
The Life of

Christ

As God inspired

Luke

in the

Holy Injil

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In the Holy Injil**

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Introduction

This explanatory edition hopes to help readers who have difficulty understanding some of the biblical expressions. It clarifies words and phrases that are not familiar to many readers.

The following points have been taken into consideration in this edition of the Gospel of Luke:

1. The Biblical text and its explanations have been printed in two separate colors in order to distinguish them from each other.
2. The explanations provide clarification for the meaning of words and phrases, and should not be considered an extensive commentary.
3. For convenience in reading, the explanations have been placed within the text.
4. The explanatory phrases are as brief as possible, to keep the Bible text uninterrupted.

We hope the Lord uses this edition to help readers come to a clearer understanding of the Bible.

Introduction

1 (God inspired Luke, a physician, to write his gospel. Luke was a follower of Jesus from a Greek background. His gospel was written for one of his contemporaries, and influential man called Theophilus.) Many have undertaken to draw up an account of the things that have been fulfilled among us, (concerning the life of Christ), ²just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. (who proclaimed God's word to us). ³With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught.

The birth of John the Baptist (Known in the Arab world as Yahya, son of Zechariah) foretold

⁵In the time of Herod king of Judea there was a priest (a Jewish religious leader) named Zechariah, who belonged to the priestly division of Abijah; (one of the twenty-four divisions which had rotating responsibilities in the temple ministry); his wife Elizabeth was also a descendant of Aaron (the brother of the prophet Moses). ⁶Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly. ⁷But they were childless because Elizabeth was not able to conceive, and they were both very old.

⁸Once when Zechariah's division was on duty and he was serving as priest before God, ⁹he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. ¹⁰And when the time for the burning of incense came, all the assembled worshipers were praying outside.

¹¹Then an angel of the Lord appeared to him, standing at the right side of the altar of incense (where incense was burned). ¹²When

Zechariah saw him, he was startled and was gripped with fear.

¹³But the angel said to him: “Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. ¹⁴He will be a joy and delight to

you, and many will rejoice because of his birth,¹⁵for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit (the spirit of God) even before he is born. ¹⁶He will bring back

many of the people of Israel to the Lord their God.¹⁷And he will go on before the Lord (Christ), in the spirit and power of Elijah,

(a great prophet who lived in Palestine in the ninth century B.C. who was known for his courage and boldness), to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord.”

¹⁸Zechariah asked the angel, “How can I be sure of this? I am an old man and my wife is well along in years.”

¹⁹The angel said to him, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. ²⁰And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time.”

²¹Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. ²²When he came out, he could not speak to them. They realized he had seen a vision in the temple, for he kept making signs to them but remained unable to speak.

²³When his time of service was completed, he returned home.

²⁴After this his wife Elizabeth became pregnant and for five months remained in seclusion. ²⁵"The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace among the people." (Barrenness was considered shameful because it was seen as a punishment from God.)

The birth of Jesus foretold

²⁶In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. ²⁸The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." ²⁹Mary was greatly troubled at his words and wondered what kind of greeting this might be. ³⁰But the angel said to her, "Do not be afraid, Mary; you have found favor (a special blessing) with God. ³¹You will conceive and give birth to a son, and you are to call him Jesus^{★(1)}(called Isa in the Arab World). ³²He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David (because he was a descendant of David, the prophet and king), ³³and he will reign over Jacob's descendants forever; his kingdom will never end." ³⁴"How will this be," Mary asked the angel, "since I am a virgin?" ³⁵The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. (This expression does not imply physical reproduction or chronological succession and those who heard it would have understood its meaning.)

★(1) "Jesus" came from the Hebrew "Yashua" and "Isa" came from the Greek "Iesous."

³⁶Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. ³⁷For no word from God will ever fail.”

³⁸“I am the Lord’s servant,” Mary answered. “May your word to me be fulfilled.” Then the angel left her.

Mary visits Elizabeth

³⁹At that time Mary got ready and hurried to a town in the hill country of Judea, ⁴⁰where she entered Zechariah’s home and greeted Elizabeth. ⁴¹When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. ⁴²In a loud voice she exclaimed: “Blessed are you among women, and blessed is the child you will bear! ⁴³But why am I so favored, that the mother of my Lord should come to me?” ⁴⁴As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. ⁴⁵Blessed is she who has believed that the Lord would fulfill his promises to her!”

Mary’s song

⁴⁶And Mary said:

“My soul glorifies the Lord

⁴⁷and my spirit rejoices in God my Savior,

⁴⁸for he has been mindful

of the humble state of his servant.

From now on all generations will call me blessed,

⁴⁹for the Mighty One has done great things for me—
holy is his name.

⁵⁰His mercy extends to those who fear him,
from generation to generation.

⁵¹He has performed mighty deeds with his arm;
he has scattered those who are proud in their inmost
thoughts.

⁵²He has brought down rulers from their thrones
but has lifted up the humble.

⁵³He has filled the hungry with good things
but has sent the rich away empty.

(Then, the Virgin Mary made reference to God's covenant with Abraham and his descendants, saying:)

⁵⁴He has helped his servant Israel,
remembering to be merciful

⁵⁵to Abraham and his descendants forever,
just as he promised our ancestors.”

⁵⁶Mary stayed with Elizabeth for about three months and then
returned home.

The birth of John the Baptist

⁵⁷When it was time for Elizabeth to have her baby, she gave
birth to a son. ⁵⁸Her neighbors and relatives heard that the Lord
had shown her great mercy, and they shared her joy.

⁵⁹On the eighth day they came to circumcise the child, and they
were going to name him after his father Zechariah, ⁶⁰but his
mother spoke up and said, “No! He is to be called John.”

⁶¹They said to her, “There is no one among your relatives who
has that name.”

⁶²Then they made signs to his father, to find out what he
would like to name the child. ⁶³He asked for a writing tablet,
and to everyone's astonishment he wrote, “His name is John.”

⁶⁴Immediately his mouth was opened and his tongue set free,

and he began to speak, praising God. ⁶⁵All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about all these things. ⁶⁶Everyone who heard this wondered about it, asking, “What then is this child going to be?” For the Lord’s hand was with him.

Zechariah’s song

⁶⁷His father Zechariah was filled with the Holy Spirit and prophesied:

⁶⁸“Praise be to the Lord, the God of Israel,
because he has come to his people and redeemed them (paid ransom to release them from slavery).

⁶⁹He has raised up a horn of salvation for us (a symbol of power referring to the power of salvation) in the house of his servant David (Refers to Christ, who was a descendant of King David.)

⁷⁰(as he said through his holy prophets of long ago),

⁷¹salvation from our enemies
and from the hand of all who hate us—

⁷²to show mercy to our ancestors
and to remember his holy covenant,

⁷³the oath he swore to our father Abraham:

⁷⁴to rescue us from the hand of our enemies,
and to enable us to serve him without fear

⁷⁵in holiness and righteousness before him all our days.

⁷⁶And you, my child (John), will be called a prophet of the Most High;

for you will go on before the Lord to prepare the way for him,

- ⁷⁷to give his people the knowledge of salvation
through the forgiveness of their sins,
⁷⁸because of the tender mercy of our God,
by which the rising sun will come to us from heaven
⁷⁹to shine on those living in darkness
and in the shadow of death,
to guide our feet into the path of peace.”
- ⁸⁰And the child grew and became strong in spirit; and he lived
in the wilderness until he appeared publicly to Israel.

The birth of Jesus

2 In those days Caesar Augustus issued a decree that
a census should be taken of the entire Roman world
(Which included Palestine). ²(This was the first census that took
place while Quirinius was governor of Syria.) ³And everyone
went to their own town to register.

⁴So Joseph also went up from the town of Nazareth in Galilee
to Judea, to Bethlehem the town of David (The birthplace
of king David. It was about ten kilometers from Jerusalem),
because he belonged to the house and line of David
(The journey from Nazareth to Bethlehem was approximately
one hundred kilometers.). ⁵He went there to register with Mary,
who was pledged to be married to him and was expecting
a child. ⁶While they were there, the time came for the baby
to be born, ⁷and she gave birth to her firstborn, a son. She
wrapped him in cloths and placed him in a manger (where
animal fodder is kept), because there was no guest room

available for them. (An ancient prophecy of Micah in the eighth century B.C. was fulfilled by Jesus' birth in Bethlehem)★⁽²⁾

The shepherds and the angels

⁸And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. ⁹An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. ¹⁰But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. ¹¹Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. ¹²This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." ¹³Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

¹⁴"Glory to God in the highest heaven,

and on earth peace to those on whom his favor rests."

¹⁵When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."

¹⁶So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. ¹⁷When they had seen him, they spread the word concerning what had been told them about this child, ¹⁸and all who heard it were amazed at what the shepherds said to them. ¹⁹But Mary treasured up all these things and pondered them in her heart. ²⁰The shepherds returned, glorifying

★⁽²⁾ But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." (Micah 5: 2)

and praising God for all the things they had heard (from the angel) and seen (in Bethlehem), which were just as they had been told.

Jesus presented in the temple

²¹On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.

²²When the time came for the purification (forty days after birth) rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord (where in the temple, they made vows and dedicated the child to God's service) ²³(as it is written in the Law of the Lord, "Every firstborn male is to be consecrated (dedicated) to the Lord"), ²⁴and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons." (This was the offering expected from poor people, who were unable to purchase a lamb)

²⁵Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, (because the Jews expected Messiah to come and save them from the Romans), and the Holy Spirit was on him. ²⁶It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Messiah (the savior foretold in the scriptures). ²⁷Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required (make the required sacrifice), ²⁸Simeon took him in his arms and praised God, saying:

²⁹"Sovereign Lord, as you have promised,
you may now dismiss your servant in peace.

³⁰For my eyes have seen your salvation, (that is Christ the savior),

³¹which you have prepared in the sight of all nations:

³²a light for revelation to the Gentiles,

and the glory of your people Israel.” ☆⁽³⁾

³³The child's father (the people considered Joseph to be his father) and mother marveled at what was said about him. (because it was in agreement with what God had revealed to them secretly). ³⁴Then Simeon blessed them (imparted God's blessing) and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel (the people of Israel), and to be a sign that will be spoken against (a reference to Jesus himself being a miracle which people will resist), ³⁵so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”

³⁶There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, ³⁷and then was a widow until she was eighty-four. She never left the temple (the house of God) but worshiped night and day, fasting and praying. ³⁸Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

³⁹When Joseph and Mary had done everything required by the Law of the Lord (completed the religious rituals), they returned to Galilee to their own town of Nazareth. ⁴⁰And the child grew

☆⁽³⁾ “The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.” (Isaiah 9: 2)

and became strong; he was filled with wisdom, and the grace of God was on him.

The boy Jesus at the temple

⁴¹Every year Jesus' parents went to Jerusalem for the Festival of the Passover (a Jewish holiday). ⁴²When he (Christ) was twelve years old, they went up to the festival, according to the custom. ⁴³After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. ⁴⁴Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends (There were two caravans- one for women in the front, and the other one for men. Young boys could travel with either of the two). ⁴⁵When they did not find him, they went back to Jerusalem to look for him. ⁴⁶After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. ⁴⁷Everyone who heard him was amazed at his understanding and his answers. ⁴⁸When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." (Joseph was called Jesus' father because he was Jesus' provider during his childhood years.)

⁴⁹"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" ⁵⁰But they did not understand what he was saying to them.

⁵¹Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. ⁵²And Jesus grew in wisdom and stature, and in favor with God and man.

John the Baptist prepares the way

3 In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod (Herod Antipas, son of Herod the Great) tetrarch of Galilee, (The kingdom had been divided into four areas after the death of Herod the Great. Galilee was the part that belonged to Antipas.) his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene— (a city in Galilee) ²during the high-priesthood of Annas (a chief priest who was deposed by the Romans ruler) and Caiaphas (the son-in-law of Annas, whom the Romans had appointed in his place), the word of God came to John (known in the Arab World as Yahya) son of Zechariah in the wilderness. ³He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins (The Aramaic word for baptism means to stop. In baptism, one makes a stop to confess one's sin and repents. He then dips into the water and comes out, as an expression of death to the old life and the beginning of a new life.). ⁴As it is written in the book of the words of Isaiah the prophet: ^{★(4)} (who lived in the seventh century B.C.):

“A voice of one calling in the wilderness,

‘Prepare the way for the Lord,
make straight paths for him.

⁵Every valley shall be filled in,
every mountain and hill made low.

The crooked roads shall become straight,
the rough ways smooth.

⁶And all people will see God's salvation.”

^{★(4)} “These sayings are quoted from Isaiah 40: 3-5

⁷John said to the crowds coming out to be baptized by him, (many of whom thought they would be accepted by God simply because they were descendant of Abraham), “You brood of (shrewd and crafty) vipers! Who warned you to flee from the coming wrath? ⁸Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham. (Faith is not inherited from parents, rather it is an individual and personal response to God.) ⁹The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

¹⁰“What should we do then?” the crowd asked.

¹¹John answered, “Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same.”

¹²Even tax collectors came to be baptized. (They corruptly over-taxed the people and were considered agents of Rome.) “Teacher,” they asked, “what should we do?”

¹³“Don’t collect any more than you are required to,” he told them.

¹⁴Then some soldiers asked him, “And what should we do?” He replied, “Don’t extort money and don’t accuse people falsely—be content with your pay.”

¹⁵The people were waiting expectantly (for the Christ) and were all wondering in their hearts if John might possibly be the Messiah.

¹⁶John answered them all, “I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire (as fire purifies gold). ¹⁷His winnowing fork is in his hand to clear his threshing floor (where grain is threshed) and to

gather the wheat into his barn, but he will burn up the chaff with unquenchable fire.”¹⁸ And with many other words John exhorted the people and proclaimed the good news to them.

¹⁹But when John rebuked Herod the tetrarch because of his marriage to Herodias, his brother's wife, and all the other evil things he had done, ²⁰Herod added this to them all: He locked John up in prison.

The baptism of Jesus

²¹When all the people were being baptized, Jesus was baptized too. And as he was praying (during the baptism), heaven was opened²² and the Holy Spirit descended on him (the spirit of God) in bodily form like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.” (He was called “the Son of God”, an expression not implying physical reproduction or chronological succession. It was well understood by the people of that time.)

The genealogy of Jesus

²³Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, (the people considered Joseph to be his father),

the son of Heli, ²⁴the son of Matthat,

the son of Levi, the son of Melki,

the son of Jannai, the son of Joseph,

²⁵the son of Mattathias, the son of Amos,

the son of Nahum, the son of Esli,

the son of Naggai, ²⁶the son of Maath,

the son of Mattathias, the son of Semein,

the son of Josek, the son of Joda,

²⁷the son of Joanan, the son of Rhesa,
the son of Zerubbabel, the son of Shealtiel,
the son of Neri, ²⁸the son of Melki,
the son of Addi, the son of Cosam,
the son of Elmadam, the son of Er,
²⁹the son of Joshua, the son of Eliezer,
the son of Jorim, the son of Matthat,
the son of Levi, ³⁰the son of Simeon,
the son of Judah, the son of Joseph,
the son of Jonam, the son of Eliakim,
³¹the son of Melea, the son of Menna,
the son of Mattatha, the son of Nathan,
the son of David, ³²the son of Jesse,
the son of Obed, the son of Boaz,
the son of Salmon, the son of Nahshon,
³³the son of Amminadab, the son of Ram,
the son of Hezron, the son of Perez,
the son of Judah, ³⁴the son of Jacob,
the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor,
³⁵the son of Serug, the son of Reu,
the son of Peleg, the son of Eber,
the son of Shelah, ³⁶the son of Cainan,
the son of Arphaxad, the son of Shem,
the son of Noah, the son of Lamech,
³⁷the son of Methuselah, the son of Enoch,
the son of Jared, the son of Mahalalel,
the son of Kenan, ³⁸the son of Enosh,
the son of Seth, the son of Adam,
the son of God. (He was called the “Son of God” because
he did not have a human ancestor.)

Jesus is tested in the wilderness

4 Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, ²where for forty days he was tempted (to sin) by the devil. He ate nothing during those days, and at the end of them he was hungry.

³The devil said to him, "If you are the Son of God, tell this stone to become bread."

⁴Jesus answered, "It is written (in the Pentateuch, the first five books of the Bible): 'Man shall not live on bread alone.'"

⁵The devil led him up to a high place and showed him in an instant all the kingdoms of the world. ⁶And he said to him, "I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. ⁷If you worship me, it will all be yours."

⁸Jesus answered, "It is written (in the Pentateuch): 'Worship the Lord your God and serve him only.'"

⁹The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. ¹⁰For it is written:

He will command his angels concerning you
to guard you carefully;

¹¹they will lift you up in their hands,
so that you will not strike your foot against a stone.'"

¹²Jesus answered, (in the Pentateuch) "It is said: 'Do not put the Lord your God to the test.'"

¹³When the devil had finished all this tempting, he left him until an opportune time (to come back).

Jesus rejected at Nazareth

¹⁴Jesus returned to Galilee in the power of the Spirit, and news

about him spread through the whole countryside.¹⁵ He was teaching in their synagogues, **(the Jewish place of worship where the law was taught)** and everyone praised him.

¹⁶He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read,¹⁷ and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: **★⁽⁵⁾**

¹⁸“The Spirit of the Lord is on me,
because he has anointed me **(set me apart for a holy purpose)**
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,

¹⁹to proclaim the year of the Lord’s favor.”

²⁰Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. ²¹He began by saying to them, “Today this scripture is fulfilled in your hearing.”

²²All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.

²³Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’”

²⁴“Truly I tell you,” he continued, “no prophet is accepted in his hometown. ²⁵I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years

and there was a severe famine throughout the land. ²⁶Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. ²⁷And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.” (Naaman was the leader of the Arameans and the Syrians. Leprosy is a dangerous skin disease which leads to the loss of bodily extremities. A leper was considered impure. Naaman was healed by the prophet Elisha.)

²⁸All the people in the synagogue were furious when they heard this (because Christ was teaching that from the beginning God had taken an interest in non-Jews as well as Jews.). ²⁹They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. ³⁰But he walked right through the crowd and went on his way.

Jesus drives out an impure spirit

³¹Then he went down to Capernaum, a town in Galilee, and on the Sabbath he taught the people. ³²They were amazed at his teaching, because his words had authority.

³³In the synagogue there was a man possessed by a demon, an impure spirit. He cried out at the top of his voice, ³⁴“Go away! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

³⁵“Be quiet!” Jesus said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him.

³⁶All the people were amazed and said to each other, “What words these are! With authority and power he gives orders to impure spirits and they come out!” (They were surprised

at Christ's authority over demons)³⁷ And the news about him spread throughout the surrounding area.

Jesus heals many

³⁸Jesus left the synagogue and went to the home of Simon (Simon Peter, one of the disciples of Jesus). Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her. ³⁹So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

⁴⁰At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.

⁴¹Moreover, demons came out of many people, shouting, "You are the Son of God!" But he (Christ) rebuked them and would not allow them to speak, because they knew he was the Messiah (Jesus did not wish to spread the news about himself at that time.).

⁴²At daybreak, Jesus went out to a solitary place. The people were looking for him and when they came to where he was, they tried to keep him from leaving them. ⁴³But he said, "I must proclaim the good news of the kingdom of God to the other towns also (proclaim to all people that the time has come for God to reign as the spiritual king over people's hearts), because that is why I was sent."⁴⁴ And he kept on preaching in the synagogues of Judea.

Jesus calls his first disciples

5 One day as Jesus was standing by the Lake of Gennesaret (located in the Jordan River basin, it is known by several different names: the sea, the Sea of Galilee or the Sea of Tiberius), the people were crowding around him and listening

to the word of God. ²He saw at the water's edge two boats, left there by the fishermen, who were washing their nets. ³He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat.

⁴When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch."

⁵Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets."

⁶When they had done so, they caught such a large number of fish that their nets began to break. ⁷So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.

⁸When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" ⁹For he and all his companions were astonished at the catch of fish they had taken, ¹⁰and so were James and John, the sons of Zebedee, Simon's partners. (later they became disciples of Jesus).

Then Jesus said to Simon, "Don't be afraid; from now on you will fish for people." (Snatch them from the sea of evil in the world and lead them to God) ¹¹So they pulled their boats up on shore, left everything and followed him.

Jesus heals a man with leprosy

¹²While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."

¹³Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him.

¹⁴Then Jesus ordered him, "Don't tell anyone, but go, show yourself to the priest (as the law commanded) and offer the sacrifices that Moses commanded for your cleansing (from leprosy), as a testimony to them."

¹⁵Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses.

¹⁶But Jesus often withdrew to lonely places and prayed.

Jesus forgives and heals a paralyzed man

¹⁷One day Jesus was teaching, and Pharisees (an important religious Party which appeared before the coming of Christ. The name "Pharisee" means "separate." They were known for their strict observance of the Law of Moses) and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was with Jesus to heal the sick. ¹⁸Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. ¹⁹When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles (The roof was made of layers of straw and mud, part of which they took away to make an opening.) into the middle of the crowd, right in front of Jesus.

²⁰When Jesus saw their faith, he said, "Friend, your sins are forgiven."

²¹The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy (insults God)? Who can forgive sins but God alone?"

²²Jesus knew what they were thinking and asked, “Why are you thinking these things in your hearts? ²³Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? ²⁴But I want you to know that the Son of Man has authority on earth to forgive sins.” So he said to the paralyzed man, “I tell you, get up, take your mat and go home.” ²⁵Immediately he stood up in front of them, took what he had been lying on and went home praising God. ²⁶Everyone was amazed and gave praise to God. They were filled with awe and said, “We have seen remarkable things today.”

Jesus calls Levi and eats with sinners

²⁷After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. “Follow me,” Jesus said to him, ²⁸and Levi got up, left everything and followed him.

²⁹Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them.

³⁰But the Pharisees and the teachers of the law who belonged to their sect (the experts in interpreting the law) complained to his disciples, “Why do you eat and drink with tax collectors and sinners?” (The Jews hated the tax collectors and regarded them as sinners because they collected taxes from their own people on behalf of the Roman colonizers. Also, they over-taxed the people to make a profit for themselves.)

³¹Jesus answered them, “It is not the healthy who need a doctor, but the sick. ³²I have not come to call the righteous, (good people) but sinners to repentance.”

Jesus questioned about fasting

³³They said to him, “John’s disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.”

³⁴Jesus answered, "Can you make the friends of the bridegroom fast while he is with them? ³⁵But the time will come when the bridegroom will be taken from them; in those days they will fast." (Traditionally, the family of the groom did not fast during the celebration of the wedding.)

³⁶He told them this parable: "No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old.

³⁷And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined. (Wineskins were made of goat skins. They started pliable but became more rigid with age.)

³⁸No, new wine must be poured into new wineskins. ³⁹And no one after drinking old wine wants the new, for they say, 'The old is better.' " (Christ was indicating that the narrow thinking of Judaism would not be broad enough to contain His teaching.)

Jesus is Lord of the Sabbath

6 One Sabbath Jesus was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels. ²Some of the Pharisees asked, "Why are you doing what is unlawful on the Sabbath?" (This was permitted for all except the most strict Jews. However, the Pharisees said it was not permitted on the Sabbath. Their teaching was a literal view of the law, devoid of spiritual awareness.)

³Jesus answered them, "Have you never read what (the prophet) David did when he and his companions were hungry? ⁴He entered

the house of God, and taking the consecrated bread (bread placed on a table in God's house according to the Law of Moses), he ate what is lawful only for priests to eat. And he also gave some to his companions." ⁵Then Jesus said to them, "The Son of Man is Lord of the Sabbath." (This saying made them think 'How can he be called "man" and "Lord" at the same time?')

The man with a crippled hand

⁶On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled.

⁷The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. ⁸But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there.

⁹Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"

¹⁰He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored.

¹¹But the Pharisees and the teachers of the law were furious and began to discuss with one another what they might do to Jesus.

The twelve apostles

¹²One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. ¹³When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles (disciples):

¹⁴Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot,

¹⁶Judas son of James, and Judas Iscariot, who became a traitor.

¹⁷He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, ¹⁸who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, ¹⁹and the people all tried to touch him, because power was coming from him and healing them all.

True happiness

²⁰Looking at his disciples, he said:

“Blessed (happy) are you who are poor (lacking in honour), for yours is the kingdom of God.

²¹Blessed are you who hunger (for God) now, for you will be satisfied.

Blessed are you who weep (in sorrow for sin) now, for you will laugh.

²²Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man.

²³“Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.

²⁴“But woe to you who are rich, for you have already received your comfort.

²⁵Woe to you who are well fed now (with worldly satisfaction), for you will go hungry.

Woe to you who laugh now (uninterested in eternal life),

for you will mourn and weep.

²⁶Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false prophets.

Love for enemies

²⁷“But to you who are listening I say: Love your enemies, do good to those who hate you, ²⁸bless those who curse you (**Seek their welfare**), pray for those who mistreat you (**for them to be blessed**). ²⁹If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. ³⁰Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. ³¹Do to others as you would have them do to you.

³²“If you love those who love you, what credit is that to you? Even sinners love those who love them. ³³And if you do good to those who are good to you, what credit is that to you? Even sinners do that. ³⁴And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. ³⁵But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. ³⁶Be merciful, just as your Father is merciful.

Judging others

³⁷“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. ³⁸Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured

into your lap. For with the measure you use, it will be measured to you.”

³⁹He also told them this parable (about the necessity of examining and correcting oneself before correcting others):

“Can the blind lead the blind? Will they not both fall into a pit?

⁴⁰The student is not above the teacher, but everyone who is fully trained will be like their teacher.

⁴¹“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? ⁴²How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother’s eye.

A tree and its fruit

⁴³“No good tree bears bad fruit, nor does a bad tree bear good fruit. ⁴⁴Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. ⁴⁵A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

The wise and foolish builders

⁴⁶“Why do you call me, ‘Lord, Lord,’ and do not do what I say? ⁴⁷As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like.

⁴⁸They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well

built. ⁴⁹But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.”

The faith of the centurion

7 When Jesus had finished saying all this to the people who were listening, he entered Capernaum. ²There a centurion's servant (**A centurion was a Roman officer who had command of one hundred soldiers.**), whom his master valued highly, was sick and about to die. ³The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. ⁴When they came to Jesus, they pleaded earnestly with him, “This man deserves to have you do this, ⁵because he loves our nation and has built our synagogue.” ⁶So Jesus went with them.

He was not far from the house when the centurion sent friends to say to him: “Lord, don't trouble yourself, for I do not deserve to have you come under my roof. ⁷That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. ⁸For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.” (**By this, the centurion indicated that, being a military man, he knew the meaning of authority, and believed that Jesus had authority over sickness. He believed Jesus could command sickness and it would obey him just as his soldiers obeyed his orders.**)

⁹When Jesus heard this, he was amazed at him (Because he was a gentile, from a pagan background, not having benefited from Jewish teaching about God.), and turning to the crowd following him, he said, “I tell you, I have not found such great faith even in Israel.” ¹⁰Then the men who had been sent returned to the house and found the servant well.

Jesus raises a widow's son

¹¹Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. ¹²As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. ¹³When the Lord saw her, his heart went out to her and he said, “Don’t cry.”

¹⁴Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, “Young man, I say to you, get up!” ¹⁵The dead man sat up and began to talk, and Jesus gave him back to his mother.

¹⁶They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.” (The people viewed him as a great prophet because other prophets had raised the dead. But they did not recognize the difference between prophets who raised the dead by interceding before God and Jesus who raised the dead by a direct command revealing his divine authority over death.)

¹⁷This news about Jesus spread throughout Judea and the surrounding country.

Jesus and John the Baptist

¹⁸John’s disciples told him about all these things. Calling two

of them (at that time he was imprisoned by Herod), ¹⁹he sent them to the Lord to ask, “Are you the one who is to come (the Messiah foretold by the prophets.), or should we expect someone else?”

²⁰When the men came to Jesus, they said, “John the Baptist sent us to you to ask, ‘Are you the one who is to come, or should we expect someone else?’”

²¹At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. ²²So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.

²³Blessed is anyone who does not stumble on account of me.”

²⁴After John’s messengers left, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed swayed by the wind? ²⁵If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. (Jesus was commending John for his resolve and the fact that he was undistracted by the world.) ²⁶But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷This is the one about whom it is written (in the prophecy of Malachi who lived in the first half of the fifth century B.C.):

I will send my messenger ahead of you (before Christ), who will prepare your way before you.’

²⁸I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he.” (Jesus is making reference to the privileged position of the sons of the new covenant, which he inaugurated,

in comparison to those of the old covenant, of which John was the final prophet.)

²⁹(All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right (just), because they had been baptized by John (the baptism of repentance). ³⁰But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)

³¹Jesus went on to say, "To what, then, can I compare the people of this generation? What are they like? ³²They are like children sitting in the marketplace and calling out to each other:

We played the pipe for you,
and you did not dance;
we sang a dirge,
and you did not cry.'

³³For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' ³⁴The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.' ³⁵But wisdom is proved right by all her children." (because each one justifies his own actions.)

Jesus anointed by a sinful woman

³⁶When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table.

³⁷A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. ³⁸As she stood behind him at his feet weeping, she began to wet his feet with her tears.

(It was customary to recline at the table, leaning on one's left elbow, with one's legs stretched away from the table.) Then

she wiped them with her hair, kissed them and poured perfume on them.

³⁹When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

⁴⁰Jesus answered him, “Simon, I have something to tell you.”

“Tell me, teacher,” he said.

⁴¹“Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. (The dinar was a Roman coin made of silver weighing approximately five grams.)

⁴²Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?”

⁴³Simon replied, “I suppose the one who had the bigger debt forgiven.”

“You have judged correctly,” Jesus said.

⁴⁴Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet (the feet of travelers were dirty because they wore open sandals), but she wet my feet with her tears and wiped them with her hair. ⁴⁵You did not give me a kiss (as the Eastern custom would have required for those receiving a guest), but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.”

⁴⁸Then Jesus said to her, “Your sins are forgiven.”

⁴⁹The other guests began to say among themselves, “Who is this who even forgives sins?”

⁵⁰Jesus said to the woman, “Your faith has saved you; go in peace.”

8 After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God (All were awaiting the coming of Messiah the Savior who would rescue them from Roman rule.). The Twelve were with him, ²and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; ³Joanna the wife of Chuza, the manager of Herod’s household; Susanna; and many others. These women were helping to support them out of their own means. (It was common for godly women to assist in the financial needs of those who were involved in religious ministry.)

The parable of the sower

⁴While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: ⁵“A farmer went out to sow his seed. As he was scattering the seed, some fell along the path (between patches of ground prepared for sowing the seed); it was trampled on, and the birds ate it up. ⁶Some fell on rocky ground, and when it came up, the plants withered because they had no moisture. ⁷Other seed fell among thorns, which grew up with it and choked the plants. ⁸Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.” When he said this, he called out, “Whoever has ears to hear, let them hear.”

The meaning of the parable

⁹His disciples asked him what this parable meant. ¹⁰He said, “The

knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, (because they take no interest in meditation on the deeper purposes of God.) so that,

though seeing, they may not see;

though hearing, they may not understand.’

¹¹“This is the meaning of the parable: The seed is the word of God. ¹²Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. ¹³Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. ¹⁴The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life’s worries, riches and pleasures, and they do not mature. ¹⁵But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.

A lamp on a stand

¹⁶(After explaining the importance of God’s word penetrating human hearts, Jesus proceeded to give his disciples responsibility for proclaiming his message so that it would shine brightly. He told them:) “No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light. ¹⁷For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. ¹⁸Therefore consider carefully how you listen (to the word of God). Whoever has (longing and knowledge) will be given

more; whoever does not have (longing and preparedness), even what they think they have will be taken from them.” (Because his distancing himself from the light leads him into darkness.)

¹⁹Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd.²⁰Someone told him, “Your mother and brothers are standing outside, wanting to see you.”

²¹(Despite his love for them, he wished to point out that his first interest is in the spiritual relationship which binds believers together.) He replied, “My mother and brothers are those who hear God’s word and put it into practice.”

Jesus calms the storm

²²One day Jesus (also known as Isa) said to his disciples, “Let us go over to the other side of the lake.” So they got into a boat and set out.²³As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger.

²⁴The disciples went and woke him, saying, “Master, Master, we’re going to drown!”

He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm.²⁵“Where is your faith?” he asked his disciples.

In fear and amazement they asked one another, “Who is this? He commands even the winds and the water, and they obey him.”

Jesus restores a demon-possessed man

²⁶They sailed to the region of the Gerasenes, which is across the lake from Galilee.²⁷When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in

the tombs. ²⁸When he saw Jesus, he cried out and fell at his feet, **(the spirit in him)** shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!" ²⁹For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

³⁰Jesus asked him, "What is your name?"

"Legion," he replied, **(this word refers to a Roman military division comprised of 6000 soldiers)** because many demons had gone into him. ³¹And they begged Jesus repeatedly not to order them to go into the Abyss **(where spirits are bound)**.

³²A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. ³³When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

³⁴When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, ³⁵and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid. ³⁶Those who had seen it told the people how the demon-possessed man had been cured. ³⁷Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left.

³⁸The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, ³⁹"Return home and

tell how much God has done for you.” So the man went away and told all over town how much Jesus had done for him.

The revival of Jairus’ daughter

⁴⁰Now when Jesus returned, a crowd welcomed him, for they were all expecting him. ⁴¹Then a man named Jairus, a synagogue leader, came and fell at Jesus’ feet, pleading with him to come to his house ⁴²because his only daughter, a girl of about twelve, was dying.

The healing of a woman subject to bleeding

As Jesus was on his way, the crowds almost crushed him. ⁴³And a woman was there (on the way to Jairus’ house) who had been subject to bleeding for twelve years, but no one could heal her. ⁴⁴She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

⁴⁵“Who touched me?” Jesus asked.

When they all denied it, Peter said, “Master, the people are crowding and pressing against you.”

⁴⁶But Jesus said, “Someone touched me; I know that power has gone out from me.”

⁴⁷Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. ⁴⁸Then he said to her, “Daughter, your faith has healed you. Go in peace.”

⁴⁹While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. “Your daughter is dead,” he said. “Don’t bother the teacher anymore.” (He said this not knowing that Jesus’ authority extended not only to the sick but also to the dead.)

⁵⁰Hearing this, Jesus said to Jairus, “Don’t be afraid; just believe, and she will be healed.”

⁵¹When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child’s father and mother. ⁵²Meanwhile, all the people were wailing and mourning for her. “Stop wailing,” Jesus said. “She is not dead but asleep.”

⁵³They laughed at him, knowing that she was dead. ⁵⁴But he took her by the hand and said, “My child, get up!” ⁵⁵Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. ⁵⁶Her parents were astonished, but he ordered them not to tell anyone what had happened.

Jesus sends out the twelve

9 When Jesus had called the Twelve (disciples) together, he gave them power and authority to drive out all demons and to cure diseases, ²and he sent them out to proclaim the kingdom of God and to heal the sick. (For this reason, they were called apostles.) ³He told them: “Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. ⁴Whatever house you enter, stay there until you leave that town. ⁵If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.” ⁶So they set out and went from village to village, proclaiming the good news and healing people everywhere.

Herod is perplexed

⁷Now Herod the tetrarch heard about all that was going on. (Herod was the governor of Galilee, where Jesus had performed

many of his miracles). And he was perplexed because some were saying that John (the Baptist) had been raised from the dead, ⁸others that Elijah had appeared (Elijah was expected to appear a second time prior to the coming of the Messiah), ^{☆(6)} and still others that one of the prophets of long ago had come back to life. ⁹But Herod said, “I beheaded John. Who, then, is this I hear such things about?” And he tried to see him.

Jesus feeds the five thousand

¹⁰When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida, ¹¹but the crowds learned about it and followed him. He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing.

¹²Late in the afternoon the Twelve came to him and said, “Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here.”

¹³He replied, “You give them something to eat.”

They answered, “We have only five loaves of bread and two fish—unless we go and buy food for all this crowd.”¹⁴(About five thousand men were there.)

But he said to his disciples, “Have them sit down in groups of about fifty each.” ¹⁵The disciples did so, and everyone sat down. ¹⁶Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them

^{☆(6)} “See, I will send you the prophet Elijah before the great and dreadful day of the Lord comes.” Malachi 4: 5

to the disciples to distribute to the people.¹⁷ They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

Peter declares that Jesus is the Messiah

¹⁸Once when Jesus was praying in private and his disciples were with him, he asked them, “Who do the crowds say I am?”

¹⁹They replied, “Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.”

²⁰“But what about you?” he asked. “Who do you say I am?”

Peter answered, “God’s Messiah.” (The word “Messiah” is a Greek word which means “anointed” or appointed to a particular assignment. It was used for kings and prophets. However, Peter’s response demonstrates his faith that Christ is the long-awaited savior and the fulfillment of the prophecies.)

Jesus predicts His death

²¹Jesus strictly warned them not to tell this to anyone.²² And he said, “The Son of Man (referring to himself) must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life.”

²³Then he said to them all: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me (a convicted criminal would carry his own cross to the place of his execution).²⁴ For whoever wants to save their life (preserve the material benefits of this present life) will lose it, but whoever loses their life for me will save it.²⁵ What good is it for someone to gain the whole world, and yet lose or forfeit their very self?

²⁶Whoever is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and in the glory of the Father and of the holy angels (at the end of the age).

²⁷“Truly I tell you, some who are standing here will not taste death before they see the kingdom of God (spreading in power).”

The transfiguration

²⁸About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. ²⁹As he was praying, the appearance of his face changed (was transformed), and his clothes became as bright as a flash of lightning. ³⁰Two men, Moses (the prophet who died 1500 years before Christ) and Elijah (the prophet who was raised up into heaven 900 years before Christ), appeared in glorious splendor, talking with Jesus. ³¹They spoke about his (Jesus’) departure, which he was about to bring to fulfillment at Jerusalem. ³²Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. ³³As the men were leaving Jesus, Peter said to him, “Master, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.” (He did not know what he was saying.)

³⁴While he was speaking, a cloud appeared and covered them, and they were afraid as they entered the cloud. ³⁵A voice came from the cloud, saying, “This is my Son, whom I have chosen; listen to him.” (Christ’s being the Son of God does not refer to physical generation or succession but the fact that Christ is the same essence as God.) ³⁶When the voice had spoken, they found that Jesus was alone. The disciples kept this to

themselves and did not tell anyone at that time what they had seen.

Jesus heals a demon-possessed boy

³⁷The next day, when they came down from the mountain, a large crowd met him. ³⁸A man in the crowd called out, "Teacher, I beg you to look at my son, for he is my only child. ³⁹A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. ⁴⁰I begged your disciples to drive it out, but they could not."

⁴¹"You unbelieving and perverse generation," Jesus replied, "how long shall I stay with you and put up with you? Bring your son here."

⁴²Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the impure spirit, healed the boy and gave him back to his father. ⁴³And they were all amazed at the greatness of God.

While everyone was marveling at all that Jesus did, he said to his disciples, ⁴⁴"Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men."

⁴⁵But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.

Who will be the greatest?

⁴⁶An argument started among the disciples as to which of them would be the greatest. ⁴⁷Jesus, knowing their thoughts, took a little child and had him stand beside him. ⁴⁸Then he said to them, "Whoever welcomes this little child in my

name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.”

Whoever is not against us is for us

⁴⁹“Master,” said John, “we saw someone driving out demons in your name and we tried to stop him, because he is not one of us.”

⁵⁰“Do not stop him,” Jesus said, “for whoever is not against you is for you.”

⁵¹As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. ⁵²And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; **(a place for him to stay)** ⁵³but the people there did not welcome him, because he was heading for Jerusalem. **(the Samaritans did not acknowledge Jerusalem as a holy city)**

⁵⁴When the disciples James and John saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them?” ⁵⁵But Jesus turned and rebuked them. ⁵⁶Then he and his disciples went to another village.

The cost of following Jesus

⁵⁷As they were walking along the road, a man said to him, “I will follow you wherever you go.”

⁵⁸Jesus replied, “Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.”

⁵⁹He said to another man, “Follow me.”

But he replied, “Lord, first let me go and bury my father.”

(When he dies.)

⁶⁰Jesus said to him, “Let the dead **(spiritually)** bury their own dead, but you go and proclaim the kingdom of God.”

⁶¹Still another said, “I will follow you, Lord; but first let me go back and say goodbye to my family.”

⁶²Jesus replied, “No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.”

Jesus sends out the seventy-two

10 After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. ²He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. ³Go! I am sending you out like lambs among wolves. ⁴Do not take a purse or bag or sandals; and do not greet anyone on the road.

⁵“When you enter a house, first say, ‘Peace to this house.’ ⁶If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. ⁷Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

⁸“When you enter a town and are welcomed, eat what is offered to you. ⁹Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’ ¹⁰But when you enter a town and are not welcomed, go into its streets and say, ¹¹‘Even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: The kingdom of God has come near.’ ¹²I tell you, it will be more bearable on that day for Sodom than for that town (Sodom was destroyed by fire during the days of Abraham, as an example of God’s judgment on evil.).

¹³“Woe to you, Chorazin! Woe to you, Bethsaida! (two cities notorious for sin) For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But it will be more bearable for Tyre and Sidon at the judgment than for you.

¹⁵And you, Capernaum, (where Jesus spent most of his time in ministry), will you be lifted to the heavens? No, you will go down to Hades.

¹⁶“Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.”

The seventy two return

¹⁷The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” (They were able to cast out evil spirits, using the authority Christ had given them)

¹⁸He replied, “I saw Satan fall like lightning from heaven. (He fell from his exalted position because of the authority Christ gave to his followers.) ¹⁹I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. ²⁰However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

God reveals his truth to those like little children

²¹At that time Jesus, full of joy through the Holy Spirit, said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned (because of their conceit), and revealed them to little children (who simply obey God’s word from the heart). Yes, Father, for this is what you were pleased to do. (Jesus knew that the human mind, if not open to

the work of God's Spirit, cannot comprehend the appearance of God in a human body. The unity of the invisible God referred to as the Father, and Christ, referred to as the Son, who is visible in a human body, is a spiritual unity. If the human mind, unaided by the spirit of God, attempts to explain it in physical terms, confusion results. Jesus commented on this fact by saying:)

²²“All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”

²³Then he turned to his disciples and said privately, “Blessed are the eyes that see what you see. ²⁴For I tell you that many prophets and kings wanted to see what you see (the appearance of God among human beings in the form of the Son) but did not see it, and to hear what you hear but did not hear it.”

The parable of the good Samaritan

²⁵On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

²⁶“What is written in the Law?” he replied. “How do you read it?”

²⁷He answered, Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’

²⁸“You have answered correctly,” Jesus replied. “Do this and you will live.”

²⁹But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?” (He did not accept that a non-Jew could be his neighbor and deserving his mercy.)

³⁰In reply Jesus said: “A (Jewish) man was going down from

Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹A (Jewish) priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³²So too, a Levite (one who serves in the Jewish temple), when he came to the place and saw him, passed by on the other side. ³³But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him (despite the fact that the Jews despised the Samaritans). ³⁴He (the Samaritan) went to him and bandaged his wounds, pouring on oil and wine (oil was used to soothe and wine was used to disinfect). Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' (Then Jesus asked the teacher of the law:) ³⁶"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" ³⁷The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

At the home of Martha and Mary

³⁸As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. ³⁹She had a sister called Mary, who sat at the Lord's feet listening to what he said. ⁴⁰But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" ⁴¹"Martha, Martha," the Lord answered, "you are worried and

upset about many things, ⁴²but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her.”

Jesus' teaching on prayer

11 One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John (the Baptist) taught his disciples.”

²He said to them, “When you pray, say:

Father,

hallowed be your name,

your kingdom come.

³Give us each day our daily bread.

⁴Forgive us our sins,

for we also forgive everyone who sins against us.

And lead us not into temptation. ”

⁵Then Jesus said to them, “Suppose you have a friend, and you go to him at midnight and say, ‘Friend, lend me three loaves of bread; ⁶a friend of mine on a journey has come to me, and I have no food to offer him.’ ⁷And suppose the one inside answers, ‘Don’t bother me. The door is already locked, and my children and I are in bed. I can’t get up and give you anything.’ ⁸I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity he will surely get up and give you as much as you need.

⁹“So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. ¹⁰For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

¹¹“Which of you fathers, if your son asks for a fish, will give him a snake instead? ¹²Or if he asks for an egg, will give him a scorpion? ¹³If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

Jesus and Beelzebul

¹⁴Jesus was driving out a demon that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed. ¹⁵But some of them said, “By Beelzebul, the prince of demons, he is driving out demons.”¹⁶Others tested him (his abilities) by asking for a sign from heaven.

¹⁷Jesus knew their thoughts and said to them: “Any kingdom divided against itself will be ruined, and a house divided against itself will fall. ¹⁸If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebul. ¹⁹Now if I drive out demons by Beelzebul, by whom do your followers drive them out? So then, they will be your judges. ²⁰But if I drive out demons by the finger of God, then the kingdom of God has come upon you.

²¹“When a strong man, fully armed, guards his own house, his possessions are safe (A reference to Satan and his power over human beings). ²²But when someone stronger attacks and overpowers him (a reference to Jesus), he takes away the armor in which the man trusted and divides up his plunder. (Jesus points out that Satan’s power is less than his own. Despite his strong grip on humanity at the present time, that grip will be broken and he will lose all. Then Jesus continues:)

²³“Whoever is not with me is against me, and whoever does not gather with me scatters.

The return of an evil spirit

²⁴(Then Jesus explains that the departure of evil spirits can leave a spiritual void. Unless it is filled by the Holy Spirit, that void makes the person vulnerable to further demonisation)

“When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ ²⁵When it arrives, it finds the house swept clean and put in order. ²⁶Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first.”

²⁷As Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother who gave you birth and nursed you.”

²⁸He replied, “Blessed rather are those who hear the word of God and obey it.”

The sign of Jonah

²⁹As the crowds increased, Jesus said, “This is a wicked generation. It asks for a sign, but none will be given it except the sign of Jonah. ³⁰(Often called “Younis” in the Arab world, Jonah stayed in the belly of the great fish for three days.) For as Jonah was a sign to the Ninevites (Assyrians), so also will the Son of Man be to this generation (When he rose from the dead after three days, the Jews who had rejected his message would be judged.) ³¹The Queen of the South will rise at the judgment with the people of this generation (as a witness against them)

and condemn them, for she came from the ends of the earth to listen to Solomon's wisdom; and now something greater than Solomon is here.³²The men of Nineveh will stand up at the judgment with this generation and condemn it (as witnesses against it), for they repented at the preaching of Jonah; and now something greater than Jonah is here.

The lamp of the body

³³"No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead they put it on its stand, so that those who come in may see the light."³⁴Your eye is the lamp of your body. When your eyes are healthy, your whole body also is full of light. But when they are unhealthy, your body also is full of darkness.³⁵See to it, then, that the light within you is not darkness.³⁶Therefore, if your whole body is full of light, and no part of it dark, it will be just as full of light as when a lamp shines its light on you."

Woes on the Pharisees and the experts in the law

³⁷When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table. ³⁸But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal. (This went against the tradition practiced by the Pharisees of washing their hands to remove the impurity which clung to them as a result of interaction with non-Pharisees! Jesus knew the Pharisees' minds.)

³⁹Then the Lord said to him, "Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. ⁴⁰You foolish people! Did not the one who made the outside make the inside also? ⁴¹But now as for what

is inside you—be generous to the poor, and everything will be clean for you.

⁴²“Woe to you Pharisees, because you give God a tenth of your mint, rue (a medicinal herb) and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.

⁴³“Woe to you Pharisees, because you love the most important seats in the synagogues and respectful greetings in the marketplaces.

⁴⁴“Woe to you, because you are like unmarked graves, which people walk over without knowing it.”

⁴⁵One of the experts in the law answered him, “Teacher, when you say these things, you insult us also.”

⁴⁶Jesus replied, “And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.

⁴⁷“Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. ⁴⁸So you testify that you approve of what your ancestors did; they killed the prophets, and you build their tombs. ⁴⁹Because of this, God in his wisdom said, ‘I will send them prophets and apostles, some of whom they will kill and others they will persecute.’ ⁵⁰Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, ⁵¹from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all.

⁵²“Woe to you experts in the law, because you have taken away

the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”

⁵³When Jesus went outside, the Pharisees and the teachers of the law began to oppose him fiercely and to besiege him with questions, ⁵⁴waiting to catch him in something he might say.

Warnings and encouragements

12 Meanwhile, when a crowd of many thousands had gathered, so that they were trampling on one another, Jesus began to speak first to his disciples, saying: “Be on your guard against the yeast of the Pharisees, which is hypocrisy.

²There is nothing concealed that will not be disclosed, or hidden that will not be made known. ³What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs.

⁴(Jesus spoke to his disciples about his coming persecution at the hands of the Jews, saying:) “I tell you, my friends, do not be afraid of those who kill the body and after that can do no more.

⁵But I will show you whom you should fear: Fear him who, after your body has been killed, has authority to throw you into hell. Yes, I tell you, fear him. ⁶Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. ⁷Indeed, the very hairs of your head are all numbered. Don’t be afraid; you are worth more than many sparrows.

⁸“I tell you, whoever publicly acknowledges me before others, the Son of Man will also acknowledge before the angels of God. ⁹But whoever disowns me before others (and persists in denial until death) will be disowned before the angels of God

(in the last day). ¹⁰And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven. (Blasphemy against the Holy Spirit does not mean to speak against him. Rather, it is to reject the conviction of sins, which can only be brought about by the Holy Spirit. This results in a man turning away the opportunity for repentance. As long as man rejects this conviction, there can be no repentance. The final result is this damnation.)

¹¹“When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, ¹²for the Holy Spirit will teach you at that time what you should say.”

The parable of the rich fool

¹³Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”

¹⁴Jesus replied, “Man, who appointed me a judge or an arbiter between you?” ¹⁵Then he said to them, “Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions.”

¹⁶And he told them this parable: “The ground of a certain rich man yielded an abundant harvest. ¹⁷He thought to himself, ‘What shall I do? I have no place to store my crops.’

¹⁸“Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain.

¹⁹And I’ll say to myself, ‘You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.’”

²⁰“But God said to him, ‘You fool! This very night your life

will be demanded from you. Then who will get what you have prepared for yourself?’

²¹“This is how it will be with whoever stores up things for themselves but is not rich toward God.”

Do not worry

²²Then Jesus said to his disciples: “Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. ²³For life is more than food, and the body more than clothes. ²⁴Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! ²⁵Who of you by worrying can add a single hour to your life? ²⁶Since you cannot do this very little thing, why do you worry about the rest?

²⁷“Consider how the wild flowers grow (multi-colored and various-shaped flowers). They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. ²⁸If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you—you of little faith! ²⁹And do not set your heart on what you will eat or drink; do not worry about it. ³⁰For the pagan world runs after all such things, and your Father knows that you need them. ³¹But seek his kingdom, and these things will be given to you as well.

³²“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. ³³Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes

near and no moth destroys. ³⁴For where your treasure is, there your heart will be also.

Watchfulness

³⁵“Be dressed ready for service and keep your lamps burning (like someone prepared for a journey). ³⁶like servants waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. ³⁷It will be good for those servants whose master finds them watching when he comes. Truly I tell you, he will dress himself to serve, will have them recline at the table and will come and wait on them. ³⁸It will be good for those servants whose master finds them ready, even if he comes in the middle of the night or toward daybreak. (Then he gave another parable about waiting expectantly:) ³⁹But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. ⁴⁰You also must be ready, because the Son of Man will come at an hour when you do not expect him.” (Jesus is referring to his second coming to earth after his ascension.)

The wise manager

⁴¹Peter asked, “Lord, are you telling this parable to us, or to everyone?”

⁴²The Lord answered, “Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? ⁴³It will be good for that servant whom the master finds doing so when he returns. ⁴⁴Truly I tell you, he will put him in charge of all his possessions. ⁴⁵But suppose the servant says to himself, ‘My master is taking a long time in coming,’ and he then begins to beat the other

servants, both men and women, and to eat and drink and get drunk. ⁴⁶The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers.

⁴⁷“The servant who knows the master’s will and does not get ready or does not do what the master wants will be beaten with many blows. ⁴⁸But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.

Not peace but division

⁴⁹(Jesus illustrated his message to the world saying:) “I have come to bring fire on the earth, and how I wish it were already kindled! (The reference is to the fire of the Holy Spirit which purifies believers.) ⁵⁰But I have a baptism to undergo (the suffering of the cross which would overwhelm him), and what constraint I am under until it is completed! ⁵¹(The Jews believed that the Messiah would bring social and political peace. However, Jesus explained that he brought spiritual peace based on righteousness.) Do you think I came to bring peace on earth? No, I tell you, but division. ⁵²From now on there will be five in one family divided against each other, three against two and two against three. ⁵³They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”

⁵⁴He said to the crowd (reprimanding them for their lack of understanding of spiritual things): “When you see a cloud rising

in the west, immediately you say, 'It's going to rain,' and it does. ⁵⁵And when the south wind blows, you say, 'It's going to be hot,' and it is. ⁵⁶Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?

⁵⁷"Why don't you judge for yourselves what is right? ⁵⁸(Jesus called for reconciliation between enemies:) As you are going with your adversary to the magistrate, try hard to be reconciled on the way, or your adversary may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. ⁵⁹I tell you, you will not get out until you have paid the last penny."

Repent or perish

13 Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. ²Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? ³I tell you, no! But unless you repent, you too will all perish. ⁴Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? ⁵I tell you, no! But unless you repent, you too will all perish." (They believed that disasters were a punishment from God)

The parable of the fig tree without fruit

⁶Then he told this parable (affirming the necessity of repentance before it is too late): "A man had a fig tree growing in his vineyard, and he went to look for fruit on it but did not find any.

⁷So he said to the man who took care of the vineyard, 'For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil?'

⁸'Sir,' the man replied, 'leave it alone for one more year, and I'll dig around it and fertilize it. ⁹If it bears fruit next year, fine! If not, then cut it down.'"

Jesus heals a crippled woman on the Sabbath

¹⁰On a Sabbath Jesus was teaching in one of the synagogues, ¹¹and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. ¹²When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." ¹³Then he put his hands on her, and immediately she straightened up and praised God.

¹⁴Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath."

¹⁵The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? ¹⁶Then should not this woman, a daughter of Abraham (a descendant of Abraham), whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

¹⁷When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.

The parables of the mustard seed and the yeast

¹⁸Then Jesus (in response to the joyful response of the people to his ministry, and to show that his kingdom would spread

despite the objection of the synagogue rulers) asked, "What is the kingdom of God like? What shall I compare it to?" ¹⁹It is like a mustard seed, which a man took and planted in his garden. It grew and became a tree, and the birds perched in its branches."

The parables of the yeast

²⁰Again he asked, "What shall I compare the kingdom of God to?" ²¹It is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough."

The narrow door

²²Then Jesus went through the towns and villages, teaching as he made his way to Jerusalem. ²³Someone asked him, "Lord, are only a few people going to be saved?"

He said to them, ²⁴"Make every effort to enter through the narrow door (which leads to eternal life), because many, I tell you, will try to (enter after it is too late) enter and will not be able to. ²⁵(As usual, Jesus illustrates his kingdom using everyday realities - in this case the door of the house.) Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.'

"But he will answer, 'I don't know you or where you come from.' ²⁶"Then you will say, 'We ate and drank with you, and you taught in our streets.'

²⁷"But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!'

²⁸"There will be weeping there, and gnashing of teeth, when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out. ²⁹People will come from east and west and north and south, and will take their

places at the feast in the kingdom of God. ³⁰Indeed there are those who are last who will be first, and first who will be last.”

Jesus and Herod

³¹At that time some Pharisees came to Jesus and said to him, “Leave this place and go somewhere else. Herod wants to kill you.”

³²He replied, “Go tell that fox, ‘I will keep on driving out demons and healing people today and tomorrow, and on the third day (after a short time) I will reach my goal.’” ³³In any case, I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem! (where the prophets always faced trial)!

Jesus’ sorrow for Jerusalem

³⁴“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. ³⁵Look, your house is left to you desolate. I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

Jesus at a pharisee’s house

14 One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.² There in front of him was a man suffering from abnormal swelling of his body. ³Jesus asked the Pharisees and experts in the law, “Is it lawful to heal on the Sabbath or not?”⁴ But they remained silent. So taking hold of the man, he healed him and sent him on his way.

⁵Then he asked them, “If one of you has a child or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?” ⁶And they had nothing to say.

Hospitality and humility

⁷When he noticed how the guests picked the places of honor at the table, he told them this parable: ⁸“When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. ⁹If so, the host who invited both of you will come and say to you, ‘Give this person your seat.’ Then, humiliated, you will have to take the least important place. ¹⁰But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all the other guests. ¹¹For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

¹²Then Jesus said to his host, “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. ¹³But when you give a banquet, invite the poor, the crippled, the lame, the blind, ¹⁴and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”

The parable of the great banquet

¹⁵When one of those at the table with him heard this (Jesus' words about the resurrection of the righteous), he said to Jesus, “Blessed is the one who will eat at the feast in the kingdom of God.” (Jesus taught that life with God begins here on earth and continues after death.)

¹⁶Jesus replied: “A certain man was preparing a great banquet and invited many guests. ¹⁷At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’

¹⁸“But they all alike began to make excuses. The first said, ‘I have just bought a field, and I must go and see it. Please excuse me.’

¹⁹“Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please excuse me.’

²⁰“Still another said, ‘I just got married, so I can’t come.’

²¹“The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.’

²²Sir,’ the servant said, ‘what you ordered has been done, but there is still room.’

²³“Then the master told his servant, ‘Go out to the roads and country lanes and compel them to come in, so that my house will be full. ²⁴I tell you, not one of those who were invited (who made feeble excuses for their absence) will get a taste of my banquet.’”

The cost of being a disciple

²⁵Large crowds were traveling with Jesus, and turning to them he said: ²⁶“If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple. ²⁷(Since Jesus called his followers to love even their enemies, he is not advocating hatred for those closest to them. He illustrates that his followers’ allegiance to God must take priority over all other relationships. He who decides to follow Jesus must be prepared

to pay the price of that allegiance. The cost must be counted.) And whoever does not carry their cross and follow me cannot be my disciple.

²⁸“Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it? ²⁹For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, ³⁰saying, ‘This person began to build and wasn’t able to finish.’

³¹“Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? ³²If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. ³³In the same way, those of you who do not give up everything you have cannot be my disciples.

The parable of the salt

³⁴“Salt is good, but if it loses its saltiness, how can it be made salty again? ³⁵It is fit neither for the soil nor for the manure pile; it is thrown out. (A disciple of Jesus must be effective in preserving from evil.)

“Whoever has ears to hear, let them hear.”

The parable of the lost sheep

15 Now the tax collectors and sinners were all gathering around to hear Jesus. ²But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them (the opposite of what the Pharisees did).”

³Then Jesus told them this parable: ⁴“Suppose one of you has

a hundred sheep and loses one of them. Doesn't he leave the ninety-nine in the open country and go after the lost sheep until he finds it? ⁵And when he finds it, he joyfully puts it on his shoulders ⁶and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' ⁷I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent. (Jesus was responding to those who criticized him for keeping company with sinners. He did not make light of their sin, but he was like a shepherd searching for lost sheep. The next parable continues this theme.)

The parable of the lost coin

⁸"Or suppose a woman has ten silver coins and loses one. Doesn't she light a lamp, sweep the house and search carefully until she finds it? ⁹And when she finds it, she calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.' ¹⁰In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents."

The parable of the lost son

¹¹Jesus continued: "There was a man who had two sons. ¹²The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

¹³"Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. ¹⁴After he had spent everything, there was a severe famine in that whole country, and he began to be in need.

¹⁵So he went and hired himself out to a citizen of that country,

who sent him to his fields to feed pigs. ¹⁶He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

¹⁷“When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! ¹⁸I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. ¹⁹I am no longer worthy to be called your son; make me like one of your hired servants.’ ²⁰So he got up and went to his father.

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

²¹“The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

²²“But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. ²³Bring the fattened calf and kill it. Let’s have a feast and celebrate. ²⁴For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

²⁵“Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. ²⁶So he called one of the servants and asked him what was going on. ²⁷“Your brother has come,” he replied, “and your father has killed the fattened calf because he has him back safe and sound.”

²⁸“The older brother became angry and refused to go in. So his father went out and pleaded with him. ²⁹But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. ³⁰But when this son of yours

who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

³¹‘My son,’ the father said, ‘you are always with me, and everything I have is yours. ³²But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’” (Jesus indicates God’s desire that the sinner should return to him, no matter what sins he may have committed.)

The parable of the shrewd manager

16 Jesus told his disciples: “There was a rich man whose manager was accused of wasting his possessions. ²So he called him in and asked him, ‘What is this I hear about you? Give an account of your management, because you cannot be manager any longer.’

³“The manager said to himself, ‘What shall I do now? My master is taking away my job. I’m not strong enough to dig, and I’m ashamed to beg— ⁴I know what I’ll do so that, when I lose my job here, people will welcome me into their houses.’

⁵“So he called in each one of his master’s debtors. He asked the first, ‘How much do you owe my master?’

⁶“Nine hundred gallons of olive oil (approximately 4000 liters),’ he replied.

“The manager told him, ‘Take your bill, sit down quickly, and make it four hundred and fifty.’

⁷“Then he asked the second, ‘And how much do you owe?’

A thousand bushels of wheat (approximately 35 tons),’ he replied.

“He told him, ‘Take your bill and make it eight hundred.’

⁸“The master commended the dishonest manager (not because

he was dishonest, but) because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. ⁹I tell you, use worldly wealth to gain friends for yourselves (use it to do good, rather than for an evil lifestyle), so that when it is gone, you will be welcomed into eternal dwellings.

¹⁰“Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. ¹¹So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?

¹²And if you have not been trustworthy with someone else’s property, who will give you property of your own?

¹³“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”

Divorce

¹⁴The Pharisees, who loved money, heard all this and were sneering at Jesus. ¹⁵He said to them, “You are the ones who justify yourselves in the eyes of others, but God knows your hearts. What people value highly is detestable in God’s sight.

¹⁶“The Law and the Prophets (the prophetic books) were proclaimed until John (the Baptist). Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it. ¹⁷It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.

¹⁸“Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery.

The rich man and Lazarus

¹⁹“There was a rich man who was dressed in purple (the color worn by kings) and fine linen and lived in luxury every day.

²⁰At his gate was laid a beggar named Lazarus, covered with sores ²¹and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores.

²²“The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried.

²³In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. ²⁴So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’

²⁵“But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.

²⁶And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’

²⁷“He answered, ‘Then I beg you, father, send Lazarus to my family, ²⁸for I have five brothers. Let him warn them,so that they will not also come to this place of torment.’

²⁹“Abraham replied, ‘They have Moses and the Prophets (the books of the law which God gave them through Moses, and the sayings of the prophets); let them listen to them.’

³⁰No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’

³¹“He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”

Sin, faith, duty

17 Jesus said to his disciples: “Things that cause people to stumble are bound to come (anything which leads one to forsake faith), but woe to anyone through whom they come. ²It would be better for them to be thrown into the sea with a millstone tied around their neck than to cause one of these little ones to stumble (those who are new to the faith). ³So watch yourselves.

“If your brother or sister sins against you, rebuke them; and if they repent, forgive them. ⁴Even if they sin against you seven times in a day and seven times come back to you saying ‘I repent,’ you must forgive them.”

⁵The apostles said to the Lord, “Increase our faith!”

⁶He replied, “If you have faith as small as a mustard seed (one of the tiniest of all seeds), you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.

Humility in service

⁷(Jesus then spoke for the benefit of certain religious people who felt themselves to be superior because they served God:)

“Suppose one of you has a servant plowing or looking after the sheep. Will he say to the servant when he comes in from the field, ‘Come along now and sit down to eat’? ⁸Won’t he rather say, ‘Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink’?

⁹Will he thank the servant because he did what he was told to do? ¹⁰So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”

Jesus heals ten men with leprosy

¹¹Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. ¹²As he was going into a village, ten men who had leprosy met him. They stood at a distance ¹³and called out in a loud voice, “Jesus, Master, have pity on us!”

(They were kept away from other people because leprosy was a contagious skin disease. A leper was considered to be unclean.)

¹⁴When he saw them, he said, “Go, show yourselves to the priests.” (Anyone who was healed of leprosy was required by the law to go to the priest for an examination. The priest would then publicly declare his healing and purification.) And as they went, they were cleansed.

¹⁵One of them, when he saw he was healed, came back, praising God in a loud voice. ¹⁶He threw himself at Jesus’ feet and thanked him—and he was a Samaritan.

¹⁷Jesus asked, “Were not all ten cleansed? Where are the other nine?” ¹⁸Has no one returned to give praise to God except this foreigner?” ¹⁹Then he said to him, “Rise and go; your faith has made you well.”

The coming of the kingdom of God

²⁰Once, on being asked by the Pharisees when the kingdom of God would come, (they wanted to know when God would judge the world visibly, as they were expecting). Jesus replied, “The coming of the kingdom of God is not something that can be observed,²¹ nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.” (It is a spiritual kingdom in which God reigns in the heart.)

²²Then he said to his disciples (concerning the period between

His ascension into heaven and his second coming to earth), “The time is coming when you will long to see one of the days of the Son of Man (His visible peresence on the earth), but you will not see it. ²³People will tell you, ‘There he is (Messiah)!’ or ‘Here he is!’ Do not go running off after them. ²⁴For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other. (It will be public and not limited to a specific location) ²⁵But first he must suffer many things (including persecution and death) and be rejected by this generation (of the Jews).

²⁶“Just as it was in the days of Noah, so also will it be in the days of the Son of Man. ²⁷People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.

²⁸“It was the same in the days of Lot (the nephew of Abraham, who lived in Sodom among evil people). People were eating and drinking, buying and selling, planting and building. ²⁹But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

³⁰“It will be just like this on the day the Son of Man is revealed.

³¹On that day no one who is on the housetop, with possessions inside, should go down to get them. Likewise, no one in the field should go back for anything. ³²Remember Lot’s wife! (she left Sodom with her husband, but her heart was attached to her possessions in the city. She looked back and was changed into a pillar of salt.) ³³Whoever tries to keep their life (by the worship of material things) will lose it, and whoever loses their life (disdains material things) will preserve it. ³⁴I tell you, on that night two people will be in one bed; one will be taken and

the other left. ³⁵Two women will be grinding grain together; one will be taken and the other left.” ³⁶Two women will be in the field; one will be taken and the other left.

³⁷“Where, Lord?” they asked.

He replied, “Where there is a dead body, there the vultures will gather.”

The parable of the persistent widow

18 Then Jesus told his disciples a parable to show them that they should always pray and not give up. ²He said: “In a certain town there was a judge who neither feared God nor cared what people thought. ³And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’

⁴“For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care what people think,⁵ yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually come and attack me!’”

⁶And the Lord said, “Listen to what the unjust judge says.⁷ And will not God (who is just) bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? ⁸I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?” (He was speaking of his second coming to earth after his ascension into heaven.)

The parable of the Pharisee and the tax collector

⁹To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable:¹⁰“Two

men went up to the temple to pray, one a Pharisee (of the strict and arrogant religious party) and the other a tax collector (one of the despised classes of society). ¹¹The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people—robbers, evildoers, adulterers— (He looked with disdain upon the tax collector and said) or even like this tax collector. ¹²I fast twice a week and give a tenth of all I get.’ (as an offering of good works)

¹³“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

¹⁴“I tell you that this man, rather than the other, went home justified before God (forgiven of his sins). For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

The little children and Jesus

¹⁵People were also bringing babies to Jesus for him to place his hands on them (It was customary for elders and teachers of the law to bless children). When the disciples saw this, they rebuked them. ¹⁶But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God (where God is king and believers are his people) belongs to such as these. ¹⁷Truly I tell you, anyone who will not receive the kingdom of God (in humility and simplicity) like a little child will never enter it.”

The rich and the kingdom of God

¹⁸A certain ruler asked him, “Good teacher, what must I do to inherit eternal life?”

¹⁹“Why do you call me good?” (Out of the common consensus, or do you discern something that distinguishes me from the other teachers?) Jesus answered. “No one is good—except God alone. ²⁰You know the commandments: ‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honor your father and mother.’ ”

²¹“All these I have kept since I was a boy,” he said.

²²When Jesus heard this, he said to him, “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

²³When he heard this, he became very sad, because he was very wealthy. ²⁴Jesus looked at him and said, “How hard it is for the rich to enter the kingdom of God! ²⁵Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

²⁶Those who heard this asked, “Who then can be saved?”

²⁷Jesus replied, “What is impossible with man is possible with God.”

²⁸Peter said to him, “We have left all we had to follow you!”

²⁹“Truly I tell you,” Jesus said to them, “no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God ³⁰will fail to receive many times as much in this age, and in the age to come eternal life.”

Jesus predicts His death a third time

³¹Jesus took the Twelve aside and told them, “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. ³²He will be delivered over to the Gentiles (Roman rulers). They will mock him, insult

him and spit on him; ³³they will flog him and kill him. On the third day he will rise again.” **(The Old Testament prophets had foretold these events in detail.)**★⁽⁷⁾

³⁴The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.

A blind beggar receives his sight

³⁵As Jesus approached Jericho, a blind man was sitting by the roadside begging. ³⁶When he heard the crowd going by, he asked what was happening. ³⁷They told him, “Jesus of Nazareth is passing by.”

³⁸**(The blind man had heard of Jesus’ miracles and knew that he was a descendant of King David.)** He called out, “Jesus, Son of David, have mercy on me!”

³⁹Those who led the way rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

⁴⁰Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, ⁴¹“What do you want me to do for you?”

“Lord, I want to see,” he replied.

⁴²Jesus said to him, “Receive your sight; your faith has healed you.” ⁴³Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.

★⁽⁷⁾ Psalm 22: 16-18; Psalm 27: 12; Psalm 35: 11;
Psalm 41: 9; Isaiah 53: 3, 7, 9; Isaiah 50: 6;
Zechariah 11: 12-13; Zechariah 13: 10

Zacchaeus the tax collector

19 Jesus entered Jericho (a city about eight kilometers west of the Jordan River) and was passing through. ²A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. ³He wanted to see who Jesus was, but because he was short he could not see over the crowd. ⁴So he ran ahead and climbed a sycamore-figtree to see him, since Jesus was coming that way.

⁵When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” ⁶So he came down at once and welcomed him gladly.

⁷All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

⁸But Zacchaeus stood up and said to the Lord, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”

⁹Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. (from a human point of view he was a son of Abraham, but he also became one by faith, because Abraham is the father of the faithful people.)

¹⁰For the Son of Man came to seek and to save the lost.”

The parable of the ten minas

¹¹While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. (They thought that Jesus would become king, establish his kingdom on earth and overthrow the Romans. This parable was to explain

that he would not yet reign in this way. He taught them that he would leave the world for a period of time, but that they must remain faithful to him. He would reward them when he returned to earth a second time.) ¹²He said: "A man of noble birth went to a distant country to have himself appointed king and then to return. ¹³So he called ten of his servants and gave them ten minas (or ten bags of silver). 'Put this money to work,' he said, 'until I come back.'

¹⁴"But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.'

¹⁵"He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.

¹⁶"The first one came and said, 'Sir, your mina has earned ten more.'

¹⁷"Well done, my good servant!' his master replied. 'Because you have been trustworthy in a very small matter, take charge of ten cities.'

¹⁸"The second came and said, 'Sir, your mina has earned five more.'

¹⁹"His master answered, 'You take charge of five cities.'

²⁰"Then another servant came and said, 'Sir, here is your mina; I have kept it laid away in a piece of cloth. ²¹I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.'

²²"His master replied, 'I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? ²³Why then didn't you put my money on deposit, so that when I came back, I could have collected it with interest?'

²⁴“Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas.’

²⁵Sir,’ they said, ‘he already has ten!’

²⁶“He replied, ‘I tell you that to everyone who has (faithfulness and diligence), more will be given, but as for the one who has nothing, even what they have will be taken away. ²⁷But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’”

Jesus comes to Jerusalem as king

²⁸After Jesus had said this, he went on ahead, going up to Jerusalem. ²⁹As he approached Bethphage (a small village whose name means “house of figs.”) and Bethany (a village whose name means “house of suffering and misery”) at the hill called the Mount of Olives (three kilometers from Jerosalem), he sent two of his disciples, saying to them, ³⁰“Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

³²Those who were sent ahead went and found it just as he had told them. ³³As they were untying the colt, its owners asked them, “Why are you untying the colt?”

³⁴They replied, “The Lord needs it.”

³⁵They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶As he went along, people spread their cloaks on the road.

³⁷When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully

to praise God in loud voices for all the miracles they had seen:

³⁸“Blessed is the king who comes in the name of the Lord!”

“Peace in heaven and glory in the highest!”

³⁹Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

⁴⁰“I tell you,” he replied, “if they keep quiet, the stones will cry out.”

Jesus weeps for Jerusalem

⁴¹As he approached Jerusalem and saw the city, he wept over it

⁴²and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.

⁴³The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

Jesus at the temple

⁴⁵When Jesus entered the temple courts (where the Jews worship and present sacrifices.), he began to drive out those who were selling. (Sheep, pigeons, and other animals for sacrifice along with those changing money) ⁴⁶“It is written,” he said to them, My house will be a house of prayer’; but you have made it ‘a den of robbers.’” (They were detracting from the sacredness of the place by using it for business rather than as a place of worship. In addition, they were exploiting the people in the name of religion by selling the sacrificial animals at exorbitant prices.)

⁴⁷Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were

trying to kill him. ⁴⁸Yet they could not find any way to do it, because all the people hung on his words.

The authority of Jesus questioned

20 One day as Jesus was teaching the people in the temple courts and proclaiming the good news, the chief priests and the teachers of the law, together with the elders, came up to him. ²“Tell us by what authority you are doing these things,” they said. “Who gave you this authority?”

³He replied, “I will also ask you a question. Tell me: ⁴John’s baptism—was it from heaven, or of human origin?”

⁵They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Why didn’t you believe him?’ ⁶But if we say, ‘Of human origin,’ all the people will stone us, because they are persuaded that John was a prophet.”

⁷So they answered, “We don’t know where it was from.”

⁸Jesus said, “Neither will I tell you by what authority I am doing these things.”

The parable of the tenants

⁹He went on to tell the people this parable (related to the history of Israel and their relationship to God): “A man planted a vineyard, rented it to some farmers and went away for a long time. ¹⁰At harvest time he sent a servant to the tenants so they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. ¹¹He sent another servant, but that one also they beat and treated shamefully and sent away empty-handed. ¹²He sent still a third, and they wounded him and threw him out.

¹³“Then the owner of the vineyard said, ‘What shall I do? I will send my son, whom I love; perhaps they will respect him.’

¹⁴“But when the tenants saw him, they talked the matter over. ‘This is the heir,’ they said. ‘Let’s kill him, and the inheritance will be ours.’ ¹⁵So they threw him out of the vineyard and killed him.

“What then will the owner of the vineyard do to them?” ¹⁶He will come and kill those tenants and give the vineyard to others.”

When the people heard this (that the vineyard was given to others), they said, “God forbid!”

¹⁷Jesus looked directly at them and asked, “Then what is the meaning of that which is written (in the Psalms): ^{☆(8)}

The stone the builders rejected

has become the cornerstone’ ? (Jesus was referring to himself)

¹⁸Everyone who falls on that stone will be broken to pieces; anyone on whom it falls will be crushed.”

¹⁹The teachers of the law and the chief priests looked for a way to arrest him immediately, because they knew he had spoken this parable against them. But they were afraid of the people.

Paying taxes to Caesar

²⁰Keeping a close watch on him, they sent spies, who pretended to be sincere. They hoped to catch Jesus in something he said, so that they might hand him over to the power and authority of the governor. ²¹So the spies questioned him: “Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God in accordance with the truth.

²²Is it right for us to pay taxes to Caesar or not?”

^{☆(8)} : Psalm 118: 22

²³He saw through their duplicity and said to them,²⁴“Show me a denarius. Whose image and inscription are on it?”

“Caesar’s,” they replied.

²⁵He said to them, “Then give back to Caesar what is Caesar’s, and to God what is God’s.”

²⁶They were unable to trap him in what he had said there in public. And astonished by his answer, they became silent.

The resurrection and marriage

²⁷Some of the Sadducees (a religious party that accepts only the first five books of Moses), who say there is no resurrection (life after death), came to Jesus with a question. ²⁸“Teacher,” they said, “Moses wrote for us (in the book of the Law) that if a man’s brother dies and leaves a wife but no children, the man must marry the widow and raise up offspring for his brother. ²⁹(They produced an imaginary event intended to show the foolishness of resurrection, saying:) Now there were seven brothers. The first one married a woman and died childless.³⁰The second³¹and then the third married her, and in the same way the seven died, leaving no children. ³²Finally, the woman died too. ³³Now then, at the resurrection whose wife will she be, since the seven were married to her?”

³⁴Jesus replied, “The people of this age marry and are given in marriage. ³⁵But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage,³⁶and they can no longer die; for they are like the angels. They are God’s children, since they are children of the resurrection. ³⁷(Then Jesus responded to the primary problem in their belief saying:) But in the account

of the burning bush (an incident in the life of Moses when God told him to return to Egypt, which, though he saw it burning, was not consumed.), even Moses showed that the dead rise, for he calls the Lord ‘the God of Abraham, and the God of Isaac, and the God of Jacob (all of whom had died).’³⁸ He is not the God of the dead, but of the living, for to him all are alive (showing that all live by the spirit after their death on this earth).”

³⁹Some of the teachers of the law responded, “Well said, teacher!”⁴⁰ And no one dared to ask him any more questions.

Whose son is the Messiah?

⁴¹Then Jesus said to them (in reference to one of the prophecies related to himself), “Why is it said that the Messiah is the son of David?”⁴² David himself declares in the Book of Psalms: ☆⁽⁹⁾

The Lord said to my Lord:

“Sit at my right hand

⁴³until I make your enemies
a footstool for your feet.”

⁴⁴David calls him ‘Lord.’ How then can he be his son?” (This means that the Messiah who, humanly speaking, is a descendant of David, is also his Lord in a spiritual sense.)

Warning against the teachers of the law

⁴⁵While all the people were listening, Jesus said to his disciples,
⁴⁶“Beware of the teachers of the law. They like to walk around in flowing robes (Out of pride in their position) and love to be greeted with respect in the marketplaces and have the most important seats in the synagogues and the places of honor at

banquets. ⁴⁷They devour widows' houses and for a show make lengthy prayers. **(They exploit their position of power over people.)** These men will be punished most severely."

The widow's offering

21 As Jesus looked up, he saw the rich putting their gifts into the temple treasury. ²He also saw a poor widow put in two very small copper coins **(the smallest coins in circulation at that time)**. ³"Truly I tell you," he said, "this poor widow has put in more than all the others. ⁴All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on."

The destruction of the temple and signs of the end times

⁵Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, ⁶"As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down."

⁷"Teacher," they asked, "when will these things happen? And what will be the sign that they are about to take place?"

⁸He replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. ⁹When you hear of wars and uprisings, do not be frightened. These things must happen first, but the end will not come right away."

¹⁰Then he said to them: "Nation will rise against nation, and kingdom against kingdom. ¹¹There will be great earthquakes,

famines and pestilences in various places, and fearful events and great signs from heaven.

¹²“But before all this, they will seize you and persecute you. They will hand you over to synagogues (to be judged by the Jewish elders) and put you in prison, and you will be brought before kings and governors, and all on account of my name.

¹³And so you will bear testimony to me. ¹⁴But make up your mind not to worry beforehand how you will defend yourselves.

¹⁵For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. ¹⁶You will be betrayed even by parents, brothers and sisters, relatives and friends, and they will put some of you to death. ¹⁷Everyone will hate you because of me. ¹⁸But not a hair of your head will perish. ¹⁹Stand firm, and you will win life.

The second coming of Christ

²⁰“When you see Jerusalem being surrounded by armies, you will know that its desolation is near. ²¹Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. ²²For this is the time of punishment in fulfillment of all that has been written. ²³How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. ²⁴They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles (non-Jews) until the times of the Gentiles are fulfilled. (The rule of the nations over Jerusalem is ended.)

²⁵“There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and

tossing of the sea. ²⁶People will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. ²⁷At that time they will see the Son of Man (the Messiah) coming in a cloud with power and great glory. ²⁸When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

²⁹He told them this parable: “Look at the fig tree and all the trees. ³⁰When they sprout leaves, you can see for yourselves and know that summer is near. ³¹Even so, when you see these things happening, you know that the kingdom of God is near.

³²(Jesus returns to his discussion of Jerusalem’s destruction, saying:) “Truly I tell you, this generation will certainly not pass away until all these things have happened. ³³Heaven and earth will pass away, but my words will never pass away.

Watch and pray

³⁴(Jesus calls for preparedness for His second coming, saying:) “Be careful, or your hearts will be weighed down with carousing, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap. ³⁵For it will come on all those who live on the face of the whole earth. ³⁶Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.”

³⁷Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives, ³⁸and all the people came early in the morning to hear him at the temple.

Judas agrees to betray Jesus

22 Now the Festival of Unleavened Bread, called the Passover (one of the greatest Jewish feasts), was approaching, ²and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. ³Then Satan entered Judas, called Iscariot, one of the Twelve (disciples). ⁴And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. ⁵They were delighted and agreed to give him money. ⁶He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

The Passover

⁷Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. ⁸Jesus sent Peter and John, saying, “Go and make preparations for us to eat the Passover.”

⁹“Where do you want us to prepare for it?” they asked.

¹⁰He replied, “As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, ¹¹and say to the owner of the house, ‘The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?’”

¹²He will show you a large room upstairs, all furnished. Make preparations there.”

¹³They left and found things just as Jesus had told them. So they prepared the Passover.

The last supper

¹⁴When the hour came, Jesus and his apostles reclined at the table. ¹⁵And he said to them, “I have eagerly desired to eat this

Passover with you before I suffer. ¹⁶For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

¹⁷After taking the cup, he gave thanks and said, “Take this and divide it among you. ¹⁸For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.”

¹⁹And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” (He said this in reference to his crucifixion)

²⁰In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you. ²¹But the hand of him who is going to betray me is with mine on the table. ²²The Son of Man will go as it has been decreed (because he came to die in order to redeem mankind). But woe to that man who betrays him!” ²³They began to question among themselves which of them it might be who would do this.

Who is the greatest?

²⁴A dispute also arose among them as to which of them was considered to be greatest (because they thought the Messiah would establish a physical kingdom on earth). ²⁵Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors (masters, or lords). ²⁶But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. ²⁷For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. ²⁸You

are those who have stood by me in my trials.²⁹ And I confer on you a kingdom, just as my Father (God) conferred one on me,³⁰ so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

Peter will deny Jesus

³¹“Simon, Simon, Satan has asked to sift all of you as wheat.

³²But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

³³But he replied, “Lord, I am ready to go with you to prison and to death.”

³⁴Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me.”

³⁵Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?”

“Nothing,” they answered.

³⁶He said to them, “But now (the hard times have begun, so be ready) if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one (in order to respond to harm inflicted on them). ³⁷It is written: ★⁽¹⁰⁾ ‘And he was numbered with the transgressors’ ; and I tell you that this must be fulfilled in me (when I am crucified tomorrow between two thieves). Yes, what is written about me is reaching its fulfillment.”

³⁸The disciples (who thought that Jesus wanted them to defend him) said, “See, Lord, here are two swords.”

“That’s enough!” he replied. (I have heard enough of this talk.)

★⁽¹⁰⁾ Isa. 53: 12, He poured himself out to death and was numbered with the transgressors

Jesus prays on the Mount of Olives

³⁹Jesus went out as usual to the Mount of Olives, and his disciples followed him. ⁴⁰On reaching the place, he said to them, "Pray that you will not fall into temptation." ⁴¹He withdrew about a stone's throw beyond them, knelt down and prayed, ⁴²"Father, if you are willing, take this cup from me; yet not my will, but yours be done." ⁴³An angel from heaven appeared to him and strengthened him. ⁴⁴And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

⁴⁵When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. ⁴⁶"Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."

Jesus arrested

⁴⁷While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, ⁴⁸but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?"

⁴⁹When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" ⁵⁰And one of them struck the servant of the high priest, cutting off his right ear.

⁵¹But Jesus answered, "No more of this!" And he touched the man's ear and healed him.

⁵²Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs? ⁵³Every

day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns.”

⁵⁴Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance.

Peter disowns Jesus

⁵⁵And when some there had kindled a fire in the middle of the courtyard (the outer courtyard of the palace of the high priest) and had sat down together, Peter sat down with them. ⁵⁶A servant girl saw him seated there in the firelight. She looked closely at him and said, “This man was with him.”

⁵⁷But he denied it. “Woman, I don’t know him,” he said.

⁵⁸A little later someone else saw him and said, “You also are one of them.”

“Man, I am not!” Peter replied.

⁵⁹About an hour later another asserted, “Certainly this fellow was with him, for he is a Galilean.”

⁶⁰Peter replied, “Man, I don’t know what you’re talking about!” Just as he was speaking, the rooster crowed. ⁶¹The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: “Before the rooster crows today, you will disown me three times.” ⁶²And he went outside and wept bitterly.

The guards mock Jesus

⁶³The men who were guarding Jesus began mocking and beating him. ⁶⁴They blindfolded him and demanded, “Prophecy! Who hit you?” ⁶⁵And they said many other insulting things to him.

⁶⁶At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus

was led before them. ⁶⁷“If you are the Messiah,” (the awaited king who will establish the kingdom of the Jews and rule the world) they said, “tell us.”

Jesus answered, “If I tell you, you will not believe me, (because you are looking for an earthly kingdom whereas my kingdom is spiritual), ⁶⁸and if I asked you, you would not answer. ⁶⁹But from now on, the Son of Man will be seated at the right hand of the mighty God.”

⁷⁰They all asked, “Are you then the Son of God?”

He replied, “You say that I am.”

⁷¹Then they said, “Why do we need any more testimony? We have heard it from his own lips.”

Jesus before Pilate and Herod

23 (The leaders of the Jews wanted to kill Jesus, but Romans did not allow them to conduct their own executions.) Then the whole assembly rose and led him off to Pilate (the Roman governor). ²And they began to accuse him (Their accusations were of a religious nature, and the Romans were not concerned with this, so they accused him of inciting political dissent against Roman rule), saying, “We have found this man subverting our nation (by inciting us to rebel). He opposes payment of taxes to Caesar and claims to be Messiah, a king.” (They tried to portray him as a political rebel who plotted against Rome. That was a crime punishable by death under Roman law.)

³So Pilate asked Jesus, “Are you the king of the Jews?”

“You have said so,” Jesus replied. (Jesus was, in fact, a spiritual

king, but not the temporal king that they were accusing him of being.)

⁴Then Pilate announced to the chief priests and the crowd, “I find no basis for a charge against this man.”

⁵But they insisted, “He stirs up the people (incites them to disobey) all over Judea by his teaching. He started in Galilee and has come all the way here.”

⁶On hearing this, Pilate asked if the man was a Galilean.⁷When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod (Antipas, who was the governor of the district of Galilee), who was also in Jerusalem at that time.

⁸When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. ⁹He plied him with many questions, but Jesus gave him no answer. ¹⁰The chief priests and the teachers of the law were standing there, vehemently accusing him. ¹¹Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. ¹²That day Herod and Pilate became friends—before this they had been enemies.

Jesus is sentenced to death

¹³Pilate called together the chief priests, the rulers and the people, ¹⁴and said to them, “You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. ¹⁵Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. ¹⁶Therefore,

I will punish him and then release him.”¹⁷ Now he was obliged to release one man to them at the Feast.

¹⁸But the whole crowd shouted, “Away with this man! Release Barabbas to us!”¹⁹(Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

²⁰Wanting to release Jesus, Pilate appealed to them again.²¹But they kept shouting, “Crucify him! Crucify him!”

²²For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.”

²³But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.²⁴So Pilate decided to grant their demand.²⁵He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

The crucifixion of Jesus

²⁶As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.²⁷A large number of people followed him, including women who mourned and wailed for him.²⁸Jesus turned and said to them, “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children.²⁹For the time will come when you will say, ‘Blessed are the childless women, the wombs that never bore and the breasts that never nursed!’³⁰Then

they will say to the mountains, “Fall on us!”
and to the hills, “Cover us!”

³¹For if people (the Roman) do these things when the tree is green (Christ), what will happen when it is dry (the people)?"

³²Two other men, both criminals, were also led out with him to be executed. ³³When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. ³⁴Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots. (It was customary for the belongings of the crucified criminal to be given to his crucifiers, so the soldiers took his clothing.)

³⁵The people stood watching, and the rulers even sneered at him. They said, "He saved others (a reference to the sick he healed and the dead he raised); let him save himself if he is God's Messiah, the Chosen One."

³⁶The soldiers also came up and mocked him. They offered him wine vinegar ³⁷and said, "If you are the king of the Jews, save yourself."

³⁸There was a written notice above him, which read: this is the king of the jews.

³⁹One of the criminals who hung there hurled insults at him: "Aren't you the Messiah? Save yourself and us!"

⁴⁰But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? ⁴¹We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."

⁴²Then he said, "Jesus, remember me when you come into your kingdom." (These words showed that he believed in Jesus' authority over death, and that Jesus would live again after dying.)

⁴³Jesus answered him, “Truly I tell you, today you will be with me in paradise.”

The death of Jesus

⁴⁴It was now about noon, and darkness came over the whole land until three in the afternoon, ⁴⁵for the sun stopped shining. And the curtain of the temple was torn in two. (The curtain was the boundary that prevented people from entering the holy place in the temple. As it tore at that instant it demonstrated that Jesus had opened the way for people to enter freely into the presence of God.) ⁴⁶Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last.

⁴⁷The centurion, seeing what had happened, praised God and said, “Surely this was a righteous man.” ⁴⁸When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. ⁴⁹But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

The burial of Jesus

⁵⁰Now there was a man named Joseph, a member of the Council (made up of seventy Jewish elders), a good and upright man, ⁵¹who had not consented to their decision and action (to condemn Jesus and have him killed). He came from the Judean town of Arimathea, and he himself was waiting for the kingdom of God. ⁵²Going to Pilate, he asked for Jesus’ body. ⁵³Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid. ⁵⁴It was Preparation Day, and the

Sabbath (the day of rest in the Jewish religion) was about to begin.

⁵⁵The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it.

⁵⁶Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

Jesus has risen

24 On the first day of the week (Sunday), very early in the morning, the women took the spices they had prepared and went to the tomb. ²They found the stone (a large stone that sealed the entrance) rolled away from the tomb, ³but when they entered, they did not find the body of the Lord Jesus. ⁴While they were wondering about this, suddenly two men in clothes that gleamed like lightning (angels) stood beside them. ⁵In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? ⁶He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ⁷"The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.' " ⁸Then they remembered his words.

⁹When they came back from the tomb, they told all these things to the Eleven and to all the others. ¹⁰It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. ¹¹But they did not believe the women, because their words seemed to them like nonsense. ¹²Peter, however, got up and ran to the tomb. Bending over, he

saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

On the road to Emmaus

¹³Now that same day two of them were going to a village called Emmaus, about seven miles (ten kilometers) from Jerusalem. ¹⁴They were talking with each other about everything that had happened. (concerning the crucifixion of Jesus) ¹⁵As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶but they were kept from recognizing him.

¹⁷He asked them, “What are you discussing together as you walk along?”

They stood still, their faces downcast. ¹⁸One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?”

¹⁹“What things?” he asked.

“About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. ²⁰The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹but we had hoped that he was the one who was going to redeem Israel (that is, the awaited Savior who would redeem the people of Israel). And what is more, it is the third day since all this took place. ²²In addition, some of our women amazed us. They went to the tomb early this morning ²³but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴Then some of our companions went to the tomb and

found it just as the women had said, but they did not see Jesus.”

²⁵He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶Did not the Messiah have to suffer these things and then enter his glory?” (according

to the ancient prophecies)²⁷ ⁽¹¹⁾★ And beginning with Moses and all the Prophets (books of the prophets), he explained to them what was said in all the Scriptures concerning himself.

²⁸As they approached the village to which they were going, Jesus continued on as if he were going farther. ²⁹But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them.

³⁰When he was at the table with them (for the evening meal), he took bread, gave thanks, broke it and began to give it to them.

³¹Then their eyes were opened and they recognized him, and he disappeared from their sight. ³²They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”

³³They got up and returned at once to Jerusalem. There they found the Eleven (disciples) and those with them, assembled together

³⁴and saying, “It is true! The Lord has risen and has appeared to Simon.” ³⁵Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

Jesus appears to the disciples

³⁶While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you.”

³⁷They were startled and frightened, thinking they saw a ghost.

★⁽¹¹⁾ Genesis 3: 15; Numbers 21: 9; Deuteronomy 18: 15; Psalm 16: 9-10; Isaiah 7: 14; Malachi 3: 1.

³⁸He said to them, “Why are you troubled, and why do doubts rise in your minds? ³⁹Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.”

⁴⁰When he had said this, he showed them his hands and feet.

⁴¹And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?” ⁴²They gave him a piece of broiled fish, ⁴³and he took it and ate it in their presence.

⁴⁴He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”

⁴⁵Then he opened their minds so they could understand the Scriptures. ⁴⁶He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, ⁴⁷and repentance for the forgiveness of sins will be preached in his name to all nations, (so that they may receive eternal life) beginning at Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹I am going to send you what my Father has promised (the Holy Spirit who would come after his ascension and empower them); but stay in the city until you have been clothed with power from on high.”

The ascension of Jesus

⁵⁰When he had led them out to the vicinity of Bethany (on the Mount of Olives), he lifted up his hands and blessed them.

⁵¹While he was blessing them, he left them and was taken up into heaven. ⁵²Then they worshiped him and returned to Jerusalem with great joy. ⁵³And they stayed continually at the temple, praising God.