

Preface:

The beginning of the good news about Jesus the Messiah, the Son of God, as it is written in Isaiah the prophet:

“I will send my messenger ahead of you,
who will prepare your way”—

“a voice of one calling in the wilderness,
‘Prepare the way for the Lord,
make straight paths for him.’”

- Mark

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word.

With 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, so that you may know the certainty of the things you have been taught.

- Luke

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

Abraham was the father of Isaac,
Isaac the father of Jacob,
Jacob the father of Judah and his brothers,
Judah the father of Perez and Zerah,
 whose mother was Tamar,
Perez the father of Hezron,
Hezron the father of Ram,
Ram the father of Amminadab,
Amminadab the father of Nahshon,
Nahshon the father of Salmon,
Salmon the father of Boaz,
 whose mother was Rahab,
Boaz the father of Obed,
 whose mother was Ruth,
Obed the father of Jesse,
 and Jesse the father of King David.

David was the father of Solomon, whose mother had
 been Uriah's wife,
Solomon the father of Rehoboam,
Rehoboam the father of Abijah,
Abijah the father of Asa,

Asa the father of Jehoshaphat,
Jehoshaphat the father of Jehoram,
Jehoram the father of Uzziah,
Uzziah the father of Jotham,
Jotham the father of Ahaz,
Ahaz the father of Hezekiah,
Hezekiah the father of Manasseh,
Manasseh the father of Amon,
Amon the father of Josiah,
and Josiah the father of Jeconiah
and his brothers at the time of the exile to Babylon.

After the exile to Babylon:
Jeconiah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,
Zerubbabel the father of Abihud,
Abihud the father of Eliakim,
Eliakim the father of Azor,
Azor the father of Zadok,
Zadok the father of Akim,
Akim the father of Elihud,
Elihud the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob,
and Jacob the father of Joseph,
the husband of Mary,
and Mary was the mother of Jesus
who is called the Messiah.

Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron.

Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly. But they were childless because Elizabeth was not able to conceive, and they were both very old.

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

Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear.

But 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.

He will be a joy and delight to you, and many will rejoice because of his birth, for 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 even before he is born. He will bring back many of the people of Israel to the Lord their God.

And he will go on before the Lord, in the spirit and power of Elijah, 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.”

Zechariah asked the angel,

“How can I be sure of this? I am an old man and my wife is well along in years.”

The 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.

And 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.”

Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. When 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. When his time of service was completed, he returned home. After this his wife Elizabeth became pregnant and for five months remained in seclusion.

“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.”

In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David.

The virgin's name was Mary.

The angel went to her and said,

“Greetings, you who are highly favored! The Lord is with you.”

Mary was greatly troubled at his words and wondered what kind of greeting this might be.

But the angel said to her,

“Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He 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, and he will reign over Jacob's descendants forever; his kingdom will never end.”

“How will this be,” Mary asked the angel, “since I am a virgin?”

The 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.

Even 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. For no word from God will ever fail.”

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

Then the angel left her.

At that time Mary got ready and hurried to a town in the hill country of Judea, where she entered Zechariah’s home and greeted Elizabeth.

When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed:

“Blessed are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me?”

As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that the Lord would fulfill his promises to her!”

And Mary said:

“My soul glorifies the Lord
and my spirit rejoices in God my Savior,
for he has been mindful
of the humble state of his servant.
From now on all generations will call me blessed,
for the Mighty One has done great things for me.
Holy is his name!
His mercy extends to those who fear him,
from generation to generation.
He has performed mighty deeds with his arm;
he has scattered those who are proud in their
inmost thoughts.
He has brought down rulers from their thrones
but has lifted up the humble.
He has filled the hungry with good things
but has sent the rich away empty.
He has helped his servant Israel,
remembering to be merciful
to Abraham and his descendants forever,
just as he promised our ancestors.”

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

Essentially, this is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.

Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said,

“Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.”

All this took place to fulfill what the Lord had said through the prophet:

“The virgin will conceive and give birth to a son, and they will call him Immanuel” (which means “God with us”).

When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. But he did not consummate their marriage until she gave birth to a son.

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

On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, but his mother spoke up and said,

“No! He is to be called John.”

They said to her,

“There is no one among your relatives who has that name.”

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

“His name is John.”

Immediately his mouth was opened and his tongue set free, and he began to speak, praising God. All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about all these things. Everyone who heard this wondered about it, asking,

“What then is this child going to be?”

For the Lord's hand was with him.

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

“Praise be to the Lord, the God of Israel,
because he has come to his people
and redeemed them.
He has raised up a horn of salvation for us
in the house of his servant David
(as he said through his holy prophets of long ago),
salvation from our enemies
and from the hand of all who hate us—
to show mercy to our ancestors
and to remember his holy covenant,
the oath he swore to our father Abraham:
to rescue us from the hand of our enemies,
and to enable us to serve him without fear
in holiness and righteousness
before him all our days.
And you, my child,
will be called a prophet of the Most High;
for you will go on before the Lord
to prepare the way for him,
to give his people the knowledge of salvation
through the forgiveness of their sins,
because of the tender mercy of our God,
by which the rising sun
will come to us from heaven
to shine on those living in darkness
and in the shadow of death,
to guide our feet into the path of peace.”

And the child grew and became strong in spirit; and he lived in the wilderness until he appeared publicly to Israel.

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

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David.

He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son.

And he gave him the name Jesus.

She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

But the angel said to them,

“Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

“Glory to God in the highest heaven, and on earth
peace to those on whom his favor rests.”

When 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.”

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

The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

On 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.

When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord,

“Every firstborn male is to be consecrated to the Lord”),
and to offer a sacrifice in keeping with what is said in
the Law of the Lord: “a pair of doves or two young
pigeons.”

Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him.

It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Messiah. Moved 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, Simeon took him in his arms and praised God, saying:

“Sovereign Lord, as you have promised,
you may now dismiss your servant in peace.
For my eyes have seen your salvation,
which you have prepared
in the sight of all nations:
a light for revelation to the Gentiles,
and the glory of your people Israel.”

The child's father and mother marveled at what was said about him. Then Simeon blessed them and said to Mary, his mother:

“This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”

There 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, and then was a widow until she was eighty-four.

She never left the temple but worshiped night and day, fasting and praying. Coming 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.

After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked,

“Where is the one who has been born king of the Jews?
We saw his star when it rose and have come to worship
him.”

When King Herod heard this he was disturbed, and all Jerusalem with him. When he had called together all the people’s chief priests and teachers of the law, he asked them where the Messiah was to be born.

“In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

“But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler
who will shepherd my people Israel.”

Then Herod called the Magi secretly and found out from them the exact time the star had appeared.

He sent them to Bethlehem and said,

“Go and search carefully for the child. As soon as you find
him, report to me, so that I too may go and worship
him.”

After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. When they saw the star, they were overjoyed. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him.

Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. And having been warned in a dream not to go back to Herod, they returned to their country by another route. When they had gone, an angel of the Lord appeared to Joseph in a dream.

“Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”

So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”

When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.

Then what was said through the prophet Jeremiah was fulfilled:

“A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more.”

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said,

“Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child’s life are dead.”

So he got up, took the child and his mother and went to the land of Israel. But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets, that he would be called a Nazarene.

When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. And the child grew and became strong; he was filled with wisdom, and the grace of God was on him. Every year Jesus’ parents went to Jerusalem for the Festival of the Passover. When he was twelve years old, they went up to the festival, according to the custom.

After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him.

After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.

Everyone who heard him was amazed at his understanding and his answers. When 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.”

“Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?”

But they did not understand what he was saying to them.

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

In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene— during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet:

“I will send my messenger ahead of you,
who will prepare your way”—

“a voice of one calling in the wilderness,

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

Every valley shall be filled in,
every mountain and hill made low.
The crooked roads shall become straight,
the rough ways smooth.
And all people will see God's salvation.”

John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey.

People went out to him from Jerusalem and all Judea and the whole region of the Jordan. Confessing their sins, they were baptized by him in the Jordan River.

The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah.

He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light.

The true light that gives light to everyone was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him.

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— children born not of natural descent, nor of human decision or a husband's will, but born of God.

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

This was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely,

"I am not the Messiah."

They asked him,

"Then who are you? Are you Elijah?"

He said,

"I am not."

"Are you the Prophet?"

He answered, "No."

Finally they said,

"Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

John replied in the words of Isaiah the prophet,

"I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"

Now the Pharisees who had been sent questioned him,

"Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?"

"You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not think you can say to yourselves,

‘We have Abraham as our father.’

I tell you that out of these stones God can raise up children for Abraham. The 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. I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry.

He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

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

John answered,

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

Even tax collectors came to be baptized.

“Teacher,” they asked, “what should we do?”

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

Then 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.”

And with many other words John exhorted the people and proclaimed the good news to them.

This all happened at Bethany on the other side of the Jordan, where John was baptizing. The next day John saw Jesus coming toward him and said,

“Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said,

‘A man who comes after me has surpassed me because he was before me.’

I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.”

Out of his fullness we have all received grace in place of grace already given. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

But John tried to deter him, saying,

“I need to be baptized by you, and do you come to me?”

Jesus replied,

“Let it be so now; it is proper for us to do this to fulfill all righteousness.”

Then John consented.

When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him 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.”

Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph,

the son of Heli,
the son of Matthat,
the son of Levi,
the son of Melki,
the son of Jannai,
the son of Joseph,
the son of Mattathias,
the son of Amos,
the son of Nahum,
the son of Esli,
the son of Naggai,
the son of Maath,
the son of Mattathias,
the son of Semein,
the son of Josek,
the son of Joda,
the son of Joanan,
the son of Rhesa,
the son of Zerubbabel,
the son of Shealtiel,
the son of Neri,
the son of Melki,
the son of Addi,
the son of Cosam,
the son of Elmadam,
the son of Er,
the son of Joshua,
the son of Eliezer,
the son of Jorim,
the son of Matthat,
the son of Levi,
the son of Simeon,
the son of Judah,
the son of Joseph,
the son of Jonam,
the son of Eliakim,
the son of Melea,

the son of Menna,
the son of Mattatha,
the son of Nathan,
the son of David,
the son of Jesse,
the son of Obed,
the son of Boaz,
the son of Salmon,
the son of Nahshon,
the son of Amminadab,
the son of Ram,
the son of Hezron,
the son of Perez,
the son of Judah,
the son of Jacob,
the son of Isaac,
the son of Abraham,
the son of Terah,
the son of Nahor,
the son of Serug,
the son of Reu,
the son of Peleg,
the son of Eber,
the son of Shelah,
the son of Cainan,
the son of Arphaxad,
the son of Shem,
the son of Noah,
the son of Lamech,
the son of Methuselah,
the son of Enoch,
the son of Jared,
the son of Mahalalel,
the son of Kenan,
the son of Enosh,
the son of Seth,
the son of Adam, son of God.

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, he was hungry.

The tempter came to him and said,

“If you are the Son of God, tell these stones to become bread.”

Jesus answered,

“It is written:

‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’”

Then the devil took him to the holy city and had him stand on the highest point of the temple.

“If you are the Son of God,” he said, “throw yourself down. For it is written:

“He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.”

Jesus answered him,

“It is also written: ‘

Do not put the Lord your God to the test.’”

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.

“All this I will give you,” he said, “if you will bow down and worship me.”

Jesus said to him,

“Away from me, Satan! For it is written:

‘Worship the Lord your God, and serve him only.’”

Then the devil left him, and angels came and attended him.

When the devil had finished all this tempting, he left him until an opportune time.

Then John gave this testimony:

“I saw the Spirit come down from heaven as a dove and remain on him. And I myself did not know him, but the one who sent me to baptize with water told me,

‘The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.’ I have seen and I testify that this is God’s Chosen One.”

The next day John was there again with two of his disciples. When he saw Jesus passing by, he said,

“Look, the Lamb of God!”

When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked,

“What do you want?”

They said,

“Rabbi” (which means “Teacher”), “where are you staying?”

“Come,” he replied, “and you will see.”

So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him,

“We have found the Messiah” (that is, the Christ).

And he brought him to Jesus.

Jesus looked at him and said,

“You are Simon son of John. You will be called Cephas” (which, when translated, is Peter).

The next day Jesus decided to leave for Galilee.

Finding Philip, he said to him,

“Follow me.”

Philip, like Andrew and Peter, was from the town of Bethsaida.

Philip found Nathanael and told him,

“We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”

“Nazareth! Can anything good come from there?”
Nathanael asked.

“Come and see,” said Philip.

When Jesus saw Nathanael approaching, he said of him,

“Here truly is an Israelite in whom there is no deceit.”

“How do you know me?” Nathanael asked.

Jesus answered,

“I saw you while you were still under the fig tree before
Philip called you.”

Then Nathanael declared,

“Rabbi, you are the Son of God; you are the king of
Israel.”

Jesus said,

“You believe because I told you I saw you under the fig
tree. You will see greater things than that.”

He then added,

“Very truly I tell you, you will see ‘heaven open, and the
angels of God ascending and descending on’ the
Son of Man.”

On the third day a wedding took place at Cana in Galilee. Jesus’
mother was there, and Jesus and his disciples had also been
invited to the wedding.

When the wine was gone, Jesus' mother said to him,

“They have no more wine.”

“Woman, why do you involve me?” Jesus replied. “My hour has not yet come.”

His mother said to the servants,

“Do whatever he tells you.”

Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

Jesus said to the servants,

“Fill the jars with water”; so they filled them to the brim.

Then he told them,

“Now draw some out and take it to the master of the banquet.”

They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew.

Then he called the bridegroom aside and said,

“Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.”

What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him. After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money.

So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

To those who sold doves he said,

“Get these out of here! Stop turning my Father’s house into a market!”

His disciples remembered that it is written:

“Zeal for your house will consume me.”

The Jews then responded to him,

“What sign can you show us to prove your authority to do all this?”

Jesus answered them,

“Destroy this temple, and I will raise it again in three days.”

They replied,

“It has taken forty-six years to build this temple, and you are going to raise it in three days?”

But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.

Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name. But Jesus would not entrust himself to them, for he knew all people. He did not need any testimony about mankind, for he knew what was in each person.

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. He came to Jesus at night and said,

“Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.”

Jesus replied,

“Very truly I tell you, no one can see the kingdom of God unless they are born again.”

“How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!”

Jesus answered,

“Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”

“How can this be?” Nicodemus asked.

“You are Israel’s teacher,” said Jesus, “and do you not understand these things? Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony.

I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? No one has ever gone into heaven except the one who came from heaven—the Son of Man. Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him.”

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son. This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.

Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed.

But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.

Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were coming and being baptized. (This was before John was put in prison.)

An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. They came to John and said to him,

“Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him.”

To this John replied,

“A person can receive only what is given them from heaven. You yourselves can testify that I said, ‘I am not the Messiah but am sent ahead of him.’

The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less."

The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. He testifies to what he has seen and heard, but no one accepts his testimony.

Whoever has accepted it has certified that God is truthful. For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

The Father loves the Son and has placed everything in his hands. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John— although in fact it was not Jesus who baptized, but his disciples. So he left Judea and went back once more to Galilee.

But 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, Herod added this to them all: He locked John up in prison.

Now he had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

When a Samaritan woman came to draw water, Jesus said to her,

“Will you give me a drink?”

(His disciples had gone into the town to buy food.)

The Samaritan woman said to him,

“You are a Jew and I am a Samaritan woman. How can you ask me for a drink?”

(For Jews do not associate with Samaritans.)

Jesus answered her,

“If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”

“Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?”

Jesus answered,

“Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”

The woman said to him,

“Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.”

He told her,

“Go, call your husband and come back.”

“I have no husband,” she replied.

Jesus said to her,

“You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”

“Sir,” the woman said, “I can see that you are a prophet. Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

“Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.

Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth.”

The woman said,

“I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”

Then Jesus declared, “I, the one speaking to you—I am he.”

Just then his disciples returned and were surprised to find him talking with a woman.

But no one asked,

“What do you want?” or “Why are you talking with her?”

Then, leaving her water jar, the woman went back to the town and said to the people,

“Come, see a man who told me everything I ever did.
Could this be the Messiah?”

They came out of the town and made their way toward him.

Meanwhile his disciples urged him,

“Rabbi, eat something.”

But he said to them,

“I have food to eat that you know nothing about.”

Then his disciples said to each other,

“Could someone have brought him food?”

“My food,” said Jesus, “is to do the will of him who sent me and to finish his work. Don’t you have a saying, ‘It’s still four months until harvest?’ I tell you, open your eyes and look at the fields! They are ripe for harvest.

Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together.

Thus the saying ‘One sows and another reaps’ is true. I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.”

Many of the Samaritans from that town believed in him because of the woman’s testimony,

“He told me everything I ever did.”

So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of his words many more became believers.

They said to the woman,

“We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.”

After the two days he left for Galilee.

(Now Jesus himself had pointed out that a prophet has no honor in his own country.)

After John was put in prison, Jesus went throughout Galilee, proclaiming the good news of God.

“The time has come,” he said. “The kingdom of God, **the kingdom of heaven**, has come near. Repent and believe the good news!”

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He was teaching in their synagogues, and everyone praised him.

When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Festival, for they also had been there.

Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum.

When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

“Unless you people see signs and wonders,” Jesus told him, “you will never believe.”

The royal official said,

“Sir, come down before my child dies.”

“Go,” Jesus replied, “your son will live.”

The man took Jesus at his word and departed. While he was still on the way, his servants met him with the news that his boy was living.

When he inquired as to the time when his son got better, they said to him,

“Yesterday, at one in the afternoon, the fever left him.”

Then the father realized that this was the exact time at which Jesus had said to him,

“Your son will live.”

So he and his whole household believed. This was the second sign Jesus performed after coming from Judea to Galilee.

He 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, and the scroll of the prophet Isaiah was handed to him.

Unrolling it, he found the place where it is written:

“The Spirit of the Lord is on me,
because he has anointed me
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,
to proclaim the year of the Lord’s favor.”

Then 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.

He began by saying to them,

“Today this scripture is fulfilled in your hearing.”

All spoke well of him and were amazed at the gracious words that came from his lips.

“Isn’t this Joseph’s son?” they asked.

Jesus 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.’”

“Truly I tell you,” he continued,

“No prophet is accepted in his hometown. I 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. Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon.

And 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.”

All the people in the synagogue were furious when they heard this. They 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. But he walked right through the crowd and went on his way.

Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—to fulfill what was said through the prophet Isaiah:

“Land of Zebulun and land of Naphtali,
the Way of the Sea, beyond the Jordan,
Galilee of the Gentiles—
the people living in darkness
have seen a great light;
on those living in the land of the shadow of death
a light has dawned.”

And on the Sabbath he taught the people. They were amazed at his teaching, because his words had authority.

In the synagogue there was a man possessed by a demon, an impure spirit. He cried out at the top of his voice,

“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!”

“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.

All 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!”

And the news about him spread throughout the surrounding area. Jesus left the synagogue and went to the home of Simon.

Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her. So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

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

Moreover, demons came out of many people, shouting,

“You are the Son of God!”

But he rebuked them and would not allow them to speak, because they knew he was the Messiah.

At 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.

But he said,

“I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent.”

And he kept on preaching in the synagogues of Judea.

One day as Jesus was standing by the Lake of Gennesaret, the people were crowding around him and listening to the word of God.

As Jesus walked a ways beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.

He saw at the water's edge two boats, left there by the fishermen, who were washing their nets. He 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.

When he had finished speaking, he said to Simon,

“Put out into deep water, and let down the nets for a catch.”

Simon answered,

“Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.”

When they had done so, they caught such a large number of fish that their nets began to break. So 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.

When Simon Peter saw this, he fell at Jesus’ knees and said,

“Go away from me, Lord; I am a sinful man!”

For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon’s partners.

Then Jesus said to Simon,

“Don’t be afraid; from now on you will fish for people.”

“Come, follow me,” Jesus said, “and I will send you out to fish for people.”

So they pulled their boats up on shore, left everything and followed him.

Going on from there, he saw two other brothers, James son of Zebedee and his brother John.

They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him.

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. Just then a man in their synagogue who was possessed by an impure spirit cried out,

“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!”

“Be quiet!” said Jesus sternly. “Come out of him!” The impure spirit shook the man violently and came out of him with a shriek.

The people were all so amazed that they asked each other,

“What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him.”

News about him spread quickly over the whole region of Galilee.

Jesus left the synagogue and went to the home of Simon. Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her.

So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. Moreover, demons came out of many people, shouting,

“You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew he was the Messiah.

This was to fulfill what was spoken through the prophet Isaiah:

“He took up our infirmities
and bore our diseases.”

Very early in the morning, while it was still dark, **at daybreak**, Jesus got up, left the house and went off to a solitary place, where he prayed.

The people were looking for him and when they came to where he was, they tried to keep him from leaving them.

Simon and his companions went to look for him *too*, and when they found him, they exclaimed:

“Everyone is looking for you!”

Jesus replied,

“Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come.”

So he traveled throughout Galilee, preaching in their synagogues and driving out demons, **teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.**

The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them.

Large crowds followed Him from Galilee and *the* Decapolis and Jerusalem and Judea and *from* beyond the Jordan.

A man with leprosy came to him and begged him on his knees,

“If you are willing, you can make me clean.”

Jesus was indignant. He reached out his hand and touched the man.

“I am willing,” he said. “Be clean!”

Immediately the leprosy left him and he was cleansed. Jesus sent him away at once with a strong warning:

“See that you don’t tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them.”

Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

The news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. But Jesus often withdrew to lonely places and prayed.

Getting into a boat, Jesus crossed over *the* sea and came to His own city.

When He had come back to Capernaum several days afterward, it was heard that He was at home. And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

One day He was teaching; and there were *some* Pharisees and teachers of the law sitting *there*, who had come from every village of Galilee and Judea and *from* Jerusalem; and the power of the Lord was *present* for Him to perform healing.

Some men came, bringing to him a paralyzed man, carried by four of them. Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on. When Jesus saw their faith, he said to the paralyzed man,

“Son, your sins are forgiven.”

Now some teachers of the law were sitting there, thinking to themselves,

“Why does this fellow talk like that? He’s blaspheming!
Who can forgive sins but God alone?”

Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them,

“Why are you thinking these things? Which is easier: to say to this paralyzed man, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat and walk’? But I want you to know that the Son of Man has authority on earth to forgive sins.”

So he said to the man,

“I tell you, get up, take your mat and go home.”

He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying,

“We have never seen anything like this!”

As Jesus went on from there, He saw a man called Matthew, Levi son of Alphaeus sitting in the tax collector's booth; and He said to him,

“Follow Me!”

And he got up and followed Him.

And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other *people* who were reclining *at the table* with them

Then it happened that as Jesus was reclining *at the table* in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples.

The Pharisees and their scribes *began* grumbling.

When *they saw this*, they said to His disciples,

“Why is your Teacher eating with the tax collectors and sinners?”

But when Jesus heard *this*, He said,

“*It is* not those who are healthy who need a physician, but those who are sick. But go and learn what this means:

‘I desire compassion, and not sacrifice,’ for I did not come to call the righteous, but sinners to repentance.”

John's disciples and the Pharisees were fasting;

Then the disciples of John came to Him.

They said,

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

Jesus answered; He told them this parable:

“How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. But the time will come when the bridegroom will be taken from them, and on that day they will fast.

No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse.

And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.

And no one after drinking old wine wants the new, for they say, “The old is better.”

Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years.

When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him,

“Do you want to get well?”

“Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.”

Then Jesus said to him,

“Get up! Pick up your mat and walk.”

At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, and so the Jewish leaders said to the man who had been healed,

“It is the Sabbath; the law forbids you to carry your mat.”

But he replied,

“The man who made me well said to me, ‘Pick up your mat and walk.’”

So they asked him,

“Who is this fellow who told you to pick it up and walk?”

The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

Later Jesus found him at the temple and said to him,

“See, you are well again. Stop sinning or something worse may happen to you.”

The man went away and told the Jewish leaders that it was Jesus who had made him well. So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. In his defense Jesus said to them,

“My Father is always at his work to this very day, and I too am working.”

For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Jesus gave them this answer:

“Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed.

For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.

Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father.

Whoever does not honor the Son does not honor the Father, who sent him.

Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.

Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to judge because he is the Son of Man.

Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.

By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

If I testify about myself, my testimony is not true. There is another who testifies in my favor, and I know that his testimony about me is true.

You have sent to John and he has testified to the truth. Not that I accept human testimony; but I mention it that you may be saved. John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

I have testimony weightier than that of John. For the works that the Father has given me to finish—the very works that I am doing—testify that the Father has sent me.

And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent.

You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life.

I do not accept glory from human beings, but I know you. I know that you do not have the love of God in your hearts.

I have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him.

How can you believe since you accept glory from one another but do not seek the glory that comes from the only God?

But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me.

But since you do not believe what he wrote, how are you going to believe what I say?”

Now it happened that He was passing through *some* grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating *the grain*

The Pharisees were saying to Him,

“Look, why are they doing what is not lawful on the Sabbath?”

And He said to them,

“Have you never read what David did when he was in need and he and his companions became hungry; how he entered the house of God in the time of Abiathar *the* high priest, and ate the consecrated bread, which is not lawful for *anyone* to eat except the priests, and he also gave it to those who were with him?”

Or haven’t you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent?

I tell you that something greater than the temple is here. If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent.

The Sabbath was made for man, and not man for the Sabbath. So the Son of Man is Lord even of the Sabbath."

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

The 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.

Looking for a reason to bring charges against Jesus, they asked him,

"Is it lawful to heal on the Sabbath?"

But 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.

Then 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?"

And He said to them,

“What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out?”

How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.”

But they kept silent. After looking around at them with anger, grieved at their hardness of heart

“Stretch out your hand.”

He did so, and his hand was completely restored.

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

The Pharisees went out and immediately *began* conspiring with the Herodians against Him, *as to* how they might destroy Him

But Jesus, aware of *this*, withdrew from there.

He withdrew to the sea with His disciples; and a great multitude from Galilee followed;

and *also* from Judea,
and from Jerusalem,
and from Idumea,
and beyond the Jordan,
and the vicinity of Tyre and Sidon.

A great number of people heard of all that He was doing and came to Him.

Many followed Him, and He healed them all, and warned them not to tell who He was.

This was to fulfill what was spoken through Isaiah the prophet:

“Behold, My Servant whom I have chosen;
My Beloved in whom My soul is well-pleased;
I will put My Spirit upon Him,
And He shall proclaim justice to the Gentiles.
He will not quarrel, nor cry out;
Nor will anyone hear His voice in the streets.
A battered reed He will not break off,
And a smoldering wick He will not put out,
Until He leads justice to victory.
And in His name the Gentiles will hope.”

Because of the crowd he told his disciples to have a small boat ready for him, to keep the people from crowding him. For he had healed many, so that those with diseases were pushing forward to touch him.

Whenever the impure spirits saw him, they fell down before him and cried out,

“You are the Son of God.”

But he gave them strict orders not to tell others about him.

It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

He called to him those he wanted, and they came to him. He appointed twelve, **whom he also called apostles**, that they might be with him and that he might send them out to preach and to have authority to drive out demons.

These are the twelve he appointed:

Simon (to whom he gave the name Peter),
James son of Zebedee
and his brother John (to them he gave the name Boanerges,
which means “sons of thunder”),
Andrew,
Philip,
Bartholomew,
Matthew,
Thomas,
James son of Alphaeus,
Thaddaeus,
Simon the Zealot and Judas Iscariot, who betrayed him.

Jesus came down with them and stood on a level place; and *there was* a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.

And all the people were trying to touch Him, for power was coming from Him and healing *them* all.

When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. He opened His mouth and *began* to teach them.

Looking at his disciples, he said:

“Blessed are you who are poor,
for yours is the kingdom of God.
Blessed are you who hunger now,
for you will be satisfied.

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

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the earth.
Blessed are those who hunger and thirst for
righteousness,
for they will be filled.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the pure in heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are those who are persecuted because of
righteousness,
for theirs is the kingdom of heaven.

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

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

Woe to you who are well fed now,
for you will go hungry.
Woe to you who laugh now,
for you will mourn and weep.
Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false
prophets.

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. Truly I tell you, you will not get out until you have paid the last penny.

You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you

to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.' But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.

You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect.

Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.

And when you pray, do not keep on babbling like pagans,
for they think they will be heard because of their many
words. Do not be like them, for your Father knows
what you need before you ask him.

This, then, is how you should pray:

‘Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.’

For if you forgive other people when they sin against you,
your heavenly Father will also forgive you. But if you
do not forgive others their sins, your Father will not
forgive your sins.

When you fast, do not look somber as the hypocrites do,
for they disfigure their faces to show others they are
fasting. Truly I tell you, they have received their reward
in full. But when you fast, put oil on your head and
wash your face, so that it will not be obvious to others
that you are fasting, but only to your Father, who is
unseen; and your Father, who sees what is done in
secret, will reward you.

Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

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.

Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life?

And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these.

If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? So do not worry, saying,

‘What shall we eat?’ or ‘What shall we drink?’ or
‘What shall we wear?’

For the pagans run after all these things, and your heavenly Father knows that you need them.

But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself.

Each day has enough trouble of its own.

Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

Give, 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.

Can the blind lead the blind? Will they not both fall into a pit? The student is not above the teacher, but everyone who is fully trained will be like their teacher.

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?

How can you say to your brother,

‘Let me take the speck out of your eye,’ when all
the time there is a plank in your own eye?

You hypocrite, first take the plank out of your own eye,
and then you will see clearly to remove the speck from
your brother’s eye.

Do not give dogs what is sacred; do not throw your pearls
to pigs. If you do, they may trample them under their
feet, and turn and tear you to pieces.

Ask and it will be given to you; seek and you will find;
knock and the door will be opened to you. For
everyone who asks receives; the one who seeks finds;
and to the one who knocks, the door will be opened.

Which of you, if your son asks for bread, will give him a
stone? Or if he asks for a fish, will give him a snake? If
you, then, though you are evil, know how to give good
gifts to your children, how much more will your Father
in heaven give good gifts to those who ask him! So in
everything, do to others what you would have them do
to you, for this sums up the Law and the Prophets.

Enter through the narrow gate. For wide is the gate and
broad is the road that leads to destruction, and many
enter through it. But small is the gate and narrow the
road that leads to life, and only a few find it.

Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?

Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them.

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.

But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.

When Jesus had finished saying all this to the people who were listening, he entered Capernaum.

There a centurion's servant, whom his master valued highly, was sick and about to die. The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant.

When they came to Jesus, they pleaded earnestly with him,

“This man deserves to have you do this, because he loves our nation and has built our synagogue.”

So Jesus went with them.

“Lord,” he said, “my servant lies at home paralyzed, suffering terribly.”

Jesus said to him,

“Shall I come and heal him?”

He was not far from the house, the centurion sent friends, saying to Him,

“Lord, do not trouble Yourself further

Lord, I do not deserve to have you come under my roof.

But just say the word, and my servant will be healed.

For 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.”

When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said,

“I tell you, I have not found such great faith even in Israel.”

I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.”

And Jesus said to the centurion,

“Go; it shall be done for you as you have believed.”

And the servant was healed that *very* moment.

Then the men who had been sent returned to the house and found the servant well.

Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. As 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.

When the Lord saw her, his heart went out to her and he said,

“Don’t cry.”

Then 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!”

The dead man sat up and began to talk, and Jesus gave him back to his mother.

They were all filled with awe and praised God.

“A great prophet has appeared among us,” they said.

“God has come to help his people.”

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

Now John, while imprisoned, heard of the works of Christ.

John’s disciples told him about all these things. Calling two of them, he sent them to the Lord to ask,

“Are you the one who is to come, or should we expect someone else?”

When 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?’”

At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. So 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. Blessed is anyone who does not stumble on account of me.”

After 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? If 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. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written:

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

I 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.

From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, and violent people have been raiding it.

For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. Whoever has ears, let them hear.

(All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John.

But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)

Jesus went on to say,

“To what, then, can I compare the people of this generation? What are they like? They 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.’

For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’

The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’

But wisdom is proved right by all her children.”

Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent.

“Woe to you, Chorazin! Woe to you, Bethsaida!

For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

And you, Capernaum, will you be lifted to the heavens?
No, you will go down to Hades.

For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”

At that time Jesus said,

“I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do.

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

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”

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

A 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.

As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

When 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.”

Jesus answered him,

“Simon, I have something to tell you.”

“Tell me, teacher,” he said.

“Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?”

Simon replied,

“I suppose the one who had the bigger debt forgiven.”

“You have judged correctly,” Jesus said.

Then 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, but she wet my feet with her tears and wiped them with her hair.

You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet.

You did not put oil on my head, but she has poured perfume on my feet.

Therefore, I tell you, her many sins have been forgiven
—as her great love has shown. But whoever has been
forgiven little loves little.”

Then Jesus said to her,

“Your sins are forgiven.”

The other guests began to say among themselves,

“Who is this who even forgives sins?”

Jesus said to the woman,

“Your faith has saved you; go in peace.”

After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God.

The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna 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.

Then Jesus came home, and again a crowd gathered, so that he and his disciples were not even able to eat. When his family heard about this, they went to take charge of him, for they said,

“He is out of his mind.”

Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see.

All the people were astonished and said,

“Could this be the Son of David?”

And the teachers of the law who came down from Jerusalem said,

“He is possessed by Beelzebul! By the prince of demons he is driving out demons.”

So Jesus called them over to him and began to speak to them in parables:

“How can Satan drive out Satan?

Jesus knew their thoughts and said to them,

“Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand.

If Satan drives out Satan, he is divided against himself. How then can his kingdom stand?

And if Satan opposes himself and is divided, he cannot stand; his end has come.

And if I drive out demons by Beelzebul, by whom do your people drive them out?

So then, they will be your judges.

But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.

In fact, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can plunder his house.

Whoever is not with me is against me, and whoever does not gather with me scatters. And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.

Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

He said this because they were saying,

“He has an impure spirit.”

Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit.

You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of.

A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored up in him.

But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. For by your words you will be acquitted, and by your words you will be condemned.”

Then some of the Pharisees and teachers of the law said to him,

“Teacher, we want to see a sign from you.”

He answered,

“A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah.

For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here.

The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon’s wisdom, and now something greater than Solomon is here.

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.’ When it arrives, it finds the house unoccupied, swept clean and put in order.

Then it goes and takes with it 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. That is how it will be with this wicked generation.”

Now Jesus’ mother and brothers came to see him, but they were not able to get near him because of the crowd.

While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him.

Someone told him,

“Your mother and brothers are standing outside, wanting to speak to you.”

He replied to him,

“Who is my mother, and who are my brothers?”

Pointing to his disciples, he said,

“Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.”

That same day Jesus went out of the house and sat by the lake. Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying:

“A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil, or moisture. It sprang up quickly, because the soil was shallow.

But when the sun came up, the plants were scorched, and they withered because they had no root.

Other seed fell among thorns, which grew up and choked the plants.

Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.”

When he was alone, the Twelve and the others around him asked him about the parables.

Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. This is why I speak to them in parables:

“Though seeing, they do not see;
though hearing, they do not hear or understand.

In them is fulfilled the prophecy of Isaiah:

“You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.

For this people’s heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.

Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts

and turn, and I would heal them.’

But blessed are your eyes because they see, and your ears because they hear.

For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

Then Jesus said to them,

“Don’t you understand this parable? How then will you understand any parable?”

Listen then to what the parable of the sower means: When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart.

This is the seed sown along the path. The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy.

But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.

The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful.

But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.”

He said to them,

“Do you bring in a lamp to put it under a bowl or a bed? Instead, don’t you put it on its stand? For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open. If anyone has ears to hear, let them hear.”

“Consider carefully what you hear,” he continued. “With the measure you use, it will be measured to you—and even more. Whoever has will be given more; whoever does not have, even what they have will be taken from them.”

He also said,

“This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how.

All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.”

Jesus told them another parable:

“The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared.

“The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’

“‘An enemy did this,’ he replied.

“The servants asked him, ‘Do you want us to go and pull them up?’

“‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. Let both grow together until the harvest.

At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’”

He told them another parable:

“The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches.”

Again he said,

“What shall we say the kingdom of God is like, or what parable shall we use to describe it? It is like a mustard seed, which is the smallest of all seeds on earth. Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade.”

With many similar parables Jesus spoke the word to them, as much as they could understand. He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.

He told them still another parable:

“The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.”

Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. So was fulfilled what was spoken through the prophet:

“I will open my mouth in parables,
I will utter things hidden since the creation of the world.”

Then he left the crowd and went into the house. His disciples came to him and said,

“Explain to us the parable of the weeds in the field.”

He answered,

“The one who sowed the good seed is the Son of Man.
The field is the world, and the good seed stands for the people of the kingdom.

The weeds are the people of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

As the weeds are pulled up and burned in the fire, so it will be at the end of the age.

The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil.

They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear.

The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it.

Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. When it was full, the fishermen pulled it up on the shore.

Then they sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age.

The angels will come and separate the wicked from the righteous and throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

“Have you understood all these things?” Jesus asked.

“Yes,” they replied.

He said to them,

“Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.”

When Jesus had finished these parables, he moved on from there.

One day Jesus, seeing the crowds around him, when evening came said to his disciples,

“Let us go over to the other side of the lake.”

Then a teacher of the law came to him and said,

“Teacher, I will follow you wherever you go.”

Jesus replied,

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

Another disciple said to him,

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

But Jesus told him,

“Follow me, and let the dead bury their own dead.”

Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him.

A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. Jesus was in the stern, sleeping on a cushion.

The disciples woke him and said to him,

“Teacher, don’t you care if we drown?”

He got up, rebuked the wind and said to the waves,

“Quiet! Be still!”

Then the wind died down and it was completely calm.

He said to his disciples,

“Why are you so afraid? Do you still have no faith?”

They were terrified **and amazed** and asked each other,

“Who is this? Even the wind and the waves obey him!”

Then they sailed to the country of the Gerasenes, which is opposite Galilee.

When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. *They were* so extremely violent that no one could pass by that way

When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. This man lived in the tombs, and no one could bind him anymore, not even with a chain.

For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. Night and day among the tombs and in the hills he would cry out and cut himself with stones.

When he saw Jesus from a distance, he ran and fell on his knees in front of him.

He shouted at the top of his voice,

“What do you want with me, Jesus, Son of the Most High God? In God’s name don’t torture me!”

For Jesus had said to him,

“Come out of this man, you impure spirit!”

Then Jesus asked him,

“What is your name?”

“My name is Legion,” he replied, “for we are many.”

And he begged Jesus again and again not to send them out of the area.

A large herd of pigs was feeding on the nearby hillside. The demons begged Jesus,

“Send us among the pigs; allow us to go into them.”

He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.

Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid.

Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well. Then the people began to plead with Jesus to leave their region.

When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake.

Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. He pleaded earnestly with him,

“My little daughter is dying. Please come and put your hands on her so that she will be healed and live.”

So Jesus went with him.

A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.

When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought,

“If I just touch his clothes, I will be healed.”

Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. At once Jesus realized that power had gone out from him.

He turned around in the crowd and asked,

“Who touched my clothes?”

“You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’ ”

But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth.

He said to her,

“Daughter, your faith has healed you. Go in peace and be freed from your suffering.”

While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader.

“Your daughter is dead,” they said. “Why bother the teacher anymore?”

Overhearing what they said, Jesus told him,

“Don’t be afraid; just believe.”

He did not let anyone follow him except Peter, James and John the brother of James. When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly.

He went in and said to them,

“Why all this commotion and wailing? The child is not dead but asleep.”

But they laughed at him.

After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was.

He took her by the hand and said to her,

“Talitha kōum!”

(which means “Little girl, I say to you, get up!”).

Immediately, **her spirit returned**, and the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished.

He gave strict orders not to let anyone know about this, and told them to give her something to eat.

While they were going out, a man who was demon-possessed and could not talk was brought to Jesus. And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said,

“Nothing like this has ever been seen in Israel.”

But the Pharisees said,

“It is by the prince of demons that he drives out demons.”

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness.

When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples,

“The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

Jesus left there and went to his hometown, accompanied by his disciples. When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed.

“Where did this man get these things?” they asked.

“What’s this wisdom that has been given him? What are these remarkable miracles he is performing? Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon? Aren’t his sisters here with us?”

And they took offense at him.

Jesus said to them,

“A prophet is not without honor except in his own town, among his relatives and in his own home.”

He could not do any miracles there, except lay his hands on a few sick people and heal them. He was amazed at their lack of faith.

Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

These are the names of the twelve apostles:

first, Simon (who is called Peter) and his brother
Andrew; James son of Zebedee, and his brother
John;

Philip and Bartholomew;

Thomas and Matthew the tax collector;

James son of Alphaeus, and Thaddaeus;

Simon the Zealot and Judas Iscariot, who betrayed him.

These twelve Jesus sent out with the following instructions:

“Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, proclaim this message: ‘The kingdom of heaven has come near.’

Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

Do not get any gold or silver or copper to take with you in your belts— no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. Whatever town or village you enter, search there for some worthy person and stay at their house until you leave.

As you enter the home, give it your greeting. If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet.

Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. Be on your guard; you will be handed over to the local councils and be flogged in the synagogues.

On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you.

Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. You will be hated by everyone because of me, but the one who stands firm to the end will be saved. When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes.

The student is not above the teacher, nor a servant above his master. It is enough for students to be like their teachers, and servants like their masters. If the head of the house has been called Beelzebul, how much more the members of his household!

So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known.

What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs.

Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father's care. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows.

Whoever acknowledges me before others, I will also acknowledge before my Father in heaven. But whoever disowns me before others, I will disown before my Father in heaven.

Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn

‘a man against his father,
a daughter against her mother,
a daughter-in-law against her mother-in-law—
a man's enemies will be the members of his own
household.’

Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me.

Whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me.

Whoever welcomes a prophet as a prophet will receive a prophet's reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person's reward.

And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.”

They went out and preached that *men* should repent. And they were casting out many demons and were anointing with oil many sick people and healing them King Herod heard about this, for Jesus' name had become well known.

Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed and he kept trying to see Him, because some were saying,

“John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him.”

Others said,

“He is Elijah.”

And still others claimed,

“He is a prophet, like one of the prophets of long ago.”

But when Herod heard this, he said,

“John, whom I beheaded, has been raised from the dead!”

For Herod himself had given orders to have John arrested, and he had him bound and put in prison. He did this because of Herodias, his brother Philip's wife, whom he had married.

For John had been saying to Herod,

“It is not lawful for you to have your brother's wife.”

So Herodias nursed a grudge against John and wanted to kill him. But she was not able to, because Herod feared John and protected him, knowing him to be a righteous and holy man. When Herod heard John, he was greatly puzzled; yet he liked to listen to him.

Finally the opportune time came. On his birthday Herod gave a banquet for his high officials and military commanders and the leading men of Galilee. When the daughter of Herodias came in and danced, she pleased Herod and his dinner guests.

The king said to the girl,

“Ask me for anything you want, and I'll give it to you.”

And he promised her with an oath,

“Whatever you ask I will give you, up to half my kingdom.”

She went out and said to her mother,

“What shall I ask for?”

“The head of John the Baptist,” she answered.

At once the girl hurried in to the king with the request:

“I want you to give me right now the head of John the Baptist on a platter.”

The king was greatly distressed, but because of his oaths and his dinner guests, he did not want to refuse her.

So he immediately sent an executioner with orders to bring John's head. The man went, beheaded John in the prison, and brought back his head on a platter.

He presented it to the girl, and she gave it to her mother. On hearing of this, John's disciples came and took his body and laid it in a tomb.

Now when the apostles gathered again with Jesus, they reported to Him all that they had done and taught.

And He said to them, "Come away by yourselves to a secluded place and rest a while."

(For there were many *people* coming and going, and they did not even have time to eat).

Taking them with Him, He withdrew by Himself to a city called Bethsaida.

Jesus went away to the other side of the Sea of Galilee (or Tiberias). Now the Passover, the feast of the Jews, was near.

The people saw them going, and many recognized *them* and ran there together on foot from all the cities, and got there ahead of them (John, because they saw the signs which He was performing on those who were sick). When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd.

Then Jesus went up on the mountain, and there He sat down with His disciples.

He *began* speaking to them about the kingdom of God and curing those who had need of healing

When Jesus looked up and saw a great crowd coming toward him, he said to Philip,

“Where shall we buy bread for these people to eat?”

He asked this only to test him, for he already had in mind what he was going to do.

Philip answered him,

“It would take more than half a year’s wages to buy enough bread for each one to have a bite!”

When it was evening, the disciples came to Him and said,

“This place is desolate and the hour is already late; so send the crowds away, that they may go into the villages and buy food for themselves”

But Jesus said to them,

“They do not need to go away; you give them *something* to eat!”

And they said to Him,

“Shall we go and spend two hundred denarii on bread and give them *something* to eat?”

And He said to them,

“How many loaves do you have? Go look!”

And when they found out, another of his disciples, Andrew, Simon Peter’s brother, spoke up,

“Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?”

Jesus said,

“Have the people sit down.”

They sat down in groups of hundreds and of fifties.

There was plenty of grass in that place, and when they sat down (about five thousand men were there), Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

When they had all had enough to eat, he said to his disciples,

“Gather the pieces that are left over. Let nothing be wasted.”

So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

Therefore when the people saw the sign which He had performed, they said,

“This is truly the Prophet who is to come into the world.”

So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.

Now when evening came, His disciples went down to the sea, and after getting into a boat, they *started to* cross the sea to Capernaum.

It had already become dark, and Jesus had not yet come to them

Later that night, the boat was in the middle of the lake, and he was alone on land. He saw the disciples straining at the oars, because the wind was against them. Shortly before dawn he went out to them, walking on the lake.

And in the fourth watch of the night He came to them, walking on the sea

He was about to pass by them, but when they saw him walking on the lake, they thought he was a ghost. They cried out, because they all saw him and were terrified.

Immediately he spoke to them and said,

“Take courage! It is I. Don’t be afraid.”

“Lord, if it’s you,” Peter replied, “tell me to come to you on the water.”

“Come,” he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out,

“Lord, save me!”

Immediately Jesus reached out his hand and caught him.

“You of little faith,” he said, “why did you doubt?”

And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying,

“Truly you are the Son of God.”

Then he climbed into the boat with them, and the wind died down. They were completely amazed, for they had not understood about the loaves; their hearts were hardened.

When they had crossed over, they landed at Gennesaret and anchored there. As soon as they got out of the boat, people recognized Jesus. They ran throughout that whole region and carried the sick on mats to wherever they heard he was.

And wherever he went—into villages, towns or countryside—they placed the sick in the marketplaces. They begged him to let them touch even the edge of his cloak, and all who touched it were healed.

The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone.

Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

When they found him on the other side of the lake, they asked him,

“Rabbi, when did you get here?”

Jesus answered,

“Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill.

Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you.

For on him God the Father has placed his seal of approval.”

Then they asked him,

“What must we do to do the works God requires?”

Jesus answered,

“The work of God is this: to believe in the one he has sent.”

So they asked him,

“What sign then will you give that we may see it and believe you? What will you do? Our ancestors ate the manna in the wilderness; as it is written: ‘He gave them bread from heaven to eat.’”

Jesus said to them,

“Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven.

For the bread of God is the bread that comes down from heaven and gives life to the world.”

“Sir,” they said, “always give us this bread.”

Then Jesus declared,

“I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe.

All those the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me.

And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day.

For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.”

At this Jews there began to grumble about him because he said,

“I am the bread that came down from heaven.”

They said,

“Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I came down from heaven?’”

“Stop grumbling among yourselves,”

Jesus answered.

“No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. It is written in the Prophets: ‘They will all be taught by God.’

Everyone who has heard the Father and learned from him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father.

Very truly I tell you, the one who believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died.

But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven.

Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”

Then the Jews began to argue sharply among themselves,

“How can this man give us his flesh to eat?”

Jesus said to them,

“Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.

For my flesh is real food and my blood is real drink.
Whoever eats my flesh and drinks my blood remains
in me, and I in them.

Just as the living Father sent me and I live because of
the Father, so the one who feeds on me will live
because of me. This is the bread that came down
from heaven. Your ancestors ate manna and died,
but whoever feeds on this bread will live forever.”

He said this while teaching in the synagogue in Capernaum.

On hearing it, many of his disciples said,

“This is a hard teaching. Who can accept it?”

Aware that his disciples were grumbling about this, Jesus said
to them,

“Does this offend you? Then what if you see the Son
of Man ascend to where he was before! The Spirit
gives life; the flesh counts for nothing.

The words I have spoken to you—they are full of the
Spirit and life. Yet there are some of you who do
not believe.”

For Jesus had known from the beginning which of them did
not believe and who would betray him. He went on to say,

“This is why I told you that no one can come to me
unless the Father has enabled them.”

From this time many of his disciples turned back and no longer followed him.

“You do not want to leave too, do you?” Jesus asked the Twelve.

Simon Peter answered him,

“Lord, to whom shall we go? You have the words of eternal life. We have come to believe and to know that you are the Holy One of God.”

Then Jesus replied,

“Have I not chosen you, the Twelve? Yet one of you is a devil!” (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus and saw some of his disciples eating food with hands that were defiled, that is, unwashed.

(The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)

So the Pharisees and teachers of the law asked Jesus,

“Why don’t your disciples live according to the tradition of the elders instead of eating their food with defiled hands?”

“Why do you yourselves transgress the commandment of God for the sake of your tradition?”

He replied,

“Isaiah was right when he prophesied about you hypocrites; as it is written:

“These people honor me with their lips,
but their hearts are far from me.
They worship me in vain;
their teachings are merely human rules.”

You have let go of the commands of God and are holding on to human traditions.”

And he continued,

“You have a fine way of setting aside the commands of God in order to observe your own traditions! For Moses said, ‘Honor your father and mother,’ and, ‘Anyone who curses their father or mother is to be put to death.’

But you say that if anyone declares that what might have been used to help their father or mother is Corban (that is, devoted to God)— then you no longer let them do anything for their father or mother.

Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.”

Again Jesus called the crowd to him and said,

“Listen to me, everyone, and understand this. Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them.”

Then the disciples came and said to Him,

“Do You know that the Pharisees were offended when they heard this statement?”

But He answered and said,

“Every plant which My heavenly Father did not plant shall be uprooted. Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.”

“Are you so dull?” he asked.

“Don’t you see that nothing that enters a person from the outside can defile them?

For it doesn’t go into their heart but into their stomach, and then out of the body.”

(In saying this, Jesus declared all foods clean.)

He went on:

“What comes out of a person is what defiles them. For it is from within, out of a person’s heart, that evil thoughts come—sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and defile a person.”

Leaving that place, Jesus withdrew to the region of Tyre and Sidon.

He entered a house and did not want anyone to know it; yet he could not keep his presence secret. In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet.

The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

The Canaanite woman from that vicinity came to him, crying out,

“Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.”

Jesus did not answer a word. So his disciples came to him and urged him,

“Send her away, for she keeps crying out after us.”

He answered,

“I was sent only to the lost sheep of Israel.”

The woman came and knelt before him.

“Lord, help me!” she said.

“First let the children eat all they want,” he told her,

“for it is not right to take the children’s bread and toss it to the dogs.”

“Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

Then Jesus said to her,

“Woman, you have great faith! Your request is granted.”

“For such a reply, you may go; the demon has left your daughter.”

And her daughter was healed at that moment.

She went home and found her child lying on the bed, and the demon gone.

Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.

Jesus went along the Sea of Galilee. Then he went up on a mountainside and sat down. Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them. The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him. After he took him aside, away from the crowd, Jesus put his fingers into the man’s ears.

Then he spit and touched the man's tongue. He looked up to heaven and with a deep sigh said to him,

"Ephphatha!" (which means "Be opened!").

At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. People were overwhelmed with amazement.

"He has done everything well," they said. "He even makes the deaf hear and the mute speak."

During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said,

"I have compassion for these people; they have already been with me three days and have nothing to eat. If I send them home hungry, they will collapse on the way, because some of them have come a long distance."

His disciples answered,

"But where in this remote place can anyone get enough bread to feed them?"

"How many loaves do you have?" Jesus asked.

"Seven," they replied.

He told the crowd to sit down on the ground.

When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to distribute to the people, and they did so.

They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them. The people ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over.

And those who ate were four thousand men, besides women and children.

After he had sent them away, he got into the boat with his disciples and went to the region of Dalmanutha.

After Jesus had sent the crowd away, he got into the boat and went to the vicinity of Magadan.

The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven.

He sighed deeply and said,

“Why does this generation ask for a sign? Truly I tell you, no sign will be given to it.”

He replied,

“When evening comes, you say, ‘It will be fair weather, for the sky is red,’ and in the morning, ‘Today it will be stormy, for the sky is red and overcast.’

You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah.”

Then he left them, got back into the boat and crossed to the other side. The disciples had forgotten to bring bread, except for one loaf they had with them in the boat.

“Be careful,” Jesus warned them. “Watch out for the yeast of the Pharisees and that of Herod.”

They discussed this with one another and said,

“It is because we have no bread.”

Aware of their discussion, Jesus asked them:

“Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? Do you have eyes but fail to see, and ears but fail to hear? And don’t you remember? When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?”

“Twelve,” they replied.

“And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?”

They answered, “Seven.”

He said to them, “Do you still not understand?”

They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. He took the blind man by the hand and led him outside the village. When he had spit on the man’s eyes and put his hands on him,

Jesus asked, “Do you see anything?”

He looked up and said,

“I see people; they look like trees walking around.”

Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly.

Jesus sent him home, saying,

“Don't even go into the village.”

Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them,

“Who do people say I am?”

They replied,

“Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

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

Simon Peter answered,

“You are the Messiah, the Son of the living God.”

Jesus replied,

“Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven.

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Then he ordered his disciples not to tell anyone that he was the Messiah.

He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. He spoke plainly about this, and Peter took him aside and began to rebuke him.

“Never, Lord!” he said. “This shall never happen to you!”

But when Jesus turned and looked at his disciples, he rebuked Peter.

“Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

Then he called the crowd to him along with his disciples and said:

“Whoever wants to be my disciple must deny themselves and take up their cross and follow me.

If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.

For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.

What good is it for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels.

For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done.

Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.

Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.

There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

Just then, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem

And as these were leaving Him, Peter said to Jesus,

“Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying

While he was still speaking, a bright cloud covered them, and a voice from the cloud said,

“This is my Son, whom I love; with him I am well pleased.
Listen to him!”

When the disciples heard this, they fell facedown to the ground, terrified.

And when the voice had spoken, Jesus was found alone.

Jesus came and touched them.

“Get up,” he said. “Don’t be afraid.”

When they looked up, they saw no one except Jesus. As they were coming down the mountain, Jesus instructed them,

“Don’t tell anyone what you have seen, until the Son of
Man has been raised from the dead.”

They kept the matter to themselves, discussing what “rising from the dead” meant.

And they asked him,

“Why do the teachers of the law say that Elijah must come first?”

Jesus replied,

“To be sure, Elijah does come first, and restores all things.
Why then is it written that the Son of Man must suffer
much and be rejected?

But I tell you, Elijah has come, (Matt, and they did not recognize him), and they have done to him everything they wished, just as it is written about him.”

“So also the Son of Man is going to suffer at their hands.”

Then the disciples understood that He had spoken to them about John the Baptist.

When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them. As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him.

“What are you arguing with them about?” he asked.

A man in the crowd answered,

“Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. Whenever it seizes him, it throws him to the ground.

He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.

Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water.

Teacher, I beg You to look at my son, for he is my only *boy*, and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming *at the mouth*; and only with difficulty does it leave him, mauling him *as it leaves*”

“You unbelieving and perverse generation,” Jesus replied.

“How long shall I stay with you? How long shall I put up with you? Bring the boy to me.”

So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth.

Jesus asked the boy’s father,

“How long has he been like this?”

“From childhood,” he answered. “It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us.”

“If you can?” said Jesus. “Everything is possible for one who believes.”

Immediately the boy’s father exclaimed,

“I do believe; help my unbelief!”

When Jesus saw that a crowd was running to the scene, he rebuked the impure spirit.

“You deaf and mute spirit,” he said, “I command you, come out of him and never enter him again.”

The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said,

“He’s dead.”

But Jesus took him by the hand and lifted him to his feet, and he stood up.

And they were all amazed at the greatness of God. But while everyone was marveling,

after Jesus had gone indoors, his disciples asked him privately,

“Why couldn’t we drive it out?”

And He said to them,

“Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain,

‘Move from here to there,’

and it will move; and nothing will be impossible to you.

But this kind does not go out except by prayer and fasting.

They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples.

He said to them,

“Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.”

But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement.

They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples.

After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked,

“Doesn’t your teacher pay the temple tax?”

“Yes, he does,” he replied.

When Peter came into the house, Jesus was the first to speak.

“What do you think, Simon?” he asked. “From whom do the kings of the earth collect duty and taxes—from their own children or from others?”

“From others,” Peter answered.

“Then the children are exempt,” Jesus said to him.

“But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.”

While they were still in Capernaum, when he was in the house, he asked them,

“What were you arguing about on the road?”

But they kept quiet because on the way they had argued about who was the greatest.

Sitting down, Jesus called the Twelve and said,

“Anyone who wants to be first must be the very last, and the servant of all.”

He took a little child whom he placed among them.

Taking the child in his arms, he said to them,

“Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.”

“Teacher,” said John, “we saw someone driving out demons in your name and we told him to stop, because he was not one of us.”

“Do not stop him,” Jesus said. “For no one who does a miracle in my name can in the next moment say anything bad about me, for whoever is not against us is for us. Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.

If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea.

Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come!

If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to stumble, cut it off.

It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to stumble, pluck it out.

It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where

‘the worms that eat them do not die, and the fire is not quenched.’
Everyone will be salted with fire.

Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.

See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off?

And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should perish.

If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over.

But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’

If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there am I with them.”

Then Peter came to Jesus and asked,

“Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?”

Jesus answered,

“I tell you, not seven times, but seventy-seven times.

Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand bags of gold was brought to him.

Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

At this the servant fell on his knees before him.

‘Be patient with me,’ he begged, ‘and I will pay back everything.’ The servant’s master took pity on him, canceled the debt and let him go.

But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him.

‘Pay back what you owe me!’ he demanded.

His fellow servant fell to his knees and begged him,

‘Be patient with me, and I will pay it back.’

But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

Then the master called the servant in.

‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant just as I had on you?’

In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”

As they were walking along the road, a man said to him,

“I will follow you wherever you go.”

Jesus replied,

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

He said to another man,

“Follow me.”

But he replied,

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

Jesus said to him,

“Let the dead bury their own dead, but you go and proclaim the kingdom of God.”

Still another said,

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

Jesus replied,

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

After this, Jesus went around in Galilee. He did not want to go about in Judea because the Jewish leaders there were looking for a way to kill him. But when the Jewish Festival of Tabernacles was near, Jesus’ brothers said to him,

“Leave Galilee and go to Judea, so that your disciples there may see the works you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.”

For even his own brothers did not believe in him.

Therefore Jesus told them,

“My time is not yet here; for you any time will do. The world cannot hate you, but it hates me because I testify that its works are evil. You go to the festival. I am not going up to this festival, because my time has not yet fully come.”

After he had said this, he stayed in Galilee. But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

When the days were approaching for His ascension, He was determined to go to Jerusalem; and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him.

But they did not receive Him, because He was traveling toward Jerusalem. When His disciples James and John saw *this*, they said,

“Lord, do You want us to command fire to come down from heaven and consume them?”

But He turned and rebuked them, and said,

“You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men’s lives, but to save them.”

And they went on to another village

Now at the festival the Jewish leaders were watching for Jesus and asking,

“Where is he?”

Among the crowds there was widespread whispering about him.

Some said,

“He is a good man.”

Others replied,

“No, he deceives the people.”

But no one would say anything publicly about him for fear of the leaders.

Not until halfway through the festival did Jesus go up to the temple courts and begin to teach.

The Jews there were amazed and asked,

“How did this man get such learning without having been taught?”

Jesus answered,

“My teaching is not my own. It comes from the one who sent me.

Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.

Whoever speaks on their own does so to gain personal glory, but he who seeks the glory of the one who sent him is a man of truth; there is nothing false about him. Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?”

“You are demon-possessed,” the crowd answered.
“Who is trying to kill you?”

Jesus said to them,

“I did one miracle, and you are all amazed. Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a boy on the Sabbath. Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man’s whole body on the Sabbath? Stop judging by mere appearances, but instead judge correctly.”

At that point some of the people of Jerusalem began to ask,

“Isn’t this the man they are trying to kill? Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Messiah?”

But we know where this man is from; when the Messiah comes, no one will know where he is from.”

Then Jesus, still teaching in the temple courts, cried out,

“Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him, but I know him because I am from him and he sent me.”

At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. Still, many in the crowd believed in him. They said,

“When the Messiah comes, will he perform more signs than this man?”

The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

Jesus said,

“I am with you for only a short time, and then I am going to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come.”

The Jews said to one another,

“Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks?”

What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come?’”

On the last and greatest day of the festival, Jesus stood and said in a loud voice,

“Let anyone who is thirsty come to me and drink.
Whoever believes in me, as Scripture has said, rivers
of living water will flow from within them.”

By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

On hearing his words, some of the people said,

“Surely this man is the Prophet.”

Others said,

“He is the Messiah.”

Still others asked,

“How can the Messiah come from Galilee? Does not
Scripture say that the Messiah will come from
David’s descendants and from Bethlehem, the town
where David lived?”

Thus the people were divided because of Jesus. Some wanted to seize him, but no one laid a hand on him.

Finally the temple guards went back to the chief priests and the Pharisees, who asked them,

“Why didn’t you bring him in?”

“No one ever spoke the way this man does,” the guards replied.

“You mean he has deceived you also?” the Pharisees retorted.

“Have any of the rulers or of the Pharisees believed in him? No! But this mob that knows nothing of the law—there is a curse on them.”

Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked,

“Does our law condemn a man without first hearing him to find out what he has been doing?”

They replied,

“Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee.”

When Jesus spoke again to the people, he said,

“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”

The Pharisees challenged him,

“Here you are, appearing as your own witness; your testimony is not valid.”

Jesus answered,

“Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going.

But you have no idea where I come from or where I am going. You judge by human standards; I pass judgment on no one.

But if I do judge, my decisions are true, because I am not alone. I stand with the Father, who sent me. In your own Law it is written that the testimony of two witnesses is true.

I am one who testifies for myself; my other witness is the Father, who sent me.”

Then they asked him,

“Where is your father?”

“You do not know me or my Father,” Jesus replied.

“If you knew me, you would know my Father also.”

He spoke these words while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come.

Once more Jesus said to them,

“I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come.”

This made the Jews ask,

“Will he kill himself? Is that why he says, ‘Where I go, you cannot come?’”

But he continued,

“You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins; if you do not believe that I am he, you will indeed die in your sins.”

“Who are you?” they asked.

“Just what I have been telling you from the beginning,” Jesus replied.

“I have much to say in judgment of you. But he who sent me is trustworthy, and what I have heard from him I tell the world.”

They did not understand that he was telling them about his Father. So Jesus said,

“When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me.

The one who sent me is with me; he has not left me alone, for I always do what pleases him.”

Even as he spoke, many believed in him.

To the Jews who had believed him, Jesus said,

“If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

They answered him,

“We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?”

Jesus replied,

“Very truly I tell you, everyone who sins is a slave to sin.

Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed. I know that you are Abraham’s descendants.

Yet you are looking for a way to kill me, because you have no room for my word. I am telling you what I have seen in the Father’s presence, and you are doing what you have heard from your father.”

“Abraham is our father,” they answered.

“If you were Abraham’s children,” said Jesus, “then you would do what Abraham did. As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God.

Abraham did not do such things. You are doing the works of your own father.”

“We are not illegitimate children,” they protested. “The only Father we have is God himself.”

Jesus said to them, “If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. Why is my language not clear to you? Because you are unable to hear what I say.

You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him.

When he lies, he speaks his native language, for he is a liar and the father of lies.

Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin?

If I am telling the truth, why don’t you believe me? Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God.”

The Jews answered him,

“Aren’t we right in saying that you are a Samaritan and demon-possessed?”

“I am not possessed by a demon,” said Jesus, “but I honor my Father and you dishonor me. I am not seeking glory for myself; but there is one who seeks it, and he is the judge. Very truly I tell you, whoever obeys my word will never see death.”

At this they exclaimed,

“Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death. Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?”

Jesus replied,

“If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. Though you do not know him, I know him.

If I said I did not, I would be a liar like you, but I do know him and obey his word. Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.”

“You are not yet fifty years old,” they said to him, “and you have seen Abraham!”

“Very truly I tell you,” Jesus answered, “before Abraham was born, I am!”

At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

As he went along, he saw a man blind from birth. His disciples asked him,

“Rabbi, who sinned, this man or his parents, that he was born blind?”

“Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him. As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world.”

After saying this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes.

“Go,” he told him, “wash in the Pool of Siloam” (this word means “Sent”). So the man went and washed, and came home seeing.

His neighbors and those who had formerly seen him begging asked,

“Isn’t this the same man who used to sit and beg?”

Some claimed that he was.

Others said, “No, he only looks like him.”

But he himself insisted, “I am the man.”

“How then were your eyes opened?” they asked.

He replied,

“The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.”

“Where is this man?” they asked him.

“I don’t know,” he said.

They brought to the Pharisees the man who had been blind. Now the day on which Jesus had made the mud and opened the man’s eyes was a Sabbath. Therefore the Pharisees also asked him how he had received his sight.

“He put mud on my eyes,” the man replied, “and I washed, and now I see.”

Some of the Pharisees said,

“This man is not from God, for he does not keep the Sabbath.”

But others asked,

“How can a sinner perform such signs?” So they were divided.

Then they turned again to the blind man,

“What have you to say about him? It was your eyes he opened.”

The man replied,

“He is a prophet.”

They still did not believe that he had been blind and had received his sight until they sent for the man’s parents.

“Is this your son?” they asked. “Is this the one you say was born blind? How is it that now he can see?”

“We know he is our son,” the parents answered, “and we know he was born blind.

But how he can see now, or who opened his eyes, we don’t know. Ask him. He is of age; he will speak for himself.”

His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue.

That was why his parents said,

“He is of age; ask him.”

A second time they summoned the man who had been blind.

“Give glory to God by telling the truth,” they said. “We know this man is a sinner.”

He replied,

“Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!”

Then they asked him,

“What did he do to you? How did he open your eyes?”

He answered,

“I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?”

Then they hurled insults at him and said,

“You are this fellow’s disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from.”

The man answered,

“Now that is remarkable! You don’t know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will.

Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing.”

To this they replied,

“You were steeped in sin at birth; how dare you lecture us!”

And they threw him out.

Jesus heard that they had thrown him out, and when he found him, he said,

“Do you believe in the Son of Man?”

“Who is he, sir?” the man asked. “Tell me so that I may believe in him.”

Jesus said,

“You have now seen him; in fact, he is the one speaking with you.”

Then the man said,

“Lord, I believe,” and he worshiped him.

Jesus said,

“For judgment I have come into this world, so that the blind will see and those who see will become blind.”

Some Pharisees who were with him heard him say this and asked,

“What? Are we blind too?”

Jesus said,

“If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.

Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.

The one who enters by the gate is the shepherd of the sheep.

The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice.”

Jesus used this figure of speech, but the Pharisees did not understand what he was telling them.

Therefore Jesus said again,

“Very truly I tell you, I am the gate for the sheep. All who have come before me are thieves and robbers, but the sheep have not listened to them. I am the gate; whoever enters through me will be saved.

They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away.

Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep.

I am the good shepherd; I know my sheep and my sheep know me— just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life—only to take it up again.

No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

The Jews who heard these words were again divided.

Many of them said,

“He is demon-possessed and raving mad. Why listen to him?”

But others said,

“These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?”

Then came the Festival of Dedication at Jerusalem. It was winter, and Jesus was in the temple courts walking in Solomon’s Colonnade. The Jews who were there gathered around him, saying,

“How long will you keep us in suspense? If you are the Messiah, tell us plainly.”

Jesus answered,

“I did tell you, but you do not believe. The works I do in my Father’s name testify about me, but you do not believe because you are not my sheep.

My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand.

My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one.”

Again his Jewish opponents picked up stones to stone him, but Jesus said to them,

“I have shown you many good works from the Father. For which of these do you stone me?”

“We are not stoning you for any good work,” they replied, “but for blasphemy, because you, a mere man, claim to be God.”

Jesus answered them,

“Is it not written in your Law, ‘I have said you are “gods”’?”

If he called them ‘gods,’ to whom the word of God came—and Scripture cannot be set aside— what about the one whom the Father set apart as his very own and sent into the world?

Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’? Do not believe me unless I do the works of my Father.

But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.”

Again they tried to seize him, but he escaped their grasp.

Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. There he stayed, and many people came to him.

They said,

“Though John never performed a sign, all that John said about this man was true.”

And in that place many believed in Jesus.

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.

He 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. Go!

I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road.

When you enter a house, first say, 'Peace to this house.' If someone who promotes peace is there, your peace will rest on them; if not, it will return to you.

Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

When you enter a town and are welcomed, eat what is offered to you. Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'

But when you enter a town and are not welcomed, go into its streets and say, '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.' I tell you, it will be more bearable on that day for Sodom than for that town.

Woe to you, Chorazin! Woe to you, Bethsaida!

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.

But it will be more bearable for Tyre and Sidon at the judgment than for you. And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.

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

The seventy-two returned with joy and said,

“Lord, even the demons submit to us in your name.”

He replied,

“I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.

However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

At 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, and revealed them to little children. Yes, Father, for this is what you were pleased to do.

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.”

Then he turned to his disciples and said privately,

“Blessed are the eyes that see what you see.

For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.”

On one occasion an expert in the law stood up to test Jesus.

“Teacher,” he asked, “what must I do to inherit eternal life?”

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

He 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.’”

“You have answered correctly,” Jesus replied.

“Do this and you will live.”

But he wanted to justify himself, so he asked Jesus,

“And who is my neighbor?”

In reply Jesus said:

“A 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.

A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.

He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

The 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.’

“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

The expert in the law replied,

“The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But 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!”

“Martha, Martha,” the Lord answered, “you are worried and upset about many things, but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her.”

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 taught his disciples.”

He said to them, “When you pray, say:

“Father, hallowed be your name,
your kingdom come.

Give us each day our daily bread.

Forgive us our sins,

for we also forgive everyone who sins against us.

And lead us not into temptation.”

Then 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; a friend of mine on a journey has come to me, and I have no food to offer him.’

And 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.’

I 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.

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. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion?

If 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 was driving out a demon that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed. But some of them said,

“By Beelzebul, the prince of demons, he is driving out demons.”

Others tested him by asking for a sign from heaven.

Jesus knew their thoughts and said to them:

“Any kingdom divided against itself will be ruined, and a house divided against itself will fall.

If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebul.

Now if I drive out demons by Beelzebul, by whom do your followers drive them out?

So then, they will be your judges. But if I drive out demons by the finger of God, then the kingdom of God has come upon you.

When a strong man, fully armed, guards his own house, his possessions are safe.

But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up his plunder.

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

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.'

When it arrives, it finds the house swept clean and put in order.

Then 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.”

As Jesus was saying these things, a woman in the crowd called out,

“Blessed is the mother who gave you birth and nursed you.”

He replied,

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

As 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.

For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation.

The Queen of the South will rise at the judgment with the people of this generation 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.

The men of Nineveh will stand up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and now something greater than Jonah is here.

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. Your 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.

See to it, then, that the light within you is not darkness. Therefore, 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."

When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table. But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal.

Then 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.

You foolish people! Did not the one who made the outside make the inside also? But now as for what is inside you—be generous to the poor, and everything will be clean for you.

Woe to you Pharisees, because you give God a tenth of your mint, rue 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.

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

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

One of the experts in the law answered him,

“Teacher, when you say these things, you insult us also.”

Jesus 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.

Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. So you testify that you approve of what your ancestors did; they killed the prophets, and you build their tombs.

Because 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.’

Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, from 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.

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.”

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

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. There is nothing concealed that will not be disclosed, or hidden that will not be made known.

What 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.

I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. But 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. Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows.

I tell you, whoever publicly acknowledges me before others, the Son of Man will also acknowledge before the angels of God. But whoever disowns me before others will be disowned before the angels of God.

And 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.

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

Someone in the crowd said to him,

“Teacher, tell my brother to divide the inheritance with me.”

Jesus replied,

“Man, who appointed me a judge or an arbiter between you?”

Then he said to them,

“Watch out!

Be on your guard against all kinds of greed; life does not consist in an abundance of possessions.”

And he told them this parable:

“The ground of a certain rich man yielded an abundant harvest. He thought to himself, ‘What shall I do? I have no place to store my crops.’

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.

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

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?’

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

Then 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.

For life is more than food, and the body more than clothes. Consider 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! Who of you by worrying can add a single hour to your life? Since you cannot do this very little thing, why do you worry about the rest?

Consider how the wild flowers grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these.

If 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!

And do not set your heart on what you will eat or drink; do not worry about it. For the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, and these things will be given to you as well.

Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell 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. For where your treasure is, there your heart will be also.

Be dressed ready for service and keep your lamps burning, like 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.

It 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.

It will be good for those servants whose master finds them ready, even if he comes in the middle of the night or toward daybreak.

But 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.

You also must be ready, because the Son of Man will come at an hour when you do not expect him.”

Peter asked,

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

The 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? It will be good for that servant whom the master finds doing so when he returns.

Truly I tell you, he will put him in charge of all his possessions. But 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.

The 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.

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.

But 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.

I have come to bring fire on the earth, and how I wish it were already kindled! But I have a baptism to undergo, and what constraint I am under until it is completed! Do you think I came to bring peace on earth? No, I tell you, but division.

From now on there will be five in one family divided against each other, three against two and two against three. They 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.”

He said to the crowd:

“When you see a cloud rising in the west, immediately you say, ‘It’s going to rain,’ and it does. And when the south wind blows, you say, ‘It’s going to be hot,’ and it is.

Hypocrites! 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?

Why don’t you judge for yourselves what is right?

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. I tell you, you will not get out until you have paid the last penny.”

Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. Jesus answered,

“Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish.

Or 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? I tell you, no! But unless you repent, you too will all perish.”

Then he told this parable:

“A man had a fig tree growing in his vineyard, and he went to look for fruit on it but did not find any. So 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?’

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

On a Sabbath Jesus was teaching in one of the synagogues, and 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.

When Jesus saw her, he called her forward and said to her,

“Woman, you are set free from your infirmity.”

Then he put his hands on her, and immediately she straightened up and praised God. Indignant 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.”

The 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?

Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?”

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

Then Jesus asked,

“What is the kingdom of God like? What shall I compare it to? It 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.”

Again he asked,

“What shall I compare the kingdom of God to? It is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.”

Then came the Festival of Dedication at Jerusalem. It was winter, and Jesus was in the temple courts walking in Solomon’s Colonnade.

The Jews who were there gathered around him, saying,

“How long will you keep us in suspense? If you are the Messiah, tell us plainly.”

Jesus answered,

“I did tell you, but you do not believe. The works I do in my Father’s name testify about me, but you do not believe because you are not my sheep.

My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand.

My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one.”

Again his Jewish opponents picked up stones to stone him, but Jesus said to them,

“I have shown you many good works from the Father. For which of these do you stone me?

We are not stoning you for any good work,” they replied, “but for blasphemy, because you, a mere man, claim to be God.”

Jesus answered them,

“Is it not written in your Law, ‘I have said you are “gods”’?”

If he called them ‘gods,’ to whom the word of God came—and Scripture cannot be set aside—what about the one whom the Father set apart as his very own and sent into the world?

Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’? Do not believe me unless I do the works of my Father.

But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.”

Again they tried to seize him, but he escaped their grasp.

Then Jesus went back across the Jordan to the place where John had been baptizing in the early days.

There he stayed, and many people came to him.

They said,

“Though John never performed a sign, all that John said about this man was true.”

And in that place many believed in Jesus.

Then Jesus went through the towns and villages, teaching as he made his way to Jerusalem. Someone asked him,

“Lord, are only a few people going to be saved?”

He said to them,

“Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. 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.’

“Then you will say, ‘We ate and drank with you, and you taught in our streets.’

“But he will reply, ‘I don’t know you or where you come from. Away from me, all you evildoers!’

“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. People will come from east and west and north and south, and will take their places at the feast in the kingdom of God. Indeed there are those who are last who will be first, and first who will be last.”

At that time some Pharisees came to Jesus and said to him,

“Leave this place and go somewhere else. Herod wants to kill you.”

He replied,

“Go tell that fox, ‘I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.’

In any case, I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!

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.

Look, 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.’”

One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.

There in front of him was a man suffering from abnormal swelling of his body.

Jesus asked the Pharisees and experts in the law,

“Is it lawful to heal on the Sabbath or not?”

But they remained silent. So taking hold of the man, he healed him and sent him on his way.

Then 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?”

And they had nothing to say.

When he noticed how the guests picked the places of honor at the table, he told them this parable:

“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. If 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. But 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. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

Then 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.

But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”

When one of those at the table with him heard this, he said to Jesus,

“Blessed is the one who will eat at the feast in the kingdom of God.”

Jesus replied:

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

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

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

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.’

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

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. I tell you, not one of those who were invited will get a taste of my banquet.’”

Large crowds were traveling with Jesus, and turning to them he said:

“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. And whoever does not carry their cross and follow me cannot be my disciple.

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?

For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, ‘This person began to build and wasn't able to finish.’

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?

If 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. In the same way, those of you who do not give up everything you have cannot be my disciples.

Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out.

Whoever has ears to hear, let them hear.”

Now the tax collectors and sinners were all gathering around to hear Jesus. But the Pharisees and the teachers of the law muttered,

“This man welcomes sinners and eats with them.”

Then Jesus told them this parable:

“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?

And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, ‘Rejoice with me; I have found my lost sheep.’ I 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.

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? And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

Jesus continued:

“There was a man who had two sons. The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.

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. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

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! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.’ So 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.

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

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. Bring the fattened calf and kill it. Let’s have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing.

So he called one of the servants and asked him what was going on. ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’

The older brother became angry and refused to go in. So his father went out and pleaded with him. But 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.

But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

‘My son,’ the father said, ‘you are always with me, and everything I have is yours. But 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 told his disciples:

“There was a rich man whose manager was accused of wasting his possessions. So 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.’

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— I know what I'll do so that, when I lose my job here, people will welcome me into their houses.'

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

'Nine hundred gallons of olive oil,' he replied.

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

Then he asked the second, 'And how much do you owe?'

'A thousand bushels of wheat,' he replied.

He told him, 'Take your bill and make it eight hundred.'

The master commended the dishonest manager 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.

I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

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.

So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?

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

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.”

The Pharisees, who loved money, heard all this and were sneering at Jesus. He 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.

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

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

There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So 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.'

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. And 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.'

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

Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

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

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.'"

Jesus said to his disciples:

“Things that cause people to stumble are bound to come, but woe to anyone through whom they come. It 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. So watch yourselves.

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

The apostles said to the Lord,

“Increase our faith!”

He replied,

“If you have faith as small as a mustard seed, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.

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’?

Won’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’? Will he thank the servant because he did what he was told to do?

So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”

Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) So the sisters sent word to Jesus,

“Lord, the one you love is sick.”

When he heard this, Jesus said,

“This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it.”

Now Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was sick, he stayed where he was two more days, and then he said to his disciples,

“Let us go back to Judea.”

“But Rabbi,” they said, “a short while ago the Jews there tried to stone you, and yet you are going back?”

Jesus answered,

“Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world’s light. It is when a person walks at night that they stumble, for they have no light.”

After he had said this, he went on to tell them,

“Our friend Lazarus has fallen asleep; but I am going there to wake him up.”

His disciples replied,

“Lord, if he sleeps, he will get better.”

Jesus had been speaking of his death, but his disciples thought he meant natural sleep.

So then he told them plainly,

“Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him.”

Then Thomas (also known as Didymus) said to the rest of the disciples,

“Let us also go, that we may die with him.”

On his arrival, Jesus found that Lazarus had already been in the tomb for four days.

Now Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother.

When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

“Lord,” Martha said to Jesus, “if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.”

Jesus said to her,

“Your brother will rise again.”

Martha answered,

“I know he will rise again in the resurrection at the last day.”

Jesus said to her,

“I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?”

“Yes, Lord,” she replied, “I believe that you are the Messiah, the Son of God, who is to come into the world.”

After she had said this, she went back and called her sister Mary aside.

“The Teacher is here,” she said, “and is asking for you.”

When Mary heard this, she got up quickly and went to him.

Now Jesus had not yet entered the village, but was still at the place where Martha had met him.

When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

When Mary reached the place where Jesus was and saw him, she fell at his feet and said, “Lord, if you had been here, my brother would not have died.”

When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. “Where have you laid him?” he asked.

“Come and see, Lord,” they replied.

Jesus wept.

Then the Jews said, “See how he loved him!”

But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

“Take away the stone,” he said.

“But, Lord,” said Martha, the sister of the dead man, “by this time there is a bad odor, for he has been there four days.”

Then Jesus said,

“Did I not tell you that if you believe, you will see the glory of God?”

So they took away the stone. Then Jesus looked up and said,

“Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.”

When he had said this, Jesus called in a loud voice,

“Lazarus, come out!”

The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them,

“Take off the grave clothes and let him go.”

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him. But some of them went to the Pharisees and told them what Jesus had done.

Then the chief priests and the Pharisees called a meeting of the Sanhedrin.

“What are we accomplishing?” they asked. “Here is this man performing many signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation.”

Then one of them, named Caiaphas, who was high priest that year, spoke up,

“You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish.”

He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one. So from that day on they plotted to take his life.

Therefore Jesus no longer moved about publicly among the people of Judea. Instead he withdrew to a region near the wilderness, to a village called Ephraim, where he stayed with his disciples.

When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover. They kept looking for Jesus, and as they stood in the temple courts they asked one another,

“What do you think? Isn’t he coming to the festival at all?”

But the chief priests and the Pharisees had given orders that anyone who found out where Jesus was should report it so that they might arrest him.

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

“Jesus, Master, have pity on us!”

When he saw them, he said,

“Go, show yourselves to the priests.”

And as they went, they were cleansed.

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

Jesus asked,

“Were not all ten cleansed? Where are the other nine? Has no one returned to give praise to God except this foreigner?”

Then he said to him,

“Rise and go; your faith has made you well.”

Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied,

“The coming of the kingdom of God is not something that can be observed, nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.”

Then he said to his disciples,

“The time is coming when you will long to see one of the days of the Son of Man, but you will not see it. People will tell you, ‘There he is!’ or ‘Here he is!’ Do not go running off after them.

For 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. But first he must suffer many things and be rejected by this generation.

Just as it was in the days of Noah, so also will it be in the days of the Son of Man.

People 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.

It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

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

Remember Lot's wife! Whoever tries to keep their life will lose it, and whoever loses their life will preserve it. I tell you, on that night two people will be in one bed; one will be taken and the other left.

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

“Where, Lord?” they asked.

He replied,

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

Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said:

“In a certain town there was a judge who neither feared God nor cared what people thought.

And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’

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

And the Lord said,

“Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I 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?”

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

“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.’

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.’

I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan. Large crowds followed him, and he healed them there.

Some Pharisees came to him to test him. They asked,

“Is it lawful for a man to divorce his wife for any and every reason?”

“Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

“Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?”

Jesus replied,

“Moses permitted you to divorce your wives because your hearts were hard.

But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery.”

The disciples said to him,

“If this is the situation between a husband and wife, it is better not to marry.”

Jesus replied,

“Not everyone can accept this word, but only those to whom it has been given.

For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.”

People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant.

He said to them,

“Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.”

And he took the children in his arms, placed his hands on them and blessed them.

Just then a man came up to Jesus and asked,

“Teacher, what good thing must I do to get eternal life?”

“Why do you ask me about what is good?” Jesus replied.

“There is only One who is good. If you want to enter life, keep the commandments.”

“Which ones?” he inquired.

Jesus replied,

“‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.’”

“All these I have kept,” the young man said. “What do I still lack?”

Jesus answered,

“One thing you still lack, if you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”

When the young man heard this, he went away sad, because he had great wealth.

Then Jesus said to his disciples,

“Truly I tell you, it is hard for someone who is rich to enter the kingdom of heaven.

Again I tell you, 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.”

When the disciples heard this, they were greatly astonished and asked,

“Who then can be saved?”

Jesus looked at them and said,

“With man this is impossible, but with God all things are possible.”

Peter answered him,

“We have left everything to follow you! What then will there be for us?”

Jesus said to them,

“Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life.

Everyone who has left these things for my sake and the gospel’s sake will receive a hundred times as much now in the present age houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

But many who are first will be last, and many who are last will be first.

For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard. About nine in the morning he went out and saw others standing in the marketplace doing nothing. He told them,

‘You also go and work in my vineyard, and I will pay you whatever is right.’ So they went.

He went out again about noon and about three in the afternoon and did the same thing. About five in the afternoon he went out and found still others standing around.

He asked them,

‘Why have you been standing here all day long doing nothing?’

“‘Because no one has hired us,’ they answered.

He said to them,

‘You also go and work in my vineyard.’

When evening came, the owner of the vineyard said to his foreman,

‘Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.’

The workers who were hired about five in the afternoon came and each received a denarius.

So when those came who were hired first, they expected to receive more. But each one of them also received a denarius.

When they received it, they began to grumble against the landowner.

‘These who were hired last worked only one hour,’ they said, ‘and you have made them equal to us who have borne the burden of the work and the heat of the day.’

But he answered one of them,

‘I am not being unfair to you, friend. Didn’t you agree to work for a denarius? Take your pay and go.

I want to give the one who was hired last the same as I gave you. Don’t I have the right to do what I want with my own money? Or are you envious because I am generous?’

So the last will be first, and the first will be last.”

They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid.

Then He took the twelve aside and said to them,

“Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.

They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise.”

Then James and John, the sons of Zebedee, came to him.

“Teacher,” they said, “we want you to do for us whatever we ask.”

“What do you want me to do for you?” he asked.

They replied,

“Let one of us sit at your right and the other at your left in your glory.”

“You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

“We can,” they answered.

Jesus said to them,

“You will drink the cup I drink and be baptized with the baptism I am baptized with, but to sit at my right or left is not for me to grant.

These places belong to those for whom they have been prepared.”

When the ten heard about this, they became indignant with James and John.

Jesus called them together and said,

“You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them.

Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all.

For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Then they went onward to Jericho.

Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted,

“Lord, Son of David, have mercy on us!”

As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus

(which means “son of Timaeus”) began to shout,

“Jesus, Son of David, have mercy on me!”

Many rebuked him and told him to be quiet, but he shouted all the more,

“Son of David, have mercy on me!”

Jesus stopped and said,

“Call him.”

So they called to the blind man,

“Cheer up! On your feet! He’s calling you.”

Throwing his cloak aside, he jumped to his feet and came to Jesus.

“What do you want me to do for you?” Jesus asked him.

The blind man said, “Rabbi, I want to see.”

“Go,” said Jesus, “your faith has healed you.”

Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him, glorifying God; and when all the people saw it, they gave praise to God.

Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy.

He wanted to see who Jesus was, but because he was short he could not see over the crowd.

So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

When Jesus reached the spot, he looked up and said to him,

“Zacchaeus, come down immediately. I must stay at your house today.” So he came down at once and welcomed him gladly.

All the people saw this and began to mutter,

“He has gone to be the guest of a sinner.”

But 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.”

Jesus said to him,

“Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost.”

While 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. He said:

“A man of noble birth went to a distant country to have himself appointed king and then to return. So he called ten of his servants and gave them ten minas. ‘Put this money to work,’ he said, ‘until I come back.’

But his subjects hated him and sent a delegation after him to say,

‘We don’t want this man to be our king.’

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.

The first one came and said,

‘Sir, your mina has earned ten more.’

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

The second came and said,

‘Sir, your mina has earned five more.’

His master answered,

‘You take charge of five cities.’

Then another servant came and said,

‘Sir, here is your mina; I have kept it laid away in a piece of cloth. I 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.’

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? Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’

Then he said to those standing by,

‘Take his mina away from him and give it to the one who has ten minas.’

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

He replied,

‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away.

But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’”

After Jesus had said this, he went on ahead, going up to Jerusalem.

When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover. They kept looking for Jesus, and as they stood in the temple courts they asked one another,

“What do you think? Isn’t he coming to the festival at all?”

But the chief priests and the Pharisees had given orders that anyone who found out where Jesus was should report it so that they might arrest him.

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead.

Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to kill Lazarus as well, for on account of him many of the Jews were going over to Jesus and believing in him.

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, saying to them,

“Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.

If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’”

They went and found a colt outside in the street, tied at a doorway.

As they untied it, some people, **its owners**, standing there asked,

“What are you doing, untying that colt?”

They answered as Jesus had told them to, and the people let them go.

This took place to fulfill what was spoken through the prophet:

“Say to Daughter Zion,
‘See, your king comes to you,
gentle and riding on a donkey,
and on a colt, the foal of a donkey.’”

They brought the colt to Jesus and put their coats on it; and He sat on it. As he went along, people spread their cloaks on the road.

Others were cutting branches from the trees and spreading them in the road.

As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen.

Those who went in front and those who followed were shouting:

“Hosanna!

“Blessed is the King who comes in the name of the Lord”

“Blessed *is* the coming kingdom of our father David!”

“Peace in heaven and glory in the highest!”

Some of the Pharisees in the crowd said to Him,

“Teacher, rebuke Your disciples.”

But Jesus answered,

“I tell you, if these become silent, the stones will cry out.”

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

“If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side.

They 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."

After looking around at everything in Jerusalem, He left for Bethany with the twelve, since it was already late

The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree,

"May no one ever eat fruit from you again."

And his disciples heard him say it.

When Jesus entered Jerusalem, the whole city was stirred and asked,

"Who is this?"

The crowds answered,

"This is Jesus, the prophet from Nazareth in Galilee."

Jesus entered the temple courts and drove out all who were buying and selling there.

He overturned the tables of the money changers and the benches of those selling doves.

"It is written," he said to them, " 'My house will be called a house of prayer,' but you are making it 'a den of robbers.'"

He would not permit anyone to carry merchandise through the temple. And He *began* to teach and say to them,

“Is it not written, ‘My house shall be called a house of prayer for all the nations?’ But you have made it a robbers’ den.”

The blind and the lame came to him at the temple, and he healed them.

But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts,

“Hosanna to the Son of David,” they were indignant.

“Do you hear what these children are saying?” they asked him.

“Yes,” replied Jesus, “have you never read,

‘From the lips of children and infants
you, Lord, have called forth your praise?’”

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

Now there were some Greeks among those who went up to worship at the festival. They came to Philip, who was from Bethsaida in Galilee, with a request.

“Sir,” they said, “we would like to see Jesus.”

Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

Jesus replied,

“The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed.

But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour. Father, glorify your name!”

Then a voice came from heaven,

“I have glorified it, and will glorify it again.”

The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

Jesus said,

“This voice was for your benefit, not mine.

Now is the time for judgment on this world; now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.”

He said this to show the kind of death he was going to die.

The crowd spoke up,

“We have heard from the Law that the Messiah will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man?’”

Then Jesus told them,

“You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you.

Whoever walks in the dark does not know where they are going. Believe in the light while you have the light, so that you may become children of light.”
When he had finished speaking, Jesus left and hid himself from them.

Even after Jesus had performed so many signs in their presence, they still would not believe in him. This was to fulfill the word of Isaiah the prophet:

“Lord, who has believed our message and to whom has the arm of the Lord been revealed?”

For this reason they could not believe, because, as Isaiah says elsewhere:

“He has blinded their eyes and hardened their hearts so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them.”

Isaiah said this because he saw Jesus' glory and spoke about him. Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue; for they loved human praise more than praise from God.

Then Jesus cried out,

“Whoever believes in me does not believe in me only, but in the one who sent me. The one who looks at me is seeing the one who sent me. I have come into the world as a light, so that no one who believes in me should stay in darkness.

If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day.

For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.”

Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning *to come* to Him in the temple to listen to Him

As they were passing by in the morning, they saw the fig tree withered from the roots *up*.

Peter remembered and said to Jesus,

“Rabbi, look! The fig tree you cursed has withered!”

“Have faith in God,” Jesus answered. “Truly I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in their heart but believes that what they say will happen, it will be done for them.

Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.”

They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him.

“By what authority are you doing these things?” they asked. “And who gave you authority to do this?”

Jesus replied, “I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. John’s baptism—was it from heaven, or of human origin? Tell me!”

They discussed it among themselves and said,

“If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’

But if we say, ‘Of human origin’ ...”

(They feared the people, for everyone held that John really was a prophet.)

So they answered Jesus,

“We don’t know.”

Jesus said,

“Neither will I tell you by what authority I am doing these things.”

Jesus then began to speak to them in parables:

“What do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’

‘I will not,’ he answered, but later he changed his mind and went.

Then the father went to the other son and said the same thing. He answered, ‘I will, sir,’ but he did not go.

Which of the two did what his father wanted?”

“The first,” they answered.

Jesus said to them,

“Truly I tell you, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did.

And even after you saw this, you did not repent and believe him.”

“A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and moved to another place.

At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. But they seized him, beat him and sent him away empty-handed.

Then he sent another servant to them; they struck this man on the head and treated him shamefully. He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.

He had one left to send, a son, whom he loved. He sent him last of all, saying, ‘They will respect my son.’

But the tenants said to one another, ‘This is the heir. Come, let’s kill him, and the inheritance will be ours.’ So they took him and killed him, and threw him out of the vineyard.

What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. Haven’t you read this passage of Scripture:

‘The stone the builders rejected
has become the cornerstone;
the Lord has done this,
and it is marvelous in our eyes?’

“Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”

When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.

Jesus spoke to them again in parables, saying:

“The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

Then he sent some more servants and said,

“Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.”

But they paid no attention and went off—one to his field, another to his business. The rest seized his servants, mistreated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city.

Then he said to his servants,

‘The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find.’

So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests. But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes.

He asked,

‘How did you get in here without wedding clothes, friend?’

The man was speechless.

Then the king told the attendants,

‘Tie his hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’

For many are invited, but few are chosen.”

Then the chief priests, the teachers of the law and the elders looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away.

Keeping 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.

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

He saw through their duplicity and said to them,

“Show Me the coin *used* for the poll-tax.” And they brought Him a denarius.

And He said to them,

“Whose likeness and inscription is this?”

“Caesar’s,” they replied.

He said to them,

“Then give back to Caesar what is Caesar’s, and to God what is God’s.”

And hearing *this*, they were amazed, and leaving Him, they went away.

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

Then the Sadducees, who say there is no resurrection, came to him with a question.

“Teacher,” they said, “Moses wrote for us 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.

Now there were seven brothers. The first one married and died without leaving any children. The second one married the widow, but he also died, leaving no child. It was the same with the third.

In fact, none of the seven left any children. Last of all, the woman died too. At the resurrection whose wife will she be, since all seven were married to her?”

Jesus replied,

“You are in error because you do not know the Scriptures or the power of God.

The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage; for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.

Haven't you read what God said to you, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

He is not the God of the dead but of the living.”

Some of the scribes answered and said,

“Teacher, You have spoken well.”

For they did not have courage to question Him any longer about anything.

Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question:

“Teacher, which is the greatest commandment in the Law?”

Jesus replied:

‘Hear, O Israel! The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength

This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’

All the Law and the Prophets hang on these two commandments.”

The scribe said to Him,

“Right, Teacher; You have truly stated that He is One, and there is no one else besides Him; and to love Him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as himself, is much more than all burnt offerings and sacrifices.”

When Jesus saw that he had answered intelligently, He said to him,

“You are not far from the kingdom of God.”

Now while the Pharisees were gathered together, Jesus asked them a question.

What do you think about the Christ, whose son is He?”

They said to Him, “*The son of David.*”

“How *is it that* the scribes say that the Christ is the son of David? David himself said in the Holy Spirit,

“The Lord said to my Lord,
“Sit at My right hand,
Until I put Your enemies beneath Your feet.”’

“David himself calls Him ‘Lord’; so in what sense is He his son?”

And the large crowd enjoyed listening to Him.

No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

Then Jesus said to the crowds and to his disciples:

“The teachers of the law and the Pharisees sit in Moses’ seat.

So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach.

They tie up heavy, cumbersome loads and put them on other people’s shoulders, but they themselves are not willing to lift a finger to move them.

Everything they do is done for people to see: They make their phylacteries wide and the tassels on their garments long; they love the place of honor at banquets and the most important seats in the synagogues; they love to be greeted with respect in the marketplaces and to be called ‘Rabbi’ by others.

But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers. And do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven.

Nor are you to be called instructors, for you have one Instructor, the Messiah. The greatest among you will be your servant. For those who exalt themselves will be humbled, and those who humble themselves will be exalted.

Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people’s faces. You yourselves do not enter, nor will you let those enter who are trying to.

Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.

Woe to you, blind guides! You say,

‘If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.’

You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? You also say,

‘If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.’

You blind men! Which is greater: the gift, or the altar that makes the gift sacred? Therefore, anyone who swears by the altar swears by it and by everything on it. And anyone who swears by the temple swears by it and by the one who dwells in it. And anyone who swears by heaven swears by God's throne and by the one who sits on it.

Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel.

Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous.

And He sat down opposite the treasury, and *began* observing how the people were putting money into the treasury; and many rich people were putting in large sums. A poor widow came and put in two small copper coins, which amount to a cent.

Calling His disciples to Him, He said to them,

“Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.”

Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts,

“Do you see all these things?” he asked. “Truly I tell you, not one stone here will be left on another; every one will be thrown down.”

As Jesus was sitting on the Mount of Olives, the disciples came to him privately.

“Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

Jesus answered:

“Watch out that no one deceives you. For many will come in my name, claiming, ‘I am the Messiah,’ and will deceive many. You will hear of wars and rumors of wars, but see to it that you are not alarmed.

Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.

When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end *does not follow* immediately

But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. It will lead to an opportunity for your testimony.

The gospel must first be preached to all the nations.

So make up your minds not to prepare beforehand to defend yourselves; for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.

But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death, and you will be hated by all because of My name. "Yet not a hair of your head will perish. By your endurance you will gain your lives.

But before all these things...

Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.

At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people.

Because of the increase of wickedness, the love of most will grow cold, but the one who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel—let the reader understand— then let those who are in Judea flee to the mountains. Let no one on the housetop go down to take anything out of the house. Let no one in the field go back to get their cloak.

When you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that all things which are written will be fulfilled.

How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath. For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again.

If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

At that time if anyone says to you, 'Look, here is the Messiah!' or, 'There he is!' do not believe it. For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. See, I have told you ahead of time.

So if anyone tells you, 'There he is, out in the wilderness,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. Wherever there is a carcass, there the vultures will gather.

Immediately after the distress of those days

'the sun will be darkened,
and the moon will not give its light;
the stars will fall from the sky,
and the heavenly bodies will be shaken.'

Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.

Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door.

Truly I tell you, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away.

But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man.

For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away.

That is how it will be at the coming of the Son of Man. Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left.

Therefore keep watch, because you do not know on what day your Lord will come.

But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.

But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into.

So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time?

It will be good for that servant whose master finds him doing so when he returns. Truly I tell you, he will put him in charge of all his possessions.

But suppose that servant is wicked and says to himself,

‘My master is staying away a long time,’ and he then begins to beat his fellow servants and to eat and drink with drunkards.

The 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 hypocrites, where there will be weeping and gnashing of teeth.

At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise.

The foolish ones took their lamps but did not take any oil with them. The wise ones, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

At midnight the cry rang out:

‘Here’s the bridegroom! Come out to meet him!’

Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise,

‘Give us some of your oil; our lamps are going out.’

‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

Later the others also came.

‘Lord, Lord,’ they said, ‘open the door for us!’

But he replied, 'Truly I tell you, I don't know you.'

Therefore keep watch, because you do not know the day or the hour.

Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey.

The man who had received five bags of gold went at once and put his money to work and gained five bags more. So also, the one with two bags of gold gained two more. But the man who had received one bag went off, dug a hole in the ground and hid his master's money.

After a long time the master of those servants returned and settled accounts with them. The man who had received five bags of gold brought the other five.

'Master,' he said, 'you entrusted me with five bags of gold. See, I have gained five more.'

His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

The man with two bags of gold also came. 'Master,' he said, 'you entrusted me with two bags of gold; see, I have gained two more.'

His master replied,

‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’

His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.’

‘So take the bag of gold from him and give it to the one who has ten bags. For whoever has will be given more, and they will have an abundance.’

Whoever does not have, even what they have will be taken from them. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’

When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

Then the King will say to those on his right,

‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’

Then the righteous will answer him,

‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you?’

When did we see you sick or in prison and go to visit you?’

The King will reply,

“Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.”

Then he will say to those on his left,

“Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.”

They also will answer,

“Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?”

He will reply, “Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.”

Then they will go away to eternal punishment, but the righteous to eternal life.”

When Jesus had finished all these words, He said to His disciples,

“You know that after two days the Passover and the Feast of Unleavened Bread is coming, and the Son of Man is *to be* handed over for crucifixion.”

Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; and they plotted together to seize Jesus by stealth and kill Him.

But they were saying,

“Not during the festival, otherwise a riot might occur among the people.”

Now when Jesus was in Bethany, at the home of Simon the leper,

they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him.

There came a woman with an alabaster vial of very costly perfume of pure nard; *and* she broke the vial and poured it over His head.

Mary took the pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

But some were indignantly *remarking* to one another; and they were scolding her.

Judas Iscariot, one of His disciples, who was intending to betray Him, said,

“Why was this perfume not sold for three hundred denarii and given to poor *people*?”

Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

Therefore Jesus said,

“Leave her alone....

She has done what she could; she has anointed My body
beforehand for the burial.

Truly I say to you, wherever the gospel is preached in the
whole world, what this woman has done will also be
spoken of in memory of her.”

For you always have the poor with you, but you do not
always have Me.

And Satan entered into Judas who was called Iscariot,
belonging to the number of the twelve. And he went away and
discussed with the chief priests and officers how he might
betray Him to them.

What are you willing to give me to betray Him to you?” he
said.

They were glad and agreed to give him money.

And they weighed out thirty pieces of silver to him.

So he consented, and *began* seeking a good opportunity to
betray Him to them apart from the crowd.

On the first day of the Festival of Unleavened Bread, when it
was customary to sacrifice the Passover lamb, Jesus’ disciples
asked him,

“Where do you want us to go and make preparations for you to
eat the Passover?”

So he sent two of his disciples, telling them,

“Go into the city, and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, ‘The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?’

He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

When the hour came, Jesus and his apostles reclined at the table. And he said to them,

“I have eagerly desired to eat this Passover with you before I suffer.”

The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus.

Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist.

After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who said to him,

“Lord, are you going to wash my feet?”

Jesus replied,

“You do not realize now what I am doing, but later you will understand.”

“No,” said Peter, “you shall never wash my feet.”

Jesus answered,

“Unless I wash you, you have no part with me.”

“Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!”

Jesus answered,

“Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you.”

For he knew who was going to betray him, and that was why he said not every one was clean.

When he had finished washing their feet, he put on his clothes and returned to his place.

“Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet.

I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: ‘He who shared my bread has turned against me.’

I am telling you now before it happens, so that when it does happen you will believe that I am who I am. Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me.”

After he had said this, Jesus was troubled in spirit and testified,

“Very truly I tell you, one of you is going to betray me.”

His disciples stared at one another, at a loss to know which of them he meant.

They were very sad and began to say to him one after the other,

“Surely you don’t mean me, Lord?”

One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said,

“Ask him which one he means.”

Leaning back against Jesus, he asked him,

“Lord, who is it?”

Jesus answered,

“It is the one to whom I will give this piece of bread when I have dipped it in the dish.”

Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. As soon as Judas took the bread, Satan entered into him.

“The Son of Man *is to* go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed!

It would have been good for that man if he had not been born.”

And they began to discuss among themselves which one of them it might be who was going to do this thing.

And Judas, who was betraying Him, said,

“Surely it is not I, Rabbi?”

Jesus said to him,

“You have said *it* yourself”

So Jesus told him,

“What you are about to do, do quickly.”

But no one at the meal understood why Jesus said this to him.

Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor.

As soon as Judas had taken the bread, he went out. And it was night.

A dispute also arose among them as to which of them was considered to be greatest. Jesus said to them,

“The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But 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. For 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. You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying,

“Take it; this is my body.”

Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

“This is my blood of the covenant, which is poured out for many for many for forgiveness of sins” he said to them.

For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.

“Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.”

When they had sung a hymn, they went out to the Mount of Olives.

While Judas was gone, Jesus said,

“Now the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once. My children, I will be with you only a little longer.

You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come. A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.”

Simon Peter asked him,

“Lord, where are you going?”

Jesus replied,

“Where I am going, you cannot follow now, but you will follow later.”

Peter asked,

“Lord, why can’t I follow you now? I will lay down my life for you.”

Then Jesus answered,

“Will you really lay down your life for me? Very truly I tell you, before the rooster crows, you will disown me three times!

“You will all fall away,” Jesus told them, “for it is written:

‘I will strike the shepherd,
and the sheep will be scattered.’

But after I have risen, I will go ahead of you into Galilee.”

Peter declared,

“Even if all fall away, I will not.”

“Truly I tell you,” Jesus answered, “today—yes, tonight—before the rooster crows twice you yourself will disown me three times.”

But Peter insisted emphatically,

“Even if I have to die with you, I will never disown you.”
And all the others said the same.

Do not let your hearts be troubled. You believe in God; believe also in me. My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.

Thomas said to him,

“Lord, we don’t know where you are going, so how can we know the way?”

Jesus answered,

“I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him.”

Philip said,

“Lord, show us the Father and that will be enough for us.”

Jesus answered:

“Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?”

Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work.

Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves.

Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.

And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it.

“If you love me, keep my commands. And I will ask the Father, and he will give you another advocate to help you and be with you forever— the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him.

But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me.

Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you.

Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them.”

Then Judas (not Judas Iscariot) said,

“But, Lord, why do you intend to show yourself to us and not to the world?”

Jesus replied,

“Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.

Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. I have told you now before it happens, so that when it does happen you will believe. I will not say much more to you, for the prince of this world is coming. He has no hold over me, but he comes so that the world may learn that I love the Father and do exactly what my Father has commanded me.

Come now; let us leave.”

I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you.

Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete.

My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one's life for one's friends.

You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business.

Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. This is my command: Love each other.

If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember what I told you: 'A servant is not greater than his master.'

If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the one who sent me.

If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin.

Whoever hates me hates my Father as well. If I had not done among them the works no one else did, they would not be guilty of sin.

As it is, they have seen, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: ‘They hated me without reason.’

When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. And you also must testify, for you have been with me from the beginning.

All this I have told you so that you will not fall away. They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God.

They will do such things because they have not known the Father or me. I have told you this, so that when their time comes you will remember that I warned you about them. I did not tell you this from the beginning because I was with you, but now I am going to him who sent me.

None of you asks me, ‘Where are you going?’ Rather, you are filled with grief because I have said these things.

But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.

When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: about sin, because people do not believe in me; about righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned.

I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

Jesus went on to say,

“In a little while you will see me no more, and then after a little while you will see me.”

At this, some of his disciples said to one another,

“What does he mean by saying, ‘In a little while you will see me no more, and then after a little while you will see me,’ and ‘Because I am going to the Father?’”

They kept asking,

“What does he mean by ‘a little while’? We don’t understand what he is saying.”

Jesus saw that they wanted to ask him about this, so he said to them,

“Are you asking one another what I meant when I said, ‘In a little while you will see me no more, and then after a little while you will see me’? Very truly I tell you, you will weep and mourn while the world rejoices.

You will grieve, but your grief will turn to joy. A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you:

Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. In that day you will no longer ask me anything. Very truly I tell you, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.

Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.

No, the Father himself loves you because you have loved me and have believed that I came from God. I came from the Father and entered the world; now I am leaving the world and going back to the Father.”

Then Jesus' disciples said,

“Now you are speaking clearly and without figures of speech. Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God.”

Do you now believe?” Jesus replied.

“A time is coming and in fact has come when you will be scattered, each to your own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

After Jesus said this, he looked toward heaven and prayed:

“Father, the hour has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him.

Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began.

I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you.

For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

All I have is yours, and all you have is mine. And glory has come to me through them. I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one.

While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. I have given them your word and the world has hated them, for they are not of the world any more than I am of the world.

My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it.

Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified.

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you.

May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples.

Then Jesus went with his disciples to a place called Gethsemane, and he said to them,

“Sit here while I go over there and pray.”

He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.

Then he said to them,

“My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

And He withdrew from them about a stone's throw.

Going a little farther, he fell with his face to the ground and prayed,

And He was saying, “Abba!

My Father, if it is possible, may this cup be taken from me.
Yet not as I will, but as you will.”

Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

When He rose from prayer, He came to the disciples and found them sleeping from sorrow, and said to them,

Then he returned to his disciples and found them sleeping.

“Couldn't you men keep watch with me for one hour?” he asked Peter.

“Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

He went away a second time and prayed,

“My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

When he came back, he again found them sleeping, because their eyes were heavy. So he left them and went away once more and prayed the third time, saying the same thing.

Then he returned to the disciples and said to them,

“Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners. Rise! Let us go! Here comes my betrayer!”

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people.

Now the betrayer had arranged a signal with them:

“The one I kiss is the man; arrest him.”

Going at once to Jesus, Judas said,

“Greetings, Rabbi!” and kissed him.

But Jesus said to him,

“Judas, are you betraying the Son of Man with a kiss?”

When those who were around Him saw what was going to happen, they said,

“Lord, shall we strike with the sword?”

Jesus replied,

“Do what you came for, friend.”

Jesus, knowing all that was going to happen to him, went out and asked them,

“Who is it you want?”

“Jesus of Nazareth,” they replied.

“I am he,” Jesus said.

(And Judas the traitor was standing there with them.)

When Jesus said,

“I am he,”

They drew back and fell to the ground.

Again he asked them,

“Who is it you want?”

“Jesus of Nazareth,” they said.

Then the men stepped forward, seized Jesus and arrested him.

Jesus answered,

“I told you that I am he. If you are looking for me,
then let these men go.”

This happened so that the words he had spoken would be fulfilled:

“I have not lost one of those you gave me.”

Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear.

(The servant’s name was Malchus.)

But Jesus answered and said,

“Stop! No more of this.”

And He touched his ear and healed him

Jesus commanded Peter,

“Put your sword away! Shall I not drink the cup the
Father has given me?”

Jesus said to him,

“for all who draw the sword will die by the sword. Do you
think I cannot call on my Father, and he will at once
put at my disposal more than twelve legions of angels?

But how then would the Scriptures be fulfilled that say it
must happen in this way?”

In that hour Jesus said to the crowd,

“Am I leading a rebellion, that you have come out with swords and clubs to capture me?”

Every day I sat in the temple courts teaching, and you did not arrest me. But this has all taken place that the writings of the prophets might be fulfilled.”

“But this hour and the power of darkness are yours.”

Then all the disciples deserted him and fled.

A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind.

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus.

They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.

Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any.

Many testified falsely against him, but their statements did not agree.

But later on two came forward and said,

“We heard him say, ‘I will destroy this temple made with human hands and in three days will build another, not made with hands.’ ”

Yet even then their testimony did not agree.

Then the high priest stood up before them and asked Jesus,

“Are you not going to answer? What is this testimony that these men are bringing against you?”

But Jesus kept silent. And the high priest said to Him,

“I adjure You by the living God, that You tell us whether You are the Christ, the Son of God

But Jesus remained silent and gave no answer.

“If you are the Messiah,” they said, “tell us.”

Jesus answered,

“If I tell you, you will not believe me, and if I asked you, you would not answer. But from now on, the Son of Man will be seated at the right hand of the mighty God.”

Again the high priest asked him,

“Are you the Messiah, the Son of the Blessed One?”

Jesus said to him,

“You have said it *yourself*;

“I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

The high priest tore his clothes.

“Why do we need any more witnesses?” he asked. “You have heard the blasphemy. What do you think?”

They all condemned him as worthy of death. Then some began to spit at him; they blindfolded him, struck him with their fists, and said,

“Prophesy!”

And the guards took him and beat him.

Having arrested Him, they led Him *away* and brought Him to the house of the high priest; but Peter was following at a distance...

...right up to the courtyard of the high priest.

After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.

There he sat with the guards and warmed himself at the fire.

Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

Having seen him as he sat in the firelight and looking intently at him, said,

“You also were with Jesus the Nazarene”

“You aren’t one of this man’s disciples too, are you?”
she asked Peter.

He replied, “I am not.”

And he went out onto the porch

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

“I have spoken openly to the world,” Jesus replied.

“I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said.”

When Jesus said this, one of the officials nearby slapped him in the face.

“Is this the way you answer the high priest?” he demanded.

“If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?”

Then Annas sent him bound to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing there warming himself.

Another *servant-girl* saw him and said to those who were there,

“This man was with Jesus of Nazareth

So they asked him,

“You aren’t one of his disciples too, are you?”

He denied it, saying, “I am not.”

A little later

After about an hour had passed, another man *began* to insist, saying,

“Surely you too are *one* of them; for even the way you talk gives you away”

One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him,

“Didn’t I see you with him in the garden?”

Then he began to curse and swear, “I do not know the man!”

Again Peter denied it, and at that moment a rooster began to crow.

The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him.

“Before a rooster crows, you will deny Me three times.”

And he went out and wept bitterly

Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation;

Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover.

When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders.

“I have sinned,” he said, “for I have betrayed innocent blood.”

“What is that to us?” they replied. “That’s your responsibility.”

So Judas threw the money into the temple and left. Then he went away and hanged himself.

Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out.

The chief priests picked up the coins and said,

“It is against the law to put this into the treasury, since it is blood money.”

So they decided to use the money to buy the potter’s field as a burial place for foreigners.

That is why it has been called the Field of Blood to this day.

And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.

Then what was spoken by Jeremiah the prophet was fulfilled:

“They took the thirty pieces of silver, the price set on him by the people of Israel, and they used them to buy the potter’s field, as the Lord commanded me.”

Now Jesus stood before the governor, and the governor questioned Him

So Pilate came out to them and asked,

“What charges are you bringing against this man?”

“If he were not a criminal,” they replied, “we would not have handed him over to you.”

Pilate said,

“Take him yourselves and judge him by your own law.”

And they began to accuse him, saying,

“We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king.”

“But we have no right to execute anyone,” they objected.

This took place to fulfill what Jesus had said about the kind of death he was going to die.

Pilate then went back inside the palace, summoned Jesus and asked him,

“Are you the king of the Jews?”

“Is that your own idea,” Jesus asked, “or did others talk to you about me?”

“Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

Jesus said,

“My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

“You are a king, then!” said Pilate.

Jesus answered,

“You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

“What is truth?” retorted Pilate.

They insisted,

“He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”

On hearing this, Pilate asked if the man was a Galilean. When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

When 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. He plied him with many questions, but Jesus gave him no answer.

The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends—before this they had been enemies.

Pilate called together the chief priests, the rulers and the people, and 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.

Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will punish him and then release him.”

But the whole crowd shouted,

“Away with this man! Release Barabbas to us!”

(Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

Wanting to release Jesus, Pilate appealed to them again.

But they kept shouting, “Crucify him! Crucify him!”

For 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.”

But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.

He knew that because of envy they had handed Him over. While he was sitting on the judgment seat, his wife sent him *a message*, saying,

“Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.”

But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. But the governor said to them,

With this he went out again to the Jews gathered there and said,

“I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews?’”

They shouted back,

“No, not him! Give us Barabbas!”

Now Barabbas had taken part in an uprising.

At *the* feast he used to release for them *any* one prisoner whom they requested. The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. The crowd went up and began asking him *to do* as he had been accustomed to do for them

“Which of the two do you want me to release for you?”

And they said, “Barabbas.”

Pilate said to them,

“Then what shall I do with Jesus who is called Christ?”

They all said, “Crucify Him!”

And he said,

“Why, what evil has He done?” But they kept shouting all the more, saying, “Crucify Him!”

When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying,

“I am innocent of this Man’s blood; see *to that* yourselves.”

And all the people said,

“His blood shall be on us and on our children!”

So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying,

“Hail, king of the Jews!”

And they slapped him in the face. Once more Pilate came out and said to the Jews gathered there,

“Look, I am bringing him out to you to let you know that I find no basis for a charge against him.”

When Jesus came out wearing the crown of thorns and the purple robe,

Pilate said to them,

“Here is the man!”

As soon as the chief priests and their officials saw him, they shouted,

“Crucify! Crucify!”

But Pilate answered,

“You take him and crucify him. As for me, I find no basis for a charge against him.”

The Jewish leaders insisted,

“We have a law, and according to that law he must die, because he claimed to be the Son of God.”

When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer.

“Do you refuse to speak to me?”

Pilate said.

“Don’t you realize I have power either to free you or to crucify you?”

Jesus answered,

“You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting,

“If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).

It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews.

But they shouted,

“Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

Finally Pilate handed him over to them to be crucified.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole *Roman* cohort around Him.

They stripped Him and put a scarlet robe on Him.

They dressed Him up in purple,

and after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying,

“Hail, King of the Jews!”

They spat on Him, and took the reed and *began* to beat Him on the head

and kept kneeling and bowing before Him.

And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country

While they led Jesus away, they seized the man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.

And following Him was a large crowd of the people, and of women who were mourning and lamenting Him.

But Jesus turning to them said,

“Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.

Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ For if they do these things when the tree is green, what will happen when it is dry?”

Two others also, who were criminals, were being led away to be put to death with Him.

They brought Jesus to the place called Golgotha (which means “the place of the skull”).

When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.

Dividing up his clothes, they cast lots to see what each would get.

But Jesus was saying,

“Father, forgive them; for they do not know what they are doing.

Then they they gave Him wine to drink mixed with gall; and after tasting *it*, He was unwilling to drink.

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

“Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “

Woman, here is your son,” and to the disciple, “Here is your mother.”

From that time on, this disciple took her into his home.

It was the third hour when they crucified him.

Pilate had a notice prepared and fastened to the cross. It read: Jesus of Nazareth, the King of the Jews.

Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek.

The chief priests of the Jews protested to Pilate,

“Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

Pilate answered, “What I have written, I have written.”

Those who passed by hurled insults at him, shaking their heads and saying,

“So! You who are going to destroy the temple and build it in three days, come down from the cross and save yourself!”

In the same way the chief priests and the teachers of the law mocked him among themselves.

“He saved others,” they said, “but he can’t save himself! Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.”

He trusts in God; let God rescue *Him* now, if He delights in Him; for He said, ‘I am the Son of God.’”

The robbers who had been crucified with Him were also insulting Him with the same words.

One of the criminals who were hanged *there* was hurling abuse at Him, saying,

“Are You not the Christ? Save Yourself and us!”

But the other answered, and rebuking him said,

“Do you not even fear God, since you are under the same sentence of condemnation?”

And we indeed *are suffering* justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong.”

And he was saying,

“Jesus, remember me when You come in Your kingdom!”

And He said to him,

“Truly I say to you, today you shall be with Me in Paradise.”

It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, because the sun was obscured; and the veil of the temple was torn in two.

About the ninth hour Jesus cried out with a loud voice, saying,

“Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”

And some of those who were standing there, when they heard it, *began* saying,

“This man is calling for Elijah.”

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.”

A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips.

Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink.

But the rest *of them* said,

“Let us see whether Elijah will come to save Him.

When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

And Jesus, crying out with a loud voice, said,

“Father, into Your hands I commit My spirit.”

“It is finished!”

And He bowed His head and gave up His spirit.

And Jesus uttered a loud cry.

Having said this, He breathed His last.

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open.

The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus’ resurrection and went into the holy city and appeared to many people.

When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed,

“Surely he was the Son of God!”

Now when the centurion saw what had happened, he *began* praising God, saying,

“Certainly this man was innocent.”

And all the crowds who came together for this spectacle, when they observed what had happened, *began* to return, beating their breasts

Many women were there, watching from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.

They had followed Jesus from Galilee to care for his needs.

Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away.

So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs.

But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.

For these things came to pass to fulfill the Scripture, “Not a bone of Him shall be broken.” And again another Scripture says, “They shall look on Him whom they pierced.”

As evening approached, there came a rich man from Arimathea, a city of the Jews, named Joseph, a prominent member of the Council, who himself was waiting for the kingdom of God, who had himself become a disciple of Jesus, but a secret one, because of fear, a good and righteous man (he had not consented to their plan and action)

And he gathered up courage and went in before Pilate, and asked for the body of Jesus.

Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, he granted the body to Joseph.

Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock, **where no one had ever lain**, and he rolled a stone against the entrance of the tomb.

He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Mary Magdalene and the other Mary were sitting there opposite the tomb.

Mary Magdalene and Mary the *mother* of Joseph were looking on *to see* where He was laid.

Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid. Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate.

“Sir,” they said, “we remember that while he was still alive that deceiver said,

‘After three days I will rise again.’

So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.”

“Take a guard,” Pilate answered. “Go, make the tomb as secure as you know how.”

So they went and made the tomb secure by putting a seal on the stone and posting the guard.

Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone *already* taken away from the tomb.

When the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him.

They were saying to one another,

“Who will roll away the stone for us from the entrance of the tomb?”

And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.

And his appearance was like lightning, and his clothing as white as snow. The guards shook for fear of him and became like dead men.

Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.

While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing; and as *the women* were terrified and bowed their faces to the ground, *the men* said to them,

“Why do you seek the living One among the dead? He is not here, but He has risen.

Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”

And they remembered His words.

The angel said to the women,

“Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples:

‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’
Now I have told you.”

But go, tell His disciples and Peter,

‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’ ”

They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.

They returned from the tomb and reported all these things to the eleven and to all the rest.

So Mary ran and came to Simon Peter and to the other disciple whom Jesus loved.

She said to them,

“They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

Now they were Mary Magdalene and Joanna and Mary the *mother* of James; also the other women with them were telling these things to the apostles.

But these words appeared to them as nonsense, and they would not believe them.

So Peter and the other disciple went forth, and they were going to the tomb. The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he saw the linen wrappings lying *there*; but he did not go in.

And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying *there*, and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. So the other disciple who had first come to the tomb then also entered, and he saw and believed. For as yet they did not understand the Scripture, that He must rise again from the dead. So the disciples went away again to their own homes.

When Peter got up and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened.

Now Mary stood outside the tomb crying.

As she wept, she bent over to look into the tomb and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.

They asked her,

“Woman, why are you crying?”

“They have taken my Lord away,” she said, “and I don't know where they have put him.”

At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

He asked her,

“Woman, why are you crying? Who is it you are looking for?”

Thinking he was the gardener, she said,

“Sir, if you have carried him away, tell me where you have put him, and I will get him.”

Jesus said to her,

“Mary.”

She turned toward him and cried out in Aramaic,

“Rabboni!” (which means “Teacher”).

Jesus said,

“Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

Mary Magdalene went to the disciples with the news:

“I have seen the Lord!”

And she told them that he had said these things to her.

And behold, Jesus met them, *the other women*, and greeted them.

They came up and took hold of His feet and worshiped Him.

Then Jesus said to them,

“Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.”

While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened.

When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them,

“You are to say, ‘His disciples came during the night and stole him away while we were asleep.’ If this report gets to the governor, we will satisfy him and keep you out of trouble.”

So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.

After that, He appeared in a different form to two of them while they were walking along on their way to the country. They went away and reported it to the others, but they did not believe them either.

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

He asked them,

“What are you discussing together as you walk along?”

They stood still, their faces downcast. One 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?”

“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.

The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel.

And what is more, it is the third day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning but didn't find his body.

They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus."

He said to them,

"How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?"

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. As they approached the village to which they were going, Jesus continued on as if he were going farther. But 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. When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight.

They asked each other,

"Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"

And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying,

“The Lord has really risen and has appeared to Simon.”

They *began* to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders,

while they were still talking about this, Jesus himself stood among them and said to them,

“Peace be with you.”

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

After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

Again Jesus said,

“Peace be with you! As the Father has sent me, I am sending you.”

He said to them,

“Why are you troubled, and why do doubts rise in your minds? Look 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.”

When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them,

“Do you have anything here to eat?”

They gave him a piece of broiled fish, and he took it and ate it in their presence.

And with that he breathed on them and said,

“Receive the Holy Spirit. If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came.

So the other disciples told him,

“We have seen the Lord!”

But he said to them,

“Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.”

A week later his disciples were in the house again, and Thomas was with them.

Though the doors were locked, Jesus came and stood among them and said,

“Peace be with you!”

Then he said to Thomas,

“Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.”

Thomas said to him,

“My Lord and my God!”

Then Jesus told him,

“Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

“I’m going out to fish,” Simon Peter told them, and they said, “We’ll go with you.”

So they went out and got into the boat, but that night they caught nothing.

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

He called out to them, “Friends, haven’t you any fish?”

“No,” they answered.

He said,

“Throw your net on the right side of the boat and you will find some.”

When they did, they were unable to haul the net in because of the large number of fish.

Then the disciple whom Jesus loved said to Peter,

“It is the Lord!”

As soon as Simon Peter heard him say, “It is the Lord,” he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards.

When they landed, they saw a fire of burning coals there with fish on it, and some bread.

Jesus said to them,

“Bring some of the fish you have just caught.”

So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. Jesus said to them,

“Come and have breakfast.”

None of the disciples dared ask him, “Who are you?”

They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish.

This was now the third time Jesus appeared to his disciples after he was raised from the dead.

When they had finished eating, Jesus said to Simon Peter,

“Simon son of John, do you love me more than these?”

“Yes, Lord,” he said, “you know that I love you.”

Jesus said, “Feed my lambs.”

Again Jesus said,

“Simon son of John, do you love me?”

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Take care of my sheep.”

The third time he said to him,

“Simon son of John, do you love me?”

Peter was hurt because Jesus asked him the third time,

“Do you love me?”

He said,

“Lord, you know all things; you know that I love you.”

Jesus said,

“Feed my sheep. Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.”

Jesus said this to indicate the kind of death by which Peter would glorify God.

Then he said to him,

“Follow me!”

Peter turned and saw that the disciple whom Jesus loved was following them.

(This was the one who had leaned back against Jesus at the supper and had said,

“Lord, who is going to betray you?”)

When Peter saw him, he asked,

“Lord, what about him?”

Jesus answered,

“If I want him to remain alive until I return, what is that to you? You must follow me.”

Because of this, the rumor spread among the believers that this disciple would not die.

But Jesus did not say that he would not die; he only said,

“If I want him to remain alive until I return, what is that to you?”

This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said,

“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

And surely I am with you always, to the very end of the age.”

He 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.”

Then he opened their minds so they could understand the Scriptures. He told them,

“This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”

When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them.

To these He had presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of* forty days and speaking of the things concerning the kingdom of God.

While he was blessing them, he left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy.

And they stayed continually at the temple, praising God.

Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised,

“Which,” *He said*, “you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

So when they had come together, they were asking Him, saying,

“Lord, is it at this time You are restoring the kingdom to Israel?”

He said to them,

“It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”