ‘Your brother has come *home* and your father has killed the fattened calf because he has gotten him back safe and sound.’

15:28“But he was angry, and would not go in. So his father came out and pleaded with him. 15:29But he answered and said to his father, ‘Look, I have served you for so many years and I never disobeyed anything you told me to do. And yet you never even gave me a kid goat so that I might have a party with my friends. 15:30But when this son of yours came back, the one who has squandered your wealth with prostitutes, you killed the fattened calf for him.’

15:31“But he said to him, ‘Son, you are always with me and everything I have is yours. 15:32But it is right to celebrate and rejoice, for this brother of yours was dead and is alive *again*. He was lost and now is found.’”

## CHAPTER 16

16:1 And he said also to the disciples, "There was a certain rich man who had a manager who was accused of wasting his wealth. 16:2 So he called him and said to him, 'What is this that I hear about you? Give *me* an account of your management, for you can't be a manager any longer.'

16:3 And the manager said within himself, 'What can I do, seeing that my master is taking away my management position from me? I am not strong enough to dig and I am ashamed to beg. 16:4 I have an idea about what I will do so that when I am dismissed from my management position, others will receive me into their homes.'

16:5 "So he called each of his lord's debtors to him. He said to the first, 'How much do you owe my master?' 16:6 And he said, 'A hundred measures of olive oil.' And he said to him, 'Take your invoice and sit down quickly and write fifty.' 16:7 Then said he to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your invoice and write eighty.'

16:8 "Then his lord commended the unrighteous manager because he had acted shrewdly. For the sons of this world are, with respect to their own worldly situation, more clever than the sons of the light.

16:9 "In the same way I say to you, use your money – which is *inherently* unrighteous – to make yourselves friends *by being generous with them* so that, when it no longer exists [when this world ends], they may receive you into their eternal dwellings.

16:10 "He who is faithful with very little *things* will also be faithful with much. And he who is unrighteous in very little things will also be unrighteous with much. 16:11 If, therefore, you have not been faithful with unrighteous, *worldly* wealth, who will trust you *enough* to give you the true *riches*? 16:12 And if you have not been faithful in that which belongs to someone else, who will give you that which is your own?

16:13 "No servant can serve two masters. For he will either hate one of them and love the other, or else he will



give his complete support to one of them and despise the other. You cannot serve God and money.”

16:14 When the Pharisees who loved money heard all these things, they scoffed at him. 16:15 And he said to them, “You are those who justify yourselves in front of men, but God has perfect knowledge of your hearts. For that which men highly value God considers to be an idol.

16:16 “The law and the prophets *were* until John. From that time the good news of the kingdom of God is proclaimed and everyone is crowding to get into it. 16:17 But it is easier for heaven and earth to pass away than for one small accent on a letter of the law to fail.

16:18 “Everyone who divorces his wife, in order to marry another, commits adultery. And he who marries someone who was divorced from a husband [for this purpose (see Mark 10:11,12)] commits adultery.

16:19 “Now there was a certain rich man who dressed in purple and fine linen *and passed his time* feasting and living luxuriously every day. 16:20 And there was a beggar named Lazarus who was laid at his gate *and who was* full of sores. 16:21 *He* longed to be fed with *just* the crumbs which fell from the rich man’s table. Furthermore, the dogs even came and licked his sores.

16:22 “And it happened that the beggar died and that he was carried away by the angels into Abraham’s embrace. And the rich man also died and was buried. 16:23 And being in torment in Hades, he looked up and saw Abraham in the distance and Lazarus embraced in his arms. 16:24 And he cried and said, ‘Father Abraham, have mercy on me and send Lazarus so that he can dip the tip of his finger in water and cool my tongue, for I am in torment in this flame.’

16:25 “But Abraham said, ‘Son, remember that during your lifetime you took the good things for yourself and Lazarus similarly *received* the bad. But now he is comforted and you are tormented. 16:26 And besides all this, there is a great chasm fixed between us and you, so that anyone who would cross from here to you would not be able, and so that no one can cross over from there to us.’

16:27“So he said, ‘Father, I beg you, therefore, to send him to my father’s house – 16:28for I have five brothers – so that he could give his testimony to them, so that they don’t come to this place of torment also.’

16:29“But Abraham said, ‘They have Moses and the prophets. Let them hear them!’ 16:30And he said, ‘No, father Abraham. But if someone would go to them from the dead, they would repent.’ 16:31And he said to him, ‘If they won’t hear Moses and the prophets, they won’t even be persuaded if someone rises from the dead.’”

## CHAPTER 17

17:1And he said to his disciples, “It is impossible for situations which cause someone to stumble {or, to be offended} not to happen. But woe to him through whom they come! 17:2It would be much better for him if a millstone was tied about his neck and he was thrown into the sea *rather* than for him to cause one of these little ones to stumble {or, be offended}.

17:3“Be very circumspect concerning yourselves. If your brother sins against you, rebuke him. And if he repents, forgive him. 17:4Even if he sins against you seven times in one day and *then* seven times turns around saying, ‘I repent,’ you must forgive him.”

17:5And the sent ones said to the Lord, “Increase our faith.” 17:6So the Lord said, “If you had faith like a grain of mustard seed, you would say to this sycamore tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

17:7“‘But is there anyone among you who, having a servant plowing or keeping sheep, will say to him when he has just come in from the field, ‘Come right away. Sit down and eat.’

17:8“‘Won’t he say to him instead, ‘Prepare me something to eat. Get yourself ready and serve me until I have eaten and drunk. Then afterward you can eat and drink?’ 17:9Does he thank the servant because he did the things which he was ordered to do? I don’t think so. 17:10Even so you also, when you have done everything that is com-

manded you *should* say, 'We are unprofitable servants. We have merely done that which it was our duty to do.'"

17:11 And it happened, as they were on their way to Jerusalem, that he was passing through the middle of Samaria and Galilee.

17:12 And as he entered into a certain village, ten men with leprosy met him, keeping their distance. 17:13 Then they raised their voices saying, "Jesus, Master, have mercy on us." 17:14 And looking *at them*, he said to them, "Go and show yourselves to the priests." And it happened that as they went, they were cleansed.

17:15 And one of them, when he saw that he was healed, turned back glorifying God with a loud voice. 17:16 And he fell on his face at his feet, thanking him. And he was a Samaritan.

17:17 Then Jesus answering said, "Weren't all ten cleansed? So where are the *other* nine? 17:18 Were none found who returned to give glory to God except this foreigner?" 17:19 And he said to him, "Rise up and go your way. Your faith has made you whole."

17:20 And being asked by the Pharisees when the kingdom of God would come, he answered them and said, "The *present* kingdom of God does not come with visible evidence. 17:21 Neither will they say, 'Look, here it is!' or, 'It's over there!' Understand this: the kingdom of God is *now* among\* you."

17:22 And he said to the disciples, "The days will come, when you will long to *see again* just one of the days of the Son of man, but you won't see it. 17:23 But when they say to you, 'Look, there it is!' or 'Look, it's over here!' don't *even* go out to look or pursue it. 17:24 For as the lightning flashes out of the one part of heaven and shines to another part of heaven, this is the way it will be with the Son of man in his day.

\*The Greek word here can be translated either "within" or "among." In order for anyone to have the kingdom of God "within" them they must first be born again. At the time Jesus spoke these words, this had happened to no one. Therefore, this translator has chosen "among" thereby referring to Jesus as a living manifestation of the kingdom of God. For "within you" to be correct, the verb would have to read "will be," referring to something which would happen in the future rather than "is."

17:25“But first he must suffer many things and be rejected by this generation. 17:26And as it was in the days of Noah, so it will also be in the days of the Son of man. 17:27They ate, they drank, they married, they were given in marriage until the day that Noah entered into the ark and the flood came and destroyed them all.

17:28“Likewise even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, and they built, 17:29but in the day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all. 17:30This is the way it will be in the day that the Son of man is revealed.

17:31“In that day, he who is on the rooftop terrace and his goods in the house *below*, should not go down to carry them away. And he who is in the field likewise should not return back to get the things he left behind. 17:32Remember Lot’s wife.

17:33“Whoever seeks to preserve his soul life will have it utterly destroyed, but whoever will declare that it must be put to death will be brought forth into *God’s* life.

17:34“I say to you, in that time of darkness there will be two people on one bed: the one will be received and the other will be left behind. 17:35There will be two women grinding together: the one will be received and the other will be left behind. 17:36There will be two men in the field: the one will be received and the other will be left behind.”

17:37And they questioned him asking, “Where, Lord?” And he said to them, “Where the carcass is, that’s where the vultures will be gathered together.”\*

## CHAPTER 18

18:1And he spoke a parable to them about the necessity for them to pray at all times and not to grow weak 18:2saying, “There was a judge in some city, who did not fear God

\*Christians should not be offended and get all squeamish about the use of an analogy involving vultures. This is simply the best illustration to describe the event. Vultures circling over a dead animal is a very common sight in many parts of the world, thus making an excellent illustration. There is simply no other analogy which would describe what will happen so accurately.

and didn't show respect for anyone. <sup>18:3</sup>And there was a widow in that city who came to him frequently saying, 'Give me justice and defend me from the one who is charging me.'

<sup>18:4</sup>For a time he wouldn't do it, but later he said within himself, 'Though I don't fear God nor show respect for anyone, <sup>18:5</sup>yet because this widow keeps bothering me, I will give her justice so that she doesn't wear me out *with her persistence.*'"

<sup>18:6</sup>And the Lord said, "Do you hear what the unrighteous judge says? <sup>18:7</sup>Therefore, won't God give justice to his elect, who cry out to him day and night, even when it seems as if he is slow in responding to them? <sup>18:8</sup>I say to you that he will execute his vengeance suddenly. Nevertheless, when the Son of man comes, will he find faith on the earth?"

<sup>18:9</sup>And he also spoke this parable to some who believed themselves to be righteous and treated the rest with contempt. <sup>18:10</sup>"Two men went up to the temple to pray. One was a Pharisee and the other was a tax collector.

<sup>18:11</sup>"The Pharisee stood and prayed in this way to himself, 'God, I thank you that I am not like other men: chasing after money, unjust, an adulterer or even like this tax collector. <sup>18:12</sup>I fast twice in the week. I give tithes from everything that I get.'

<sup>18:13</sup>"But the tax collector, standing at a distance, would not even lift his eyes up to heaven but beat his breast saying, 'God, be merciful to me, a sinner.' <sup>18:14</sup>I say to you, this man went down to his house justified instead of the other. For every one who honors himself will be humbled, but he who humbles himself will be honored."

<sup>18:15</sup>And they brought their babies to him for him to touch them. But when the disciples saw it, they rebuked them. <sup>18:16</sup>But Jesus called them to him saying, "Allow the little children to come to me and don't forbid them because the kingdom of God belongs to ones like these.

<sup>18:17</sup>"Truly I say to you, whoever does not receive the kingdom of God as a little child, will in no way enter into it."

18:18 And a certain nobleman asked him saying, "Good Teacher, what must I do to receive eternal life?" 18:19 And Jesus said to him, "Why do you call me good? No one is good, except one, *which is God*. 18:20 You know the commandments: do not commit adultery, do not kill, do not steal, do not commit perjury, honor your father and mother."

18:21 And he said, "All these things have I observed from my youth *until now*." 18:22 And when Jesus heard it, he said to him, "You still lack one thing. Sell all that you have and distribute it to the poor and you will have a store of treasure in heaven, and come, follow me."

18:23 But when the nobleman heard these things, he became very dejected, because he was extremely rich. 18:24 And Jesus seeing him dejected said, "How difficult it is for those who have riches to enter into the kingdom of God! 18:25 For it is easier for a camel to enter in through the eye of a needle than for a wealthy man to enter into the kingdom of God."

18:26 And those who heard it said, "Then who can be saved?" 18:27 But he said, "Things which are impossible with men are possible with God." 18:28 And Peter said, "Look, we have left everything and followed you."

18:29 And he said to them, "Truly I say to you, there is no one who has left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, 18:30 who will not receive much more in this time and in the age to come, *the fullness of the eternal life of God*."\*

18:31 And having gotten the twelve together, he said to them, "Look, we are going up to Jerusalem, and all the

\*This verse is a little difficult to understand. It seems to indicate that "eternal life" is something which believers receive "in the age to come." Yet, from other parts of the Bible, it is clear that this is something we receive when we receive Jesus (Jn 3:36, 1 Jn 5:12 and many more), not something which we get later on. The logical explanation must be that in the resurrection when we are free from this earthy body, then we will have a full and unrestricted enjoyment of God's eternal life which we received through Jesus when we believed.

Furthermore, with respect to the phrase "receive much more," Jesus had just finished an extensive teaching about the difficulties and danger of riches when he mentions this. Therefore, he cannot be predicting wealth for his followers in this age. The best understanding of this seems to be that we will not possess these things for ourselves, but that we may have the enjoyment of them even while they still belong to others.

things which are written through the prophets concerning the Son of man will be fulfilled. <sup>18:32</sup>For he will be turned over to the Gentiles and will be mocked, shamefully treated, and spit on. <sup>18:33</sup>Then they will beat him with whips and kill him. But the third day he will rise again."

<sup>18:34</sup>But they understood none of these things, for this saying was hidden from them, and so they didn't understand the things which were said.

<sup>18:35</sup>And it happened, as he drew near Jericho, a certain blind man sat by the wayside begging. <sup>18:36</sup>And hearing a crowd passing by, he asked what was happening. <sup>18:37</sup>And they told him that Jesus of Nazareth was going by. <sup>18:38</sup>So he cried out saying, "Jesus, you son of David, have mercy on me!"

<sup>18:39</sup>And those who were in front rebuked him, telling him to be quiet. But instead, he cried out even more, "You son of David, have mercy on me!" <sup>18:40</sup>And Jesus stopped and asked for him to be brought to him. And when he had come near, he asked him, <sup>18:41</sup>"What do you want me to do for you?" And he said, "Lord, I want to receive my eyesight." <sup>18:42</sup>And Jesus said to him, "Receive your sight! Your faith has saved you." <sup>18:43</sup>And immediately he received his eyesight and followed him, glorifying God. And everyone who saw it *also* praised God.

## CHAPTER 19

<sup>19:1</sup>And having entered, he went through Jericho. <sup>19:2</sup>And look, a man named Zacchaeus was there who was a chief tax collector and was wealthy. <sup>19:3</sup>And he wanted to see Jesus (who he was), but could not because of the crowd since he was short of stature. <sup>19:4</sup>So he ran on in front and climbed up into a sycamore tree to see him since he was going to pass by that way.

<sup>19:5</sup>And when Jesus came to that place, he looked up and said to him, "Zacchaeus, come down quickly for today I am going stay at your house." <sup>19:6</sup>And he came down quickly and welcomed him joyfully.

<sup>19:7</sup>But when everyone saw it, they murmured saying, "He has gone in to stay with a man who is a sinner."

19:8 Then Zacchaeus stood up and said to the Lord, "Look, Lord, I am going to give half of my possessions to the poor, and if I have *abused my position* to overcharge anyone, I will restore four times as much."

19:9 And Jesus said to him, "Today salvation has come to this house, for he also is a son of Abraham. 19:10 Indeed, the Son of man came to seek out and to save the ones who are lost."

19:11 After speaking these things in their hearing, he added to them by speaking a parable because he was near Jerusalem and they supposed that the kingdom of God was going to appear very soon.

19:12 He, therefore, said, "A certain nobleman went to a distant country to receive for himself a kingdom and then return. 19:13 So he called ten of his servants, gave them ten pieces of money, and said to them, 'Trade *with this money* until I return.' 19:14 But *some* of his citizens hated him and sent *some* representatives after him saying, 'We don't want this man to reign over us.'

19:15 "And it happened when he had come back again, having received the kingdom, that he gave the word for those servants to whom he had given the money to be called to him so that he could discover what they had gained by trading.

19:16 "And the first came before him saying, 'Lord, your pieces of money have earned ten more.' 19:17 And he said to him, 'Well done, you excellent servant. Since you were found faithful in a very little, you will have authority over ten cities.' 19:18 Then the second came saying, 'Lord, your money has earned five *more* pieces of money.' 19:19 And he said to him also, 'You will have authority over five cities.'

19:20 "And another came saying, 'Lord, look *here is* your money, which I kept wrapped up in a piece of cloth. 19:21 I was afraid of you, because you are a harsh man. You pick up that which you didn't put down and harvest that which you didn't sow.' 19:22 He responded to him *saying*, 'I will judge you by what you have just said, you useless servant. You knew that I am a harsh man, picking up that which I didn't put down and harvesting that which I didn't sow.'



19:23 Therefore, why didn't you *at least* put my money in the bank so that at my coming I could have received it back with some interest?

19:24 "So he said to those who were present, 'Take the piece of money away from him and give it to him who earned the ten pieces of money.' 19:25 But they said to him, 'Lord, he *already* has ten pieces of money.' 19:26 I say to you, everyone who uses what he has, more will be given to him, but *concerning* him who does not use what he has, even that which he has will be taken away from him.

19:27 "But these enemies of mine who didn't want me to reign over them, bring *them* here and kill them in front of me!" 19:28 And when he had said these things, he went onward, going up to Jerusalem.

19:29 "And it happened, when he came near Bethphage and Bethany, near the mount that is called Olivet, he sent two of the disciples 19:30 saying, "Go into that village over there *and* as you go in you will find a *donkey's* colt tied, upon which no one has ever sat. Untie him and bring him *here*. 19:31 And if any one asks you, 'Why are you untying him?' this is what you will say: 'The Master needs him.'"

19:32 And going on their way, those who were sent found things just as he had described them. 19:33 And as they were untying the *donkey's* colt, the owners of it said to them, "Why are you untying the colt?" 19:34 And they said, "The Master needs him."

19:35 Then they brought him to Jesus, threw their garments on the colt and set Jesus on it. 19:36 And as he went *along*, they spread their garments on the road in *front of him*.

19:37 And as he was now coming near, *just* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen 19:38 saying, "Blessed is the coming King in the name of the Lord. Peace in heaven and glory in the highest."

19:39 But some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples." 19:40 But responding to them he said, "I tell you that if these keep silent, the *very* stones will cry out."

<sup>19:41</sup>And as he approached and looked at the city, he wept over it <sup>19:42</sup>saying, "If you had known this day, even you, the things which are *meant* for your peace! But now they are hidden from your eyes. <sup>19:43</sup>For the days will come upon you, when your enemies will build up a siege mound around you and will surround you and press on you from every side. <sup>19:44</sup>*They* will raze you to the ground together with your children and will not leave in you one stone left upon another, because you didn't recognize the time of your visitation."

<sup>19:45</sup>And he entered into the temple and began to throw out those who were buying and selling *inside*, <sup>19:46</sup>saying to them, "It is written, my house will be a house of prayer, but you have made it a den of thieves."

<sup>19:47</sup>And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him. <sup>19:48</sup>But they could not figure out how to do it, for the people were very attentive to him, listening *to him*.

## CHAPTER 20

<sup>20:1</sup>And it happened one day while he was teaching the people in the temple and announcing the good news that the chief priests and the scribes, together with the elders, came to him <sup>20:2</sup>and said, "Tell us by what authority you do these things and who gave you this authority?"

<sup>20:3</sup>So he answered and said to them, "I also will ask you a question and you answer me: <sup>20:4</sup>The baptism of John, was it from heaven or from men?" <sup>20:5</sup>And they reasoned among themselves saying, "If we say 'From heaven,' he will say, 'Why then didn't you believe him?' <sup>20:6</sup>But if we say, 'From men,' all the people will stone us for they are persuaded that John was a prophet."

<sup>20:7</sup>So they answered, "We don't know its source." <sup>20:8</sup>And Jesus said to them, "Neither will I tell you by what authority I do these things."

<sup>20:9</sup>And he began to speak to the people this parable: "A man planted a vineyard and rented it out to vineyard workers and *then* traveled to a distant country for a long

time. <sup>20:10</sup>And when the *harvest* season *came*, he sent a servant to the vineyard workers so that they would give him *his share* of the fruit of the vineyard. But the vineyard workers beat him and sent him away empty-handed.

<sup>20:11</sup>“So he sent yet another servant. But they also beat him and treated him with contempt and sent him away empty-handed. <sup>20:12</sup>Then he sent yet a third *servant*. But they also wounded him and threw him out.

<sup>20:13</sup>“Then the lord of the vineyard said, ‘What should I do? I will send my beloved son; maybe when they see him, they will respect him.’ <sup>20:14</sup>But when the vineyard workers saw him, they reasoned with each other saying, ‘This is the heir. Let’s kill him so that we can get the inheritance.’ <sup>20:15</sup>So they threw him out of the vineyard and killed him.

“What, therefore, will the owner of the vineyard do to them? <sup>20:16</sup>He will come and destroy these vineyard workers and give the vineyard to others.” And when they heard it they said, “May it not be!” <sup>20:17</sup>But he looked at them and said, “What then is this that is written, ‘The stone which the builders rejected was made the keystone of the arch?’ (Ps 118:22).

<sup>20:18</sup>“Everyone who falls on that stone will be broken in pieces, but on whomever it falls, it will grind him into powder.”

<sup>20:19</sup>The scribes and the chief priests perceived that he spoke this parable against them and so they tried to find a way to take him into custody right then, but they were afraid of the people. <sup>20:20</sup>So they watched him carefully and sent out spies who pretended to be righteous so that they might catch him by his words and begin *their scheme* by handing him over to the authority of the governor.

<sup>20:21</sup>So they questioned him saying, “Teacher, we know that you speak and teach what is right and don’t make exceptions for ‘who’ someone is but teach the way of God in truth. <sup>20:22</sup>*Therefore*, is it allowed by *our law* for us to pay tribute to Caesar, or not?”

<sup>20:23</sup>But perceiving their craftiness, he said to them, <sup>20:24</sup>“Why do you test me? Show me a denarius. Whose

image and inscription *is on it?*” And they said, “Caesar’s.”  
20:25 And he said to them, “Then give back to Caesar the things that are Caesar’s and to God the things that are God’s.” 20:26 And they were not able to find anything wrong with what he said in front of the people, being amazed at his answer, and so they kept quiet.

20:27 Then certain of the Sadducees came to him – those who teach against the resurrection, saying that it doesn’t exist – 20:28 and they asked him saying, “Teacher, Moses wrote to us that if a man’s brother dies having a wife and he is childless, his brother should take his wife and produce children for his brother.

20:29 “There were therefore seven brothers. The first married a wife but died childless. 20:30 Then the second married her and also died without children. 20:31 Then the third married her and so on with each of the seven, none of whom produced children and *each in turn*, died. 20:32 Afterward the woman died also. 20:33 Therefore, in the resurrection whose wife will she be, for each of the seven married her?”

20:34 And Jesus said to them, “The sons of this age marry and are given in marriage, 20:35 but those who are judged to be worthy to attain to the *coming* age and the resurrection from the dead neither marry nor are given in marriage. 20:36 Neither can they die any more, for they are similar to the angels and are the offspring of God, being children of the resurrection.

20:37 “But even Moses showed that the dead are raised in *the passage concerning* the burning bush, when he called the Lord, ‘the God of Abraham, the God of Isaac and the God of Jacob.’ 20:38 Now he is not the God of the dead, but of the living since *it is* by Him that all have life.”

20:39 And certain of the scribes said in response, “Teacher, you have answered well.” 20:40 And they didn’t dare ask him any more questions.

20:41 Then he said to them, “How can they say that the Anointed One is David’s son? 20:42 For David himself says in the book of Psalms, ‘The Lord said to my Lord, sit here in the place of honor and authority 20:43 until I make your ene-

mies the footstool of your feet' (Ps 110:1). <sup>20:44</sup>Therefore, since David called him 'Lord,' how can he be his son?"

<sup>20:45</sup>And in the hearing of all the people he said to his disciples, <sup>20:46</sup>"Notice and keep yourself from acting like the scribes, who enjoy walking around in *clerical robes identifying their status* and love to be greeted as *someone important* in the marketplaces and to sit in the seats up front in the synagogues [the religious meeting places] and to have prominent places at feasts. <sup>20:47</sup>*These are those who cheat widows out of their life savings and look for any excuse to make long public prayers to attract attention to themselves.* These will receive the more severe judgment."

## CHAPTER 21

<sup>21:1</sup>And looking up he saw the rich men that were putting their gifts into the treasury. <sup>21:2</sup>And he saw a certain poor widow putting in two small copper coins. <sup>21:3</sup>And he said, "Truly I say to you, this poor widow put in more than all the others, <sup>21:4</sup>for they gave gifts to God from their excess but she, in her personal need, put in all she had earned."

<sup>21:5</sup>And since some *there* spoke about the temple – how it was adorned with precious stones and offerings – he said, <sup>21:6</sup>"As for these things which you see, the days will come in which there will not be left here one stone upon another that will not be thrown down."

<sup>21:7</sup>So they asked him saying, "Teacher, when then will these things be and what *will be* the sign when these things are about to happen?" <sup>21:8</sup>And he said, "Be very careful that you are not misled, for many will come in my name, saying, 'I am *he*;' and, 'The time is at hand.' You must not follow them. <sup>21:9</sup>And when you will hear of wars and disturbances, don't be terrified. It is necessary that these things take place first. But the end will not be soon."

<sup>21:10</sup>Then he said to them, "Nation will rise against nation and kingdom against kingdom <sup>21:11</sup>and there will be large earthquakes, famines, and pestilences in various places along with terrifying events and great signs from heaven. <sup>21:12</sup>But before all these things, they will seize you

with their hands and persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake.

21:13“But the result will be your testimony to them. 21:14Have it fixed, therefore, in your hearts not to meditate beforehand how to defend yourself, 21:15for I will give you the words and wisdom which all your adversaries will not be able to contradict or to withstand.

21:16“And you will be delivered up even by parents, brethren, relatives, and friends. And *some* of you will they put to death. 21:17And you will be detested by all men because of my name. 21:18Yet, not even a ‘hair of your head’ will be lost. 21:19Through your perseverance you will be taking possession of {*or “gaining”*} your souls.

21:20“But when you see Jerusalem surrounded by armies, then know that her desolation has come near. 21:21Then let those who are in Judea flee to the mountains and let those who are in the middle of her leave, and let those who are in the countryside not enter in. 21:22For these are days of vengeance to fulfill everything which is written.

21:23“Woe to those who are pregnant and to those who are nursing children in those days! For there will be great calamity across the land and punishment upon this people. 21:24And they will fall by the edge of the sword and will be led away captive into all the nations. And Jerusalem will remain under the dominion of the Gentiles until the times of the Gentiles are fulfilled.

21:25“Then there will be signs in the sun, moon, and stars, and upon the earth and *there will be great distress among the people. They will be in so much confusion and turmoil that it will be like the raging waves of the sea tossing around in a great storm.* 21:26Men will be fainting from fear and apprehension because of the calamities which will be coming on the inhabitants *of the world.* For the powers of the heavens will be shaken. 21:27And then they will see the Son of man coming in a cloud with power and tremendous brightness. 21:28So as these things begin to happen, look up and lift up your heads because your liberation draws near.”

<sup>21:29</sup>And he spoke a parable to them: "Consider the fig tree and all the trees: <sup>21:30</sup>when they put out leaves, you see it and you know that the summer is now near. <sup>21:31</sup>Even so you also, when you see these things happening, you know that the kingdom of God is near. <sup>21:32</sup>Truly I say to you, that generation [the one that sees these final signs] will not pass away until all these events happen. <sup>21:33</sup>Heaven and earth will perish, but my words will in no way fail.

<sup>21:34</sup>"But be vigilant with yourselves unless at any time your hearts become *spiritually* desensitized with partying, drunkenness, and the cares of this life, so that that day comes upon you unexpectedly, like *an animal suddenly caught in a trap*, <sup>21:35</sup>for *this is the way* it will come upon everyone *else* who lives on the face of the earth.

<sup>21:36</sup>"But be vigilant at all times, praying that you would be considered worthy to escape all these things which will take place and to stand in the presence of the Son of man."

<sup>21:37</sup>And he was teaching in the temple during the day and every night he went out and passed the night on the mount that is called Olivet. <sup>21:38</sup>And all the people came early every morning to *be with* him in the temple to hear him.

## CHAPTER 22

<sup>22:1</sup>Now the feast of unleavened bread drew near, which is called the "Passover." <sup>22:2</sup>And the chief priests and the scribes sought how they might put him to death, but they were afraid of the people. <sup>22:3</sup>Then Satan entered into Judas who was called Iscariot, being one of "the twelve."

<sup>22:4</sup>So he left and conversed with the chief priests and leaders about how he could deliver him to them. <sup>22:5</sup>So they were glad and promised to give him money. <sup>22:6</sup>And he agreed to it and to look for an opportunity to deliver him to them in the absence of the multitude.

<sup>22:7</sup>And the day of unleavened bread came on which the passover must be sacrificed. <sup>22:8</sup>So he, *Jesus*, sent Peter and John saying, "Go and prepare the passover for us so that we can eat *it*." <sup>22:9</sup>And they said to him, "Where do you

want us to prepare *it*?" 22:10 And he said to them, "Look, when you are entering into the city, a man carrying a pitcher of water will meet you. Follow him to the house where he goes. 22:11 And say to the owner of the house, 'The Teacher says to you, where is the dining room where I will eat the passover with my disciples?' 22:12 And he will show you a large, furnished upper room. Prepare *it* there." 22:13 So they went and found *everything* as he had said to them. So they prepared the passover.

22:14 And when the hour had come, he sat down to eat along with the twelve sent ones. 22:15 And he said to them, "With intense desire I have set my heart to eat this passover with you before I suffer. 22:16 For I say to you, I will not eat it *again* until *the reality* which it symbolizes is fulfilled in the kingdom of God."

22:17 And having accepted the cup and given thanks, he said, "Take this and divide it among yourselves, 22:18 for I say to you, from here on, I will not drink of the fruit of the vine until the kingdom of God comes *on earth*." 22:19 And he took bread, and when he had given thanks, he broke it and gave it to them saying, "This is my body which is given for you. As you do this, be remembering me." 22:20 And in the same way *he* took the cup after supper saying, "This cup is the new covenant in my blood, *even* that which is poured out for you.

22:21 "Furthermore, look, the hand of the one who is betraying me is with me at the table. 22:22 For on one hand, the Son of man is departing as it has been determined. But *on the other hand*, woe to that man through whom he is betrayed!" 22:23 And they began to question among themselves about which of them it was who was about to do this thing.

22:24 And there arose also a contention among them *about* which of them was judged to be greatest. 22:25 So he said to them, "The kings of the Gentiles have dominion over them and those exercising authority over them are called 'Benefactors.'\*" 22:26 But you may not do so! Instead,

\*A "Benefactor" is someone who does something for your benefit. Here Jesus teaches us that even when it seems beneficial for one believer to exercise authority over another believer, it is prohibited.



he who is 'great' among you, let him become as a newborn child and he who is an outstanding example *in the spiritual life, let him* be as a servant. <sup>22:27</sup>For who is greater, he who sits at the table or the one who serves *him*? Isn't it the one who sits at the table? But I am among you as the one serving.

<sup>22:28</sup>"But you are those who have stayed with me through my tests. <sup>22:29</sup>Consequently, I am appointing a place for you in the kingdom which my Father has arranged for me <sup>22:30</sup>so that you may eat and drink at my table in my kingdom. And you will sit on thrones judging the twelve tribes of Israel."

<sup>22:31</sup>And the Lord said, "Simon, Simon, look, Satan has demanded to *be permitted to sift you like wheat*. <sup>22:32</sup>But I have prayed for you so that your faith doesn't fail. And once you have returned *from this test*, strengthen your brethren." <sup>22:33</sup>And he said to him, "Lord, I am ready to go even to prison and to death with you." <sup>22:34</sup>But he said, "I tell you, Peter, the rooster will not crow this day before you deny that you know me three times."

<sup>22:35</sup>And he said to them, "When I sent you out without a wallet, provision bag, and shoes, did you lack anything?" And they said, "Nothing." <sup>22:36</sup>And he said to them, "But now, he who has a wallet, let him take it and likewise a provision bag. And he who doesn't have a sword should sell his cloak and buy one. <sup>22:37</sup>For I say to you that this which has been written must be accomplished by me, *i.e.* 'And he was numbered with the transgressors.' For that which concerns me will have its fulfillment."

<sup>22:38</sup>And they said, "Lord look, here are two swords." And he said to them, "It is enough."

<sup>22:39</sup>And leaving there, he went to the mount of Olives according to his habit, and the disciples also followed him. <sup>22:40</sup>And when he was at the place, he said to them, "Pray, so that you don't enter into a trial *of temptation*."

<sup>22:41</sup>Then he drew away from them about as far as you can throw a stone, and he kneeled down and prayed <sup>22:42</sup>saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

22:43 And an angel from heaven appeared with him, strengthening him. 22:44 And being in an agony, he prayed more earnestly and his sweat became like great drops of blood falling down on the ground.

22:45 And when he rose up from his prayer, he came to the disciples and found them sleeping from their distress 22:46 and said to them, "Why are you sleeping? Get up and pray so that you don't enter into a trial of *temptation*."

22:47 While he still spoke, a mob showed up, and he who was called Judas, one of the twelve, was leading them. And he drew near to Jesus to kiss him. 22:48 But Jesus said to him, "Judas, are you betraying the Son of man with a kiss?"

22:49 And when those who were around him saw what was happening they said, "Lord, should we strike *them* with the sword?" 22:50 And a certain one of them struck the servant of the high priest and cut off his right ear. 22:51 But Jesus answered and said, "Permit even this." And he touched his ear and healed him.

22:52 Then Jesus said to the chief priests, leaders of the temple, and elders who had come against him, "Have you come *here*, as if against a robber, with swords and wooden clubs? 22:53 When I was daily with you in the temple, you didn't stretch out your hands against me. But this is your time and the *time* of the power of the darkness." 22:54 Then they seized him, led him *away*, and brought him to the high priest's house. But Peter followed from a distance.

22:55 And when they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat there among them. 22:56 And a certain maidservant seeing him sitting in the light of *the fire* and looking intently at him said, "This man also was with him." 22:57 But he denied it saying, "Woman, I've never seen him *before*."

22:58 And after a little while someone else saw him and said, "You also are one of them." But Peter said, "See here you, I am not." 22:59 And after about one hour had passed, another confidently affirmed saying, "It is true. This man was also with him, for he is a Galilean." 22:60 But Peter said, "Man, I don't know what you are talking about." And

immediately, while he was still speaking, the rooster crowed. <sup>22:61</sup>And the Lord turned and looked at Peter. And Peter remembered the word of the Lord that he had said to him, "Before the rooster crows you will deny me three times." <sup>22:62</sup>And having gone outside, Peter wept bitterly.

<sup>22:63</sup>And the men who held *Jesus* mocked him and beat him with a whip. <sup>22:64</sup>Then they blindfolded him, struck him in the face, and asked him saying, "Prophecy! Who is the one who struck you?" <sup>22:65</sup>And they reviled him in many other ways.

<sup>22:66</sup>And when daylight came, the council of the elders of the people gathered together – both chief priests and scribes – and they took him into their council meeting saying, <sup>22:67</sup>"If you are the Anointed One, tell us." But he said to them, "If I tell you, you will not believe. <sup>22:68</sup>And if I question *you*, you will not answer me or release me. <sup>22:69</sup>But from this time onward, the Son of man will be seated in the place of honor and authority of God."

<sup>22:70</sup>Then they all said, "Are you then the Son of God?" And he said to them, "You all say it. For, 'I AM.'" <sup>22:71</sup>And they said, "What further need do we have for witness? For we ourselves have heard *it* from his own mouth."

## CHAPTER 23

<sup>23:1</sup>And the whole group of them rose up and brought him before Pilate. <sup>23:2</sup>There they began to accuse him saying, "We found this man turning our nation from the right path, forbidding *people* to pay taxes to Caesar and saying that he himself is the Anointed One, the coming king." <sup>23:3</sup>And Pilate asked him, saying, "Are you the King of the Jews?" And he answered him and said, "You say so."

<sup>23:4</sup>And Pilate said to the chief priests and the crowd, "I don't find *even* one fault in this man." <sup>23:5</sup>But they became more urgent saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

<sup>23:6</sup>But when Pilate heard them mention "Galilee," he asked whether the man was a Galilean. <sup>23:7</sup>And when he

realized that he was from Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem in those days.

<sup>23:8</sup>Now when Herod saw Jesus, he was very happy, for he had been wanting to see him for a long time because of the many things he had heard about him and he hoped to see some miracle done by him. <sup>23:9</sup>So he questioned him with many words but Jesus gave him no answer.

<sup>23:10</sup>And the chief priests and the scribes stood nearby, vehemently accusing him. <sup>23:11</sup>Then Herod together with his soldiers treated him contemptibly. And having mocked him and arrayed him in gorgeous apparel, *they* sent him back to Pilate.

<sup>23:12</sup>And Herod and Pilate became friends with each other that very day, for they previously had had animosity between themselves.

<sup>23:13</sup>Then Pilate called together the chief priests and the rulers and the people <sup>23:14</sup>and said to them, "You brought this man to me as one who misleads the people. And look here, I have examined him in front of you and have found no fault in this man concerning those things of which you accuse him, <sup>23:15</sup>no, nor *has* Herod either, for he sent him back to us. And see, nothing worthy of death has been done by him. <sup>23:16</sup>Therefore, I will beat him with whips and release him."

<sup>23:17</sup>(Now by custom, he had to release one prisoner to them at each feast.) <sup>23:18</sup>But they all shouted together saying, "Away with this man! But release Bar-Abbas to us" – <sup>23:19</sup>someone who, for a certain rebellion made in the city and for murder, had been thrown into prison. <sup>23:20</sup>And Pilate called out to them again, desiring to release Jesus. <sup>23:21</sup>But they shouted saying, "Crucify, crucify him!"

<sup>23:22</sup>And he said to them the third time, "Why, what evil has this man done? I have found no cause of death in him. I will therefore scourge him and release him." <sup>23:23</sup>But they were vehement with loud voices, insisting that he be crucified. And their voices, together with those of the chief priests, prevailed.

<sup>23:24</sup>So Pilate gave the sentence that their request be granted. <sup>23:25</sup>And he released him for whom they asked,

who for rebellion and murder had been thrown into prison. But Jesus he delivered up to their will.

<sup>23:26</sup>And as they led him away, they forcefully took someone called Simon of Cyrene, *who was coming in* from the field, and laid the cross on him to carry it behind Jesus.

<sup>23:27</sup>And a large crowd of the people followed him including some women who were beating their breasts *with grief* and wailing for him.

<sup>23:28</sup>But Jesus turning to them said, "Daughters of Jerusalem, don't weep for me. Instead weep for yourselves and for your children. <sup>23:29</sup>For see here, the days are coming in which they will say, 'Blessed are the childless and the wombs that never bore and the breasts that never nursed.' <sup>23:30</sup>At that time they will begin to call out to the mountains *saying*, 'Fall on us,' and to the hills, 'Hide us.' <sup>23:31</sup>For if they do these things when the tree is still full of sap, what will they do when it is dried up?"\*

<sup>23:32</sup>And they also led away two others, criminals, who were to be put to death with him. <sup>23:33</sup>And when they came to the place which is called "The Skull," they crucified him there *with* both the criminals, one on his right side and the other on his left. <sup>23:34</sup>And Jesus said, "Oh Father, forgive them, for they don't realize what they are doing." Now in order to divide his garments among them, they cast lots [a kind of game of chance].

<sup>23:35</sup>And the people stood watching. But the rulers also ridiculed him saying, "He saved others let him save himself, if this is the Anointed One of God, his chosen One."

<sup>23:36</sup>And the soldiers also mocked him, coming to him and offering him sour wine, <sup>23:37</sup>saying, "If you are the King of the Jews, save yourself." <sup>23:38</sup>And there was also an inscription placed over him in Greek, Roman, and Hebrew writing, "THIS IS THE KING OF THE JEWS."

<sup>23:39</sup>And one of the criminals *also hanging on a cross* reviled him saying, "Aren't you the Anointed One? Save yourself and us!" <sup>23:40</sup>But the other responded by rebuking him and said, "Don't you even fear God, since you are

\*Probably a local saying, perhaps meaning something like this: "If they act like this when things are going well, what will they do in times of stress and affliction?"

under the same judgment? <sup>23:41</sup>For we truly are being punished justly for what we have done, but this man has done nothing wrong." <sup>23:42</sup>And he said to Jesus, "Remember me Lord, when you come in your kingdom." <sup>23:43</sup>And he said to him, "What I now tell you is the truth, you will be with me in Paradise."

<sup>23:44</sup>And it was now about the sixth hour of the day and a darkness came over the whole land until the ninth hour. <sup>23:45</sup>The sun was darkened and the veil of the temple was torn right down the middle. <sup>23:46</sup>And Jesus, crying with a loud voice said, "Father, I commit my spirit into your hands." And having said this, he breathed out his last breath. <sup>23:47</sup>And when the centurion saw what went on, he praised God saying, "This was a truly righteous man."

<sup>23:48</sup>And all the crowds which had gathered to see this sight, when they witnessed the things which were done, returned beating their breasts. <sup>23:49</sup>And all his acquaintances, including the women who followed him from Galilee, stood at a distance, watching these things.

<sup>23:50</sup>And look, *there was* a man named Joseph from Arimathea, a city of the Jews – who was a member of the Sanhedrin, a good and righteous man <sup>23:51</sup>who had not consented to their counsel and deed – who was himself looking for the kingdom of God. <sup>23:52</sup>This man went to Pilate and asked for the body of Jesus. <sup>23:53</sup>And he lowered it down *from the cross*, wrapped it in a linen cloth and placed him in a tomb that was hewn in stone in which no one had ever been laid.

<sup>23:54</sup>Now it was the day of the Preparation and the Sabbath evening was coming near. <sup>23:55</sup>And the women who had come with him from Galilee followed after him and saw the tomb and how his body was placed. <sup>23:56</sup>So they returned and prepared aromatic spices and perfumed ointments. But on the Sabbath they rested according to the commandment.

## CHAPTER 24

<sup>24:1</sup>But on the first day of the week at early dawn, they came to the tomb, bringing the aromatic spices which they

had prepared. <sup>24:2</sup>And they found the stone rolled away from the tomb. <sup>24:3</sup>And having entered in, they didn't find the body of the Lord Jesus. <sup>24:4</sup>Then it happened, while they were perplexed about this, look, two "men" stood near them in clothing which radiated light.

<sup>24:5</sup>And they became terrified and bowed down their faces to the ground. *Then* they said to them, "Why do you seek the living among the dead? <sup>24:6</sup>He is not here, but is risen. Remember what he spoke to you when he was still in Galilee <sup>24:7</sup>saying that the Son of man must be delivered up into the hands of sinful men, be crucified and the third day rise again."

<sup>24:8</sup>And they remembered his words. <sup>24:9</sup>Then they returned from the tomb to report all these things to the eleven and to all the rest. <sup>24:10</sup>Now it was Mary Magdalene, Joanna, Mary the *mother* of James, and the other women *who were* with them who told these things to the sent ones.

<sup>24:11</sup>But these words appeared to them to be nonsense and they did not believe them. <sup>24:12</sup>But Peter rose up and ran to the tomb and stooping and looking in, he saw the linen cloths by themselves. So he went back to his own place, wondering at the things which had taken place.

<sup>24:13</sup>And look, two of them were going that very day to a village named Emmaus, which was sixty stadia [about 10 km] away from Jerusalem. <sup>24:14</sup>And they were conversing with each other about all the things which had taken place.

<sup>24:15</sup>And it happened while they talked and questioned together that Jesus himself drew near and joined with them. <sup>24:16</sup>But their vision was restrained so that they didn't recognize him. <sup>24:17</sup>And he said to them, "What subject is this that you are discussing with each other as you walk along which causes you to look sad?"

<sup>24:18</sup>And one of them, named Cleopas, answering said to him, "Are you the only one who lives in Jerusalem who doesn't know about the things which have happened there in these days?" <sup>24:19</sup>And he said to them, "What things?"

And they said to him, "The things concerning Jesus the Nazarene, who was a prophet, powerful in deeds and words before God and all the people. <sup>24:20</sup>And how the

chief priests and our rulers delivered him up to be condemned to death and crucified him. <sup>24:21</sup>But we had hoped that he was the One who would pay the price to ransom Israel. Yes, and besides all this, it is now the third day since these things occurred. <sup>24:22</sup>Moreover, certain women of our company amazed us, having been at the tomb very early <sup>24:23</sup>and when they didn't find his body, they came saying that they had also seen a vision of angels who said that he was alive. <sup>24:24</sup>And certain of those who were with us went to the tomb and found it just as the women had said. But they didn't see him."

<sup>24:25</sup>And he said to them, "Oh foolish ones and slow of heart to believe in all that the prophets have spoken! <sup>24:26</sup>Wasn't it necessary for the Anointed One to suffer these things and to enter into his glory?" <sup>24:27</sup>And beginning from Moses and all the prophets, he interpreted to them from all the scriptures the things concerning himself.

<sup>24:28</sup>And they drew near to the village where they were going. Yet he acted as if he were going further. <sup>24:29</sup>But they pleaded with him saying, "Stay with us, for it is just about evening and the day is now almost gone." So he went in to stay with them. <sup>24:30</sup>And it happened, when he sat down with them to eat, he took the bread and blessed it and having broken *it* he gave *it* to them.

<sup>24:31</sup>Then their eyes were opened and they knew him, and he vanished from their sight. <sup>24:32</sup>And they said to each other, "Wasn't our heart burning within us while he spoke to us along the way, when he opened up the scriptures to us?"

<sup>24:33</sup>And they rose up that very hour, returned to Jerusalem, and found the eleven gathered together with those who were with them <sup>24:34</sup>and said, "The Lord is really risen and has appeared to Simon." <sup>24:35</sup>And they described the things *that happened* along the way and how he was revealed to them in the breaking of the bread.

<sup>24:36</sup>And as they spoke these things, Jesus himself stood among them and said to them, "May you have peace." <sup>24:37</sup>But they were terrified and alarmed and thought that they were seeing a ghost. <sup>24:38</sup>And he said to



them, "Why are you troubled and why do doubts rise up in your hearts? <sup>24:39</sup>Look at my hands and my feet *and see* that it is I myself. Touch me and see, for a ghost doesn't have flesh and bones as you see me having." <sup>24:40</sup>And when he had said this, he showed them his hands and his feet.

<sup>24:41</sup>And while their disbelief was *in the process of* being displaced by joy and wonder, he said to them, "Do you have anything here to eat?" <sup>24:42</sup>So they gave him a piece of a broiled fish and a piece of honeycomb. <sup>24:43</sup>And he took it and ate in front of them.

<sup>24:44</sup>Then he said to them, "These are my words which I spoke to you while I was still with you: that all things must be fulfilled which are written in the law of Moses, the prophets, and the Psalms, concerning me." <sup>24:45</sup>Then he opened up their mind so that they could understand the scriptures.

<sup>24:46</sup>And he said to them, "This is what has been written: that the Anointed One would suffer and rise again from the dead the third day <sup>24:47</sup>and that repentance *resulting in* being released from the bondage of sins would be proclaimed in his name to all the nations, beginning at Jerusalem. <sup>24:48</sup>You are witnesses of these things. <sup>24:49</sup>And look, I will send the promise of my Father upon you. But stay in the city of Jerusalem until you are clothed with power from above."

<sup>24:50</sup>And he led them out as far as Bethany. Then he lifted up his hands and blessed them. <sup>24:51</sup>And it happened that while he blessed them, he was separated from them and was carried up into the heavens. <sup>24:52</sup>And having worshipped him, they returned to Jerusalem with great joy <sup>24:53</sup>and were constantly in the temple, praising and blessing God.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this [ ]. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.