

THE GOSPEL ACCORDING TO MATTHEW

The coming of Christ

A TABLE OF THE DESCENT of Jesus Christ, son of David, 1
son of Abraham.

Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah 2
and his brothers, Judah of Perez and Zarah (their mother was Tamar), 3
Perez of Hezron, Hezron of Ram, Ram of Amminadab, Amminadab of 4
Nahshon, Nahshon of Salma, Salma of Boaz (his mother was Rahab), 5
Boaz of Obed (his mother was Ruth), Obed of Jesse; and Jesse was the 6
father of King David.

David was the father of Solomon (his mother had been the wife of 7
Uriah), Solomon of Rehoboam, Rehoboam of Abijah, Abijah of Asa, 8
Asa of Jehoshaphat, Jehoshaphat of Joram, Joram of Azariah, Azariah of 9
Jotham, Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, 10
Manasseh of Amon, Amon of Josiah; and Josiah was the father of Jeconiah 11
and his brothers at the time of the deportation to Babylon.

After the deportation Jeconiah was the father of Shealtiel, Shealtiel of 12
Zerubbabel, Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor, 13
Azor of Zadok, Zadok of Achim, Achim of Eliud, Eliud of Eleazar, Eleazar 14 15
of Matthan, Matthan of Jacob, Jacob of Joseph, the husband of Mary, who 16
gave birth to^a Jesus called Messiah.

There were thus fourteen generations in all from Abraham to David, 17
fourteen from David until the deportation to Babylon, and fourteen from 18
the deportation until the Messiah.

THIS IS THE STORY of the birth of the Messiah. Mary his mother was 18
betrothed to Joseph; before their marriage she found that she was with 19
child by the Holy Spirit. Being a man of principle, and at the same time 20
wanting to save her from exposure, Joseph desired to have the marriage 21
contract set aside quietly. He had resolved on this, when an angel of the 22
Lord appeared to him in a dream. 'Joseph son of David,' said the angel, 23
'do not be afraid to take Mary home with you as your wife. It is by the
Holy Spirit that she has conceived this child. She will bear a son; and you
shall give him the name Jesus (Saviour), for he will save his people from
their sins.' All this happened in order to fulfil what the Lord declared
through the prophet: 'The virgin will conceive and bear a son, and he

^a Some witnesses read Joseph, to whom was betrothed Mary, a virgin, who gave birth to . . . ; one witness has Joseph, and Joseph, to whom Mary, a virgin, was betrothed, was the father of . . .

24 shall be called Emmanuel', a name which means 'God is with us'. Rising
from sleep Joseph did as the angel had directed him; he took Mary home
25 to be his wife, but had no intercourse with her until her son was born. And
he named the child Jesus.

2 JESUS WAS BORN at Bethlehem in Judaea during the reign of Herod.
2 After his birth astrologers from the east arrived in Jerusalem, asking, 'Where
is the child who is born to be king of the Jews?'^a We observed the rising of
3 his star, and we have come to pay him homage.' King Herod was greatly
4 perturbed when he heard this; and so was the whole of Jerusalem. He called
a meeting of the chief priests and lawyers of the Jewish people, and put
before them the question: 'Where is it that the Messiah is to be born?'
5 'At Bethlehem in Judaea', they replied; and they referred him to the
6 prophecy which reads: 'Bethlehem in the land of Judah, you are far from
least in the eyes of^b the rulers of Judah; for out of you shall come a leader
to be the shepherd of my people Israel.'

7 Herod next called the astrologers to meet him in private, and ascertained
8 from them the time when the star had appeared. He then sent them on to
Bethlehem, and said, 'Go and make a careful inquiry for the child. When
you have found him, report to me, so that I may go myself and pay him
homage.'

9 They set out at the king's bidding; and the star which they had seen at
its rising went ahead of them until it stopped above the place where the
10 11 child lay. At the sight of the star they were overjoyed. Entering the house,
they saw the child with Mary his mother, and bowed to the ground in
homage to him; then they opened their treasures and offered him gifts:
12 gold, frankincense, and myrrh. And being warned in a dream not to go
back to Herod, they returned home another way.

13 After they had gone, an angel of the Lord appeared to Joseph in a
dream, and said to him, 'Rise up, take the child and his mother and
escape with them to Egypt, and stay there until I tell you; for Herod
14 is going to search for the child to do away with him.' So Joseph rose
from sleep, and taking mother and child by night he went away with
15 them to Egypt, and there he stayed till Herod's death. This was to fulfil
what the Lord had declared through the prophet: 'I called my son out
of Egypt.'

16 When Herod saw how the astrologers had tricked him he fell into a
passion, and gave orders for the massacre of all children in Bethlehem
and its neighbourhood, of the age of two years or less, corresponding with
17 the time he had ascertained from the astrologers. So the words spoken
18 through Jeremiah the prophet were fulfilled: 'A voice was heard in Rama,
wailing and loud laments; it was Rachel weeping for her children, and
refusing all consolation, because they were no more.'

19 The time came that Herod died; and an angel of the Lord appeared in
20 a dream to Joseph in Egypt and said to him, 'Rise up, take the child and his
mother, and go with them to the land of Israel, for the men who threatened
21 the child's life are dead.' So he rose, took mother and child with him, and

^a Or Where is the king of the Jews who has just been born?

^b Or least among.

came to the land of Israel. Hearing, however, that Archelaus had succeeded 22
his father Herod as king of Judaea, he was afraid to go there. And being
warned by a dream, he withdrew to the region of Galilee; there he settled in 23
a town called Nazareth. This was to fulfil the words spoken through the
prophets: 'He shall be called a Nazarene.'

ABOUT THAT TIME John the Baptist appeared as a preacher in the 3
Judaeian wilderness; his theme was: 'Repent; for the kingdom of Heaven 2
is upon you!' It is of him that the prophet Isaiah spoke when he said, 3
'A voice crying aloud in the wilderness, "Prepare a way for the Lord; clear
a straight path for him."'

John's clothing was a rough coat of camel's hair, with a leather belt 4
round his waist, and his food was locusts and wild honey. They flocked to 5
him from Jerusalem, from all Judaea, and the whole Jordan valley, and 6
were baptized by him in the River Jordan, confessing their sins.

When he saw many of the Pharisees and Sadducees coming for baptism 7
he said to them: 'You vipers' brood! Who warned you to escape from the 8
coming retribution? Then prove your repentance by the fruit it bears; 8
and do not presume to say to yourselves, "We have Abraham for our 9
father." I tell you that God can make children for Abraham out of these 10
stones here. Already the axe is laid to the roots of the trees; and every tree 11
that fails to produce good fruit is cut down and thrown on the fire. I baptize 11
you with water, for repentance; but the one who comes after me is mightier 12
than I. I am not fit to take off his shoes. He will baptize you with the Holy 12
Spirit and with fire. His shovel is ready in his hand and he will winnow his 12
threshing-floor; the wheat he will gather into his granary, but he will burn 12
the chaff on a fire that can never go out.'

Then Jesus arrived at the Jordan from Galilee, and came to John to be 13
baptized by him. John tried to dissuade him. 'Do you come to me?' he 14
said; 'I need rather to be baptized by you.' Jesus replied, 'Let it be so for the 15
present; we do well to conform in this way with all that God requires.' 15
John then allowed him to come. After baptism Jesus came up out of the 16
water at once, and at that moment heaven opened; he saw the Spirit of 16
God descending like a dove to alight upon him; and a voice from heaven 17
was heard saying, 'This is my Son, my Beloved,^a on whom my favour 17
rests.'

JESUS WAS THEN LED AWAY by the Spirit into the wilderness, to be 4
tempted by the devil.

For forty days and nights he fasted, and at the end of them he was 2
famished. The tempter approached him and said, 'If you are the Son of 3
God, tell these stones to become bread.' Jesus answered, 'Scripture says, 4
'Man cannot live on bread alone; he lives on every word that God utters.' 4

The devil then took him to the Holy City and set him on the parapet of 5
the temple. 'If you are the Son of God,' he said, 'throw yourself down; for 6
Scripture says, "He will put his angels in charge of you, and they will 6
support you in their arms, for fear you should strike your foot against

^a Or This is my only Son.

7 a stone.” Jesus answered him, ‘Scripture says again, “You are not to put the Lord your God to the test.”’
 8 Once again, the devil took him to a very high mountain, and showed him
 9 all the kingdoms of the world in their glory. ‘All these’, he said, ‘I will give
 10 you, if you will only fall down and do me homage.’ But Jesus said, ‘Begone, Satan! Scripture says, “You shall do homage to the Lord your God and worship him alone.”’
 11 Then the devil left him; and angels appeared and waited on him.
 12 When he heard that John had been arrested, Jesus withdrew to Galilee; and leaving Nazareth he went and settled at Capernaum on the Sea of Galilee, in the district of Zebulun and Naphtali. This was to fulfil the passage in the prophet Isaiah which tells of ‘the land of Zebulun, the land of Naphtali, the Way of the Sea, the land beyond Jordan, heathen Galilee’, and says:
 16 ‘The people that lived in darkness saw a great light; light dawned on the dwellers in the land of death’s dark shadow.’
 17 From that day Jesus began to proclaim the message: ‘Repent; for^a the kingdom of Heaven is upon you.’
 18 JESUS WAS WALKING by the Sea of Galilee when he saw two brothers, Simon called Peter and his brother Andrew, casting a net into the lake; for they were fishermen. Jesus said to them, ‘Come with me, and I will make you fishers of men.’ And at once they left their nets and followed him.
 21 He went on, and saw another pair of brothers, James son of Zebedee and his brother John; they were in the boat with their father Zebedee, overhauling their nets. He called them, and at once they left the boat and their father, and followed him.
 23 He went round the whole of Galilee, teaching in the synagogues, preaching the gospel of the Kingdom, and curing whatever illness or infirmity there was among the people. His fame reached the whole of Syria; and sufferers from every kind of illness, racked with pain, possessed by devils, epileptic, or paralysed, were all brought to him, and he cured them. Great crowds also followed him, from Galilee and the Ten Towns,^b from Jerusalem and Judaea, and from Transjordan.

The Sermon on the Mount

⑤ ^{LWKE 6:20-23} WHEN HE SAW the crowds he went up the hill. There he took his seat, and when his disciples had gathered round him he began to address them. And this is the teaching he gave:

3 ‘How blest are those who know their need of God; the kingdom of Heaven is theirs.
 4 How blest are the sorrowful; they shall find consolation.

^a Some witnesses omit Repent; for. ^b Greek Decapolis.

How blest are those of a gentle spirit; they shall have the earth for their possession.
 How blest are those who hunger and thirst to see right prevail;^a they shall be satisfied.
 How blest are those who show mercy; mercy shall be shown to them.
 How blest are those whose hearts are pure; they shall see God.
 How blest are the peacemakers; God shall call them his sons.
 How blest are those who have suffered persecution for the cause of right; the kingdom of Heaven is theirs.

‘How blest you are, when you suffer insults and persecution and every kind of calumny for my sake. Accept it with gladness and exultation, for you have a rich reward in heaven; in the same way they persecuted the prophets before you.’

‘You are salt to the world. And if salt becomes tasteless, how is its salt-ness to be restored? It is now good for nothing but to be thrown away and trodden underfoot.’

‘You are light for all the world. A town that stands on a hill cannot be hidden. When a lamp is lit, it is not put under the meal-tub, but on the lamp-stand, where it gives light to everyone in the house. And you, like the lamp, must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in heaven.’

‘DO NOT SUPPOSE that I have come to abolish the Law and the prophets; I did not come to abolish, but to complete. I tell you this: so long as heaven and earth endure, not a letter, not a stroke, will disappear from the Law until all that must happen has happened.^b If any man therefore sets aside even the least of the Law’s demands, and teaches others to do the same, he will have the lowest place in the kingdom of Heaven, whereas anyone who keeps the Law, and teaches others so, will stand high in the kingdom of Heaven. I tell you, unless you show yourselves far better men than the Pharisees and the doctors of the law, you can never enter the kingdom of Heaven.’

‘You have learned that our forefathers were told, “Do not commit murder; anyone who commits murder must be brought to judgement.” But what I tell you is this: Anyone who nurses anger against his brother^c must be brought to judgement. If he abuses his brother he must answer for it to the court; if he sneers at him he will have to answer for it in the fires of hell.’

‘If, when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift.’

^a Or to do what is right. ^b Or before all that it stands for is achieved. ^c Some witnesses insert without good cause.

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12 6:22, 23
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14 LWKE
15 11:33
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21 CONFUSION
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25 APPARENT
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25 'If someone sues you, come to terms with him promptly while you are
 26 both on your way to court; otherwise he may hand you over to the judge,
 and the judge to the constable, and you will be put in jail. I tell you, once
 you are there you will not be let out till you have paid the last farthing.
 27 'You have learned that they were told, "Do not commit adultery."
 28 But what I tell you is this: If a man looks on a woman with a lustful eye,
 he has already committed adultery with her in his heart.
 29 'If your right eye is your undoing, tear it out and fling it away; it is better
 30 for you to lose one part of your body than for the whole of it to be thrown
 into hell. And if your right hand is your undoing, cut it off and fling it
 away; it is better for you to lose one part of your body than for the whole
 of it to go to hell.
 31 'They were told, "A man who divorces his wife must give her a note of
 32 dismissal." But what I tell you is this: If a man divorces his wife for any
 cause other than unchastity he involves her in adultery; and anyone who
 marries a divorced woman commits adultery.
 33 'Again, you have learned that our forefathers were told, "Do not break
 34 your oath", and, "Oaths sworn to the Lord must be kept." But what I tell
 you is this: You are not to swear at all—not by heaven, for it is God's
 35 throne, nor by earth, for it is his footstool, nor by Jerusalem, for it is the
 36 city of the great King, nor by your own head, because you cannot turn
 37 one hair of it white or black. Plain "Yes" or "No" is all you need to say;
 anything beyond that comes from the devil.
 38 'You have learned that they were told, "Eye for eye, tooth for tooth."
 39 But what I tell you is this: Do not set yourself against the man who wrongs
 you. If someone slaps you on the right cheek, turn and offer him your left.
 40 If a man wants to sue you for your shirt, let him have your coat as well.
 41 42 If a man in authority makes you go one mile, go with him two. Give when
 you are asked to give; and do not turn your back on a man who wants to
 borrow.
 43 'You have learned that they were told, "Love your neighbour, hate your
 44 enemy." But what I tell you is this: Love your enemies^a and pray for your
 45 persecutors;^b only so can you be children of your heavenly Father, who
 makes his sun rise on good and bad alike, and sends the rain on the honest
 46 and the dishonest. If you love only those who love you, what reward can
 47 you expect? Surely the tax-gatherers do as much as that. And if you greet
 only your brothers, what is there extraordinary about that? Even the
 48 heathen do as much. There must be no limit to your goodness, as your
 heavenly Father's goodness knows no bounds.
 - 6 BE CAREFUL not to make a show of your religion before men; if you do,
 no reward awaits you in your Father's house in heaven.
 2 'Thus, when you do some act of charity, do not announce it with a flourish
 of trumpets, as the hypocrites do in synagogue and in the streets to win
 3 admiration from men. I tell you this: they have their reward already. No;
 when you do some act of charity, do not let your left hand know what your
^a Some witnesses insert bless those who curse you, do good to those who hate you.
^b Some witnesses insert and those who treat you spitefully.

right is doing; your good deed must be secret, and your Father who sees
 what is done in secret will reward you.^a
 'Again, when you pray, do not be like the hypocrites; they love to say
 their prayers standing up in synagogue and at the street-corners, for
 everyone to see them. I tell you this: they have their reward already. But
 when you pray, go into a room by yourself, shut the door, and pray to your
 Father who is there in the secret place; and your Father who sees what is
 secret will reward you.^a
 'In your prayers do not go babbling on like the heathen, who imagine
 that the more they say the more likely they are to be heard. Do not imitate
 them. Your Father knows what your needs are before you ask him.
 'This is how you should pray:
 "Our Father in heaven,
 thy name be hallowed;
 thy kingdom come,
 thy will be done,
 on earth as in heaven.
 Give us today our daily bread.^b
 Forgive us the wrong we have done,
 as we have forgiven those who have wronged us.
 And do not bring us to the test,
 but save us from the evil one."^{c d}
 For if you forgive others the wrongs they have done, your heavenly Father
 will also forgive you; but if you do not forgive others, then the wrongs you
 have done will not be forgiven by your Father.
 'So too when you fast, do not look gloomy like the hypocrites: they make
 their faces unsightly so that other people may see that they are fasting.
 I tell you this: they have their reward already. But when you fast, anoint
 your head and wash your face, so that men may not see that you are fasting,
 but only your Father who is in the secret place; and your Father who sees
 what is secret will give you your reward.
 'DO NOT STORE UP for yourselves treasure on earth, where it grows rusty
 and moth-eaten, and thieves break in to steal it. Store up treasure in
 heaven, where there is no moth and no rust to spoil it, no thieves to break
 in and steal. For where your treasure is, there will your heart be also.
 'The lamp of the body is the eye. If your eyes are sound, you will have
 light for your whole body; if the eyes are bad, your whole body will be in
 darkness. If then the only light you have is darkness, the darkness is
 doubly dark.
 'No servant can be the slave of two masters; for either he will hate the
 first and love the second, or he will be devoted to the first and think
 nothing of the second. You cannot serve God and Money.
 'Therefore I bid you put away anxious thoughts about food and drink
^a Some witnesses add openly. ^b Or our bread for the morrow. ^c Or from evil.
^d Some witnesses add For thine is the kingdom and the power and the glory, for ever.
 Amen.

9 THE LORD'S
 PRAYER
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26 to keep you alive, and clothes to cover your body. Surely life is more than
 27 food, the body more than clothes. Look at the birds of the air; they do not
 28 sow and reap and store in barns, yet your heavenly Father feeds them. You
 29 are worth more than the birds! Is there a man of you who by anxious
 30 thought can add a foot to his height^a? And why be anxious about clothes?
 31 Consider how the lilies grow in the fields; they do not work, they do not
 32 spin;^b and yet, I tell you, even Solomon in all his splendour was not
 33 attired like one of these. But if that is how God clothes the grass in the
 34 fields, which is there today, and tomorrow is thrown on the stove, will he
 not all the more clothe you? How little faith you have! No, do not ask
 anxiously, "What are we to eat? What are we to drink? What shall we
 wear?" All these are things for the heathen to run after, not for you,
 because your heavenly Father knows that you need them all. Set your
 mind on God's kingdom and his justice before everything else, and all the
 rest will come to you as well. So do not be anxious about tomorrow;
 tomorrow will look after itself. Each day has troubles enough of its own.

⑦ 1 'PASS NO JUDGEMENT, and you will not be judged. For as you judge
 2 others, so you will yourselves be judged, and whatever measure you deal
 3 out to others will be dealt back to you. Why do you look at the speck of
 4 sawdust in your brother's eye, with never a thought for the great plank in
 5 your own? Or how can you say to your brother, "Let me take the speck out
 of your eye", when all the time there is that plank in your own? You hypo-
 crite! First take the plank out of your own eye, and then you will see clearly
 to take the speck out of your brother's.

6 'Do not give dogs what is holy; do not throw your pearls to the pigs:
 they will only trample on them, and turn and tear you to pieces.

⑧ 'Ask, and you will receive; seek, and you will find; knock, and the door
 will be opened. For everyone who asks receives, he who seeks finds, and
 to him who knocks, the door will be opened.

9 'Is there a man among you who will offer his son a stone when he asks
 10 11 for bread, or a snake when he asks for fish? If you, then, bad as you are,
 know how to give your children what is good for them, how much more will
 your heavenly Father give good things to those who ask him!

12 'Always treat others as you would like them to treat you: that is the Law
 and the prophets.

⑩ 'Enter by the narrow gate. The gate is wide that leads to perdition,
 14 there is plenty of room on the road,^c and many go that way; but the gate
 that leads to life is small and the road is narrow,^d and those who find it
 are few.

15 'Beware of false prophets, men who come to you dressed up as sheep
 16 while underneath they are savage wolves. You will recognize them by the
 fruits they bear. Can grapes be picked from briars, or figs from thistles?
 17 In the same way, a good tree always yields good fruit, and a poor tree bad

^a Or a day to his life.

^b One witness reads Consider the lilies: they neither card nor spin, nor labour.

^c Some witnesses read The road that leads to perdition is wide with plenty of room.

^d Some witnesses read but the road that leads to life is small and narrow.

fruit. A good tree cannot bear bad fruit, or a poor tree good fruit. And when 18 19
 a tree does not yield good fruit it is cut down and burnt. That is why I say 20
 you will recognize them by their fruits.

'Not everyone who calls me "Lord, Lord" will enter the kingdom of ⑪
 Heaven, but only those who do the will of my heavenly Father. When that 22
 day comes, many will say to me, "Lord, Lord, did we not prophesy in your
 name, cast out devils in your name, and in your name perform many
 miracles?" Then I will tell them to their face, "I never knew you; out of my 23
 sight, you and your wicked ways!"

'What then of the man who hears these words of mine and acts upon 24
 them? He is like a man who had the sense to build his house on rock. The 25
 rain came down, the floods rose, the wind blew, and beat upon that house;
 but it did not fall, because its foundations were on rock. But what of the 26
 man who hears these words of mine and does not act upon them? He is
 like a man who was foolish enough to build his house on sand. The rain 27
 came down, the floods rose, the wind blew, and beat upon that house;
 down it fell with a great crash.'

When Jesus had finished this discourse the people were astounded at 28
 his teaching; unlike their own teachers he taught with a note of authority. 29

Teaching and healing

AFTER HE HAD COME DOWN from the hill he was followed by a great 8
 crowd. And now a leper^a approached him, bowed low, and said, 2
 'Sir, if only you will, you can cleanse me.' Jesus stretched out his hand, 3
 touched him, and said, 'Indeed I will; be clean again.' And his leprosy
 was cured immediately. Then Jesus said to him, 'Be sure you tell nobody; 4
 but go and show yourself to the priest, and make the offering laid down
 by Moses for your cleansing; that will certify the cure.'

When he had entered Capernaum a centurion came up to ask his help. 5
 'Sir,' he said, 'a boy of mine lies at home paralysed and racked with pain.' 6
 Jesus said, 'I will come and cure him.'^b But the centurion replied, 'Sir, 7 8
 who am I to have you under my roof? You need only say the word and the
 boy will be cured. I know, for I am myself under orders, with soldiers under 9
 me. I say to one, "Go", and he goes; to another, "Come here", and he
 comes; and to my servant, "Do this", and he does it.' Jesus heard him with 10
 astonishment, and said to the people who were following him, 'I tell you
 this: nowhere, even in Israel, have I found such faith.'

'Many, I tell you, will come from east and west to feast with Abraham, 11
 Isaac, and Jacob in the kingdom of Heaven. But those who were born to 12
 the kingdom will be driven out into the dark, the place of wailing and
 grinding of teeth.'

Then Jesus said to the centurion, 'Go home now; because of your faith, 13
 so let it be.' At that moment the boy recovered.

^a The words leper, leprosy, as used in this translation, refer to some disfiguring skin disease
 which entailed ceremonial defilement. It is different from what is now called leprosy.

^b Or Am I to come and cure him?

14 Jesus then went to Peter's house and found Peter's mother-in-law in bed
15 with fever. So he took her by the hand; the fever left her, and she got up
and waited on him.

16 When evening fell, they brought to him many who were possessed by
devils; and he drove the spirits out with a word and healed all who were
17 sick, to fulfil the prophecy of Isaiah: 'He took away our illnesses and lifted
our diseases from us.'^a

18 AT THE SIGHT of the crowds surrounding him Jesus gave word to cross
19 to the other shore. A doctor of the law came up, and said, 'Master, I will
20 follow you wherever you go.' Jesus replied, 'Foxes have their holes, the
birds their roosts; but the Son of Man has nowhere to lay his head.'
21 Another man, one of his disciples, said to him, 'Lord, let me go and bury
22 my father first.' Jesus replied, 'Follow me, and leave the dead to bury
their dead.'

23 24 Jesus then got into the boat, and his disciples followed. All at once a
great storm arose on the lake, till the waves were breaking right over the
25 boat; but he went on sleeping. So they came and woke him up, crying:
26 'Save us, Lord; we are sinking!' 'Why are you such cowards?' he said;
'how little faith you have!' Then he stood up and rebuked the wind and the
27 sea, and there was a dead calm. The men were astonished at what had
happened, and exclaimed, 'What sort of man is this? Even the wind and the
sea obey him.'

28 When he reached the other side, in the country of the Gadarenes, he
was met by two men who came out from the tombs; they were possessed
29 by devils, and so violent that no one dared pass that way. 'You son of God,'
they shouted, 'what do you want with us? Have you come here to torment
30 us before our time?' In the distance a large herd of pigs was feeding;
31 and the devils begged him: 'If you drive us out, send us into that herd
32 of pigs.' 'Begone!' he said. Then they came out and went into the pigs;
the whole herd rushed over the edge into the lake, and perished in the
water.

33 The men in charge of them took to their heels, and made for the town,
where they told the whole story, and what had happened to the madmen.
34 Thereupon all the town came out to meet Jesus; and when they saw him
9 they begged him to leave the district and go. So he got into the boat and
crossed over, and came to his own town.

2 And now some men brought him a paralysed man lying on a bed. Seeing
their faith Jesus said to the man, 'Take heart, my son; your sins are for-
3 given.' At this some of the lawyers said to themselves, 'This is blasphemous
4 talk.' Jesus knew what they were thinking, and said, 'Why do you harbour
5 these evil thoughts? Is it easier to say, "Your sins are forgiven", or to say,
6 "Stand up and walk"? But to convince you that the Son of Man has the right
on earth to forgive sins'—he turned to the paralysed man—'stand up, take
7 your bed, and go home.' Thereupon the man got up, and went off home.
8 The people were filled with awe at the sight, and praised God for granting
such authority to men.

^a Or and bore the burden of our diseases.

AS HE PASSED ON from there Jesus saw a man named Matthew at his seat 9
in the custom-house, and said to him, 'Follow me'; and Matthew rose and
followed him.

When Jesus was at table in the house, many bad characters—tax- 10
gatherers and others—were seated with him and his disciples. The 11
Pharisees noticed this, and said to his disciples, 'Why is it that your master
eats with tax-gatherers and sinners?' Jesus heard it and said, 'It is not the 12
healthy that need a doctor, but the sick. Go and learn what that text means, 13
'I require mercy, not sacrifice.' I did not come to invite virtuous people,
but sinners.'

Then John's disciples came to him with the question: 'Why do we and 14
the Pharisees fast, but your disciples do not?' Jesus replied, 'Can you 15
expect the bridegroom's friends to go mourning while the bridegroom is
with them? The time will come when the bridegroom will be taken away
from them; that will be the time for them to fast.'

'No one sews a patch of unshrunk cloth on to an old coat; for then the 16
patch tears away from the coat, and leaves a bigger hole. Neither do you 17
put new wine into old wine-skins; if you do, the skins burst, and then the
wine runs out and the skins are spoilt. No, you put new wine into fresh
skins; then both are preserved.'

EVEN AS HE SPOKE, there came a president of the synagogue, who bowed 18
low before him and said, 'My daughter has just died; but come and lay
your hand on her, and she will live.' Jesus rose and went with him, and so 19
did his disciples.

Then a woman who had suffered from haemorrhages for twelve years 20
came up from behind, and touched the edge of his cloak; for she said to 21
herself, 'If I can only touch his cloak, I shall be cured.' But Jesus turned and 22
saw her, and said, 'Take heart, my daughter; your faith has cured you.'
And from that moment she recovered.

When Jesus arrived at the president's house and saw the flute-players 23
and the general commotion, he said, 'Be off! The girl is not dead: she is 24
asleep'; and they only laughed at him. But, when everyone had been turned 25
out, he went into the room and took the girl by the hand, and she got up.
This story became the talk of all the country round. 26

As he passed on Jesus was followed by two blind men, who cried out, 27
'Son of David, have pity on us!' And when he had gone indoors they came 28
to him. Jesus asked, 'Do you believe that I have the power to do what you
want?' 'Yes, sir', they said. Then he touched their eyes, and said, 'As you 29
have believed, so let it be'; and their sight was restored. Jesus said to them 30
sternly, 'See that no one hears about this.' But as soon as they had gone out 31
they talked about him all over the country-side.

They were on their way out when a man was brought to him, who was 32
dumb and possessed by a devil; the devil was cast out and the patient 33
recovered his speech. Filled with amazement the onlookers said, 'Nothing
like this has ever been seen in Israel.'^a

^a Some witnesses add (34) But the Pharisees said, 'He casts out devils by the prince of devils.'

35 SO JESUS WENT ROUND all the towns and villages teaching in their synagogues, announcing the good news of the Kingdom, and curing every kind
 36 of ailment and disease. The sight of the people moved him to pity: they
 37 were like sheep without a shepherd, harassed and helpless; and he said to
 38 his disciples, 'The crop is heavy, but labourers are scarce; you must therefore beg the owner to send labourers to harvest his crop.'

10 Then he called his twelve disciples to him and gave them authority to cast out unclean spirits and to cure every kind of ailment and disease.

2 These are the names of the twelve apostles: first Simon, also called Peter, and his brother Andrew; James son of Zebedee, and his brother
 3 John; Philip and Bartholomew, Thomas and Matthew the tax-gatherer,
 4 James son of Alphaeus, Lebbaeus,^a Simon, a member of the Zealot party, and Judas Iscariot, the man who betrayed him.

5 These twelve Jesus sent out with the following instructions: 'Do not
 6 take the road to gentile lands, and do not enter any Samaritan town; but
 7 go rather to the lost sheep of the house of Israel. And as you go proclaim
 8 the message: "The kingdom of Heaven is upon you." Heal the sick, raise the dead, cleanse lepers, cast out devils. You received without cost; give without charge.

9 10 'Provide no gold, silver, or copper to fill your purse, no pack for the road, no second coat, no shoes, no stick; the worker earns his keep.

11 'When you come to any town or village, look for some worthy person in it,
 12 and make your home there until you leave. Wish the house peace as you
 13 enter it, so that, if it is worthy, your peace may descend on it; if it is not
 14 worthy, your peace can come back to you. If anyone will not receive you or listen to what you say, then as you leave that house or that town shake the dust of it off your feet. I tell you this: on the day of judgement it will be more bearable for the land of Sodom and Gomorrah than for that town.

15 'Look, I send you out like sheep among wolves; be wary as serpents, innocent as doves.

16 'And be on your guard, for men will hand you over to their courts, they
 17 will flog you in the synagogues, and you will be brought before governors
 18 and kings, for my sake, to testify before them and the heathen. But when you are arrested, do not worry about what you are to say; when the time comes, the words you need will be given you; for it is not you who will be speaking: it will be the Spirit of your Father speaking in you.

19 'Brother will betray brother to death, and the father his child; children
 20 will turn against their parents and send them to their death. All will hate you for your allegiance to me; but the man who holds out to the end will be saved. When you are persecuted in one town, take refuge in another; I tell you this: before you have gone through all the towns of Israel the Son of Man will have come.

21 'A pupil does not rank above his teacher, or a servant above his master.
 22 The pupil should be content to share his teacher's lot, the servant to share his master's. If the master has been called Beelzebub, how much more his household!

23 'So do not be afraid of them. There is nothing covered up that will not

^a Some witnesses read Thaddaeus.

be uncovered, nothing hidden that will not be made known. What I say
 27 to you in the dark you must repeat in broad daylight; what you hear
 28 whispered you must shout from the house-tops. Do not fear those who kill
 the body, but cannot kill the soul. Fear him rather who is able to destroy
 both soul and body in hell.

'Are not sparrows two a penny? Yet without your Father's leave not
 29 one of them can fall to the ground. As for you, even the hairs of your head
 30 have all been counted. So have no fear; you are worth more than any
 31 number of sparrows.

'Whoever then will acknowledge me before men, I will acknowledge
 32 him before my Father in heaven; and whoever disowns me before men,
 33 I will disown him before my Father in heaven.

'You must not think that I have come to bring peace to the earth; I have
 34 not come to bring peace, but a sword. I have come to set a man against his
 35 father, a daughter against her mother, a son's wife against her mother-in-
 36 law; and a man will find his enemies under his own roof.

'No man is worthy of me who cares more for father or mother than for
 37 me; no man is worthy of me who cares more for son or daughter; no man
 38 is worthy of me who does not take up his cross and walk in my footsteps.
 39 By gaining his life a man will lose it; by losing his life for my sake, he will gain it.

'To receive you is to receive me, and to receive me is to receive the One
 40 who sent me. Whoever receives a prophet as a prophet will be given a
 41 prophet's reward, and whoever receives a good man because he is a good
 42 man will be given a good man's reward. And if anyone gives so much as a cup
 of cold water to one of these little ones, because he is a disciple of mine,
 I tell you this: that man will assuredly not go unrewarded.'

11 When Jesus had finished giving his twelve disciples their instructions,
 he left that place and went to teach and preach in the neighbouring towns.

JOHN, WHO WAS IN PRISON, heard what Christ was doing, and sent his
 2 own disciples to him with this message: 'Are you the one who is to come, or
 3 are we to expect some other?' Jesus answered, 'Go and tell John what you
 4 hear and see: the blind recover their sight, the lame walk, the lepers are
 5 made clean, the deaf hear, the dead are raised to life, the poor are hearing
 the good news—and happy is the man who does not find me a stumbling-
 6 block.'

7 When the messengers were on their way back, Jesus began to speak to
 the people about John: 'What was the spectacle that drew you to the
 8 wilderness? A reed-bed swept by the wind? No? Then what did you go
 out to see? A man dressed in silks and satins? Surely you must look in
 9 palaces for that. But why did you go out? To see a prophet? Yes indeed,
 10 and far more than a prophet. He is the man of whom Scripture says,
 "Here is my herald, whom I send on ahead of you,
 and he will prepare your way before you."

11 I tell you this: never has there appeared on earth a mother's son greater

than John the Baptist, and yet the least in the kingdom of Heaven is greater than he.

12 'Ever since the coming of John the Baptist the kingdom of Heaven has
13 been subjected to violence and violent men^a are seizing it. For all the
14 prophets and the Law foretold things to come until John appeared, and
15 John is the destined Elijah, if you will but accept it. If you have ears, then hear.

16 'How can I describe this generation? They are like children sitting in the market-place and shouting at each other,

17 "We piped for you and you would not dance."

"We wept and wailed, and you would not mourn."

18 For John came, neither eating nor drinking, and they say, "He is possessed."
19 The Son of Man came eating and drinking, and they say, "Look at him! a glutton and a drinker, a friend of tax-gatherers and sinners!"
And yet God's wisdom is proved right by its results.'

20 THEN HE SPOKE of the towns in which most of his miracles had been performed, and denounced them for their impenitence. 'Alas for you, Chorazin!' he said; 'alas for you, Bethsaida! 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 it will be more bearable,
22 I tell you, for Tyre and Sidon on the day of judgement than for you. And as for you, Capernaum, will you be exalted to the skies? No, brought down to the depths! For if the miracles had been performed in Sodom which
24 were performed in you, Sodom would be standing to this day. But it will be more bearable, I tell you, for the land of Sodom on the day of judgement than for you.'

25 At that time Jesus spoke these words: 'I thank thee, Father, Lord of heaven and earth, for hiding these things from the learned and wise, and revealing them to the simple. Yes, Father, such^b was thy choice. Everything is entrusted to me by my Father; and no one knows the Son but the Father, and no one knows the Father but the Son and those to whom the Son may choose to reveal him.

26 27 'Come to me, all whose work is hard, whose load is heavy; and I will give you relief. Bend your necks to my yoke, and learn from me, for I am gentle and humble-hearted; and your souls will find relief. For my yoke is good to bear, my load is light.'

Controversy

12 ○NCE ABOUT THAT TIME Jesus went through the cornfields on the Sabbath; and his disciples, feeling hungry, began to pluck some ears of corn and eat them. The Pharisees noticed this, and said to him, 'Look, your disciples are doing something which is forbidden on the Sabbath.'

^a Or has been forcing its way forward, and men of force . . .
thee, Father, that such . . .

^b Or Yes, I thank

He answered, 'Have you not read what David did when he and his men were hungry? He went into the House of God and ate the sacred bread, though neither he nor his men had a right to eat it, but only the priests. Or have you not read in the Law that on the Sabbath the priests in the temple break the Sabbath and it is not held against them? I tell you, there is something greater than the temple here. If you had known what that text means, "I require mercy, not sacrifice", you would not have condemned the innocent. For the Son of Man is sovereign over the Sabbath.'

He went on to another place, and entered their synagogue. A man was there with a withered arm, and they asked Jesus, 'Is it permitted to heal on the Sabbath?' (They wanted to frame a charge against him.) But he said to them, 'Suppose you had one sheep, which fell into a ditch on the Sabbath; is there one of you who would not catch hold of it and lift it out? And surely a man is worth far more than a sheep! It is therefore permitted to do good on the Sabbath.' Turning to the man he said, 'Stretch out your arm.' He stretched it out, and it was made sound again like the other. But the Pharisees, on leaving the synagogue, laid a plot to do away with him.

Jesus was aware of it and withdrew. Many followed, and he cured all who were ill; and he gave strict injunctions that they were not to make him known. This was to fulfil Isaiah's prophecy:

'Here is my servant, whom I have chosen,
my beloved, on whom my favour rests;
I will put my Spirit upon him,
and he will proclaim judgement among the nations.
He will not strive, he will not shout,
nor will his voice be heard in the streets.
He will not snap off the broken reed,
nor snuff out the smouldering wick,
until he leads justice on to victory.
In him the nations shall place their hope.'

THEN THEY BROUGHT HIM a man who was possessed; he was blind and dumb; and Jesus cured him, restoring both speech and sight. The bystanders were all amazed, and the word went round: 'Can this be the Son of David?' But when the Pharisees heard it they said, 'It is only by Beelzebub prince of devils that this man drives the devils out.'

He knew what was in their minds; so he said to them, 'Every kingdom divided against itself goes to ruin; and no town, no household, that is divided against itself can stand. And if it is Satan who casts out Satan, Satan is divided against himself; how then can his kingdom stand? And if it is by Beelzebub that I cast out devils, by whom do your own people drive them out? If this is your argument, they themselves will refute you. But if it is by the Spirit of God that I drive out the devils, then be sure the kingdom of God has already come upon you.

'Or again, how can anyone break into a strong man's house and make off with his goods, unless he has first tied the strong man up before ransacking the house?'

30 'He who is not with me is against me, and he who does not gather with me scatters.

31 'And so I tell you this: no sin, no slander, is beyond forgiveness for men, except slander spoken against the Spirit, and that will not be forgiven.
32 Any man who speaks a word against the Son of Man will be forgiven; but if anyone speaks against the Holy Spirit, for him there is no forgiveness, either in this age or in the age to come.

33 'Either make the tree good and its fruit good, or make the tree bad and its fruit bad; you can tell a tree by its fruit. You vipers' brood! How can your words be good when you yourselves are evil? For the words that the mouth utters come from the overflowing of the heart. A good man produces good from the store of good within himself; and an evil man from evil within produces evil.

36 'I tell you this: there is not a thoughtless word that comes from men's lips but they will have to account for it on the day of judgement. For out of your own mouth you will be acquitted; out of your own mouth you will be condemned.'

38 At this some of the doctors of the law and the Pharisees said, 'Master, we should like you to show us a sign.' He answered: 'It is a wicked, godless generation that asks for a sign; and the only sign that will be given it is the sign of the prophet Jonah. Jonah was in the sea-monster's belly for three days and three nights, and in the same way the Son of Man will be three days and three nights in the bowels of the earth. At the Judgement, when this generation is on trial, the men of Nineveh will appear against it^a and ensure its condemnation, for they repented at the preaching of Jonah; and what is here is greater than Jonah. The Queen of the South will appear at the Judgement when this generation is on trial,^b and ensure its condemnation, for she came from the ends of the earth to hear the wisdom of Solomon; and what is here is greater than Solomon.

43 'When an unclean spirit comes out of a man it wanders over the deserts seeking a resting-place, and finds none. Then it says, "I will go back to the home I left." So it returns and finds the house unoccupied, swept clean, and tidy. Off it goes and collects seven other spirits more wicked than itself, and they all come in and settle down; and in the end the man's plight is worse than before. That is how it will be with this wicked generation.'

46 He was still speaking to the crowd when his mother and brothers appeared; they stood outside, wanting to speak to him. Someone said, 'Your mother and your brothers are here outside; they want to speak to you.' Jesus turned to the man who brought the message, and said, 'Who is my mother? Who are my brothers?'; and pointing to the disciples, he said, 'Here are my mother and my brothers. Whoever does the will of my heavenly Father is my brother, my sister, my mother.'

13 1 2 THAT SAME DAY Jesus went out and sat by the lake-side, where so many people gathered round him that he had to get into a boat. He sat there, and

^a Or will rise again together with it.

^b Or At the Judgement the Queen of the South will be raised to life together with this generation.

all the people stood on the shore. He spoke to them in parables, at some length.

He said: 'A sower went out to sow. And as he sowed, some seed fell along the footpath; and the birds came and ate it up. Some seed fell on rocky ground, where it had little soil, and it sprouted quickly because it had no depth of earth; but when the sun rose the young corn was scorched, and as it had no root it withered away. Some seed fell among thistles; and the thistles shot up, and choked the corn. And some of the seed fell into good soil, where it bore fruit, yielding a hundredfold or, it might be, sixtyfold or thirtyfold. If you have ears, then hear.'

The disciples went up to him and asked, 'Why do you speak to them in parables?' He replied, 'It has been granted to you to know the secrets of the kingdom of Heaven; but to those others it has not been granted. For the man who has will be given more, till he has enough and to spare; and the man who has not will forfeit even what he has. That is why I speak to them in parables; for they look without seeing, and listen without hearing or understanding. There is a prophecy of Isaiah which is being fulfilled for them: "You may hear and hear, but you will never understand; you may look and look, but you will never see. For this people's mind has become gross; their ears are dulled, and their eyes are closed. Otherwise, their eyes might see, their ears hear, and their mind understand, and then they might turn again, and I would heal them."

'But happy are your eyes because they see, and your ears because they hear! Many prophets and saints, I tell you, desired to see what you now see, yet never saw it; to hear what you hear, yet never heard it.

'You, then, may hear the parable of the sower. When a man hears the word that tells of the Kingdom but fails to understand it, the evil one comes and carries off what has been sown in his heart. There you have the seed sown along the footpath. The seed sown on rocky ground stands for the man who, on hearing the word, accepts it at once with joy; but as it strikes no root in him he has no staying-power, and when there is trouble or persecution on account of the word he falls away at once. The seed sown among thistles represents the man who hears the word, but worldly cares and the false glamour of wealth choke it, and it proves barren. But the seed that fell into good soil is the man who hears the word and understands it, who accordingly bears fruit, and yields a hundredfold or, it may be, sixty-fold or thirtyfold.'

Here is another parable that he put before them: 'The kingdom of Heaven is like this. A man sowed his field with good seed; but while everyone was asleep his enemy came, sowed darnel among the wheat, and made off. When the corn sprouted and began to fill out, the darnel could be seen among it. The farmer's men went to their master and said, "Sir, was it not good seed that you sowed in your field? Then where has the darnel come from?" "This is an enemy's doing", he replied. "Well then," they said, "shall we go and gather the darnel?" "No," he answered; "in gathering it you might pull up the wheat at the same time. Let them both grow together till harvest; and at harvest-time I will tell the reapers, "Gather the darnel first, and tie it in bundles for burning; then collect the wheat into my barn."'"

31 And this is another parable that he put before them: 'The kingdom of Heaven is like a mustard-seed, which a man took and sowed in his field.
 32 As a seed, mustard is smaller than any other; but when it has grown it is bigger than any garden-plant; it becomes a tree, big enough for the birds to come and roost among its branches.'
 33 He told them also this parable: 'The kingdom of Heaven is like yeast, which a woman took and mixed with half a hundredweight of flour till it was all leavened.'
 34 In all this teaching to the crowds Jesus spoke in parables; in fact he never
 35 spoke to them without a parable. This was to fulfil the prophecy of Isaiah:^a
 'I will open my mouth in parables;
 I will utter things kept secret since the world was made.'
 36 He then dismissed the people, and went into the house, where his disciples came to him and said, 'Explain to us the parable of the darnel in the field.' And this was his answer: 'The sower of the good seed is the Son of Man. The field is the world; the good seed stands for the children of the Kingdom, the darnel for the children of the evil one. The enemy who sowed the darnel is the devil. The harvest is the end of time. The reapers are angels. As the darnel, then, is gathered up and burnt, so at the end of time the Son of Man will send out his angels, who will gather out of his kingdom whatever makes men stumble, and all whose deeds are evil, and these will be thrown into the blazing furnace, the place of wailing and grinding of teeth. And then the righteous will shine as brightly as the sun in the kingdom of their Father. If you have ears, then hear.'
 44 'The kingdom of Heaven is like treasure lying buried in a field. The man who found it, buried it again; and for sheer joy went and sold everything he had, and bought that field.'
 45 'Here is another picture of the kingdom of Heaven. A merchant looking
 46 out for fine pearls found one of very special value; so he went and sold everything he had, and bought it.'
 47 'Again the kingdom of Heaven is like a net let down into the sea, where
 48 fish of every kind were caught in it. When it was full, it was dragged ashore. Then the men sat down and collected the good fish into pails and threw the worthless away. That is how it will be at the end of time. The angels will
 49 go forth, and they will separate the wicked from the good, and throw them into the blazing furnace, the place of wailing and grinding of teeth.'
 51 'Have you understood all this?' he asked; and they answered, 'Yes.'
 52 He said to them, 'When, therefore, a teacher of the law has become a learner in the kingdom of Heaven, he is like a householder who can produce from his store both the new and the old.'

53 54 WHEN HE HAD FINISHED these parables Jesus left that place, and came to his home town, where he taught the people in their synagogue. In amazement they asked, 'Where does he get this wisdom from, and these
 55 miraculous powers? Is he not the carpenter's son? Is not his mother called
 56 Mary, his brothers James, Joseph, and Judas? And are not all his

^a Some witnesses omit of Isaiah.

sisters here with us? Where then has he got all this from?' So they fell
 57 foul of him, and this led him to say, 'A prophet will always be held in
 58 honour, except in his home town, and in his own family.' And he did not
 work many miracles there: such was their want of faith.
 It was at that time that reports about Jesus reached the ears of Prince
 14 Herod. 'This is John the Baptist,' he said to his attendants; 'John has been
 2 raised to life, and that is why these miraculous powers are at work in him.'

NOW HEROD had arrested John, put him in chains, and thrown him into
 3 prison, on account of Herodias, his brother Philip's wife; for John had told
 4 him: 'You have no right to her.' Herod would have liked to put him to
 5 death, but he was afraid of the people, in whose eyes John was a prophet.
 But at his birthday celebrations the daughter of Herodias danced before the
 6 guests, and Herod was so delighted that he took an oath to give her any-
 7 thing she cared to ask. Prompted by her mother, she said, 'Give me here
 8 on a dish the head of John the Baptist.' The king was distressed when he
 9 heard it; but out of regard for his oath and for his guests, he ordered the
 request to be granted, and had John beheaded in prison. The head was
 10 11 brought in on a dish and given to the girl; and she carried it to her mother.
 Then John's disciples came and took away the body, and buried it; and
 12 they went and told Jesus.

WHEN HE HEARD what had happened Jesus withdrew privately by boat
 13 to a lonely place; but people heard of it, and came after him in crowds by
 14 land from the towns. When he came ashore, he saw a great crowd; his
 15 heart went out to them, and he cured those of them who were sick. When
 it grew late the disciples came up to him and said, 'This is a lonely place,
 and the day has gone; send the people off to the villages to buy themselves
 16 food.' He answered, 'There is no need for them to go; give them something
 17 to eat yourselves.' 'All we have here', they said, 'is five loaves and two
 18 19 fishes.' 'Let me have them', he replied. So he told the people to sit down on
 the grass; then, taking the five loaves and the two fishes, he looked up to
 heaven, said the blessing, broke the loaves, and gave them to the disciples;
 and the disciples gave them to the people. They all ate to their hearts'
 20 content; and the scraps left over, which they picked up, were enough to
 fill twelve great baskets. Some five thousand men shared in this meal, to
 21 say nothing of women and children.

Then he made the disciples embark and go on ahead to the other side,
 22 while he sent the people away; after doing that, he went up the hill-side to
 23 pray alone. It grew late, and he was there by himself. The boat was already
 24 some furlongs from the shore,^a battling with a head-wind and a rough sea.
 Between three and six in the morning he came to them, walking over the
 25 lake. When the disciples saw him walking on the lake they were so shaken
 26 that they cried out in terror: 'It is a ghost!' But at once he spoke to them:
 27 'Take heart! It is I; do not be afraid.'

Peter called to him: 'Lord, if it is you, tell me to come to you over the
 28 water.' 'Come', said Jesus. Peter stepped down from the boat, and walked
 29

^a Some witnesses read already well out on the water.

30 over the water towards Jesus. But when he saw the strength of the gale he
 was seized with fear; and beginning to sink, he cried, 'Save me, Lord.'
 31 Jesus at once reached out and caught hold of him, and said, 'Why did you
 32 hesitate? How little faith you have!' They then climbed into the boat;
 33 and the wind dropped. And the men in the boat fell at his feet, exclaiming,
 'Truly you are the Son of God.'
 34 35 So they finished the crossing and came to land at Gennesaret. There
 Jesus was recognized by the people of the place, who sent out word to all
 36 the country round. And all who were ill were brought to him, and he was
 begged to allow them simply to touch the edge of his cloak. And everyone
 who touched it was completely cured.

15 THEN JESUS WAS APPROACHED by a group of Pharisees and lawyers
 2 from Jerusalem, with the question: 'Why do your disciples break the
 3 ancient tradition? They do not wash their hands before meals.' He answered
 them: 'And what of you? Why do you break God's commandment in the
 4 interest of your tradition? For God said, "Honour your father and mother",
 5 and, "The man who curses his father or mother must suffer death." But you
 say, "If a man says to his father or mother, 'Anything of mine which might
 6 have been used for your benefit is set apart for God', then he must not
 honour his father or his mother." You have made God's law null and void
 7 out of respect for your tradition. What hypocrisy! Isaiah was right when he
 8 prophesied about you: "This people pays me lip-service, but their heart
 9 is far from me; their worship of me is in vain, for they teach as doctrines
 the commandments of men."'

10 He called the crowd and said to them, 'Listen to me, and understand
 11 this: a man is not defiled by what goes into his mouth, but by what comes
 out of it.'

12 Then the disciples came to him and said, 'Do you know that the Phari-
 13 sees have taken great offence at what you have been saying?' His answer
 was: 'Any plant that is not of my heavenly Father's planting will be rooted
 14 up. Leave them alone; they are blind guides,^a and if one blind man guides
 another they will both fall into the ditch.'

15 16 Then Peter said, 'Tell us what that parable means.' Jesus answered,
 17 'Are you still as dull as the rest? Do you not see that whatever goes in by
 the mouth passes into the stomach and so is discharged into the drain?
 18 But what comes out of the mouth has its origins in the heart; and that is
 19 what defiles a man. Wicked thoughts, murder, adultery, fornication, theft,
 20 perjury, slander—these all proceed from the heart; and these are the things
 that defile a man; but to eat without first washing his hands, that cannot
 defile him.'

^a Some witnesses insert of blind men.

Jesus and his disciples

JESUS THEN LEFT that place and withdrew to the region of Tyre and
 21 Sidon. And a Canaanite woman from those parts came crying out, 'Sir!
 22 have pity on me, Son of David; my daughter is tormented by a devil.' But
 23 he said not a word in reply. His disciples came and urged him: 'Send her
 away; see how she comes shouting after us.' Jesus replied, 'I was sent to the
 24 lost sheep of the house of Israel, and to them alone.' But the woman came
 25 and fell at his feet and cried, 'Help me, sir.' To this Jesus replied, 'It is not
 26 right to take the children's bread and throw it to the dogs.' 'True, sir,' she
 27 answered; 'and yet the dogs eat the scraps that fall from their masters'
 table.' Hearing this Jesus replied, 'Woman, what faith you have! Be it
 28 as you wish!' And from that moment her daughter was restored to health.

After leaving that region Jesus took the road by the Sea of Galilee and
 29 went up to the hills. When he was seated there, crowds flocked to him,
 30 bringing with them the lame, blind, dumb, and crippled, and many other
 sufferers; they threw them down at his feet, and he healed them. Great
 31 was the amazement of the people when they saw the dumb speaking, the
 crippled strong, the lame walking, and sight restored to the blind; and they
 gave praise to the God of Israel.

Jesus called his disciples and said to them, 'I feel sorry for all these
 32 people; they have been with me now for three days and have nothing to eat.
 I do not want to send them away unfed; they might turn faint on the way.'
 The disciples replied, 'Where in this lonely place can we find bread enough
 33 to feed such a crowd?' 'How many loaves have you?' Jesus asked. 'Seven,'
 34 they replied; 'and there are a few small fishes.' So he ordered the people
 35 to sit down on the ground; then he took the seven loaves and the fishes,
 36 and after giving thanks to God he broke them and gave to the disciples,
 and the disciples gave to the people. They all ate to their hearts' content; and
 37 the scraps left over, which they picked up, were enough to fill seven
 baskets. Four thousand men shared in this meal, to say nothing of women
 38 and children. He then dismissed the crowds, got into a boat, and went to
 39 the neighbourhood of Magadan.

The Pharisees and Sadducees came, and to test him they asked him to
 16 show them a sign from heaven. His answer was: ^a 'It is a wicked generation
 2 4 that asks for a sign; and the only sign that will be given it is the sign of
 Jonah.' So he went off and left them.

In crossing to the other side the disciples had forgotten to take bread
 5 with them. So, when Jesus said to them, 'Beware, be on your guard against
 6 the leaven of the Pharisees and Sadducees', they began to say among them-
 7 selves, 'It is because we have brought no bread!' Knowing what was in their
 8 minds, Jesus said to them: 'Why do you talk about bringing no bread?
 9 Where is your faith? Do you not understand even yet? Do you not remem-
 ber the five loaves for the five thousand, and how many basketfuls you

^a Some witnesses here insert 'In the evening you say, "It will be fine weather, for the sky
 is red"; (3) and in the morning you say, "It will be stormy today; the sky is red and lower-
 ing." You know how to interpret the appearance of the sky; can you not interpret the signs
 of the times?'

10 picked up? Or the seven loaves for the four thousand, and how many
 11 basketfuls you picked up? How can you fail to see that I was not speaking
 about bread? Be on your guard, I said, against the leaven of the Pharisees
 12 and Sadducees.' Then they understood: they were to be on their guard,
 not against baker's leaven, but against the teaching of the Pharisees and
 Sadducees.

13 WHEN HE CAME to the territory of Caesarea Philippi, Jesus asked his
 14 disciples, 'Who do men say that the Son of Man is^a?' They answered,
 'Some say John the Baptist, others Elijah, others Jeremiah, or one of the
 15 16 prophets.' 'And you,' he asked, 'who do you say I am?' Simon Peter
 17 answered: 'You are the Messiah, the Son of the living God.' Then Jesus
 said: 'Simon son of Jonah, you are favoured indeed! You did not learn
 18 that from mortal man; it was revealed to you by my heavenly Father. And
 I say this to you: You are Peter, the Rock; and on this rock I will build my
 19 church, and the powers of death shall never conquer it.^b I will give you
 the keys of the kingdom of Heaven; what you forbid on earth shall be for-
 20 bidden in heaven, and what you allow on earth shall be allowed in heaven.'

21 From that time Jesus began to make it clear to his disciples that he had
 to go to Jerusalem, and there to suffer much from the elders, chief priests,
 and doctors of the law; to be put to death and to be raised again on the third
 22 day. At this Peter took him by the arm and began to rebuke him: 'Heaven
 23 forbid!' he said. 'No, Lord, this shall never happen to you.' Then Jesus
 turned and said to Peter, 'Away with you, Satan; you are a stumbling-
 block to me. You think as men think, not as God thinks.'

24 Jesus then said to his disciples, 'If anyone wishes to be a follower of mine,
 he must leave self behind; he must take up his cross and come with me.
 25 Whoever cares for his own safety is lost; but if a man will let himself be lost
 26 for my sake, he will find his true self. What will a man gain by winning
 the whole world, at the cost of his true self? Or what can he give that will
 27 buy that self back? For the Son of Man is to come in the glory of his Father
 with his angels, and then he will give each man the due reward for what
 28 he has done. I tell you this: there are some of those standing here who
 will not taste death before they have seen the Son of Man coming in his
 kingdom.'

17 SIX DAYS LATER Jesus took Peter, James, and John the brother of James,
 2 and led them up a high mountain where they were alone; and in their
 presence he was transfigured; his face shone like the sun, and his clothes
 3 became white as the light. And they saw Moses and Elijah appear, con-
 4 versing with him. Then Peter spoke: 'Lord,' he said, 'how good it is that
 we are here! If you wish it, I will make three shelters here, one for you,
 5 one for Moses, and one for Elijah.' While he was still speaking, a bright
 cloud suddenly overshadowed them, and a voice called from the cloud:

^a Some witnesses read that I, the Son of Man, am.

^b Or the gates of death shall never close upon it.

'This is my Son, my Beloved,^a on whom my favour rests; listen to him.'
 At the sound of the voice the disciples fell on their faces in terror. Jesus then
 6 7 came up to them, touched them, and said, 'Stand up; do not be afraid.'
 And when they raised their eyes they saw no one, but only Jesus. 8

9 On their way down the mountain, Jesus enjoined them not to tell anyone
 of the vision until the Son of Man had been raised from the dead. The
 10 disciples put a question to him: 'Why then do our teachers say that Elijah
 must come first?' He replied, 'Yes, Elijah will come and set everything
 11 right. But I tell you that Elijah has already come, and they failed to recog-
 12 nize him, and worked their will upon him; and in the same way the Son of
 Man is to suffer at their hands.' Then the disciples understood that he
 13 meant John the Baptist.

14 When they returned to the crowd, a man came up to Jesus, fell on his
 15 knees before him, and said, 'Have pity, sir, on my son: he is an epileptic
 and has bad fits, and he keeps falling about, often into the fire, often into
 16 17 water. I brought him to your disciples, but they could not cure him.' Jesus
 answered, 'What an unbelieving and perverse generation! How long shall
 I be with you? How long must I endure you? Bring him here to me.' Jesus
 18 then spoke sternly to the boy; the devil left him, and from that moment he
 was cured.

19 Afterwards the disciples came to Jesus and asked him privately, 'Why
 20 could not we cast it out?' He answered, 'Your faith is too small. I tell you
 this: if you have faith no bigger even than a mustard-seed, you will say to
 this mountain, "Move from here to there!", and it will move; nothing will
 prove impossible for you.'^b

21 THEY WERE GOING about together in Galilee when Jesus said to them,
 22 'The Son of Man is to be given up into the power of men, and they will kill
 23 him; then on the third day he will be raised again.' And they were filled
 with grief.

24 On their arrival at Capernaum the collectors of the temple-tax came up
 to Peter and asked, 'Does your master not pay temple-tax?' 'He does',
 25 said Peter. When he went indoors Jesus forestalled him by asking, 'What
 do you think about this, Simon? From whom do earthly monarchs collect
 tax or toll? From their own people, or from aliens?' 'From aliens', said
 26 Peter. 'Why then,' said Jesus, 'their own people are exempt! But as we do
 27 not want to cause offence, go and cast a line in the lake; take the first fish
 that comes to the hook, open its mouth, and you will find a silver coin;
 take that and pay it in; it will meet the tax for us both.'

18 At that time the disciples came to Jesus and asked, 'Who is the greatest
 2 in the kingdom of Heaven?' He called a child, set him in front of them,
 and said, 'I tell you this: unless you turn round and become like children,
 3 you will never enter the kingdom of Heaven. Let a man humble himself
 4 till he is like this child, and he will be the greatest in the kingdom of Heaven.
 Whoever receives one such child in my name receives me. But if a man is
 5 6 a cause of stumbling to one of these little ones who have faith in me, it

^a Or This is my only Son.

^b Some witnesses add (21) But there is no means of casting out this sort but prayer and fasting.

would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea. Alas for the world that such causes of stumbling arise! Come they must, but woe betide the man through whom they come!

If your hand or your foot is your undoing, cut it off and fling it away; it is better for you to enter into life maimed or lame, than to keep two hands or two feet and be thrown into the eternal fire. If it is your eye that is your undoing, tear it out and fling it away; it is better to enter into life with one eye than to keep both eyes and be thrown into the fires of hell.

Never despise one of these little ones; I tell you, they have their guardian angels in heaven, who look continually on the face of my heavenly Father.^a

What do you think? Suppose a man has a hundred sheep. If one of them strays, does he not leave the other ninety-nine on the hillside and go in search of the one that strayed? And if he should find it, I tell you this: he is more delighted over that sheep than over the ninety-nine that never strayed. In the same way, it is not your heavenly Father's will that one of these little ones should be lost.

If your brother commits a sin,^b go and take the matter up with him, strictly between yourselves, and if he listens to you, you have won your brother over. If he will not listen, take one or two others with you, so that all facts may be duly established on the evidence of two or three witnesses. If he refuses to listen to them, report the matter to the congregation; and if he will not listen even to the congregation, you must then treat him as you would a pagan or a tax-gatherer.

I tell you this: whatever you forbid on earth shall be forbidden in heaven, and whatever you allow on earth shall be allowed in heaven.

Again I tell you this: if two of you agree on earth about any request you have to make, that request will be granted by my heavenly Father. For where two or three have met together in my name, I am there among them.^c

Then Peter came up and asked him, 'Lord, how often am I to forgive my brother if he goes on wronging me? As many as seven times?' Jesus replied, 'I do not say seven times; I say seventy times seven.'^c

The kingdom of Heaven, therefore, should be thought of in this way: There was once a king who decided to settle accounts with the men who served him. At the outset there appeared before him a man whose debt ran into millions.^d Since he had no means of paying, his master ordered him to be sold to meet the debt, with his wife, his children, and everything he had. The man fell prostrate at his master's feet. "Be patient with me," he said, "and I will pay in full"; and the master was so moved with pity that he let the man go and remitted the debt. But no sooner had the man gone out than he met a fellow-servant who owed him a few pounds;^e and catching hold of him he gripped him by the throat and said, "Pay me what you owe." The man fell at his fellow-servant's feet, and begged him, "Be patient with me, and I will pay you"; but he refused, and had him jailed until he should pay the debt. The other servants were deeply distressed when they saw

^a Some witnesses add (11) For the Son of Man came to save the lost. ^b Some witnesses insert against you. ^c Or seventy-seven times. ^d Literally who owed 10,000 talents. ^e Literally owed him 100 denarii.

what had happened, and they went to their master and told him the whole story. He accordingly sent for the man. "You scoundrel!" he said to him; "I remitted the whole of your debt when you appealed to me; were you not bound to show your fellow-servant the same pity as I showed you?" And so angry was the master that he condemned the man to torture until he should pay the debt in full. And that is how my heavenly Father will deal with you, unless you each forgive your brother from your hearts.³²
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WHEN JESUS HAD FINISHED this discourse he left Galilee and came into the region of Judaea across Jordan. Great crowds followed him, and he healed them there. ¹⁹
²

Some Pharisees came and tested him by asking, 'Is it lawful for a man to divorce his wife on any and every ground?'^a He asked in return, 'Have you never read that the Creator made them from the beginning male and female?'; and he added, 'For this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate.' 'Why then', they objected, 'did Moses lay it down that a man might divorce his wife by note of dismissal?' He answered, 'It was because your minds were closed that Moses gave you permission to divorce your wives; but it was not like that when all began. I tell you, if a man divorces his wife for any cause other than unchastity, and marries another, he commits adultery.'^b ³
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The disciples said to him, 'If that is the position with husband and wife, it is better not to marry.' To this he replied, 'That is something which not everyone can accept, but only those for whom God has appointed it. For while some are incapable of marriage because they were born so, or were made so by men, there are others who have themselves renounced marriage for the sake of the kingdom of Heaven. Let those accept it who can.'¹⁰
¹¹
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They brought children for him to lay his hands on them with prayer. The disciples rebuked them, but Jesus said to them, 'Let the children come to me; do not try to stop them; for the kingdom of Heaven belongs to such as these.' And he laid his hands on the children, and went his way. ¹³
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And now a man came up and asked him, 'Master, what good must I do to gain eternal life?' 'Good?' said Jesus. 'Why do you ask me about that? One alone is good. But if you wish to enter into life, keep the commandments.' 'Which commandments?' he asked. Jesus answered, 'Do not murder; do not commit adultery; do not steal; do not give false evidence; honour your father and mother; and love your neighbour as yourself.' The young man answered, 'I have kept all these. Where do I still fall short?' Jesus said to him, 'If you wish to go the whole way, go, sell your possessions, and give to the poor, and then you will have riches in heaven; and come, follow me.' When the young man heard this, he went away with a heavy heart; for he was a man of great wealth. ¹⁶
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Jesus said to his disciples, 'I tell you this: a rich man will find it hard to enter the kingdom of Heaven. I repeat, it is easier for a camel to pass through ²³
²⁴

^a Or Is there any ground on which it is lawful for a man to divorce his wife?

^b Some witnesses add And the man who marries a woman so divorced commits adultery.

the eye of a needle than for a rich man to enter the kingdom of God.^d

25 The disciples were amazed to hear this. 'Then who can be saved?' they
26 asked. Jesus looked at them, and said, 'For men this is impossible; but
everything is possible for God.'

27 At this Peter said, 'We here have left everything to become your fol-
28 lowers. What will there be for us?' Jesus replied, 'I tell you this: in the world
that is to be, when the Son of Man is seated on his throne in heavenly splen-
29 dour, you my followers will have thrones of your own, where you will sit
as judges of the twelve tribes of Israel. And anyone who has left brothers
or sisters, father, mother, or children, land or houses for the sake of my
30 name will be repaid many times over, and gain eternal life. But many who
are first will be last, and the last first.'

20 'The kingdom of Heaven is like this. There was once a landowner who
2 went out early one morning to hire labourers for his vineyard; and after
3 agreeing to pay them the usual day's wage^a he sent them off to work. Going
out three hours later he saw some more men standing idle in the market-
4 place. "Go and join the others in the vineyard," he said, "and I will pay
5 you a fair wage"; so off they went. At midday he went out again, and at
6 three in the afternoon, and made the same arrangement as before. An hour
before sunset he went out and found another group standing there; so he
7 said to them, "Why are you standing about like this all day with nothing
to do?" "Because no one has hired us", they replied; so he told them, "Go
8 and join the others in the vineyard." When evening fell, the owner of the
vineyard said to his steward, "Call the labourers and give them their pay,
9 beginning with those who came last and ending with the first." Those who
had started work an hour before sunset came forward, and were paid the
10 full day's wage.^b When it was the turn of the men who had come first,
they expected something extra, but were paid the same amount as the
11 12 others. As they took it, they grumbled at their employer: "These late-
comers have done only one hour's work, yet you have put them on a level
13 with us, who have sweated the whole day long in the blazing sun!" The
owner turned to one of them and said, "My friend, I am not being unfair
14 to you. You agreed on the usual wage for the day,^c did you not? Take your
15 pay and go home. I choose to pay the last man the same as you. Surely I am
free to do what I like with my own money. Why be jealous because I am
16 kind?" Thus will the last be first, and the first last.'

Challenge to Jerusalem

17 JESUS WAS JOURNEYING towards Jerusalem, and on the way he took
18 the Twelve aside, and said to them, 'We are now going to Jerusalem, and
the Son of Man will be given up to the chief priests and the doctors of
19 the law; they will condemn him to death and hand him over to the foreign
power, to be mocked and flogged and crucified, and on the third day he
will be raised to life again.'

^a Literally one denarius for the day.

^b Literally one denarius each.

^c Literally You agreed on a denarius.

The mother of Zebedee's sons then came before him, with her sons. She
20 bowed low and begged a favour. 'What is it you wish?' asked Jesus. 'I want
21 you', she said, 'to give orders that in your kingdom my two sons here may
sit next to you, one at your right, and the other at your left.' Jesus turned
22 to the brothers and said, 'You do not understand what you are asking.
Can you drink the cup that I am to drink?' 'We can', they replied. Then he
23 said to them, 'You shall indeed share my cup; but to sit at my right or left
is not for me to grant; it is for those to whom it has already been assigned
by my Father.'

When the other ten heard this, they were indignant with the two
24 brothers. So Jesus called them to him and said, 'You know that in the world,
25 rulers lord it over their subjects, and their great men make them feel the
weight of authority; but it shall not be so with you. Among you, whoever
26 wants to be great must be your servant, and whoever wants to be first must
27 be the willing slave of all—like the Son of Man; he did not come to be
28 served, but to serve, and to give up his life as a ransom for many.'

As they were leaving Jericho he was followed by a great crowd of people.
29 At the roadside sat two blind men. When they heard it said that Jesus was
30 passing they shouted, 'Have pity on us, Son of David.' The people told
them sharply to be quiet. But they shouted all the more, 'Sir, have pity on
31 us; have pity on us, Son of David.' Jesus stopped and called the men.
32 'What do you want me to do for you?' he asked. 'Sir,' they answered, 'we
33 want our sight.' Jesus was deeply moved, and touched their eyes. At once
34 their sight came back, and they followed him.

THEY WERE NOW nearing Jerusalem; and when they reached Bethphage
21 at the Mount of Olives, Jesus sent two disciples with these instructions:
2 'Go to the village opposite, where you will at once find a donkey tethered
with her foal beside her; untie them, and bring them to me. If anyone speaks
3 to you, say, "Our Master needs them"; and he will let you take them at
once.'^a This was to fulfil the prophecy which says, 'Tell the daughter of
4 5 Zion, "Here is your king, who comes to you in gentleness, riding on an ass,
riding on the foal of a beast of burden."'

The disciples went and did as Jesus had directed, and brought the donkey
6 7 and her foal; they laid their cloaks on them and Jesus mounted. Crowds of
8 people carpeted the road with their cloaks, and some cut branches from the
trees to spread in his path. Then the crowd that went ahead and the others
9 that came behind raised the shout: 'Hosanna to the Son of David! Blessings
on him who comes in the name of the Lord! Hosanna in the heavens!'

When he entered Jerusalem the whole city went wild with excitement.
10 'Who is this?' people asked, and the crowd replied, 'This is the prophet
11 Jesus, from Nazareth in Galilee.'

Jesus then went into the temple and drove out all who were buying and
12 selling in the temple precincts; he upset the tables of the money-changers
and the seats of the dealers in pigeons; and said to them, 'Scripture says,
13 "My house shall be called a house of prayer"; but you are making it a
robbers' cave.'

^a Or "Our Master needs them and will send them back straight away."

14 In the temple blind men and cripples came to him, and he healed them.
 15 The chief priests and doctors of the law saw the wonderful things he did, and heard the boys in the temple shouting, 'Hosanna to the Son of David!', and they asked him indignantly, 'Do you hear what they are saying?' Jesus answered, 'I do; have you never read that text, "Thou hast made children and babes at the breast sound aloud thy praise"?' Then he left them and went out of the city to Bethany, where he spent the night.
 18 19 Next morning on his way to the city he felt hungry; and seeing a fig-tree at the roadside he went up to it, but found nothing on it but leaves. He said to the tree, 'You shall never bear fruit any more!'; and the tree withered away at once. The disciples were amazed at the sight. 'How is it', they asked, 'that the tree has withered so suddenly?' Jesus answered them, 'I tell you this: if only you have faith and have no doubts, you will do what has been done to the fig-tree; and more than that, you need only say to this mountain, "Be lifted from your place and hurled into the sea", and what you say will be done. And whatever you pray for in faith you will receive.'
 23 He entered the temple, and the chief priests and elders of the nation came to him with the question: 'By what authority are you acting like this? Who gave you this authority?' Jesus replied, 'I have a question to ask you too; answer it, and I will tell you by what authority I act. The baptism of John: was it from God, or from men?' This set them arguing among themselves: 'If we say, "from God", he will say, "Then why did you not believe him?" But if we say, "from men", we are afraid of the people, for they all take John for a prophet.' So they answered, 'We do not know.' And Jesus said: 'Then neither will I tell you by what authority I act.
 28 'But what do you think about this? A man had two sons. He went to the first, and said, "My boy, go and work today in the vineyard." "I will, sir", the boy replied; but he never went. The father came to the second and said the same. "I will not", he replied, but afterwards he changed his mind and went. Which of these two did as his father wished?' 'The second', they said. Then Jesus answered, 'I tell you this: tax-gatherers and prostitutes are entering the kingdom of God ahead of you. For when John came to show you the right way to live, you did not believe him, but the tax-gatherers and prostitutes did; and even when you had seen that, you did not change your minds and believe him.
 33 'Listen to another parable. There was a landowner who planted a vineyard: he put a wall round it, hewed out a winepress, and built a watch-tower; then he let it out to vine-growers and went abroad. When the vintage season approached, he sent his servants to the tenants to collect the produce due to him. But they took his servants and thrashed one, killed another, and stoned a third. Again, he sent other servants, this time a larger number; and they did the same to them. At last he sent to them his son. "They will respect my son", he said. But when they saw the son the tenants said to one another, "This is the heir; come on, let us kill him, and get his inheritance." And they took him, flung him out of the vineyard, and killed him. When the owner of the vineyard comes, how do you think he will deal with those tenants?' 'He will bring those bad men to a bad end', they answered, 'and hand the vineyard over to other tenants, who will let

him have his share of the crop when the season comes.' Then Jesus said to them, 'Have you never read in the scriptures: "The stone which the builders rejected has become the main corner-stone. This is the Lord's doing, and it is wonderful in our eyes"?' Therefore, I tell you, the kingdom of God will be taken away from you, and given to a nation that yields the proper fruit.'^a
 When the chief priests and Pharisees heard his parables, they saw that he was referring to them; they wanted to arrest him, but they were afraid of the people, who looked on Jesus as a prophet.

THEN JESUS SPOKE to them again in parables: 'The kingdom of Heaven is like this. There was a king who prepared a feast for his son's wedding; but when he sent his servants to summon the guests he had invited, they would not come. He sent others again, telling them to say to the guests, "See now! I have prepared this feast for you. I have had my bullocks and fatted beasts slaughtered; everything is ready; come to the wedding at once." But they took no notice; one went off to his farm, another to his business, and the others seized the servants, attacked them brutally, and killed them. The king was furious; he sent troops to kill those murderers and set their town on fire. Then he said to his servants, "The wedding-feast is ready; but the guests I invited did not deserve the honour. Go out to the main thoroughfares, and invite everyone you can find to the wedding." The servants went out into the streets, and collected all they could find, good and bad alike. So the hall was packed with guests.

'When the king came in to see the company at table, he observed one man who was not dressed for a wedding. "My friend," said the king, "how do you come to be here without your wedding clothes?" He had nothing to say. The king then said to his attendants, "Bind him hand and foot; turn him out into the dark, the place of wailing and grinding of teeth." For though many are invited, few are chosen.'

THEN THE PHARISEES went away and agreed on a plan to trap him in his own words. Some of their followers were sent to him in company with men of Herod's party. They said, 'Master, you are an honest man, we know; you teach in all honesty the way of life that God requires, truckling to no man, whoever he may be. Give us your ruling on this: are we or are we not permitted to pay taxes to the Roman Emperor?' Jesus was aware of their malicious intention and said to them, 'You hypocrites! Why are you trying to catch me out? Show me the money in which the tax is paid.' They handed him a silver piece. Jesus asked, 'Whose head is this, and whose inscription?' 'Caesar's', they replied. He said to them, 'Then pay Caesar what is due to Caesar, and pay God what is due to God.' This answer took them by surprise, and they went away and left him alone.

The same day Sadducees came to him, maintaining that there is no resurrection. Their question was this: 'Master, Moses said, "If a man should die childless, his brother shall marry the widow and carry on his

^a Some witnesses add (44) Any man who falls on this stone will be dashed to pieces; and if it falls on a man he will be crushed by it.

25 brother's family." Now we knew of seven brothers. The first married and
 26 died, and as he was without issue his wife was left to his brother. The same
 thing happened with the second, and the third, and so on with all seven.
 27 28 Last of all the woman died. At the resurrection, then, whose wife will she
 29 be, for they had all married her?' Jesus answered: 'You are mistaken,
 30 because you know neither the scriptures nor the power of God. At the
 resurrection men and women do not marry; they are like angels in heaven.
 31 'But about the resurrection of the dead, have you never read what God
 32 himself said to you: "I am the God of Abraham, the God of Isaac, and the
 33 God of Jacob"? He is not God of the dead but of the living.' The people
 heard what he said, and were astounded at his teaching.
 34 Hearing that he had silenced the Sadducees, the Pharisees met together;
 35 36 and one of their number^a tested him with this question: 'Master, which is
 37 the greatest commandment in the Law?' He answered, "'Love the Lord
 38 your God with all your heart, with all your soul, with all your mind." That
 39 is the greatest commandment. It comes first. The second is like it: "Love
 40 your neighbour as yourself." Everything in the Law and the prophets
 hangs on these two commandments.'
 41 42 Turning to the assembled Pharisees Jesus asked them, 'What is your
 opinion about the Messiah? Whose son is he?' 'The son of David', they
 43 replied. 'How then is it', he asked, 'that David by inspiration calls him
 44 "Lord"? For he says, "The Lord said to my Lord, 'Sit at my right hand
 45 until I put your enemies under your feet.'" If David calls him "Lord",
 46 how can he be David's son?' Not a man could say a word in reply; and from
 that day forward no one dared ask him another question.

23 1 2 JESUS THEN ADDRESSED the people and his disciples in these words:
 3 'The doctors of the law and the Pharisees sit in the chair of Moses; therefore
 do what they tell you; pay attention to their words. But do not follow their
 4 practice; for they say one thing and do another. They make up heavy packs
 and pile them on men's shoulders, but will not raise a finger to lift the load
 5 themselves. Whatever they do is done for show. They go about with broad
 6 phylacteries^b and with large tassels on their robes; they like to have places
 7 of honour at feasts and the chief seats in synagogues, to be greeted respect-
 fully in the street, and to be addressed as "rabbi".
 8 'But you must not be called "rabbi"; for you have one Rabbi, and you are
 9 all brothers. Do not call any man on earth "father"; for you have one Father,
 10 and he is in heaven. Nor must you be called "teacher"; you have one
 11 12 Teacher, the Messiah. The greatest among you must be your servant. For
 whoever exalts himself will be humbled; and whoever humbles himself
 will be exalted.

13 'Alas, alas for you, lawyers and Pharisees, hypocrites that you are! You
 shut the door of the kingdom of Heaven in men's faces; you do not enter
 yourselves, and when others are entering, you stop them.^c

^a Some witnesses insert a lawyer.

^b See Deuteronomy 6. 8-9 and Exodus 13. 9.

^c Some witnesses add (14) Alas for you, lawyers and Pharisees, hypocrites! You eat up the property of widows, while you say long prayers for appearance' sake. You will receive the severest sentence.

'Alas for you, lawyers and Pharisees, hypocrites! You travel over sea 15
 and land to win one convert; and when you have won him you make him
 twice as fit for hell as you are yourselves.

'Alas for you, blind guides! You say, "If a man swears by the sanctuary, 16
 that is nothing; but if he swears by the gold in the sanctuary, he is bound
 by his oath." Blind fools! Which is the more important, the gold, or the 17
 sanctuary which sanctifies the gold? Or you say, "If a man swears by the 18
 altar, that is nothing; but if he swears by the offering that lies on the altar,
 he is bound by his oath." What blindness! Which is the more important, the 19
 offering, or the altar which sanctifies it? To swear by the altar, then, is to 20
 swear both by the altar and by whatever lies on it; to swear by the sanctuary 21
 is to swear both by the sanctuary and by him who dwells there; and to swear 22
 by heaven is to swear both by the throne of God and by him who sits
 upon it.

'Alas for you, lawyers and Pharisees, hypocrites! You pay tithes of mint 23
 and dill and cummin; but you have overlooked the weightier demands of
 the Law, justice, mercy, and good faith. It is these you should have prac- 24
 tised, without neglecting the others. Blind guides! You strain off a midge,
 yet gulp down a camel!

'Alas for you, lawyers and Pharisees, hypocrites! You clean the outside of 25
 cup and dish, which you have filled inside by robbery and self-indulgence!
 Blind Pharisee! Clean the inside of the cup first; then the outside will be 26
 clean also.

'Alas for you, lawyers and Pharisees, hypocrites! You are like tombs 27
 covered with whitewash; they look well from outside, but inside they are
 full of dead men's bones and all kinds of filth. So it is with you: outside you 28
 look like honest men, but inside you are brim-full of hypocrisy and crime.

'Alas for you, lawyers and Pharisees, hypocrites! You build up the tombs 29
 of the prophets and embellish the monuments of the saints, and you say,
 "If we had been alive in our fathers' time, we should never have taken part 30
 with them in the murder of the prophets." So you acknowledge that you 31
 are the sons of the men who killed the prophets. Go on then, finish off what 32
 your fathers began!^a

'You snakes, you vipers' brood, how can you escape being condemned 33
 to hell? I send you therefore prophets, sages, and teachers; some of them 34
 you will kill and crucify, others you will flog in your synagogues and hound
 from city to city. And so, on you will fall the guilt of all the innocent blood 35
 spilt on the ground, from innocent Abel to Zechariah son of Berachiah,
 whom you murdered between the sanctuary and the altar. Believe me, this 36
 generation will bear the guilt of it all.

'O Jerusalem, Jerusalem, the city that murders the prophets and stones 37
 the messengers sent to her! How often have I longed to gather your
 children, as a hen gathers her brood under her wings; but you would not 38 39
 let me. Look, look! there is your temple, forsaken by God.^{b c} And I tell
 you, you shall never see me until the time when you say, "Blessings on him
 who comes in the name of the Lord."'

^a Or You too must come up to your fathers' standards.
 desolate.

^b Or Look, your home is

^c Some witnesses add and laid waste.

Prophecies and warnings

- 24 JESUS WAS LEAVING the temple when his disciples came and pointed to
 2 the temple buildings. He answered, 'Yes, look at it all. I tell you this: not one stone will be left upon another; all will be thrown down.'
- 3 When he was sitting on the Mount of Olives the disciples came to speak to him privately. 'Tell us,' they said, 'when will this happen? And what will be the signal for your coming and the end of the age?'
- 4 5 Jesus replied: 'Take care that no one misleads you. For many will come claiming my name and saying, "I am the Messiah"; and many will be misled by them. The time is coming when you will hear the noise of battle near at hand and the news of battles far away; see that you are not alarmed. Such things are bound to happen; but the end is still to come. For nation will make war upon nation, kingdom upon kingdom; there will be famines and earthquakes in many places. With all these things the birth-pangs of the new age begin.
- 9 'You will then be handed over for punishment and execution; and men of all nations will hate you for your allegiance to me. Many will fall from their faith; they will betray one another and hate one another. Many false prophets will arise, and will mislead many; and as lawlessness spreads, men's love for one another will grow cold. But the man who holds out to the end will be saved. And this gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come.
- 15 'So when you see "the abomination of desolation", of which the prophet Daniel spoke, standing in the holy place (let the reader understand), then those who are in Judaea must take to the hills. If a man is on the roof, he must not come down to fetch his goods from the house; if in the field, he must not turn back for his coat. Alas for women with child in those days, and for those who have children at the breast! Pray that it may not be winter when you have to make your escape, or Sabbath. It will be a time of great distress; there has never been such a time from the beginning of the world until now, and will never be again. If that time of troubles were not cut short, no living thing could survive; but for the sake of God's chosen it will be cut short.
- 23 'Then, if anyone says to you, "Look, here is the Messiah", or, "There he is", do not believe it. Impostors will come claiming to be messiahs or prophets, and they will produce great signs and wonders to mislead even God's chosen, if such a thing were possible. See, I have forewarned you.
- 26 If they tell you, "He is there in the wilderness", do not go out; or if they say, "He is there in the inner room", do not believe it. Like lightning from the east, flashing as far as the west, will be the coming of the Son of Man.
- 28 'Wherever the corpse is, there the vultures will gather.
- 29 'As soon as the distress of those days has passed, the sun will be darkened, the moon will not give her light, the stars will fall from the sky, the celestial powers will be shaken. Then will appear in heaven the sign that heralds

the Son of Man. All the peoples of the world will make lamentation, and they will see the Son of Man coming on the clouds of heaven with great power and glory. With a trumpet blast he will send out his angels, and they will gather his chosen from the four winds, from the farthest bounds of heaven on every side.

'Learn a lesson from the fig-tree. When its tender shoots appear and are breaking into leaf, you know that summer is near. In the same way, when you see all these things, you may know that the end is near,^a at the very door. I tell you this: the present generation will live to see it all. Heaven and earth will pass away; my words will never pass away.

'But about that day and hour no one knows, not even the angels in heaven, not even the Son; only the Father.

'As things were in Noah's days, so will they be when the Son of Man comes. In the days before the flood they ate and drank and married, until the day that Noah went into the ark, and they knew nothing until the flood came and swept them all away. That is how it will be when the Son of Man comes. Then there will be two men in the field; one will be taken, the other left; two women grinding at the mill; one will be taken, the other left.

'Keep awake, then; for you do not know on what day your Lord is to come. Remember, if the householder had known at what time of night the burglar was coming, he would have kept awake and not have let his house be broken into. Hold yourselves ready, therefore, because the Son of Man will come at the time you least expect him.

'Who is the trusty servant, the sensible man charged by his master to manage his household staff and issue their rations at the proper time? Happy that servant who is found at his task when his master comes! I tell you this: he will be put in charge of all his master's property. But if he is a bad servant and says to himself, "The master is a long time coming", and begins to bully the other servants and to eat and drink with his drunken friends, then the master will arrive on a day that servant does not expect, at a time he does not know, and will cut him in pieces. Thus he will find his place among the hypocrites, where there is wailing and grinding of teeth.

'When that day comes, the kingdom of Heaven will be like this. There were ten girls, who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five prudent; when the foolish ones took their lamps, they took no oil with them, but the others took flasks of oil with their lamps. As the bridegroom was late in coming they all dozed off to sleep. But at midnight a cry was heard: "Here is the bridegroom! Come out to meet him." With that the girls all got up and trimmed their lamps. The foolish said to the prudent, "Our lamps are going out; give us some of your oil." "No," they said; "there will never be enough for all of us. You had better go to the shop and buy some for yourselves." While they were away the bridegroom arrived; those who were ready went in with him to the wedding; and the door was shut. And then the other five came back. "Sir, sir," they cried, "open the door for us." But he answered, "I declare, I do not know you." Keep awake then; for you never know the day or the hour.

^a Or that he is near.

14 'It is like a man going abroad, who called his servants and put his capital
 15 in their hands; to one he gave five bags of gold, to another two, to another
 16 one, each according to his capacity. Then he left the country. The man who
 had the five bags went at once and employed them in business, and made
 17 18 a profit of five bags, and the man who had the two bags made two. But the
 man who had been given one bag of gold went off and dug a hole in the
 19 ground, and hid his master's money. A long time afterwards their master
 20 returned, and proceeded to settle accounts with them. The man who had
 been given the five bags of gold came and produced the five he had made:
 "Master," he said, "you left five bags with me; look, I have made five more."
 21 "Well done, my good and trusty servant!" said the master. "You have
 proved trustworthy in a small way; I will now put you in charge of some-
 22 thing big. Come and share your master's delight." The man with the two
 bags then came and said, "Master, you left two bags with me; look, I have
 23 made two more." "Well done, my good and trusty servant!" said the
 master. "You have proved trustworthy in a small way; I will now put you
 24 in charge of something big. Come and share your master's delight." Then
 the man who had been given one bag came and said, "Master, I knew you
 to be a hard man: you reap where you have not sown, you gather where you
 25 have not scattered; so I was afraid, and I went and hid your gold in the
 26 ground. Here it is—you have what belongs to you." "You lazy rascal!"
 said the master. "You knew that I reap where I have not sown, and gather
 27 where I have not scattered? Then you ought to have put my money on
 28 deposit, and on my return I should have got it back with interest. Take the
 29 bag of gold from him, and give it to the one with the ten bags. For the man
 who has will always be given more, till he has enough and to spare; and
 30 the man who has not will forfeit even what he has. Fling the useless servant
 out into the dark, the place of wailing and grinding of teeth!"
 31 "When the Son of Man comes in his glory and all the angels with him,
 32 he will sit in state on his throne, with all the nations gathered before him.
 He will separate men into two groups, as a shepherd separates the sheep
 33 from the goats, and he will place the sheep on his right hand and the goats
 34 on his left. Then the king will say to those on his right hand, "You have my
 Father's blessing; come, enter and possess the kingdom that has been
 35 ready for you since the world was made. For when I was hungry, you gave
 me food; when thirsty, you gave me drink; when I was a stranger you took
 36 me into your home, when naked you clothed me; when I was ill you came
 37 to my help, when in prison you visited me." Then the righteous will reply,
 "Lord, when was it that we saw you hungry and fed you, or thirsty and
 38 gave you drink, a stranger and took you home, or naked and clothed you?"
 39 40 When did we see you ill or in prison, and come to visit you?" And the king
 will answer, "I tell you this: anything you did for one of my brothers here,
 41 however humble, you did for me." Then he will say to those on his left
 hand, "The curse is upon you; go from my sight to the eternal fire that is
 42 ready for the devil and his angels. For when I was hungry you gave me
 43 nothing to eat, when thirsty nothing to drink; when I was a stranger you
 gave me no home, when naked you did not clothe me; when I was ill and in
 44 prison you did not come to my help." And they too will reply, "Lord, when

was it that we saw you hungry or thirsty or a stranger or naked or ill or in
 prison, and did nothing for you?" And he will answer, "I tell you this: 45
 anything you did not do for one of these, however humble, you did not
 do for me." And they will go away to eternal punishment, but the righteous 46
 will enter eternal life.'

The final conflict

WHEN JESUS HAD FINISHED this discourse he said to his disciples, 26
 'You know that in two days' time it will be Passover, and the Son 2
 of Man is to be handed over for crucifixion.'

Then the chief priests and the elders of the nation met in the palace of the 3
 High Priest, Caiaphas; and there they conferred together on a scheme to 4
 have Jesus arrested by some trick and put to death. 'It must not be during 5
 the festival,' they said, 'or there may be rioting among the people.'

JESUS WAS AT BETHANY in the house of Simon the leper, when a woman 6 7
 came to him with a small bottle of fragrant oil, very costly; and as he sat at
 table she began to pour it over his head. The disciples were indignant 8
 when they saw it. 'Why this waste?' they said; 'it could have been sold for 9
 a good sum and the money given to the poor.' Jesus was aware of this, and 10
 said to them, 'Why must you make trouble for the woman? It is a fine thing
 she has done for me. You have the poor among you always; but you will 11
 not always have me. When she poured this oil on my body it was her way of 12
 preparing me for burial. I tell you this: wherever in all the world this gospel 13
 is proclaimed, what she has done will be told as her memorial.'

THEN ONE OF THE TWELVE, the man called Judas Iscariot, went to the 14
 chief priests and said, 'What will you give me to betray him to you?' 15
 They weighed him out^a thirty silver pieces. From that moment he began 16
 to look out for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to ask Jesus, 17
 'Where would you like us to prepare for your Passover supper?' He 18
 answered, 'Go to a certain man in the city, and tell him, "The Master says,
 'My appointed time is near; I am to keep Passover with my disciples at
 your house.'"' The disciples did as Jesus directed them and prepared for 19
 Passover.

In the evening he sat down with the twelve disciples; and during supper 20 21
 he said, 'I tell you this: one of you will betray me.' In great distress they 22
 exclaimed one after the other, 'Can you mean me, Lord?' He answered, 23
 'One who has dipped his hand into this bowl with me will betray me. The 24
 Son of Man is going the way appointed for him in the scriptures; but alas
 for that man by whom the Son of Man is betrayed! It would be better for
 that man if he had never been born.' Then Judas spoke, the one who was 25
 to betray him: 'Rabbi, can you mean me?' Jesus replied, 'The words are
 yours.'^b

^a Or agreed to pay him . . .

^b Or It is as you say.

26 During supper Jesus took bread, and having said the blessing he broke it and gave it to the disciples with the words: 'Take this and eat; this is my
27 body.' Then he took a cup, and having offered thanks to God he gave it to
28 them with the words: 'Drink from it, all of you. For this is my blood, the
29 blood of the covenant, shed for many for the forgiveness of sins. I tell you,
never again shall I drink from the fruit of the vine until that day when I
drink it new with you in the kingdom of my Father.'

30 After singing the Passover Hymn, they went out to the Mount of Olives.
31 Then Jesus said to them, 'Tonight you will all fall from your faith on my
account; for it stands written: "I will strike the shepherd down and the
32 sheep of his flock will be scattered." But after I am raised again, I will go on
33 before you into Galilee.' Peter replied, 'Everyone else may fall away on
34 your account, but I never will.' Jesus said to him, 'I tell you, tonight before
35 the cock crows you will disown me three times.' Peter said, 'Even if I must
die with you, I will never disown you.' And all the disciples said the same.

36 JESUS THEN CAME with his disciples to a place called Gethsemane. He
37 said to them, 'Sit here while I go over there to pray.' He took with him
Peter and the two sons of Zebedee. Anguish and dismay came over him,
38 and he said to them, 'My heart is ready to break with grief. Stop here, and
39 stay awake with me.' He went on a little, fell on his face in prayer, and said,
'My Father, if it is possible, let this cup pass me by. Yet not as I will, but
as thou wilt.'

40 He came to the disciples and found them asleep; and he said to Peter,
41 'What! Could none of you stay awake with me one hour? Stay awake, and
pray that you may be spared the test. The spirit is willing, but the flesh is
weak.'

42 He went away a second time, and prayed: 'My Father, if it is not possible
43 for this cup to pass me by without my drinking it, thy will be done.' He came
44 again and found them asleep, for their eyes were heavy. So he left them
and went away again; and he prayed the third time, using the same words
as before.

45 Then he came to the disciples and said to them, 'Still sleeping? Still
taking your ease? The hour has come! The Son of Man is betrayed to
46 sinful men. Up, let us go forward; the traitor is upon us.'

47 While he was still speaking, Judas, one of the Twelve, appeared; with
him was a great crowd armed with swords and cudgels, sent by the chief
48 priests and the elders of the nation. The traitor gave them this sign: 'The
49 one I kiss is your man; seize him'; and stepping forward at once, he said,
50 'Hail, Rabbi!', and kissed him. Jesus replied, 'Friend, do what you are here
to do.'^a They then came forward, seized Jesus, and held him fast.

51 At that moment one of those with Jesus reached for his sword and drew
52 it, and he struck at the High Priest's servant and cut off his ear. But Jesus
said to him, 'Put up your sword. All who take the sword die by the sword.
53 Do you suppose that I cannot appeal to my Father, who would at once
54 send to my aid more than twelve legions of angels? But how then could the
scriptures be fulfilled, which say that this must be?'

^a Or Friend, what are you here for?

At the same time Jesus spoke to the crowd: 'Do you take me for a bandit, 55
that you have come out with swords and cudgels to arrest me? Day after 56
day I sat teaching in the temple, and you did not lay hands on me. But this
has all happened to fulfil what the prophets wrote.'

Then the disciples all deserted him and ran away.

JESUS WAS LED OFF under arrest to the house of Caiaphas the High Priest, 57
where the lawyers and elders were assembled. Peter followed him at a 58
distance till he came to the High Priest's courtyard, and going in he sat
down there among the attendants, meaning to see the end of it all.

The chief priests and the whole Council tried to find some allegation 59
against Jesus on which a death-sentence could be based; but they failed 60
to find one, though many came forward with false evidence. Finally two 61
men alleged that he had said, 'I can pull down the temple of God, and 62
rebuild it in three days.' At this the High Priest rose and said to him, 'Have 63
you no answer to the charge that these witnesses bring against you?' But
Jesus kept silence. The High Priest then said, 'By the living God I charge 64
you to tell us: Are you the Messiah, the Son of God?' Jesus replied, 'The
words are yours.^a But I tell you this: from now on, you will see the Son of 65
Man seated at the right hand of God^b and coming on the clouds of heaven.'
At these words the High Priest tore his robes and exclaimed, 'Blasphemy! 66
Need we call further witnesses? You have heard the blasphemy. What is
your opinion?' 'He is guilty,' they answered; 'he should die.'

Then they spat in his face and struck him with their fists; and others 67
said, as they beat him, 'Now, Messiah, if you are a prophet, tell us who 68
hit you.'

Meanwhile Peter was sitting outside in the courtyard when a serving- 69
maid accosted him and said, 'You were there too with Jesus the Galilean.'
Peter denied it in face of them all. 'I do not know what you mean', he said. 70
He then went out to the gateway, where another girl, seeing him, said to 71
the people there, 'This fellow was with Jesus of Nazareth.' Once again he 72
denied it, saying with an oath, 'I do not know the man.' Shortly afterwards 73
the bystanders came up and said to Peter, 'Surely you are another of them;
your accent gives you away!' At this he broke into curses and declared 74
with an oath: 'I do not know the man.' At that moment a cock crew; and 75
Peter remembered how Jesus had said, 'Before the cock crows you will
disown me three times.' He went outside, and wept bitterly.

WHEN MORNING CAME, the chief priests and the elders of the nation met 27 2
in conference to plan the death of Jesus. They then put him in chains and
led him away, to hand him over to Pilate, the Roman Governor.

When Judas the traitor saw that Jesus had been condemned, he was 3
seized with remorse, and returned the thirty silver pieces to the chief
priests and elders. 'I have sinned,' he said; 'I have brought an innocent 4
man to his death.' But they said, 'What is that to us? See to that yourself.'
So he threw the money down in the temple and left them, and went and 5
hanged himself.

^a Or It is as you say.

^b Literally of the Power.

6 Taking up the money, the chief priests argued: 'This cannot be put into
7 the temple fund; it is blood-money.' So after conferring they used it to
8 buy the Potter's Field, as a burial-place for foreigners. This explains the
9 name 'Blood Acre', by which that field has been known ever since; and in
10 this way fulfilment was given to the prophetic utterance of Jeremiah:
11 'They took^a the thirty silver pieces, the price set on a man's head (for that
12 was his price among the Israelites), and gave the money for the potter's field,
13 as the Lord directed me.'

11 Jesus was now brought before the Governor; and as he stood there the
12 Governor asked him, 'Are you the king of the Jews?' 'The words are
13 yours',^b said Jesus; and to the charges laid against him by the chief priests
14 and elders he made no reply. Then Pilate said to him, 'Do you not hear all
15 this evidence that is brought against you?'; but he still refused to answer
16 one word, to the Governor's great astonishment.

15 At the festival season it was the Governor's custom to release one
16 prisoner chosen by the people. There was then in custody a man of some
17 notoriety, called Jesus^c Bar-Abbas. When they were assembled Pilate
18 said to them, 'Which would you like me to release to you—Jesus^c Bar-
19 Abbas, or Jesus called Messiah?' For he knew that it was out of malice
20 that they had brought Jesus before him.

19 While Pilate was sitting in court a message came to him from his wife:
20 'Have nothing to do with that innocent man; I was much troubled on his
21 account in my dreams last night.'

20 Meanwhile the chief priests and elders had persuaded the crowd to ask
21 for the release of Bar-Abbas and to have Jesus put to death. So when the
22 Governor asked, 'Which of the two do you wish me to release to you?',
23 they said, 'Bar-Abbas.' 'Then what am I to do with Jesus called Messiah?'
24 asked Pilate; and with one voice they answered, 'Crucify him!' 'Why,
25 what harm has he done?' Pilate asked; but they shouted all the louder,
26 'Crucify him!'

24 Pilate could see that nothing was being gained, and a riot was starting;
25 so he took water and washed his hands in full view of the people, saying,
26 'My hands are clean of this man's blood; see to that yourselves.' And with
27 one voice the people cried, 'His blood be on us, and on our children.' He
28 then released Bar-Abbas to them; but he had Jesus flogged, and handed
29 him over to be crucified.

27 PILATE'S SOLDIERS then took Jesus into the Governor's headquarters,
28 where they collected the whole company round him. They stripped him
29 and dressed him in a scarlet mantle; and plaiting a crown of thorns they
30 placed it on his head, with a cane in his right hand. Falling on their knees
31 before him they jeered at him: 'Hail, King of the Jews!' They spat on him,
32 and used the cane to beat him about the head. When they had finished their
33 mockery, they took off the mantle and dressed him in his own clothes.

32 Then they led him away to be crucified. On their way out they met a man
33 from Cyrene, Simon by name, and pressed him into service to carry his
34 cross.

^a Or I took.

^b Or It is as you say.

^c Some witnesses omit Jesus.

So they came to a place called Golgotha (which means 'Place of a skull')
and there he was offered a draught of wine mixed with gall; but when he
had tasted it he would not drink.

After fastening him to the cross they divided his clothes among them by
casting lots, and then sat down there to keep watch. Over his head was
placed the inscription giving the charge: 'This is Jesus the king of the Jews.'

Two bandits were crucified with him, one on his right and the other on
his left.

The passers-by hurled abuse at him: they wagged their heads and cried,
'You would pull the temple down, would you, and build it in three days?
Come down from the cross and save yourself, if you are indeed the Son of
God.' So too the chief priests with the lawyers and elders mocked at him:
'He saved others,' they said, 'but he cannot save himself. King of Israel,
indeed! Let him come down now from the cross, and then we will believe
him. Did he trust in God? Let God rescue him, if he wants him—for he
said he was God's Son.' Even the bandits who were crucified with him
taunted him in the same way.

From midday a darkness fell over the whole land, which lasted until
three in the afternoon; and about three Jesus cried aloud, '*Eli, Eli, lema*
sabachthani?' which means, 'My God, my God, why hast thou forsaken
me?' Some of the bystanders, on hearing this, said, 'He is calling Elijah.'
One of them ran at once and fetched a sponge, which he soaked in sour
wine, and held it to his lips on the end of a cane. But the others said,
'Let us see if Elijah will come to save him.'

Jesus again gave a loud cry, and breathed his last. At that moment the
curtain of the temple was torn in two from top to bottom. There was an
earthquake, the rocks split and the graves opened, and many of God's
saints were raised from sleep; and coming out of their graves after his
resurrection they entered the Holy City, where many saw them. And when
the centurion and his men who were keeping watch over Jesus saw the
earthquake and all that was happening, they were filled with awe, and they
said, 'Truly this man was a son of God.'^a

A NUMBER OF WOMEN were also present, watching from a distance; they
had followed Jesus from Galilee and waited on him. Among them were
Mary of Magdala, Mary the mother of James and Joseph, and the mother
of the sons of Zebedee.

When evening fell, there came a man of Arimathaea, Joseph by name,
who was a man of means, and had himself become a disciple of Jesus. He
approached Pilate, and asked for the body of Jesus; and Pilate gave orders
that he should have it. Joseph took the body, wrapped it in a clean linen
sheet, and laid it in his own unused tomb, which he had cut out of the rock;
he then rolled a large stone against the entrance, and went away. Mary of
Magdala was there, and the other Mary, sitting opposite the grave.

Next day, the morning after that Friday, the chief priests and the
Pharisees came in a body to Pilate. 'Your Excellency,' they said, 'we recall
how that impostor said while he was still alive, "I am to be raised again

^a Or the Son of God.

64 after three days." So will you give orders for the grave to be made secure
 until the third day? Otherwise his disciples may come, steal the body,
 and then tell the people that he has been raised from the dead; and the final
 65 deception will be worse than the first.' 'You may have your guard,' said
 66 Pilate; 'go and make it secure as best you can.' So they went and made the
 grave secure; they sealed the stone, and left the guard in charge.

28 THE SABBATH WAS OVER, and it was about daybreak on Sunday, when
 2 Mary of Magdala and the other Mary came to look at the grave. Suddenly
 there was a violent earthquake; an angel of the Lord descended from
 heaven; he came to the stone and rolled it away, and sat himself down on it.
 3 4 His face shone like lightning; his garments were white as snow. At the sight
 of him the guards shook with fear and lay like the dead.
 5 The angel then addressed the women: 'You', he said, 'have nothing to
 6 fear. I know you are looking for Jesus who was crucified. He is not here; he
 has been raised again, as he said he would be. Come and see the place where
 7 he was laid, and then go quickly and tell his disciples: "He has been raised
 from the dead and is going on before you into Galilee; there you will see
 him." That is what I had to tell you.'
 8 They hurried away from the tomb in awe and great joy, and ran to tell
 9 the disciples. Suddenly Jesus was there in their path. He gave them his
 greeting, and they came up and clasped his feet, falling prostrate before
 10 him. Then Jesus said to them, 'Do not be afraid. Go and take word to my
 brothers that they are to leave for Galilee. They will see me there.'
 11 The women had started on their way when some of the guard went into
 the city and reported to the chief priests everything that had happened.
 12 After meeting with the elders and conferring together, the chief priests
 13 offered the soldiers a substantial bribe and told them to say, 'His disciples
 14 came by night and stole the body while we were asleep.' They added, 'If
 this should reach the Governor's ears, we will put matters right with him
 15 and see that you do not suffer.' So they took the money and did as they were
 told. This story became widely known, and is current in Jewish circles to
 this day.
 16 The eleven disciples made their way to Galilee, to the mountain where
 17 Jesus had told them to meet him. When they saw him, they fell prostrate
 18 before him, though some were doubtful. Jesus then came up and spoke to
 them. He said: 'Full authority in heaven and on earth has been committed
 19 to me. Go forth therefore and make all nations my disciples; baptize men
 everywhere in the name of the Father and the Son and the Holy Spirit,
 20 and teach them to observe all that I have commanded you. And be assured,
 I am with you always, to the end of time.'

THE GOSPEL ACCORDING TO MARK

The coming of Christ

HERE BEGINS THE GOSPEL of Jesus Christ the Son 1
 of God.^a

In the prophet Isaiah it stands written: 'Here is my herald 2
 whom I send on ahead of you, and he will prepare your way. A voice crying 3
 aloud in the wilderness, "Prepare a way for the Lord; clear a straight path
 for him."' And so it was that John the Baptist appeared in the wilderness 4
 proclaiming a baptism in token of repentance, for the forgiveness of sins;
 and they flocked to him from the whole Judaeian country-side and the city 5
 of Jerusalem, and were baptized by him in the River Jordan, confessing
 their sins.

John was dressed in a rough coat of camel's hair, with a leather belt 6
 round his waist, and he fed on locusts and wild honey. His proclamation 7
 ran: 'After me comes one who is mightier than I. I am not fit to unfasten
 his shoes. I have baptized you with water; he will baptize you with the 8
 Holy Spirit.'

It happened at this time that Jesus came from Nazareth in Galilee and 9
 was baptized in the Jordan by John. At the moment when he came up out 10
 of the water, he saw the heavens torn open and the Spirit, like a dove,
 descending upon him. And a voice spoke from heaven: 'Thou art my Son, 11
 my Beloved;^b on thee my favour rests.'

Thereupon the Spirit sent him away into the wilderness, and there he 12 13
 remained for forty days tempted by Satan. He was among the wild beasts;
 and the angels waited on him.

In Galilee: success and opposition

AFTER JOHN HAD BEEN ARRESTED, Jesus came into Galilee proclaim- 14
 ing the Gospel of God: 'The time has come; the kingdom of God is 15
 upon you; repent, and believe the Gospel.'

Jesus was walking by the Sea of Galilee when he saw Simon and his 16
 brother Andrew on the lake at work with a casting-net; for they were
 fishermen. Jesus said to them, 'Come with me, and I will make you fishers 17
 of men.' And at once they left their nets and followed him. 18

When he had gone a little further he saw James son of Zebedee and his 19
 brother John, who were in the boat overhauling their nets. He called them; 20

^a Some witnesses omit the Son of God.

^b Or Thou art my only Son.

and, leaving their father Zebedee in the boat with the hired men, they went off to follow him.

21 They came to Capernaum, and on the Sabbath he went to synagogue and
22 began to teach. The people were astounded at his teaching, for, unlike the
23 doctors of the law, he taught with a note of authority. Now there was a man
24 in the synagogue possessed by an unclean spirit. He shrieked: 'What do
25 you want with us, Jesus of Nazareth? Have you^a come to destroy us?
26 I know who you are—the Holy One of God.' Jesus rebuked him: 'Be silent',
27 he said, 'and come out of him.' And the unclean spirit threw the man into
28 convulsions and with a loud cry left him. They were all dumbfounded and
29 began to ask one another, 'What is this? A new kind of teaching! He speaks
30 with authority. When he gives orders, even the unclean spirits submit.'

31 The news spread rapidly, and he was soon spoken of all over the district of
32 Galilee.
33 On leaving the synagogue they went straight to the house of Simon and
34 Andrew; and James and John went with them. Simon's mother-in-law
35 was ill in bed with fever. They told him about her at once. He came
36 forward, took her by the hand, and helped her to her feet. The fever left
37 her and she waited upon them.

38 That evening after sunset they brought to him all who were ill or pos-
39 sessed by devils; and the whole town was there, gathered at the door. He
40 healed many who suffered from various diseases, and drove out many
41 devils. He would not let the devils speak, because they knew who he was.

42 Very early next morning he got up and went out. He went away to a lonely
43 spot and remained there in prayer. But Simon and his companions searched
44 him out, found him, and said, 'They are all looking for you.' He answered,
45 'Let us move on to the country towns in the neighbourhood; I have to
46 proclaim my message there also; that is what I came out to do.' So all
47 through Galilee he went, preaching in the synagogues and casting out the
48 devils.

49 Once he was approached by a leper, who knelt before him begging his
50 help. 'If only you will,' said the man, 'you can cleanse me.' In warm
51 indignation Jesus stretched out his hand,^b touched him, and said, 'Indeed
52 I will; be clean again.' The leprosy left him immediately, and he was clean.
53 Then he dismissed him with this stern warning: 'Be sure you say nothing
54 to anybody. Go and show yourself to the priest, and make the offering
55 laid down by Moses for your cleansing; that will certify the cure.' But the
56 man went out and made the whole story public; he spread it far and wide,
57 until Jesus could no longer show himself in any town, but stayed outside in
58 the open country. Even so, people kept coming to him from all quarters.

2 When after some days he returned to Capernaum, the news went round
3 that he was at home; and such a crowd collected that the space in front of
4 the door was not big enough to hold them. And while he was proclaiming
5 the message to them, a man was brought who was paralysed. Four men
6 were carrying him, but because of the crowd they could not get him near.
7 So they opened up the roof over the place where Jesus was, and when they

^a Or You have.

^b Some witnesses read Jesus was sorry for him and stretched out his hand; one witness has simply He stretched out his hand.

had broken through they lowered the stretcher on which the paralysed man
was lying. When Jesus saw their faith, he said to the paralysed man, 'My
5 son, your sins are forgiven.'

6 Now there were some lawyers sitting there and they thought to them-
7 selves, 'Why does the fellow talk like that? This is blasphemy! Who but
8 God alone can forgive sins?' Jesus knew in his own mind that this was
9 what they were thinking, and said to them: 'Why do you harbour thoughts
10 like these? Is it easier to say to this paralysed man, "Your sins are forgiven",
11 or to say, "Stand up, take your bed, and walk"? But to convince you that
12 the Son of Man has the right on earth to forgive sins'—he turned to the
13 paralysed man—'I say to you, stand up, take your bed, and go home.'
14 And he got up, and at once took his stretcher and went out in full view of
15 them all, so that they were astounded and praised God. 'Never before', they
16 said, 'have we seen the like.'

17 Once more he went away to the lake-side. All the crowd came to him,
18 and he taught them there. As he went along, he saw Levi son of Alphaeus
19 at his seat in the custom-house, and said to him, 'Follow me'; and Levi
20 rose and followed him.

21 When Jesus was at table in his house, many bad characters—tax-
22 gatherers and others—were seated with him and his disciples; for there
23 were many who followed him. Some doctors of the law who were Pharisees
24 noticed him eating in this bad company, and said to his disciples, 'He eats
25 with tax-gatherers and sinners!' Jesus heard it and said to them, 'It is not
26 the healthy that need a doctor, but the sick; I did not come to invite virtuous
27 people, but sinners.'

28 Once, when John's disciples and the Pharisees were keeping a fast, some
29 people came to him and said, 'Why is it that John's disciples and the
30 disciples of the Pharisees are fasting, but yours are not?' Jesus said to them,
31 'Can you expect the bridegroom's friends to fast while the bridegroom
32 is with them? As long as they have the bridegroom with them, there can
33 be no fasting. But the time will come when the bridegroom will be taken
34 away from them, and on that day they will fast.'

35 'No one sews a patch of unshrunk cloth on to an old coat; if he does, the
36 patch tears away from it, the new from the old, and leaves a bigger hole.
37 No one puts new wine into old wine-skins; if he does, the wine will burst
38 the skins, and then wine and skins are both lost. Fresh skins for new wine!'

39 One Sabbath he was going through the cornfields; and his disciples,
40 as they went, began to pluck ears of corn. The Pharisees said to him, 'Look,
41 why are they doing what is forbidden on the Sabbath?' He answered, 'Have
42 you never read what David did when he and his men were hungry and had
43 nothing to eat? He went into the House of God, in the time of Abiathar
44 the High Priest, and ate the sacred bread, though no one but a priest is
45 allowed to eat it, and even gave it to his men.'

46 He also said to them, 'The Sabbath was made for the sake of man and
47 not man for the Sabbath: therefore the Son of Man is sovereign even over
48 the Sabbath.'

49 On another occasion when he went to synagogue, there was a man in the
50 congregation who had a withered arm; and they were watching to see
51 2

whether Jesus would cure him on the Sabbath, so that they could bring
 3 a charge against him. He said to the man with the withered arm, 'Come and
 4 stand out here.' Then he turned to them: 'Is it permitted to do good or to
 5 do evil on the Sabbath, to save life or to kill?' They had nothing to say;
 6 and, looking round at them with anger and sorrow at their obstinate
 stupidity, he said to the man, 'Stretch out your arm.' He stretched it out
 and his arm was restored. But the Pharisees, on leaving the synagogue,
 began plotting against him with the partisans of Herod to see how they
 could make away with him.

7 JESUS WENT AWAY to the lake-side with his disciples. Great numbers
 8 from Galilee, Judaea and Jerusalem, Idumaea and Transjordan, and the
 neighbourhood of Tyre and Sidon, heard what he was doing and came to
 9 see him. So he told his disciples to have a boat ready for him, to save him
 10 from being crushed by the crowd. For he cured so many that sick people of
 11 all kinds came crowding in upon him to touch him. The unclean spirits too,
 when they saw him, would fall at his feet and cry aloud, 'You are the Son of
 12 God'; but he insisted that they should not make him known.

13 He then went up into the hill-country and called the men he wanted;
 14 and they went and joined him. He appointed twelve as his companions,
 15 whom he would send out to proclaim the Gospel, with a commission to
 16 drive out devils. So he appointed the Twelve: to Simon he gave the name
 17 Peter; then came the sons of Zebedee, James and his brother John, to whom
 18 he gave the name Boanerges, Sons of Thunder; then Andrew and Philip and
 19 Bartholomew and Matthew and Thomas and James the son of Alphaeus
 and Thaddaeus and Simon, a member of the Zealot party, and Judas
 Iscariot, the man who betrayed him.

20 He entered a house; and once more such a crowd collected round them
 21 that they had no chance to eat. When his family heard of this, they set out
 to take charge of him; for people were saying that he was out of his mind.^a

22 The doctors of the law, too, who had come down from Jerusalem, said,
 'He is possessed by Beelzebub', and, 'He drives out devils by the prince of
 23 devils.' So he called them to come forward, and spoke to them in parables:
 24 'How can Satan drive out Satan? If a kingdom is divided against itself,
 25 that kingdom cannot stand; if a household is divided against itself, that
 26 house will never stand; and if Satan is in rebellion against himself, he is
 divided and cannot stand; and that is the end of him.

27 'On the other hand, no one can break into a strong man's house and
 make off with his goods unless he has first tied the strong man up; then he
 can ransack the house.

28 29 'I tell you this: no sin, no slander, is beyond forgiveness for men; but
 whoever slanders the Holy Spirit can never be forgiven; he is guilty of
 30 eternal sin.' He said this because they had declared that he was possessed
 by an unclean spirit.

31 Then his mother and his brothers arrived, and remaining outside sent
 32 in a message asking him to come out to them. A crowd was sitting round
 and word was brought to him: 'Your mother and your brothers are outside

^a Or of him. 'He is out of his mind', they said.

asking for you.' He replied, 'Who is my mother? Who are my brothers?' 33
 And looking round at those who were sitting in the circle about him he said, 34
 'Here are my mother and my brothers. Whoever does the will of God is 35
 my brother, my sister, my mother.'

ON ANOTHER OCCASION he began to teach by the lake-side. The crowd 4
 that gathered round him was so large that he had to get into a boat on the
 lake, and there he sat, with the whole crowd on the beach right down
 to the water's edge. And he taught them many things by parables. 2

As he taught he said:

'Listen! A sower went out to sow. And it happened that as he sowed, 3 4
 some seed fell along the footpath; and the birds came and ate it up. Some 5
 seed fell on rocky ground, where it had little soil, and it sprouted quickly
 because it had no depth of earth; but when the sun rose the young corn was 6
 scorched, and as it had no root it withered away. Some seed fell among 7
 thistles; and the thistles shot up and choked the corn, and it yielded no
 crop. And some of the seed fell into good soil, where it came up and grew, 8
 and bore fruit; and the yield was thirtyfold, sixtyfold, even a hundredfold.'
 He added, 'If you have ears to hear, then hear.' 9

When he was alone, the Twelve and others who were round him ques- 10
 tioned him about the parables. He replied, 'To you the secret of the 11
 kingdom of God has been given; but to those who are outside everything
 comes by way of parables, so that (as Scripture says) they may look and 12
 look, but see nothing; they may hear and hear, but understand nothing;
 otherwise they might turn to God and be forgiven.'

So he said, 'You do not understand this parable? How then are you to 13
 understand any parable? The sower sows the word. Those along the foot- 14 15
 path are people in whom the word is sown, but no sooner have they heard
 it than Satan comes and carries off the word which has been sown in them.
 It is the same with those who receive the seed on rocky ground; as soon as 16
 they hear the word, they accept it with joy, but it strikes no root in them; 17
 they have no staying-power; then, when there is trouble or persecution on
 account of the word, they fall away at once. Others again receive the seed 18
 among thistles; they hear the word, but worldly cares and the false glamour 19
 of wealth and all kinds of evil desire come in and choke the word, and it
 proves barren. And there are those who receive the seed in good soil; they 20
 hear the word and welcome it; and they bear fruit thirtyfold, sixtyfold,
 or a hundredfold.'

He said to them, 'Do you bring in the lamp to put it under the meal-tub, 21
 or under the bed? Surely it is brought to be set on the lamp-stand. For 22
 nothing is hidden unless it is to be disclosed, and nothing put under cover
 unless it is to come into the open. If you have ears to hear, then hear.' 23

He also said, 'Take note of what you hear; the measure you give is the 24
 measure you will receive, with something more besides. For the man who 25
 has will be given more, and the man who has not will forfeit even what
 he has.'

He said, 'The kingdom of God is like this. A man scatters seed on the land; 26
 he goes to bed at night and gets up in the morning, and the seed sprouts 27

28 and grows—how, he does not know. The ground produces a crop by itself,
29 first the blade, then the ear, then full-grown corn in the ear; but as soon
as the crop is ripe, he plies the sickle, because harvest-time has come.'

30 He said also, 'How shall we picture the kingdom of God, or by what
31 parable shall we describe it? It is like the mustard-seed, which is smaller
32 than any seed in the ground at its sowing. But once sown, it springs up
and grows taller than any other plant, and forms branches so large that the
birds can settle in its shade.'

33 With many such parables he would give them his message, so far as they
34 were able to receive it. He never spoke to them except in parables; but
privately to his disciples he explained everything.

Miracles of Christ

35 THAT DAY, in the evening, he said to them, 'Let us cross over to the other
36 side of the lake.' So they left the crowd and took him with them in the
boat where he had been sitting; and there were other boats accompanying
37 him. A heavy squall came on and the waves broke over the boat until it
was all but swamped. Now he was in the stern asleep on a cushion; they
38 roused him and said, 'Master, we are sinking! Do you not care?' He awoke,
39 rebuked the wind, and said to the sea, 'Hush! Be still!' The wind dropped
40 and there was a dead calm. He said to them, 'Why are you such cowards?
41 Have you no faith even now?' They were awestruck and said to one
another, 'Who can this be? Even the wind and the sea obey him.'

5 So they came to the other side of the lake, into the country of the Gera-
2 senes. As he stepped ashore, a man possessed by an unclean spirit came up
3 to him from among the tombs where he had his dwelling. He could no
4 longer be controlled; even chains were useless; he had often been fettered
and chained up, but he had snapped his chains and broken the fetters. No
5 one was strong enough to master him. And so, unceasingly, night and day,
he would cry aloud among the tombs and on the hill-sides and cut himself
6 with stones. When he saw Jesus in the distance, he ran and flung himself
7 down before him, shouting loudly, 'What do you want with me, Jesus, son
8 of the Most High God? In God's name do not torment me.' (For Jesus was
9 already saying to him, 'Out, unclean spirit, come out of this man!') Jesus
asked him, 'What is your name?' 'My name is Legion,' he said, 'there are
10 so many of us.' And he begged hard that Jesus would not send them out
of the country.

11 Now there happened to be a large herd of pigs feeding on the hill-side,
12 and the spirits begged him, 'Send us among the pigs and let us go into
13 them.' He gave them leave; and the unclean spirits came out and went
into the pigs; and the herd, of about two thousand, rushed over the edge into
the lake and were drowned.

14 The men in charge of them took to their heels and carried the news to the
town and country-side; and the people came out to see what had happened.
15 They came to Jesus and saw the madman who had been possessed by the
legion of devils, sitting there clothed and in his right mind; and they were

afraid. The spectators told them how the madman had been cured and
what had happened to the pigs. Then they begged Jesus to leave the district. 16 17

As he was stepping into the boat, the man who had been possessed begged
to go with him. Jesus would not allow it, but said to him, 'Go home to
18 your own folk and tell them what the Lord in his mercy has done for you.'
19 The man went off and spread the news in the Ten Towns^a of all that Jesus
20 had done for him; and they were all amazed.

As soon as Jesus had returned by boat to the other shore, a great crowd
21 once more gathered round him. While he was by the lake-side, the president
22 of one of the synagogues came up, Jairus by name, and, when he saw him,
threw himself down at his feet and pleaded with him. 'My little daughter',
23 he said, 'is at death's door. I beg you to come and lay your hands on her to
cure her and save her life.' So Jesus went with him, accompanied by a great
24 crowd which pressed upon him.

Among them was a woman who had suffered from haemorrhages for
25 twelve years; and in spite of long treatment by many doctors, on which
26 she had spent all she had, there had been no improvement; on the contrary,
she had grown worse. She had heard what people were saying about Jesus,
27 so she came up from behind in the crowd and touched his cloak; for she said
28 to herself, 'If I touch even his clothes, I shall be cured.' And there and then
29 the source of her haemorrhages dried up and she knew in herself that she
was cured of her trouble. At the same time Jesus, aware that power had gone
30 out of him, turned round in the crowd and asked, 'Who touched my
clothes?' His disciples said to him, 'You see the crowd pressing upon you
31 and yet you ask, "Who touched me?"' Meanwhile he was looking round
32 to see who had done it. And the woman, trembling with fear when she
33 grasped what had happened to her, came and fell at his feet and told him
the whole truth. He said to her, 'My daughter, your faith has cured you.
34 Go in peace, free for ever from this trouble.'

While he was still speaking, a message came from the president's house,
35 'Your daughter is dead; why trouble the Rabbi further?' But Jesus, over-
36 hearing the message as it was delivered, said to the president of the syna-
gogue, 'Do not be afraid; only have faith.' After this he allowed no one to
37 accompany him except Peter and James and James's brother John. They
38 came to the president's house, where he found a great commotion, with
loud crying and wailing. So he went in and said to them, 'Why this crying
39 and commotion? The child is not dead: she is asleep'; and they only
40 laughed at him. But after turning all the others out, he took the child's
father and mother and his own companions and went in where the child was
lying. Then, taking hold of her hand, he said to her, '*Talitha cum*', which
41 means, 'Get up, my child.' Immediately the girl got up and walked about—
42 she was twelve years old. At that they were beside themselves with amaze-
ment. He gave them strict orders to let no one hear about it, and told them
43 to give her something to eat.

He left that place and went to his home town accompanied by his
6 disciples. When the Sabbath came he began to teach in the synagogue; 2
and the large congregation who heard him were amazed and said, 'Where

^a Greek Decapolis.

does he get it from?', and, 'What wisdom is this that has been given him?', and, 'How does he work such miracles? Is not this the carpenter, the son of Mary,^a the brother of James and Joseph and Judas and Simon? And are not his sisters here with us?' So they fell foul of him. Jesus said to them, 'A prophet will always be held in honour except in his home town, and among his kinsmen and family.' He could work no miracle there, except that he put his hands on a few sick people and healed them; and he was taken aback by their want of faith.

ON ONE OF HIS TEACHING JOURNEYS round the villages he summoned the Twelve and sent them out in pairs on a mission. He gave them authority over unclean spirits, and instructed them to take nothing for the journey beyond a stick: no bread, no pack, no money in their belts. They might wear sandals, but not a second coat. 'When you are admitted to a house', he added, 'stay there until you leave those parts. At any place where they will not receive you or listen to you, shake the dust off your feet as you leave, as a warning to them.' So they set out and called publicly for repentance. They drove out many devils, and many sick people they anointed with oil and cured.

Now King Herod heard of it, for the fame of Jesus had spread; and people were saying,^b 'John the Baptist has been raised to life, and that is why these miraculous powers are at work in him.' Others said, 'It is Elijah.' Others again, 'He is a prophet like one of the old prophets.' But Herod, when he heard of it, said, 'This is John, whom I beheaded, raised from the dead.'

For this same Herod had sent and arrested John and put him in prison on account of his brother Philip's wife, Herodias, whom he had married. John had told Herod, 'You have no right to your brother's wife.' Thus Herodias nursed a grudge against him and would willingly have killed him, but she could not; for Herod went in awe of John, knowing him to be a good and holy man; so he kept him in custody. He liked to listen to him, although the listening left him greatly perplexed.

Herodias found her opportunity when Herod on his birthday gave a banquet to his chief officials and commanders and the leading men of Galilee. Her daughter came in^c and danced, and so delighted Herod and his guests that the king said to the girl, 'Ask what you like and I will give it you.' And he swore an oath to her: '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?' She replied, 'The head of John the Baptist.' The girl hastened back at once to the king with her request: 'I want you to give me here and now, on a dish, the head of John the Baptist.' The king was greatly distressed, but out of regard for his oath and for his guests he could not bring himself to refuse her. So the king sent a soldier of the guard with orders to bring John's head. The soldier went off and beheaded him in the prison, brought the head on a dish, and gave it to the girl; and she gave it to her mother.

^a Some witnesses read Is not this the son of the carpenter and Mary . . . witnesses read and he said . . . ^b Some witnesses read . . . ^c Or A festive occasion came when Herod on his birthday gave . . . of Galilee. The daughter of Herodias came in . . .

When John's disciples heard the news, they came and took his body away and laid it in a tomb.

The apostles now rejoined Jesus and reported to him all that they had done and taught. He said to them, 'Come with me, by yourselves, to some lonely place where you can rest quietly.' (For they had no leisure even to eat, so many were coming and going.) Accordingly, they set off privately by boat for a lonely place. But many saw them leave and recognized them, and came round by land, hurrying from all the towns towards the place, and arrived there first. When he came ashore, he saw a great crowd; and his heart went out to them, because they were like sheep without a shepherd; and he had much to teach them. As the day wore on, his disciples came up to him and said, 'This is a lonely place and it is getting very late; send the people off to the farms and villages round about, to buy themselves something to eat.' 'Give them something to eat yourselves', he answered. They replied, 'Are we to go and spend twenty pounds^a on bread to give them a meal?' 'How many loaves have you?' he asked; 'go and see.' They found out and told him, 'Five, and two fishes also.' He ordered them to make the people sit down in groups on the green grass, and they sat down in rows, a hundred rows of fifty each. Then, taking the five loaves and the two fishes, he looked up to heaven, said the blessing, broke the loaves, and gave them to the disciples to distribute. He also divided the two fishes among them. They all ate to their hearts' content; and twelve great basketfuls of scraps were picked up, with what was left of the fish. Those who ate the loaves numbered five thousand men.

As soon as it was over he made his disciples embark and cross to Bethsaida ahead of him, while he himself sent the people away. After taking leave of them, he went up the hill-side to pray. It grew late and the boat was already well out on the water, while he was alone on the land. Somewhere between three and six in the morning, seeing them labouring at the oars against a head-wind, he came towards them, walking on the lake. He was going to pass them by; but when they saw him walking on the lake, they thought it was a ghost and cried out; for they all saw him and were terrified. But at once he spoke to them: 'Take heart! It is I; do not be afraid.' Then he climbed into the boat beside them, and the wind dropped. At this they were completely dumbfounded, for they had not understood the incident of the loaves; their minds were closed.

So they finished the crossing and came to land at Gennesaret, where they made fast. When they came ashore, he was immediately recognized; and the people scoured that whole country-side and brought the sick on stretchers to any place where he was reported to be. Wherever he went, to farmsteads, villages, or towns, they laid out the sick in the market-places and begged him to let them simply touch the edge of his cloak; and all who touched him were cured.

^a Literally 200 denarii.

Growing tension

7 A GROUP OF PHARISEES, with some doctors of the law who had come
 2 from Jerusalem, met him and noticed that some of his disciples were
 3 eating their food with 'defiled' hands—in other words, without washing
 4 them. (For the Pharisees and the Jews in general never eat without washing
 5 the hands,^a in obedience to an old-established tradition; and on coming
 6 from the market-place they never eat without first washing. And there are
 7 many other points on which they have a traditional rule to maintain, for
 8 example, washing of cups and jugs and copper bowls.) Accordingly, these
 9 Pharisees and the lawyers asked him, 'Why do your disciples not conform
 10 to the ancient tradition, but eat their food with defiled hands?' He answered,
 11 'Isaiah was right when he prophesied about you hypocrites in these words:
 12 "This people pays me lip-service, but their heart is far from me: their
 13 worship of me is in vain, for they teach as doctrines the commandments of
 14 men." You neglect the commandment of God, in order to maintain the
 15 tradition of men.'

16 He also said to them, 'How well you set aside the commandment of God
 17 in order to maintain^b your tradition! Moses said, "Honour your father
 18 and your mother", and, "The man who curses his father or mother must
 19 suffer death." But you hold that if a man says to his father or mother,
 20 "Anything of mine which might have been used for your benefit is Cor-
 21 ban"' (meaning, set apart for God), 'he is no longer permitted to do any-
 22 thing for his father or mother. Thus by your own tradition, handed down
 23 among you, you make God's word null and void. And many other things
 24 that you do are just like that.'

25 On another occasion he called the people and said to them, 'Listen to
 26 me, all of you, and understand this: nothing that goes into a man from
 27 outside can defile him; no, it is the things that come out of him that defile
 a man.'^c

When he had left the people and gone indoors, his disciples questioned
 him about the parable. He said to them, 'Are you as dull as the rest? Do you
 not see that nothing that goes from outside into a man can defile him,
 because it does not enter into his heart but into his stomach, and so passes
 out into the drain?' Thus he declared all foods clean. He went on, 'It is
 what comes out of a man that defiles him. For from inside, out of a man's
 heart, come evil thoughts, acts of fornication, of theft, murder, adultery,
 ruthless greed, and malice; fraud, indecency, envy, slander, arrogance, and
 folly; these evil things all come from inside, and they defile the man.'

Then he left that place and went away into the territory of Tyre. He
 found a house to stay in, and he would have liked to remain unrecognized,
 but this was impossible. Almost at once a woman whose young daughter
 was possessed by an unclean spirit heard of him, came in, and fell at his
 feet. (She was a Gentile, a Phoenician of Syria by nationality.) She begged
 him to drive the spirit out of her daughter. He said to her, 'Let the children

^a Some witnesses insert with the fist; others insert frequently, or thoroughly. ^b Some
 witnesses read establish. ^c Some witnesses here add (16) If you have ears to hear,
 then hear.

be satisfied first; it is not fair to take the children's bread and throw it to the
 dogs.' 'Sir,' she answered, 'even the dogs under the table eat the children's
 scraps.' He said to her, 'For saying that, you may go home content; the
 unclean spirit has gone out of your daughter.' And when she returned
 home, she found the child lying in bed; the spirit had left her.

On his return journey from Tyrian territory he went by way of Sidon to
 the Sea of Galilee through the territory of the Ten Towns.^a They brought
 to him a man who was deaf and had an impediment in his speech, with the
 request that he would lay his hand on him. He took the man aside, away
 from the crowd, put his fingers into his ears, spat, and touched his tongue.
 Then, looking up to heaven, he sighed, and said to him, 'Ephphatha',
 which means 'Be opened.' With that his ears were opened, and at the same
 time the impediment was removed and he spoke plainly. Jesus forbade them
 to tell anyone; but the more he forbade them, the more they published it.
 Their astonishment knew no bounds: 'All that he does, he does well,' they
 said; 'he even makes the deaf hear and the dumb speak.'

THERE WAS ANOTHER OCCASION about this time when a huge crowd
 had collected, and, as they had no food, Jesus called his disciples and
 said to them, 'I feel sorry for all these people; they have been with me now
 for three days and have nothing to eat. If I send them home unfed, they
 will turn faint on the way; some of them have come from a distance.' The
 disciples answered, 'How can anyone provide all these people with bread
 in this lonely place?' 'How many loaves have you?' he asked; and they
 answered, 'Seven.' So he ordered the people to sit down on the ground;
 then he took the seven loaves, and, after giving thanks to God, he broke the
 bread and gave it to his disciples to distribute; and they served it out to the
 people. They had also a few small fishes, which he blessed and ordered
 them to distribute. They all ate to their hearts' content, and seven baskets
 were filled with the scraps that were left. The people numbered about four
 thousand. Then he dismissed them; and, without delay, got into the boat
 with his disciples and went to the district of Dalmanutha.^b

Then the Pharisees came out and engaged him in discussion. To test
 him they asked him for a sign from heaven. He sighed deeply to himself
 and said, 'Why does this generation ask for a sign? I tell you this: no sign
 shall be given to this generation.' With that he left them, re-embarked, and
 went off to the other side of the lake.

Now they had forgotten to take bread with them; they had no more than
 one loaf in the boat. He began to warn them: 'Beware,' he said, 'be on your
 guard against the leaven of the Pharisees and the leaven of Herod.' They
 said among themselves, 'It is because we have no bread.' Knowing what
 was in their minds, he asked them, 'Why do you talk about having no
 bread? Have you no inkling yet? Do you still not understand? Are your
 minds closed? You have eyes: can you not see? You have ears: can you
 not hear? Have you forgotten? When I broke the five loaves among five
 thousand, how many basketfuls of scraps did you pick up?' 'Twelve',
 they said. 'And how many when I broke the seven loaves among four
 thousand?'

^a Greek Decapolis.

^b Some witnesses give Magedan; others give Magdala.

21 thousand?' They answered, 'Seven.' He said, 'Do you still not understand?'

22 They arrived at Bethsaida. There the people brought a blind man to
23 Jesus and begged him to touch him. He took the blind man by the hand
24 and led him away out of the village. Then he spat on his eyes, laid his
25 hands upon him, and asked whether he could see anything. The man's
26 sight began to come back, and he said, 'I see men; they look like trees, but
they are walking about.' Jesus laid his hands on his eyes again; he looked
hard, and now he was cured so that he saw everything clearly. Then Jesus
sent him home, saying, 'Do not tell anyone in the village.'^a

27 JESUS AND HIS DISCIPLES set out for the villages of Caesarea Philippi.
28 On the way he asked his disciples, 'Who do men say I am?' They answered,
'Some say John the Baptist, others Elijah, others one of the prophets.'
29 'And you,' he asked, 'who do you say I am?' Peter replied: 'You are the
30 Messiah.' Then he gave them strict orders not to tell anyone about him;
31 and he began to teach them that the Son of Man had to undergo great
32 sufferings, and to be rejected by the elders, chief priests, and doctors of
the law; to be put to death, and to rise again three days afterwards. He spoke
about it plainly. At this Peter took him by the arm and began to rebuke him.
33 But Jesus turned round, and, looking at his disciples, rebuked Peter. 'Away
with you, Satan,' he said; 'you think as men think, not as God thinks.'
34 Then he called the people to him, as well as his disciples, and said to
them, 'Anyone who wishes to be a follower of mine must leave self behind;
35 he must take up his cross, and come with me. Whoever cares for his own
safety is lost; but if a man will let himself be lost for my sake and for the
36 Gospel, that man is safe. What does a man gain by winning the whole world
37 at the cost of his true self? What can he give to buy that self back? If anyone
38 is ashamed of me and mine^b in this wicked and godless age, the Son of Man
will be ashamed of him, when he comes in the glory of his Father and of the
holy angels.'^c

9 He also said, 'I tell you this: there are some of those standing here who
will not taste death before they have seen the kingdom of God already
come in power.'

2 Six days later Jesus took Peter, James, and John with him and led them
up a high mountain where they were alone; and in their presence he was
3 transfigured; his clothes became dazzling white, with a whiteness no
4 bleacher on earth could equal. They saw Elijah appear, and Moses with
5 him, and there they were, conversing with Jesus. Then Peter spoke:
'Rabbi,' he said, 'how good it is that we are here! Shall we make three
6 shelters, one for you, one for Moses, and one for Elijah?' (For he did not
7 know what to say; they were so terrified.) Then a cloud appeared, casting
its shadow over them, and out of the cloud came a voice: 'This is my Son,
8 my Beloved;^d listen to him.' And now suddenly, when they looked around,
there was nobody to be seen but Jesus alone with themselves.

^a Some witnesses read Do not go into the village.

^b Some witnesses read me and my words.

^c Some witnesses read Father with the holy angels.

^d Or This is my only Son.

On their way down the mountain, he enjoined them not to tell anyone
9 what they had seen until the Son of Man had risen from the dead. They
10 seized upon those words, and discussed among themselves what this
'rising from the dead' could mean. And they put a question to him: 'Why
11 do our teachers say that Elijah must come first?' He replied, 'Yes, Elijah
12 does come first to set everything right. Yet how is it^a that the scriptures
say of the Son of Man that he is to endure great sufferings and to be treated
with contempt? However, I tell you, Elijah has already come and they have
13 worked their will upon him, as the scriptures say of him.'

When they came back to the disciples they saw a large crowd surrounding
14 them and lawyers arguing with them. As soon as they saw Jesus the whole
15 crowd were overcome with awe, and they ran forward to welcome him.
He asked them, 'What is this argument about?' A man in the crowd spoke
16 up: 'Master, I brought my son to you. He is possessed by a spirit which
17 makes him speechless. Whenever it attacks him, it dashes him to the
18 ground, and he foams at the mouth, grinds his teeth, and goes rigid. I asked
your disciples to cast it out, but they failed.' Jesus answered: 'What an
19 unbelieving and perverse generation! How long shall I be with you? How
long must I endure you? Bring him to me.' So they brought the boy to him;
20 and as soon as the spirit saw him it threw the boy into convulsions, and he
fell on the ground and rolled about foaming at the mouth. Jesus asked his
21 father, 'How long has he been like this?' 'From childhood,' he replied;
'often it has tried to make an end of him by throwing him into the fire or
22 into water. But if it is at all possible for you, take pity upon us and help us.'
'If it is possible!' said Jesus. 'Everything is possible to one who has
23 faith.' 'I have faith,' cried the boy's father; 'help me where faith falls
24 short.' Jesus saw then that the crowd was closing in upon them, so he
25 rebuked the unclean spirit. 'Deaf and dumb spirit,' he said, 'I command
you, come out of him and never go back!' After crying aloud and racking
26 him fiercely, it came out; and the boy looked like a corpse; in fact, many
said, 'He is dead.' But Jesus took his hand and raised him to his feet, and
27 he stood up.

Then Jesus went indoors, and his disciples asked him privately, 'Why
28 could not we cast it out?' He said, 'There is no means of casting out this
29 sort but prayer.'^b

THEY NOW LEFT that district and made a journey through Galilee. Jesus
30 wished it to be kept secret; for he was teaching his disciples, and telling
31 them, 'The Son of Man is now to be given up into the power of men, and
they will kill him, and three days after being killed, he will rise again.'
But they did not understand what he said, and were afraid to ask.
32

So they came to Capernaum; and when he was indoors, he asked them,
33 'What were you arguing about on the way?' They were silent, because on
34 the way they had been discussing who was the greatest. He sat down,
35 called the Twelve, and said to them, 'If anyone wants to be first, he must
make himself last of all and servant of all.' Then he took a child, set him
36

^a Or Elijah, you say, comes first to set everything right: then how is it . . .

^b Some witnesses add and fasting.

37 in front of them, and put his arm round him. 'Whoever receives one of these children in my name', he said, 'receives me; and whoever receives me, receives not me but the One who sent me.'

38 John said to him, 'Master, we saw a man driving out devils in your name, and as he was not one of us, we tried to stop him.' Jesus said, 'Do not stop him; no one who does a work of divine power in my name will be able the next moment to speak evil of me. For he who is not against us is on our side. I tell you this: if anyone gives you a cup of water to drink because you are followers of the Messiah, that man assuredly will not go unrewarded.'

42 'As for the man who is a cause of stumbling to one of these little ones who have faith, it would be better for him to be thrown into the sea with a millstone round his neck. If your hand is your undoing, cut it off; it is better for you to enter into life maimed than to keep both hands and go to hell and the unquenchable fire.^a And if your foot is your undoing, cut it off; it is better to enter into life a cripple than to keep both your feet and be thrown into hell.^b And if it is your eye, tear it out; it is better to enter into the kingdom of God with one eye than to keep both eyes and be thrown into hell, where the devouring worm never dies and the fire is not quenched.'

49 'For everyone will be salted with fire.
50 'Salt is a good thing; but if the salt loses its saltiness, what will you season it with?

'Have salt in yourselves; and be^c at peace with one another.'

10 ON LEAVING THOSE PARTS he came into the regions of Judaea and Trans-jordan; and when a crowd gathered round him once again, he followed his usual practice and taught them. The question was put to him:^d 'Is it lawful for a man to divorce his wife?' This was to test him. He asked in return, 'What did Moses command you?' They answered, 'Moses permitted a man to divorce his wife by note of dismissal.' Jesus said to them, 'It was because your minds were closed that he made this rule for you; but in the beginning, at the creation, God made them male and female. For this reason a man shall leave his father and mother, and be made one with his wife;^e and the two shall become one flesh. It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate.'

10 When they were indoors again the disciples questioned him about this matter; he said to them, 'Whoever divorces his wife and marries another commits adultery against her: so too, if she divorces her husband and marries another, she commits adultery.'

13 They brought children for him to touch. The disciples rebuked them, but when Jesus saw this he was indignant, and said to them, 'Let the children come to me; do not try to stop them; for the kingdom of God

^a Some witnesses add (44) where the devouring worm never dies and the fire is not quenched. ^b Some witnesses add (46) where the devouring worm never dies and the fire is not quenched. ^c Or Have the salt of fellowship and be . . . ; or You have the salt of fellowship between you; then be . . . ^d Some witnesses read The Pharisees came forward and asked him the question . . . ^e Some witnesses omit and be made . . . wife.

belongs to such as these. I tell you, whoever does not accept the kingdom of God like a child will never enter it.' And he put his arms round them, laid his hands upon them, and blessed them.

As he was starting out on a journey, a stranger ran up, and, kneeling before him, asked, 'Good Master, what must I do to win eternal life?' Jesus said to him, 'Why do you call me good? No one is good except God alone. You know the commandments: "Do not murder; do not commit adultery; do not steal; do not give false evidence; do not defraud; honour your father and mother."' 'But, Master,' he replied, 'I have kept all these since I was a boy.' Jesus looked straight at him; his heart warmed to him, and he said, 'One thing you lack: go, sell everything you have, and give to the poor, and you will have riches in heaven; and come, follow me.' At these words his face fell and he went away with a heavy heart; for he was a man of great wealth.

Jesus looked round at his disciples and said to them, 'How hard it will be for the wealthy to enter the kingdom of God!' They were amazed that he should say this, but Jesus insisted, 'Children, how hard it is^a to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' They were more astonished than ever, and said to one another, 'Then who can be saved?' Jesus looked at them and said, 'For men it is impossible, but not for God; everything is possible for God.'

At this Peter spoke. 'We here', he said, 'have left everything to become your followers.' Jesus said, 'I tell you this: there is no one who has given up home, brothers or sisters, mother, father or children, or land, for my sake and for the Gospel, who will not receive in this age a hundred times as much—houses, brothers and sisters, mothers and children, and land—and persecutions besides; and in the age to come eternal life. But many who are first will be last and the last first.'

Challenge to Jerusalem

THEY WERE ON THE ROAD, going up to Jerusalem, Jesus leading the way; and the disciples were filled with awe, while those who followed behind were afraid. He took the Twelve aside and began to tell them what was to happen to him. 'We are now going to Jerusalem,' he said; 'and the Son of Man will be given up to the chief priests and the doctors of the law; they will condemn him to death and hand him over to the foreign power. He will be mocked and spat upon, flogged and killed; and three days afterwards, he will rise again.'

James and John, the sons of Zebedee, approached him and said, 'Master, we should like you to do us a favour.' 'What is it you want me to do?' he asked. They answered, 'Grant us the right to sit in state with you, one at your right and the other at your left.' Jesus said to them, 'You do not understand what you are asking. Can you drink the cup that I drink, or be baptized with the baptism I am baptized with?' 'We can', they answered. Jesus

^a Some witnesses insert for those who trust in riches.

said, 'The cup that I drink you shall drink, and the baptism I am baptized
40 with shall be your baptism; but to sit at my right or left is not for me to
grant; it is for those to whom it has already been assigned.'^a

41 When the other ten heard this, they were indignant with James and
42 John. Jesus called them to him and said, 'You know that in the world
the recognized rulers lord it over their subjects, and their great men make
43 them feel the weight of authority. That is not the way with you; among you,
44 whoever wants to be great must be your servant, and whoever wants to be
45 first must be the willing slave of all. For even the Son of Man did not come
to be served but to serve, and to give up his life as a ransom for many.'

46 They came to Jericho; and as he was leaving the town, with his disciples
and a large crowd, Bartimaeus son of Timaeus, a blind beggar, was seated
47 at the roadside. Hearing that it was Jesus of Nazareth, he began to shout,
48 'Son of David, Jesus, have pity on me!' Many of the people told him to hold
his tongue; but he shouted all the more, 'Son of David, have pity on me.'
49 Jesus stopped and said, 'Call him'; so they called the blind man and said,
50 'Take heart; stand up; he is calling you.' At that he threw off his cloak,
51 sprang up, and came to Jesus. Jesus said to him, 'What do you want me to
do for you?' 'Master,' the blind man answered, 'I want my sight back.'
52 Jesus said to him, 'Go; your faith has cured you.' And at once he recovered
his sight and followed him on the road.

11 THEY WERE NOW APPROACHING Jerusalem, and when they reached
Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples
2 with these instructions: 'Go to the village opposite, and, just as you enter,
you will find tethered there a colt which no one has yet ridden. Untie it
3 and bring it here. If anyone asks, "Why are you doing that?" say, "Our
4 Master^b needs it, and will send it back here without delay.'" So they went
off, and found the colt tethered at a door outside in the street. They were
5 untying it when some of the bystanders asked, 'What are you doing, un-
6 tying that colt?' They answered as Jesus had told them, and were then
7 allowed to take it. So they brought the colt to Jesus and spread their cloaks
8 on it, and he mounted. And people carpeted the road with their cloaks,
9 while others spread brushwood which they had cut in the fields; and those
who went ahead and the others who came behind shouted, 'Hosanna!
10 Blessings on him who comes in the name of the Lord! Blessings on the
coming kingdom of our father David! Hosanna in the heavens!'

11 He entered Jerusalem and went into the temple, where he looked at the
whole scene; but, as it was now late, he went out to Bethany with the
Twelve.

12 13 On the following day, after they had left Bethany, he felt hungry, and,
noticing in the distance a fig-tree in leaf, he went to see if he could find
anything on it. But when he came there he found nothing but leaves; for
14 it was not the season for figs. He said to the tree, 'May no one ever again
eat fruit from you!' And his disciples were listening.

15 So they came to Jerusalem, and he went into the temple and began
driving out those who bought and sold in the temple. He upset the tables

^a Some witnesses add by my Father.

^b Or Its owner.

of the money-changers and the seats of the dealers in pigeons; and he 16
would not allow anyone to use the temple court as a thoroughfare for
carrying goods. Then he began to teach them, and said, 'Does not Scripture 17
say, "My house shall be called a house of prayer for all the nations"? But
you have made it a robbers' cave.' The chief priests and the doctors of the 18
law heard of this and sought some means of making away with him; for
they were afraid of him, because the whole crowd was spellbound by his
teaching. And when evening came he went out of the city. 19

Early next morning, as they passed by, they saw that the fig-tree had 20
withered from the roots up; and Peter, recalling what had happened, said
to him, 'Rabbi, look, the fig-tree which you cursed has withered.' Jesus 21
answered them, 'Have faith in God. I tell you this: if anyone says to this 22
mountain, "Be lifted from your place and hurled into the sea", and has no
inward doubts, but believes that what he says is happening, it will be done 24
for him. I tell you, then, whatever you ask for in prayer, believe that you
have received it and it will be yours.

'And when you stand praying, if you have a grievance against anyone, 25
forgive him, so that your Father in heaven may forgive you the wrongs
you have done.'^a

THEY CAME ONCE MORE to Jerusalem. And as he was walking in the 27
temple court the chief priests, lawyers, and elders came to him and said, 28
'By what authority are you acting like this? Who gave you authority to
act in this way?' Jesus said to them, 'I have a question to ask you too; 29
and if you give me an answer, I will tell you by what authority I act. The
baptism of John: was it from God, or from men? Answer me.' This set 30
them arguing among themselves: 'What shall we say? If we say, "from 31
God", he will say, "Then why did you not believe him?" Shall we say, 32
"from men"?'—but they were afraid of the people, for all held that John
was in fact a prophet. So they answered, 'We do not know.' And Jesus said 33
to them, 'Then neither will I tell you by what authority I act.'

He went on to speak to them in parables: 'A man planted a vineyard 12
and put a wall round it, hewed out a winepress, and built a watch-tower;
then he let it out to vine-growers and went abroad. When the season came, 2
he sent a servant to the tenants to collect from them his share of the produce.
But they took him, thrashed him, and sent him away empty-handed. Again, 3 4
he sent them another servant, whom they beat about the head and treated
outrageously. So he sent another, and that one they killed; and many more 5
besides, of whom they beat some, and killed others. He had now only one 6
left to send, his own dear son.^b In the end he sent him. "They will respect
my son", he said. But the tenants said to one another, "This is the heir;
7 come on, let us kill him, and the property will be ours." So they seized him 8
and killed him, and flung his body out of the vineyard. What will the owner 9
of the vineyard do? He will come and put the tenants to death and give the
vineyard to others.

'Can it be that you have never read this text: "The stone which the 10

^a Some witnesses add (26) But if you do not forgive others, then the wrongs you have
done will not be forgiven by your Father in heaven.

^b Or his only son.

11 builders rejected has become the main corner-stone. This is the Lord's doing, and it is wonderful in our eyes?"^c

12 Then they began to look for a way to arrest him, for they saw that the parable was aimed at them; but they were afraid of the people, so they left him alone and went away.

13 A NUMBER OF PHARISEES and men of Herod's party were sent to trap him with a question. They came and said, 'Master, you are an honest man, we know, and truckle to no one, whoever he may be; you teach in all honesty the way of life that God requires. Are we or are we not permitted
15 to pay taxes to the Roman Emperor? Shall we pay or not?' He saw how crafty their question was, and said, 'Why are you trying to catch me out? Fetch me a silver piece, and let me look at it.' They brought one, and he said to them, 'Whose head is this, and whose inscription?' 'Caesar's', they replied. Then Jesus said, 'Pay Caesar what is due to Caesar, and pay God what is due to God.' And they heard him with astonishment.

18 Next Sadducees came to him. (It is they who say that there is no resurrection.) Their question was this: 'Master, Moses laid it down for us that if there are brothers, and one dies leaving a wife but no child, then the next should marry the widow and carry on his brother's family. Now there were
21 seven brothers. The first took a wife and died without issue. Then the second married her, and he too died without issue. So did the third. Eventually the seven of them died, all without issue. Finally the woman died. At the resurrection, when they come back to life, whose wife will she
24 be, since all seven had married her?' Jesus said to them, 'You are mistaken, and surely this is the reason: you do not know either the scriptures or the
25 power of God. When they rise from the dead, men and women do not marry; they are like angels in heaven.'

26 'But about the resurrection of the dead, have you never read in the Book of Moses, in the story of the burning bush, how God spoke to him and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob"?
27 God is not God of the dead but of the living. You are greatly mistaken.'

28 Then one of the lawyers, who had been listening to these discussions and had noted how well he answered, came forward and asked him, 'Which commandment is first of all?' Jesus answered, 'The first is, "Hear, O Israel: the Lord our God is the only Lord; love the Lord your God with all your heart, with all your soul, with all your mind, and with all your
31 strength." The second is this: "Love your neighbour as yourself." There is no other commandment greater than these.' The lawyer said to him, 'Well said, Master. You are right in saying that God is one and beside him there
33 is no other. And to love him with all your heart, all your understanding, and all your strength, and to love your neighbour as yourself—that is far
34 more than any burnt offerings or sacrifices.' When Jesus saw how sensibly he answered, he said to him, 'You are not far from the kingdom of God.'

35 After that nobody ventured to put any more questions to him; and Jesus went on to say, as he taught in the temple, 'How can the teachers of the law
36 maintain that the Messiah is "Son of David"? David himself said, when inspired by the Holy Spirit, "The Lord said to my Lord, 'Sit at my right

hand until I put your enemies under your feet.'" David himself calls him
"Lord"; how can he also be David's son?"

There was a great crowd and they listened eagerly.^a He said as he taught
them, 'Beware of the doctors of the law, who love to walk up and down in
long robes, receiving respectful greetings in the street; and to have the
chief seats in synagogues, and places of honour at feasts. These are the men
who eat up the property of widows, while they say long prayers for appear-
ance' sake, and they will receive the severest sentence.'^b

Once he was standing opposite the temple treasury, watching as people
dropped their money into the chest. Many rich people were giving large
sums. Presently there came a poor widow who dropped in two tiny coins,
together worth a farthing. He called his disciples to him. 'I tell you this,'
he said: 'this poor widow has given more than any of the others; for those
others who have given had more than enough, but she, with less than
enough, has given all that she had to live on.'

AS HE WAS LEAVING the temple, one of his disciples exclaimed, 'Look,
Master, what huge stones! What fine buildings!' Jesus said to him, 'You
see these great buildings? Not one stone will be left upon another; all will
be thrown down.'

When he was sitting on the Mount of Olives facing the temple he was
questioned privately by Peter, James, John, and Andrew. 'Tell us,' they
said, 'when will this happen? What will be the sign when the fulfilment of
all this is at hand?'

Jesus began: 'Take care that no one misleads you. Many will come
claiming my name, and saying, "I am he"; and many will be misled by
them.'

'When you hear the noise of battle near at hand and the news of battles
far away, do not be alarmed. Such things are bound to happen; but the end
is still to come. For nation will make war upon nation, kingdom upon
kingdom; there will be earthquakes in many places; there will be famines.
With these things the birth-pangs of the new age begin.'

'As for you, be on your guard. You will be handed over to the courts.
You will be flogged in synagogues. You will be summoned to appear before
governors and kings on my account to testify in their presence. But before
the end the Gospel must be proclaimed to all nations. So when you are
arrested and taken away, do not worry beforehand about what you will say,
but when the time comes say whatever is given you to say; for it is not you
who will be speaking, but the Holy Spirit. Brother will betray brother to
death, and the father his child; children will turn against their parents
and send them to their death. All will hate you for your allegiance to me;
but the man who holds out to the end will be saved.'

'But when you see "the abomination of desolation" usurping a place
which is not his (let the reader understand), then those who are in Judaea
must take to the hills. If a man is on the roof, he must not come down into

^a Or The mass of the people listened eagerly.

^b Or As for those who eat up the property of widows, while they say long prayers for appearance' sake, they will have an even sterner judgement to face.

16 the house to fetch anything out; if in the field, he must not turn back for his
17 coat. Alas for women with child in those days, and for those who have
18 19 children at the breast! Pray that it may not come in winter. For those days
will bring distress such as never has been until now since the beginning
20 of the world which God created—and will never be again. If the Lord had
not cut short that time of troubles, no living thing could survive. However,
for the sake of his own, whom he has chosen, he has cut short the time.

21 'Then, if anyone says to you, "Look, here is the Messiah", or, "Look,
22 there he is", do not believe it. Impostors will come claiming to be messiahs
or prophets, and they will produce signs and wonders to mislead God's
23 chosen, if such a thing were possible. But you be on your guard; I have
forewarned you of it all.

24 'But in those days, after that distress, the sun will be darkened, the moon
25 will not give her light; the stars will come falling from the sky, the celestial
26 powers will be shaken. Then they will see the Son of Man coming in the
27 clouds with great power and glory, and he will send out the angels and
gather his chosen from the four winds, from the farthest bounds of earth
to the farthest bounds of heaven.

28 'Learn a lesson from the fig-tree. When its tender shoots appear and are
29 breaking into leaf, you know that summer is near. In the same way, when
you see all this happening, you may know that the end is near,^a at the very
30 31 door. I tell you this: the present generation will live to see it all. Heaven
and earth will pass away; my words will never pass away.

32 'But about that day or that hour no one knows, not even the angels in
heaven, not even the Son; only the Father.

33 34 'Be alert, be wakeful.^b You do not know when the moment comes. It is
like a man away from home: he has left his house and put his servants in
charge, each with his own work to do, and he has ordered the door-keeper
35 to stay awake. Keep awake, then, for you do not know when the master
of the house is coming. Evening or midnight, cock-crow or early dawn—
36 37 if he comes suddenly, he must not find you asleep. And what I say to you,
I say to everyone: Keep awake.'

The final conflict

14 **N**OW THE FESTIVAL of Passover and Unleavened Bread was only two
days off; and the chief priests and the doctors of the law were trying
2 to devise some cunning plan to seize him and put him to death. 'It must not
be during the festival,' they said, 'or we should have rioting among the
people.'

3 Jesus was at Bethany, in the house of Simon the leper. As he sat at table,
a woman came in carrying a small bottle of very costly perfume, pure oil
4 of nard. She broke it open and poured the oil over his head. Some of those
5 present said to one another angrily, 'Why this waste? The perfume might
have been sold for thirty pounds^c and the money given to the poor'; and

^a Or that he is near.

^b Some witnesses add and pray.

^c Literally 300 denarii;
some witnesses read more than 300 denarii.

The final conflict

they turned upon her with fury. But Jesus said, 'Let her alone. Why must
6 you make trouble for her? It is a fine thing she has done for me. You have
7 the poor among you always, and you can help them whenever you like;
8 but you will not always have me. She has done what lay in her power; she
9 is beforehand with anointing my body for burial. I tell you this: wherever
in all the world the Gospel is proclaimed, what she has done will be told as
her memorial.'

Then Judas Iscariot, one of the Twelve, went to the chief priests to
10 betray him to them. When they heard what he had come for, they were
11 greatly pleased, and promised him money; and he began to look for a good
opportunity to betray him.

NOW ON THE FIRST DAY of Unleavened Bread, when the Passover lambs
12 were being slaughtered, his disciples said to him, 'Where would you like
us to go and prepare for your Passover supper?' So he sent out two of his
13 disciples with these instructions: 'Go into the city, and a man will meet
you carrying a jar of water. Follow him, and when he enters a house give
14 this message to the householder: "The Master says, "Where is the room
reserved for me to eat the Passover with my disciples?"' He will show you
15 a large room upstairs, set out in readiness. Make the preparations for us
there.' Then the disciples went off, and when they came into the city
16 they found everything just as he had told them. So they prepared for
Passover.

In the evening he came to the house with the Twelve. As they sat at
17 18 supper Jesus said, 'I tell you this: one of you will betray me—one who is
eating with me.' At this they were dismayed; and one by one they said to
19 him, 'Not I, surely?' 'It is one of the Twelve', he said, 'who is dipping into
20 the same bowl with me. The Son of Man is going the way appointed for him
21 in the scriptures; but alas for that man by whom the Son of Man is betrayed!
It would be better for that man if he had never been born.'

During supper he took bread, and having said the blessing he broke it
22 and gave it to them, with the words: 'Take this; this is my body.' Then he
23 took a cup, and having offered thanks to God he gave it to them; and they
all drank from it. And he said, 'This is my blood, the blood of the covenant,
24 shed for many. I tell you this: never again shall I drink from the fruit of
25 the vine until that day when I drink it new in the kingdom of God.'

After singing the Passover Hymn, they went out to the Mount of Olives.
26 And Jesus said, 'You will all fall from your faith; for it stands written:
27 "I will strike the shepherd down and the sheep will be scattered." Never-
28 theless, after I am raised again I will go on before you into Galilee.' Peter
29 answered, 'Everyone else may fall away, but I will not.' Jesus said, 'I tell
30 you this: today, this very night, before the cock crows twice, you yourself
will disown me three times.' But he insisted and repeated: 'Even if I must
31 die with you, I will never disown you.' And they all said the same.

WHEN THEY REACHED a place called Gethsemane, he said to his disciples,
32 'Sit here while I pray.' And he took Peter and James and John with him.
33 Horror and dismay came over him, and he said to them, 'My heart is ready
34

35 to break with grief; stop here, and stay awake.' Then he went forward a little, threw himself on the ground, and prayed that, if it were possible, 36 this hour might pass him by. 'Abba, Father,' he said, 'all things are possible to thee; take this cup away from me. Yet not what I will, but what thou wilt.'

37 He came back and found them asleep; and he said to Peter, 'Asleep, 38 Simon? Were you not able to stay awake for one hour? Stay awake, all of you; and pray that you may be spared the test. The spirit is willing, but the 39 40 flesh is weak.' Once more he went away and prayed.^a On his return he found them asleep again, for their eyes were heavy; and they did not know how to answer him.

41 The third time he came and said to them, 'Still sleeping? Still taking your ease? Enough!^b The hour has come. The Son of Man is betrayed to sinful 42 men. Up, let us go forward! My betrayer is upon us.'

43 Suddenly, while he was still speaking, Judas, one of the Twelve, appeared, and with him was a crowd armed with swords and cudgels, sent by the 44 chief priests, lawyers, and elders. Now the traitor had agreed with them upon a signal: 'The one I kiss is your man; seize him and get him safely 45 away.' When he reached the spot, he stepped forward at once and said to 46 Jesus, 'Rabbi', and kissed him. Then they seized him and held him fast.

47 One of the party^c drew his sword, and struck at the High Priest's servant, 48 cutting off his ear. Then Jesus spoke: 'Do you take me for a bandit, that 49 you have come out with swords and cudgels to arrest me? Day after day I was within your reach as I taught in the temple, and you did not lay hands 50 on me. But let the scriptures be fulfilled.' Then the disciples all deserted him and ran away.

51 Among those following was a young man with nothing on but a linen 52 cloth. They tried to seize him; but he slipped out of the linen cloth and ran away naked.

53 THEN THEY LED Jesus away to the High Priest's house, where the chief 54 priests, elders, and doctors of the law were all assembling. Peter followed him at a distance right into the High Priest's courtyard; and there he remained, sitting among the attendants, warming himself at the fire.

55 The chief priests and the whole Council tried to find some evidence 56 against Jesus to warrant a death-sentence, but failed to find any. Many 57 gave false evidence against him, but their statements did not tally. Some 58 stood up and gave false evidence against him to this effect: 'We heard him say, "I will pull down this temple, made with human hands, and in three 59 days I will build another, not made with hands."' But even on this point their evidence did not agree.

60 Then the High Priest stood up in his place and questioned Jesus: 'Have 61 you no answer to the charges that these witnesses bring against you?' But he kept silence; he made no reply.

62 Again the High Priest questioned him: 'Are you the Messiah, the Son of the Blessed One?' Jesus said, 'I am; and you will see the Son of Man

^a Some witnesses add using the same words. ^b The Greek is obscure; a possible meaning is 'The money has been paid', 'The account is settled.' ^c Or of the bystanders.

seated at the right hand of God^a and coming with the clouds of heaven.' Then the High Priest tore his robes and said, 'Need we call further witnesses? You have heard the blasphemy. What is your opinion?' Their 63 judgement was unanimous: that he was guilty and should be put to death. 64

Some began to spit on him, blindfolded him, and struck him with their 65 fists, crying out, 'Prophecy!'^b And the High Priest's men set upon him with blows.

Meanwhile Peter was still below in the courtyard. One of the High 66 Priest's serving-maids came by and saw him there warming himself. She 67 looked into his face and said, 'You were there too, with this man from Nazareth, this Jesus.' But he denied it: 'I know nothing,' he said; 'I do 68 not understand what you mean.' Then he went outside into the porch;^c and the maid saw him there again and began to say to the bystanders, 'He 69 is one of them'; and again he denied it. 70

Again, a little later, the bystanders said to Peter, 'Surely you are one of 71 them. You must be; you are a Galilean.' At this he broke out into curses, and with an oath he said, 'I do not know this man you speak of.' Then the 72 cock crew a second time; and Peter remembered how Jesus had said to him, 'Before the cock crows twice you will disown me three times.' And he burst into tears.

AS SOON AS MORNING CAME, the chief priests, having made their plan 15 with the elders and lawyers in full council, put Jesus in chains; then they led him away and handed him over to Pilate. Pilate asked him, 'Are you the 2 king of the Jews?' He replied, 'The words are yours.'^d And the chief priests 3 brought many charges against him. Pilate questioned him again: 'Have you 4 nothing to say in your defence? You see how many charges they are bringing against you.' But, to Pilate's astonishment, Jesus made no 5 further reply.

At the festival season the Governor used to release one prisoner at the 6 people's request. As it happened, the man known as Barabbas was then in 7 custody with the rebels who had committed murder in the rising. When 8 the crowd appeared^e asking for the usual favour, Pilate replied, 'Do you 9 wish me to release for you the king of the Jews?' For he knew it was out of 10 malice that they had brought Jesus before him. But the chief priests incited 11 the crowd to ask him to release Barabbas rather than Jesus. Pilate spoke 12 to them again: 'Then what shall I do with the man you call king of the Jews?' They shouted back, 'Crucify him!' 'Why, what harm has he done?' 13 14 Pilate asked; but they shouted all the louder, 'Crucify him!' So Pilate, in 15 his desire to satisfy the mob, released Barabbas to them; and he had Jesus flogged and handed him over to be crucified.

Then the soldiers took him inside the courtyard (the Governor's head- 16 quarters^f) and called together the whole company. They dressed him in 17 purple, and plaiting a crown of thorns, placed it on his head. Then they 18 began to salute him with, 'Hail, King of the Jews!' They beat him about the 19

^a Literally of the Power. ^b Some witnesses add Who hit you? as in Matthew and Luke. ^c Some witnesses insert and a cock crew. ^d Or It is as you say. ^e Some witnesses read shouted. ^f Greek praetorium.

20 head with a cane and spat upon him, and then knelt and paid mock homage to him. When they had finished their mockery, they stripped him of the purple and dressed him in his own clothes.

21 THEN THEY TOOK HIM OUT to crucify him. A man called Simon, from Cyrene, the father of Alexander and Rufus, was passing by on his way in from the country, and they pressed him into service to carry his cross.

22 They brought him to the place called Golgotha, which means 'Place of a skull'. He was offered drugged wine, but he would not take it. Then 23 24 they fastened him to the cross. They divided his clothes among them, casting lots to decide what each should have.

25 26 The hour of the crucifixion was nine in the morning, and the inscription giving the charge against him read, 'The king of the Jews.' Two bandits were crucified with him, one on his right and the other on his left.^a

29 The passers-by hurled abuse at him: 'Aha!' they cried, wagging their heads, 'you would pull the temple down, would you, and build it in three 30 31 days? Come down from the cross and save yourself!' So too the chief priests and lawyers jested with one another: 'He saved others,' they said, 32 'but he cannot save himself. Let the Messiah, the king of Israel, come down now from the cross. If we see that, we shall believe.' Even those who were crucified with him taunted him.

33 At midday a darkness fell over the whole land, which lasted till three in 34 the afternoon; and at three Jesus cried aloud, 'Eli, Eli, lema sabachthani?', 35 which means, 'My God, my God, why hast thou forsaken me?'^b Some of 36 the bystanders, on hearing this, said, 'Hark, he is calling Elijah.' A man ran and soaked a sponge in sour wine and held it to his lips on the end of 37 a cane. 'Let us see', he said, 'if Elijah will come to take him down.' Then 38 Jesus gave a loud cry and died. And the curtain of the temple was torn in 39 two from top to bottom. And when the centurion who was standing opposite him saw how he died,^c he said, 'Truly this man was a son of God.'^d

40 A NUMBER OF WOMEN were also present, watching from a distance. Among them were Mary of Magdala, Mary the mother of James the 41 younger and of Joseph, and Salome, who had all followed him and waited on him when he was in Galilee, and there were several others who had come up to Jerusalem with him.

42 By this time evening had come; and as it was Preparation-day (that is, 43 the day before the Sabbath), Joseph of Arimathaea, a respected member of the Council, a man who looked forward to the kingdom of God, bravely 44 went in to Pilate and asked for the body of Jesus. Pilate was surprised to hear that he was already dead; so he sent for the centurion and asked him 45 whether it was long since he died. And when he heard the centurion's 46 report, he gave Joseph leave to take the dead body. So Joseph bought a linen sheet, took him down from the cross, and wrapped him in the sheet.

^a Some witnesses add (28) Thus that text of Scripture came true which says, 'He was reckoned among criminals.'
^b Some witnesses read My God, my God, why hast thou shamed me?
^c Some witnesses read saw that he died with a cry.
^d Or the Son of God.

Then he laid him in a tomb cut out of the rock, and rolled a stone against the entrance. And Mary of Magdala and Mary the mother of Joseph were 47 watching and saw where he was laid.

When the Sabbath was over, Mary of Magdala, Mary the mother of 16 James, and Salome bought^a aromatic oils intending to go and anoint him; and very early on the Sunday morning, just after sunrise, they came to the 2 tomb. They were wondering among themselves who would roll away the 3 stone for them from the entrance to the tomb, when they looked up and 4 saw that the stone, huge as it was, had been rolled back already. They 5 went into the tomb, where they saw a youth sitting on the right-hand side, wearing a white robe; and they were dumbfounded. But he said to them, 6 'Fear nothing; you are looking for Jesus of Nazareth, who was crucified. He has been raised again; he is not here; look, there is the place where they laid him. But go and give this message to his disciples and Peter: "He is 7 going on before you into Galilee; there you will see him, as he told you."
 Then they went out and ran away from the tomb, beside themselves with 8 terror. They said nothing to anybody, for they were afraid.^b

And they delivered all these instructions briefly to Peter and his companions. Afterwards Jesus himself sent out by them from east to west the sacred and imperishable message of eternal salvation.^c

When he had risen from the dead early on Sunday morning he appeared 9 first to Mary of Magdala, from whom he had formerly cast out seven devils. She went and carried the news to his mourning and sorrowful 10 followers, but when they were told that he was alive and that she had seen 11 him they did not believe it.

Later he appeared in a different guise to two of them as they were 12 walking, on their way into the country. These also went and took the news 13 to the others, but again no one believed them.

Afterwards while the Eleven were at table he appeared to them and 14 reproached them for their incredulity and dullness, because they had not believed those who had seen him after he was raised from the dead. Then he 15 said to them: 'Go forth to every part of the world, and proclaim the Good News to the whole creation. Those who believe it and receive baptism will 16 find salvation; those who do not believe will be condemned. Faith will bring 17 with it these miracles: believers will cast out devils in my name and speak in strange tongues; if they handle snakes or drink any deadly poison, they will 18 come to no harm; and the sick on whom they lay their hands will recover.'

So after talking with them the Lord Jesus was taken up into heaven, and 19 he took his seat at the right hand of God; but they went out to make their 20 proclamation everywhere, and the Lord worked with them and confirmed their words by the miracles that followed.^d

^a Some witnesses omit When the Sabbath... Salome, reading And they went and bought...
^b At this point some of the most ancient witnesses bring the book to a close.
^c Some witnesses add this paragraph, which in one of them is the conclusion of the book.
^d Some witnesses give verses 9-20 either instead of, or in addition to, the paragraph And they delivered... eternal salvation (here printed before verse 9), and so bring the book to a close. Others insert further additional matter.

THE GOSPEL ACCORDING TO LUKE

1 **T**HE AUTHOR TO THEOPHILUS: Many writers have
 2 undertaken to draw up an account of the events that have hap-
 3 pened among us, following the traditions handed down to us by
 4 the original eyewitnesses and servants of the Gospel. And so I in my turn,
 your Excellency, as one who has gone over the whole course of these events
 in detail, have decided to write a connected narrative for you, so as to
 give you authentic knowledge about the matters of which you have been
 informed.

The coming of Christ

5 **I**N THE DAYS of Herod king of Judaea there was a priest named Zechariah,
 6 of the division of the priesthood called after Abijah. His wife also was of
 7 priestly descent; her name was Elizabeth. Both of them were upright and
 devout, blamelessly observing all the commandments and ordinances of
 the Lord. But they had no children, for Elizabeth was barren, and both
 were well on in years.

8 Once, when it was the turn of his division and he was there to take part
 9 in divine service, it fell to his lot, by priestly custom, to enter the sanctuary
 10 of the Lord and offer the incense; and the whole congregation was at
 11 prayer outside. It was the hour of the incense-offering. There appeared to
 12 him an angel of the Lord, standing on the right of the altar of incense. At
 13 this sight, Zechariah was startled, and fear overcame him. But the angel
 14 said to him, 'Do not be afraid, Zechariah; your prayer has been heard:
 15 your wife Elizabeth will bear you a son, and you shall name him John. Your
 16 heart will thrill with joy and many will be glad that he was born; for he will
 be great in the eyes of the Lord. He shall never touch wine or strong drink.
 17 From his very birth he will be filled with the Holy Spirit; and he will bring
 18 back many Israelites to the Lord their God. He will go before him as
 forerunner,^a possessed by the spirit and power of Elijah, to reconcile
 father and child, to convert the rebellious to the ways of the righteous,
 to prepare a people that shall be fit for the Lord.'

18 Zechariah said to the angel, 'How can I be sure of this? I am an old man
 and my wife is well on in years.'

19 The angel replied, 'I am Gabriel; I stand in attendance upon God, and
 20 I have been sent to speak to you and bring you this good news. But now
 listen: you will lose your power of speech, and remain silent until the day

^a Or In his sight he will go forth.

The coming of Christ

LUKE 1

when these things happen to you, because you have not believed me,
 though at their proper time my words will be proved true.'

21 Meanwhile the people were waiting for Zechariah, surprised that he was
 22 staying so long inside. When he did come out he could not speak to them,
 and they realized that he had had a vision in the sanctuary. He stood there
 making signs to them, and remained dumb.

23 When his period of duty was completed Zechariah returned home. After
 24 this his wife Elizabeth conceived, and for five months she lived in seclusion,
 25 thinking, 'This is the Lord's doing; now at last he has deigned to take away
 my reproach among men.'

26 In the sixth month the angel Gabriel was sent from God to a town in
 27 Galilee called Nazareth, with a message for a girl betrothed to a man named
 28 Joseph, a descendant of David; the girl's name was Mary. The angel went
 in and said to her, 'Greetings, most favoured one! The Lord is with you.'
 29 But she was deeply troubled by what he said and wondered what this greet-
 30 ing might mean. Then the angel said to her, 'Do not be afraid, Mary, for
 31 God has been gracious to you; you shall conceive and bear a son, and you
 32 shall give him the name Jesus. He will be great; he will bear the title "Son of
 the Most High"; the Lord God will give him the throne of his ancestor
 David, and he will be king over Israel^a for ever; his reign shall never end.'
 33 'How can this be?' said Mary; 'I am still a virgin.' The angel answered, 'The
 34 Holy Spirit will come upon you, and the power of the Most High will over-
 35 shadow you; and for that reason the holy child to be born will be called "Son
 of God".^b Moreover your kinswoman Elizabeth has herself conceived a son
 36 in her old age; and she who is reputed barren is now in her sixth month, for
 37 God's promises can never fail.'^c 'Here am I,' said Mary; 'I am the Lord's
 38 servant; as you have spoken, so be it.' Then the angel left her.

39 About this time Mary set out and went straight to a town in the uplands
 40 of Judah. She went into Zechariah's house and greeted Elizabeth. And
 41 when Elizabeth heard Mary's greeting, the baby stirred in her womb. Then
 Elizabeth was filled with the Holy Spirit and cried aloud, 'God's blessing
 42 is on you above all women, and his blessing is on the fruit of your womb.
 Who am I, that the mother of my Lord should visit me? I tell you, when
 43 your greeting sounded in my ears, the baby in my womb leapt for joy. How
 44 happy is she who has had faith that the Lord's promise would be fulfilled!'
 45

And Mary^d said:

'Tell out, my soul, the greatness of the Lord,
 rejoice, rejoice, my spirit, in God my saviour;
 47 so tenderly has he looked upon his servant,
 48 humble as she is.

For, from this day forth,
 all generations will count me blessed,
 49 so wonderfully has he dealt with me,
 the Lord, the Mighty One.

^a Literally the house of Jacob.

^b Or the child to be born will be called holy, "Son of God".

^c Some witnesses read for with God nothing will prove impossible.

^d So the majority of witnesses; some read Elizabeth; the original may have had no name.

50 His name is Holy;
his mercy sure from generation to generation
51 toward those who fear him;
the deeds his own right arm has done
disclose his might:
52 the arrogant of heart and mind he has put to rout,
he has brought down monarchs from their thrones,
but the humble have been lifted high.
53 The hungry he has satisfied with good things,
the rich sent empty away.
54 He has ranged himself at the side of Israel his servant;
55 firm in his promise to our forefathers,
he has not forgotten to show mercy to Abraham
and his children's children, for ever.'

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

57 NOW THE TIME CAME for Elizabeth's child to be born, and she gave birth
58 to a son. When her neighbours and relatives heard what great favour the
59 Lord had shown her, they were as delighted as she was. Then on the eighth
day they came to circumcise the child; and they were going to name him
60 Zechariah after his father. But his mother spoke up and said, 'No! he is to
61 be called John.' 'But', they said, 'there is nobody in your family who has
62 that name.' They inquired of his father by signs what he would like him to
63 be called. He asked for a writing-tablet and to the astonishment of all wrote
64 down, 'His name is John.' Immediately his lips and tongue were freed and
65 he began to speak, praising God. All the neighbours were struck with awe,
and everywhere in the uplands of Judaea the whole story became common
66 talk. All who heard it were deeply impressed and said, 'What will this child
become?' For indeed the hand of the Lord was upon him.^a

67 And Zechariah his father was filled with the Holy Spirit and uttered this
prophecy:

68 'Praise to the God of Israel!
69 For he has turned to his people, saved them and set them free,
and has raised up a deliverer of victorious power
from the house of his servant David.
70 So he promised: age after age he proclaimed
by the lips of his holy prophets,
71 that he would deliver us from our enemies,
out of the hands of all who hate us;
72 that he would deal mercifully with our fathers,
calling to mind his solemn covenant.
73 Such was the oath he swore to our father Abraham,
74 to rescue us from enemy hands,

^a Some witnesses read 'What will this child become, for indeed the hand of the Lord is upon him?'

and grant us, free from fear, to worship him
with a holy worship, with uprightness of heart, 75
in his presence, our whole life long.
And you, my child, you shall be called Prophet of the Highest, 76
for you will be the Lord's forerunner, to prepare his way
and lead his people to salvation through knowledge of him, 77
by the forgiveness of their sins:
for in the tender compassion of our God 78
the morning sun from heaven will rise^a upon us,
to shine on those who live in darkness, under the cloud of death, 79
and to guide our feet into the way of peace.'

As the child grew up he became strong in spirit; he lived out in the wilds 80
until the day when he appeared publicly before Israel.

IN THOSE DAYS a decree was issued by the Emperor Augustus for a 2
registration to be made throughout the Roman world. This was the first 2
registration of its kind; it took place when Quirinius^b was governor of
Syria. For this purpose everyone made his way to his own town; and so 3 4
Joseph went up to Judaea from the town of Nazareth in Galilee, to register 5
at the city of David, called Bethlehem, because he was of the house of
David by descent; and with him went Mary who was betrothed to him.
She was expecting a child, and while they were there the time came for her 6
baby to be born, and she gave birth to a son, her first-born. She wrapped 7
him in his swaddling clothes, and laid him in a manger, because there was
no room for them to lodge in the house.

Now in this same district there were shepherds out in the fields, keeping 8
watch through the night over their flock, when suddenly there stood before 9
them an angel of the Lord, and the splendour of the Lord shone round
them. They were terror-stricken, but the angel said, 'Do not be afraid; 10
I have good news for you: there is great joy coming to the whole people.
Today in the city of David a deliverer has been born to you—the Messiah, 11
the Lord.^c And this is your sign: you will find a baby lying wrapped in 12
his swaddling clothes, in a manger.' All at once there was with the angel 13
a great company of the heavenly host, singing the praises of God:

'Glory to God in highest heaven, 14
and on earth his peace for men on whom his favour rests.'^d

After the angels had left them and gone into heaven the shepherds said 15
to one another, 'Come, we must go straight to Bethlehem and see this thing
that has happened, which the Lord has made known to us.' So they went 16
with all speed and found their way to Mary and Joseph; and the baby was
lying in the manger. When they saw him, they recounted what they had 17
been told about this child; and all who heard were astonished at what the 18
shepherds said. But Mary treasured up all these things and pondered over 19

^a Some witnesses read has risen. ^b Or This was the first registration carried out while Quirinius . . . ^c Some witnesses read to you—the Lord's Messiah. ^d Some witnesses read and on earth his peace, his favour towards men.

20 them. Meanwhile the shepherds returned glorifying and praising God for what they had heard and seen; it had all happened as they had been told.

21 Eight days later the time came to circumcise him, and he was given the name Jesus, the name given by the angel before he was conceived.

22 Then, after their purification had been completed in accordance with the Law of Moses, they brought him up to Jerusalem to present him to the Lord (as prescribed in the law of the Lord: 'Every first-born male shall be deemed to belong to the Lord'), and also to make the offering as stated in the law: 'A pair of turtle doves or two young pigeons.'

25 There was at that time in Jerusalem a man called Simeon. This man was upright and devout, one who watched and waited for the restoration of Israel, and the Holy Spirit was upon him. It had been disclosed to him by the Holy Spirit that he would not see death until he had seen the Lord's Messiah. Guided by the Spirit he came into the temple; and when the parents brought in the child Jesus to do for him what was customary under the Law, he took him in his arms, praised God, and said:

29 'This day, Master, thou givest thy servant his discharge in peace; now thy promise is fulfilled.
30 For I have seen with my own eyes
31 the deliverance which thou hast made ready in full view of all the nations:
32 a light that will be a revelation to the heathen,
and glory to thy people Israel.'

33 The child's father and mother were full of wonder at what was being said about him. Simeon blessed them and said to Mary his mother, 'This child is destined to be a sign which men reject; and you too shall be pierced to the heart. Many in Israel will stand or fall^a because of him, and thus the secret thoughts of many will be laid bare.'

36 There was also a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was a very old woman, who had lived seven years with her husband after she was first married, and then alone as a widow to the age of eighty-four.^b She never left the temple, but worshipped day and night, fasting and praying. Coming up at that very moment, she returned thanks to God; and she talked about the child to all who were looking for the liberation of Jerusalem.

39 When they had done everything prescribed in the law of the Lord, they returned to Galilee to their own town of Nazareth. The child grew big and strong and full of wisdom; and God's favour was upon him.

41 Now it was the practice of his parents to go to Jerusalem every year for the Passover festival; and when he was twelve, they made the pilgrimage as usual. When the festive season was over and they started for home, the boy Jesus stayed behind in Jerusalem. His parents did not know of this; but thinking that he was with the party they journeyed on for a whole day, and only then did they begin looking for him among their friends and relations. As they could not find him they returned to Jerusalem to look for him; and after three days they found him sitting in the temple surrounded

^a Or Many in Israel will fall and rise again . . .

^b Or widow for another eighty-four years.

by the teachers, listening to them and putting questions; and all who heard 47
him were amazed at his intelligence and the answers he gave. His parents 48
were astonished to see him there, and his mother said to him, 'My son, why
have you treated us like this? Your father and I have been searching for you
in great anxiety.' 'What made you search?' he said. 'Did you not know that 49
I was bound to be in my Father's house?' But they did not understand what 50
he meant. Then he went back with them to Nazareth, and continued to be 51
under their authority; his mother treasured up all these things in her heart.
As Jesus grew up he advanced in wisdom and in favour with God and men. 52

IN THE FIFTEENTH YEAR of the Emperor Tiberius, when Pontius Pilate 3
was governor of Judaea, when Herod was prince of Galilee, his brother
Philip prince of Ituraea and Trachonitis, and Lysanias prince of Abilene,
during the high-priesthood of Annas and Caiaphas, the word of God came 2
to John son of Zechariah in the wilderness. And he went all over the Jordan 3
valley proclaiming a baptism in token of repentance for the forgiveness of
sins, as it is written in the book of the prophecies of Isaiah: 4

'A voice crying aloud in the wilderness,
"Prepare a way for the Lord;
clear a straight path for him.
Every ravine shall be filled in, 5
and every mountain and hill levelled;
the corners shall be straightened,
and the rugged ways made smooth;
and all mankind shall see God's deliverance."' 6

Crowds of people came out to be baptized by him, and he said to them: 7
'You vipers' brood! Who warned you to escape from the coming retribu- 8
tion? Then prove your repentance by the fruit it bears; and do not begin
saying to yourselves, "We have Abraham for our father." I tell you that 9
God can make children for Abraham out of these stones here. Already the
axe is laid to the roots of the trees; and every tree that fails to produce good
fruit is cut down and thrown on the fire.'

The people asked him, 'Then what are we to do?' He replied, 'The man 10 11
with two shirts must share with him who has none, and anyone who has food
must do the same.' Among those who came to be baptized were tax- 12
gatherers, and they said to him, 'Master, what are we to do?' He told them, 13
'Exact no more than the assessment.' Soldiers on service also asked him, 14
'And what of us?' To them he said, 'No bullying; no blackmail; make do
with your pay!'

The people were on the tiptoe of expectation, all wondering about John, 15
whether perhaps he was the Messiah, but he spoke out and said to them 16
all: 'I baptize you with water; but there is one to come who is mightier
than I. I am not fit to unfasten his shoes. He will baptize you with the Holy
Spirit and with fire. His shovel is ready in his hand, to winnow his threshing- 17
floor and gather the wheat into his granary; but he will burn the chaff on
a fire that can never go out.'

In this and many other ways he made his appeal to the people and 18

19 announced the good news. But Prince Herod, when he was rebuked by him over the affair of his brother's wife Herodias and for his other misdeeds, crowned them all by shutting John up in prison.

21 DURING A GENERAL BAPTISM of the people, when Jesus too had been baptized and was praying, heaven opened and the Holy Spirit descended on him in bodily form like a dove; and there came a voice from heaven, 'Thou art my Son, my Beloved;^a on thee my favour rests.'^b

23 When Jesus began his work he was about thirty years old, the son, as people thought, of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathiah, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathiah, son of Semein, son of Josech, son of Joda, son of Johanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Symeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Amminadab,^c son of Arni,^d son of Hezron, son of Perez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arpachshad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enosh, son of Seth, son of Adam, son of God.

4 1 2 Full of the Holy Spirit, Jesus returned from the Jordan, and for forty days was led by the Spirit up and down the wilderness and tempted by the devil.

All that time he had nothing to eat, and at the end of it he was famished.

3 The devil said to him, 'If you are the Son of God, tell this stone to become bread.' Jesus answered, 'Scripture says, "Man cannot live on bread alone."^a

5 Next the devil led him up and showed him in a flash all the kingdoms of the world. 'All this dominion will I give to you,' he said, 'and the glory that goes with it; for it has been put in my hands and I can give it to anyone I choose. You have only to do homage to me and it shall all be yours.' Jesus answered him, 'Scripture says, "You shall do homage to the Lord your God and worship him alone."^b

9 The devil took him to Jerusalem and set him on the parapet of the temple. 'If you are the Son of God,' he said, 'throw yourself down; for Scripture says, "He will give his angels orders to take care of you"', and again, "They will support you in their arms for fear you should strike your foot against a stone."^c Jesus answered him, 'It has been said, "You are not to put the Lord your God to the test."^d

13 So, having come to the end of all his temptations, the devil departed, biding his time.

^a Or Thou art my only Son. ^b Some witnesses read My Son art thou; this day I have begotten thee. ^c Some witnesses add son of Admin. ^d Some witnesses read Aram; Ruth 4. 19 and 1 Chronicles 2. 9 have Ram.

In Galilee: success and opposition

14 THEN JESUS, armed with the power of the Spirit, returned to Galilee; and reports about him spread through the whole country-side. He 15 taught in their synagogues and all men sang his praises.

16 So he came to Nazareth, where he had been brought up, and went to 17 synagogue on the Sabbath day as he regularly did. He stood up to read the lesson and was handed the scroll of the prophet Isaiah. He opened the scroll and found the passage which says,

18 'The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favour.' 19

He rolled up the scroll, gave it back to the attendant, and sat down; and all eyes in the synagogue were fixed on him.

21 He began to speak: 'Today', he said, 'in your very hearing this text has 22 come true.'^a There was a general stir of admiration; they were surprised that words of such grace should fall from his lips. 'Is not this Joseph's 23 son?' they asked. Then Jesus said, 'No doubt you will quote the proverb to me, "Physician, heal yourself!", and say, "We have heard of all your 24 doings at Capernaum; do the same here in your own home town." I tell 25 you this,' he went on: 'no prophet is recognized in his own country. There were many widows in Israel, you may be sure, in Elijah's time, when for 26 three years and six months the skies never opened, and famine lay hard over the whole country; yet it was to none of those that Elijah was sent, 27 but to a widow at Sarepta in the territory of Sidon. Again, in the time of the prophet Elisha there were many lepers in Israel, and not one of 28 them was healed, but only Naaman, the Syrian.' At these words the whole 29 congregation were infuriated. They leapt up, threw him out of the town, and took him to the brow of the hill on which it was built, meaning to 30 hurl him over the edge. But he walked straight through them all, and went away.

31 Coming down to Capernaum, a town in Galilee, he taught the people on 32 the Sabbath, and they were astounded at his teaching, for what he said had the note of authority. Now there was a man in the synagogue possessed by 33 a devil, an unclean spirit. He shrieked at the top of his voice, 'What do you 34 want with us, Jesus of Nazareth? Have you^b come to destroy us? I know who you are—the Holy One of God.' Jesus rebuked him: 'Be silent', he 35 said, 'and come out of him.' Then the devil, after throwing the man down in front of the people, left him without doing him any injury. Amazement 36 fell on them all and they said to one another: 'What is there in this man's words? He gives orders to the unclean spirits with authority and power, and out they go.' So the news spread, and he was the talk of the whole 37 district.

^a Or 'Today', he said, 'this text which you have just heard has come true.'

^b Or You have.

38 On leaving the synagogue he went to Simon's house. Simon's mother-
39 in-law was in the grip of a high fever; and they asked him to help her. He
came and stood over her and rebuked the fever. It left her, and she got up
at once and waited on them.

40 At sunset all who had friends suffering from one disease or another
brought them to him; and he laid his hands on them one by one and cured
41 them. Devils also came out of many of them, shouting, 'You are the Son of
God.' But he rebuked them and forbade them to speak, because they knew
that he was the Messiah.

42 When day broke he went out and made his way to a lonely spot. But the
people went in search of him, and when they came to where he was they
43 pressed him not to leave them. But he said, 'I must give the good news
of the kingdom of God to the other towns also, for that is what I was sent
44 to do.' So he proclaimed the Gospel in the synagogues of Judaea.^a

5 One day as he stood by the Lake of Gennesaret, and the people crowded
2 upon him to listen to the word of God, he noticed two boats lying at the
water's edge; the fishermen had come ashore and were washing their nets.
3 He got into one of the boats, which belonged to Simon, and asked him to
put out a little way from the shore; then he went on teaching the crowds
4 from his seat in the boat. When he had finished speaking, he said to Simon,
5 'Put out into deep water and let down your nets for a catch.' Simon
answered, 'Master, we were hard at work all night and caught nothing at all;
6 but if you say so, I will let down the nets.' They did so and made a big haul
7 of fish; and their nets began to split. So they signalled to their partners in
the other boat to come and help them. This they did, and loaded both boats
8 to the point of sinking. When Simon saw what had happened he fell at
9 Jesus's knees and said, 'Go, Lord, leave me, sinner that I am!' For he and
10 all his companions were amazed at the catch they had made; so too were his
partners James and John, Zebedee's sons. 'Do not be afraid,' said Jesus to
11 Simon; 'from now on you will be catching men.' As soon as they had
brought the boats to land, they left everything and followed him.

12 He was once in a certain town where there happened to be a man covered
with leprosy; seeing Jesus, he bowed to the ground and begged his help.
13 'Sir,' he said, 'if only you will, you can cleanse me.' Jesus stretched out his
hand, touched him, and said, 'Indeed I will; be clean again.' The leprosy
14 left him immediately. Jesus then ordered him not to tell anybody. 'But go,'
he said, 'show yourself to the priest, and make the offering laid down by
15 Moses for your cleansing; that will certify the cure.' But the talk about him
spread all the more; great crowds gathered to hear him and to be cured of
16 their ailments. And from time to time he would withdraw to lonely places
for prayer.

17 One day he was teaching, and Pharisees and teachers of the law were
sitting round. People had come from every village of Galilee and from
Judaea and Jerusalem,^b and the power of the Lord was with him to heal the
18 sick. Some men appeared carrying a paralysed man on a bed. They tried

^a Or the Jewish synagogues; some witnesses read the synagogues of Galilee.

^b Some witnesses read and Pharisees and teachers of the law, who had come from every
village of Galilee and from Judaea and Jerusalem, were sitting round.

to bring him in and set him down in front of Jesus, but finding no way to
19 do so because of the crowd, they went up on to the roof and let him down
through the tiling, bed and all, into the middle of the company in front of
Jesus. When Jesus saw their faith, he said, 'Man, your sins are forgiven you.'
20

The lawyers and the Pharisees began saying to themselves, 'Who is this
21 fellow with his blasphemous talk? Who but God alone can forgive sins?'
But Jesus knew what they were thinking and answered them: 'Why do you
22 But Jesus knew what they were thinking and answered them: 'Why do you
harbour thoughts like these? Is it easier to say, "Your sins are forgiven
23 you", or to say, "Stand up and walk"? But to convince you that the Son of
24 Man has the right on earth to forgive sins'—he turned to the paralysed
man—'I say to you, stand up, take your bed, and go home.' And at once
25 he rose to his feet before their eyes, took up the bed he had been lying on,
and went home praising God. They were all lost in amazement and praised
26 God; filled with awe they said, 'You would never believe the things we
have seen today.'

Later, when he went out, he saw a tax-gatherer, Levi by name, at his seat
27 in the custom-house, and said to him, 'Follow me'; and he rose to his feet,
28 left everything behind, and followed him.

Afterwards Levi held a big reception in his house for Jesus; among the
29 guests was a large party of tax-gatherers and others. The Pharisees and the
30 lawyers of their sect complained to his disciples: 'Why do you eat and
drink', they said, 'with tax-gatherers and sinners?' Jesus answered them:
31 'It is not the healthy that need a doctor, but the sick; I have not come to
32 invite virtuous people, but to call sinners to repentance.'

Then they said to him, 'John's disciples are much given to fasting and the
33 practice of prayer, and so are the disciples of the Pharisees; but yours eat
and drink.' Jesus replied, 'Can you make the bridegroom's friends fast
34 while the bridegroom is with them? But a time will come: the bridegroom
35 will be taken away from them, and that will be the time for them to fast.'

He told them this parable also: 'No one tears a piece from a new cloak
36 to patch an old one; if he does, he will have made a hole in the new cloak,
and the patch from the new will not match the old. Nor does anyone put
37 new wine into old wine-skins; if he does, the new wine will burst the skins,
the wine will be wasted, and the skins ruined. Fresh skins for new wine!
38 And no one after drinking old wine wants new; for he says, "The old wine
39 is good."'

One Sabbath he was going through the cornfields, and his disciples were
6 plucking the ears of corn, rubbing them in their hands, and eating them.
Some of the Pharisees said, 'Why are you doing what is forbidden on the
2 Sabbath?' Jesus answered, 'So you have not read what David did when he
3 and his men were hungry? He went into the House of God and took the
4 sacred bread to eat and gave it to his men, though priests alone are allowed
to eat it, and no one else.' He also said, 'The Son of Man is sovereign even
5 over the Sabbath.'

On another Sabbath he had gone to synagogue and was teaching. There
6 happened to be a man in the congregation whose right arm was withered;
and the lawyers and the Pharisees were on the watch to see whether Jesus
7 would cure him on the Sabbath, so that they could find a charge to bring

8 against him. But he knew what was in their minds and said to the man with the withered arm, 'Get up and stand out here.' So he got up and stood there.
 9 Then Jesus said to them, 'I put the question to you: is it permitted to do
 10 good or to do evil on the Sabbath, to save life or to destroy it?' He looked round at them all and then said to the man, 'Stretch out your arm.' He
 11 did so, and his arm was restored. But they were beside themselves with anger, and began to discuss among themselves what they could do to Jesus.

12 During this time he went out one day into the hills to pray, and spent the
 13 night in prayer to God. When day broke he called his disciples to him, and
 14 from among them he chose twelve and named them Apostles: Simon, to whom he gave the name of Peter, and Andrew his brother, James and
 15 John, Philip and Bartholomew, Matthew and Thomas, James son of
 16 Alphaeus, and Simon who was called the Zealot, Judas son of James, and Judas Iscariot who turned traitor.

17 He came down the hill with them and took his stand on level ground. There was a large concourse of his disciples and great numbers of people from Jerusalem and Judaea and from the seaboard of Tyre and Sidon, who had come to listen to him, and to be cured of their diseases. Those who were troubled with unclean spirits were cured; and everyone in the crowd was trying to touch him, because power went out from him and cured them all.

MATT 5:1-10 20 THEN TURNING TO HIS DISCIPLES he began to speak:

21 'How blest are you who are in need; the kingdom of God is yours.

22 'How blest are you who now go hungry; your hunger shall be satisfied.

23 'How blest are you who weep now; you shall laugh.

24 'How blest you are when men hate you, when they outlaw you and insult you, and ban your very name as infamous, because of the Son of Man.

25 On that day be glad and dance for joy; for assuredly you have a rich reward in heaven; in just the same way did their fathers treat the prophets.

26 'But alas for you who are rich; you have had your time of happiness.

27 'Alas for you who are well-fed now; you shall go hungry.

28 'Alas for you who laugh now; you shall mourn and weep.

29 'Alas for you when all speak well of you; just so did their fathers treat the false prophets.

30 'But to you who hear me I say:

31 'Love your enemies; do good to those who hate you; bless those who curse you; pray for those who treat you spitefully. When a man hits you on the cheek, offer him the other cheek too; when a man takes your coat, let him have your shirt as well. Give to everyone who asks you; when a man takes what is yours, do not demand it back. Treat others as you would like them to treat you.

32 'If you love only those who love you, what credit is that to you? Even sinners love those who love them. Again, if you do good only to those who do good to you, what credit is that to you? Even sinners do as much. And if you lend only where you expect to be repaid, what credit is that to you? Even sinners lend to each other to be repaid in full. But you must love your

enemies and do good; and lend without expecting any return;^a and you will have a rich reward: you will be sons of the Most High, because he himself is kind to the ungrateful and wicked. Be compassionate as your Father is compassionate.

'Pass no judgement, and you will not be judged; do not condemn, and you will not be condemned; acquit, and you will be acquitted; give, and gifts will be given you. Good measure, pressed down, shaken together, and running over, will be poured into your lap; for whatever measure you deal out to others will be dealt to you in return.'

He also offered them a parable: 'Can one blind man be guide to another? Will they not both fall into the ditch? A pupil is not superior to his teacher; but everyone, when his training is complete, will reach his teacher's level.'

'Why do you look at the speck of sawdust in your brother's eye, with never a thought for the great plank in your own? How can you say to your brother, "My dear brother, let me take the speck out of your eye", when you are blind to the plank in your own? You hypocrite! First take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's.'

'There is no such thing as a good tree producing worthless fruit, nor yet a worthless tree producing good fruit. For each tree is known by its own fruit: you do not gather figs from thistles, and you do not pick grapes from brambles. A good man produces good from the store of good within himself; and an evil man from evil within produces evil. For the words that the mouth utters come from the overflowing of the heart.'

'Why do you keep calling me "Lord, Lord"—and never do what I tell you? Everyone who comes to me and hears what I say, and acts upon it—I will show you what he is like. He is like a man who, in building his house, dug deep and laid the foundations on rock. When the flood came, the river burst upon that house, but could not shift it, because it had been soundly built. But he who hears and does not act is like a man who built his house on the soil without foundations. As soon as the river burst upon it, the house collapsed, and fell with a great crash.'

WHEN HE HAD FINISHED addressing the people, he went to Capernaum. A centurion there had a servant whom he valued highly; this servant was ill and near to death. Hearing about Jesus, he sent some Jewish elders with the request that he would come and save his servant's life. They approached Jesus and pressed their petition earnestly: 'He deserves this favour from you,' they said, 'for he is a friend of our nation and it is he who built us our synagogue.' Jesus went with them; but when he was not far from the house, the centurion sent friends with this message: 'Do not trouble further, sir; it is not for me to have you under my roof, and that is why I did not presume to approach you in person. But say the word and my servant will be cured. I know, for in my position I am myself under orders, with soldiers under me. I say to one, "Go", and he goes; to another, "Come here", and he comes; and to my servant, "Do this", and he does it.' When Jesus heard this, he admired the man, and, turning to the crowd that was

^a Or without ever giving up hope; some witnesses read without giving up hope of anyone.

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PARABLE

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RELATE TO ECONOMIES OF JUDAYS

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DO NOT REPEAT THE WORDS

READY 2

ACTIVITY

3

following him, he said, 'I tell you, nowhere, even in Israel, have I found
10 faith like this.' And the messengers returned to the house and found the
servant in good health.

11 Afterwards^a Jesus went to a town called Nain, accompanied by his
12 disciples and a large crowd. As he approached the gate of the town he met
a funeral. The dead man was the only son of his widowed mother; and
13 many of the townspeople were there with her. When the Lord saw her his
14 heart went out to her, and he said, 'Weep no more.' With that he stepped
forward and laid his hand on the bier; and the bearers halted. Then he
15 spoke: 'Young man, rise up!' The dead man sat up and began to speak;
16 and Jesus gave him back to his mother. Deep awe fell upon them all, and
they praised God. 'A great prophet has arisen among us', they said, and
17 again, 'God has shown his care for his people.' The story of what he had
done ran through all parts of Judaea and the whole neighbourhood.

18 19 John too was informed of all this by his disciples. Summoning two of
their number he sent them to the Lord with this message: 'Are you the one
20 who is to come, or are we to expect some other?' The messengers made
their way to Jesus and said, 'John the Baptist has sent us to you: he asks,
21 "Are you the one who is to come, or are we to expect some other?"' There
and then he cured many sufferers from diseases, plagues, and evil spirits;
22 and on many blind people he bestowed sight. Then he gave them his answer:
'Go', he said, 'and tell John what you have seen and heard: how the blind
23 recover their sight, the lame walk, the lepers are made clean, the deaf hear,
the dead are raised to life, the poor are hearing the good news—and happy
is the man who does not find me a stumbling-block.'

24 After John's messengers had left, Jesus began to speak about him to the
crowds: 'What was the spectacle that drew you to the wilderness? A reed-
25 bed swept by the wind? No? Then what did you go out to see? A man
dressed in silks and satins? Surely you must look in palaces for grand
26 clothes and luxury. But what did you go out to see? A prophet? Yes indeed,
27 and far more than a prophet. He is the man of whom Scripture says,

"Here is my herald, whom I send on ahead of you,
and he will prepare your way before you."

28 I tell you, there is not a mother's son greater than John, and yet the least
in the kingdom of God is greater than he.'

29 When they heard him, all the people, including the tax-gatherers,
30 praised God, for they had accepted John's baptism; but the Pharisees and
lawyers, who refused his baptism, had rejected^b God's purpose for
themselves.

31 'How can I describe the people of this generation? What are they like?
32 They are like children sitting in the market-place and shouting at each other,

"We piped for you and you would not dance."

"We wept and wailed, and you would not mourn."

^a Some witnesses read On the next day. ^b Or '... greater than he. And all the
people, including the tax-gatherers, when they heard him, accepted John's baptism and
acknowledged the righteous dealing of God; but the Pharisees and lawyers, by refusing
his baptism, rejected ...'

For John the Baptist came neither eating bread nor drinking wine, and 33
you say, "He is possessed." The Son of Man came eating and drinking, 34
and you say, "Look at him! a glutton and a drinker, a friend of tax-gatherers
and sinners!" And yet God's wisdom is proved right by all who are her 35
children.'

One of the Pharisees invited him to eat with him; he went to the Pharisee's 36
house and took his place at table. A woman who was living an immoral life 37
in the town had learned that Jesus was at table in the Pharisee's house and
had brought oil of myrrh in a small flask. She took her place behind him, 38
by his feet, weeping. His feet were wetted with her tears and she wiped
them with her hair, kissing them and anointing them with the myrrh.
When his host the Pharisee saw this he said to himself, 'If this fellow were 39
a real prophet, he would know who this woman is that touches him, and
what sort of woman she is, a sinner.' Jesus took him up and said, 'Simon, 40
I have something to say to you.' 'Speak on, Master', said he. 'Two men were 41
in debt to a money-lender: one owed him five hundred silver pieces, the
other fifty. As neither had anything to pay with he let them both off. Now, 42
which will love him most?' Simon replied, 'I should think the one that was 43
let off most.' 'You are right', said Jesus. Then turning to the woman, he 44
said to Simon, 'You see this woman? I came to your house: you provided
no water for my feet; but this woman has made my feet wet with her tears
and wiped them with her hair. You gave me no kiss; but she has been kissing 45
my feet ever since I came in. You did not anoint my head with oil; but she 46
has anointed my feet with myrrh. And so, I tell you, her great love proves 47
that her many sins have been forgiven; where little has been forgiven, little
love is shown.' Then he said to her, 'Your sins are forgiven.' The other 48 49
guests began to ask themselves, 'Who is this, that he can forgive sins?' But 50
he said to the woman, 'Your faith has saved you; go in peace.'

AFTER THIS he went journeying from town to town and village to village, 8
proclaiming the good news of the kingdom of God. With him were the 2
Twelve and a number of women who had been set free from evil spirits
and infirmities: Mary, known as Mary of Magdala, from whom seven 3
devils had come out, Joanna, the wife of Chuza a steward of Herod's,
Susanna, and many others. These women provided for them out of their
own resources.

People were now gathering in large numbers, and as they made their 4
way to him from one town after another, he said in a parable: 'A sower 5
went out to sow his seed. And as he sowed, some seed fell along the foot-
path, where it was trampled on, and the birds ate it up. Some seed fell on 6
rock and, after coming up, withered for lack of moisture. Some seed fell 7
in among thistles, and the thistles grew up with it and choked it. And some 8
of the seed fell into good soil, and grew, and yielded a hundredfold.' As
he said this he called out, 'If you have ears to hear, then hear.'

His disciples asked him what this parable meant, and he said, 'It has been 9 10
granted to you to know the secrets of the kingdom of God; but the others
have only parables, so that they may look but see nothing, hear but under-
stand nothing.'

11 12 'This is what the parable means. The seed is the word of God. Those
 along the footpath are the men who hear it, and then the devil comes and
 carries off the word from their hearts for fear they should believe and be
 13 saved. The seed sown on rock stands for those who receive the word with
 joy when they hear it, but have no root; they are believers for a while, but
 14 in the time of testing they desert. That which fell among thistles represents
 those who hear, but their further growth is choked by cares and wealth
 15 and the pleasures of life, and they bring nothing to maturity. But the seed
 in good soil represents those who bring a good and honest heart to the
 hearing of the word, hold it fast, and by their perseverance yield a harvest.
 16 'Nobody lights a lamp and then covers it with a basin or puts it under the
 bed. On the contrary, he puts it on a lamp-stand so that those who come in
 17 may see the light. For there is nothing hidden that will not become public,
 nothing under cover that will not be made known and brought into the
 open.
 18 'Take care, then, how you listen; for the man who has will be given more,
 and the man who has not will forfeit even what he thinks he has.'
 19 His mother and his brothers arrived but could not get to him for the
 20 crowd. He was told, 'Your mother and brothers are standing outside, and
 21 they want to see you.' He replied, 'My mother and my brothers—they are
 those who hear the word of God and act upon it.'
 22 One day he got into a boat with his disciples and said to them, 'Let us
 23 cross over to the other side of the lake.' So they put out; and as they sailed
 along he went to sleep. Then a heavy squall struck the lake; they began to
 24 ship water and were in grave danger. They went to him, and roused him,
 crying, 'Master, Master, we are sinking!' He awoke, and rebuked the
 wind and the turbulent waters. The storm subsided and all was calm.
 25 'Where is your faith?' he asked. In fear and astonishment they said to one
 another, 'Who can this be? He gives his orders to wind and waves, and
 they obey him.'
 26 So they landed in the country of the Gergesenes,^a which is opposite
 27 Galilee. As he stepped ashore he was met by a man from the town who was
 possessed by devils. For a long time he had neither worn clothes nor lived
 28 in a house, but stayed among the tombs. When he saw Jesus he cried out,
 and fell at his feet shouting, 'What do you want with me, Jesus, son of the
 Most High God? I implore you, do not torment me.'
 29 For Jesus was already ordering the unclean spirit to come out of the man.
 Many a time it had seized him, and then, for safety's sake, they would
 secure him with chains and fetters; but each time he broke loose, and with
 the devil in charge made off to the solitary places.
 30 Jesus asked him, 'What is your name?' 'Legion', he replied. This was
 31 because so many devils had taken possession of him. And they begged him
 not to banish them to the Abyss.
 32 There happened to be a large herd of pigs nearby, feeding on the hill;
 and the spirits begged him to let them go into these pigs. He gave them
 33 leave; the devils came out of the man and went into the pigs, and the herd
 rushed over the edge into the lake and were drowned.

^a Some witnesses read Gerasenes; others read Gadarenes.

The men in charge of them saw what had happened, and, taking to their
 heels, they carried the news to the town and country-side; and the people
 came out to see for themselves. When they came to Jesus, and found the
 man from whom the devils had gone out sitting at his feet clothed and in
 his right mind, they were afraid. The spectators told them how the madman
 had been cured. Then the whole population of the Gergesene^a district
 asked him to go, for they were in the grip of a great fear. So he got into the
 boat and returned. The man from whom the devils had gone out begged
 leave to go with him; but Jesus sent him away: 'Go back home,' he said,
 'and tell them everything that God has done for you.' The man went all over
 the town spreading the news of what Jesus had done for him.

When Jesus returned, the people welcomed him, for they were all
 expecting him. Then a man appeared—Jairus was his name and he was
 president of the synagogue. Throwing himself down at Jesus's feet he
 begged him to come to his house, because he had an only daughter, about
 twelve years old, who was dying. And while Jesus was on his way he could
 hardly breathe for the crowds.

Among them was a woman who had suffered from haemorrhages for
 twelve years; and^b nobody had been able to cure her. She came up from
 behind and touched the edge of^c his cloak, and at once her haemorrhage
 stopped. Jesus said, 'Who was it that touched me?' All disclaimed it, and
 Peter and his companions said, 'Master, the crowds are hemming you in
 and pressing upon you!' But Jesus said, 'Someone did touch me, for I felt
 that power had gone out from me.' Then the woman, seeing that she was
 detected, came trembling and fell at his feet. Before all the people she
 explained why she had touched him and how she had been instantly cured.
 He said to her, 'My daughter, your faith has cured you. Go in peace.'

While he was still speaking, a man came from the president's house with
 the message, 'Your daughter is dead; trouble the Rabbi no further.' But
 Jesus heard, and interposed. 'Do not be afraid,' he said; 'only show faith
 and she will be well again.' On arrival at the house he allowed no one to go
 in with him except Peter, John, and James, and the child's father and
 mother. And all were weeping and lamenting for her. He said, 'Weep no
 more; she is not dead: she is asleep'; and they only laughed at him, well
 knowing that she was dead. But Jesus took hold of her hand and called her:
 'Get up, my child.' Her spirit returned, she stood up immediately, and
 he told them to give her something to eat. Her parents were astounded;
 but he forbade them to tell anyone what had happened.

HE NOW CALLED the Twelve together and gave them power and authority
 to overcome all the devils and to cure diseases, and sent them to proclaim
 the kingdom of God and to heal. 'Take nothing for the journey,' he told
 them, 'neither stick nor pack, neither bread nor money; nor are you each
 to have a second coat. When you are admitted to a house, stay there,
 and go on from there. As for those who will not receive you, when you leave
 their town shake the dust off your feet as a warning to them.' So they set

^a Some witnesses read Gerasene; others read Gadarene.

^b Some witnesses add though she had spent all she had on doctors.

^c Some witnesses omit the edge of.

out and travelled from village to village, and everywhere they told the good news and healed the sick.

7 Now Prince Herod heard of all that was happening, and did not know what to make of it; for some were saying that John had been raised from the dead, others that Elijah had appeared, others again that one of the old prophets had come back to life. Herod said, 'As for John, I beheaded him myself; but who is this I hear such talk about?' And he was anxious to see him.

10 On their return the apostles told Jesus all they had done; and he took them with him and withdrew privately to a town called Bethsaida. But the crowds found out and followed him. He welcomed them, and spoke to them about the kingdom of God, and cured those who were in need of healing. When evening was drawing on, the Twelve came up to him and said, 'Send these people away; then they can go into the villages and farms round about to find food and lodging; for we are in a lonely place here.' 'Give them something to eat yourselves', he replied. But they said, 'All we have is five loaves and two fishes, nothing more—unless perhaps we ourselves are to go and buy provisions for all this company.' (There were about five thousand men.) He said to his disciples, 'Make them sit down in groups of fifty or so.' They did so and got them all seated. Then, taking the five loaves and the two fishes, he looked up to heaven, said the blessing over them, broke them, and gave them to the disciples to distribute to the people. They all ate to their hearts' content; and when the scraps they left were picked up, they filled twelve great baskets.

18 One day when he was praying alone in the presence of his disciples, he asked them, 'Who do the people say I am?' They answered, 'Some say John the Baptist, others Elijah, others that one of the old prophets has come back to life.' 'And you,' he said, 'who do you say I am?' Peter answered, 'God's Messiah.' Then he gave them strict orders not to tell this to anyone. And he said, 'The Son of Man has to undergo great sufferings, and to be rejected by the elders, chief priests, and doctors of the law, to be put to death and to be raised again on the third day.'

23 And to all he said, 'If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe. What will a man gain by winning the whole world, at the cost of his true self? For whoever is ashamed of me and mine,^a the Son of Man will be ashamed of him, when he comes in his glory and the glory of the Father and the holy angels. And I tell you this: there are some of those standing here who will not taste death before they have seen the kingdom of God.'

28 About eight days after this conversation he took Peter, John, and James with him and went up into the hills to pray. And while he was praying the appearance of his face changed and his clothes became dazzling white. Suddenly there were two men talking with him; these were Moses and Elijah, who appeared in glory and spoke of his departure, the destiny he was to fulfil in Jerusalem. Meanwhile Peter and his companions had been

^a Some witnesses read me and my words.

in a deep sleep; but when they awoke, they saw his glory and the two men who stood beside him. And as these were moving away from Jesus, Peter said to him, 'Master, how good it is that we are here! Shall we make three shelters, one for you, one for Moses, and one for Elijah?' but he spoke without knowing what he was saying. The words were still on his lips, when there came a cloud which cast a shadow over them; they were afraid as they entered the cloud, and from it came a voice: 'This is my Son, my Chosen; listen to him.' When the voice had spoken, Jesus was seen to be alone. The disciples kept silence and at that time told nobody anything of what they had seen.

Next day when they came down from the hills he was met by a large crowd. All at once there was a shout from a man in the crowd: 'Master, look at my son, I implore you, my only child. From time to time a spirit seizes him, gives a sudden scream, and throws him into convulsions with foaming at the mouth, and it keeps on mauling him and will hardly let him go. I asked your disciples to cast it out, but they could not.' Jesus answered, 'What an unbelieving and perverse generation! How long shall I be with you and endure you all? Bring your son here.' But before the boy could reach him the devil dashed him to the ground and threw him into convulsions. Jesus rebuked the unclean spirit, cured the boy, and gave him back to his father. And they were all struck with awe at the majesty of God.

Amid the general wonder and admiration at all he was doing, Jesus said to his disciples, 'What I now say is for you: ponder my words. The Son of Man is to be given up into the power of men.' But they did not understand this saying; it had been hidden from them, so that they should not^a grasp its meaning, and they were afraid to ask him about it.

A dispute arose among them: which of them was the greatest? Jesus knew what was passing in their minds, so he took a child by the hand and stood him at his side, and said, 'Whoever receives this child in my name receives me; and whoever receives me receives the One who sent me. For the least among you all—he is the greatest.'

'Master,' said John, 'we saw a man driving out devils in your name, but as he is not one of us we tried to stop him.' Jesus said to him, 'Do not stop him, for he who is not against you is on your side.'

Journeys and encounters

AS THE TIME APPROACHED when he was to be taken up to heaven, he set his face resolutely towards Jerusalem, and sent messengers ahead. They set out and went into a Samaritan village to make arrangements for him; but the villagers would not have him because he was making for Jerusalem. When the disciples James and John saw this they said, 'Lord, may we call down fire from heaven to burn them up^b?' But he turned and rebuked them,^c and they went on to another village.

^a Or it was so obscure to them that they could not . . . ^b Some witnesses add as Elijah did. ^c Some witnesses insert 'You do not know', he said, 'to what spirit you belong; (56) for the Son of Man did not come to destroy men's lives but to save them.'

57 As they were going along the road a man said to him, 'I will follow you
58 wherever you go.' Jesus answered, 'Foxes have their holes, the birds their
59 roosts; but the Son of Man has nowhere to lay his head.' To another he
said, 'Follow me', but the man replied, 'Let me go and bury my father
60 first.' Jesus said, 'Leave the dead to bury their dead; you must go and
announce the kingdom of God.'

61 Yet another said, 'I will follow you, sir; but let me first say good-bye to my
62 people at home.' To him Jesus said, 'No one who sets his hand to the plough
and then keeps looking back^a is fit for the kingdom of God.'

10 After this the Lord appointed a further seventy-two^b and sent them on
2 ahead in pairs to every town and place he was going to visit himself. He
said to them: 'The crop is heavy, but labourers are scarce; you must there-
3 fore beg the owner to send labourers to harvest his crop. Be on your way.
4 And look, I am sending you like lambs among wolves. Carry no purse or
5 pack, and travel barefoot. Exchange no greetings on the road. When you
6 go into a house, let your first words be, "Peace to this house." If there is a
man of peace there, your peace will rest upon him; if not, it will return and
7 rest upon you. Stay in that one house, sharing their food and drink; for the
8 worker earns his pay. Do not move from house to house. When you come
into a town and they make you welcome, eat the food provided for you;
9 heal the sick there, and say, "The kingdom of God has come close to you."
10 When you enter a town and they do not make you welcome, go out into its
11 streets and say, "The very dust of your town that clings to our feet we wipe
off to your shame. Only take note of this: the kingdom of God has come
12 close." I tell you, it will be more bearable for Sodom on the great Day than
for that town.

13 'Alas for you, Chorazin! Alas for you, Bethsaida! If the miracles that
were performed in you had been performed in Tyre and Sidon, they would
14 have repented long ago, sitting in sackcloth and ashes. But it will be more
bearable for Tyre and Sidon at the Judgement than for you. And as for you,
15 Capernaum, will you be exalted to the skies? No, brought down to the
depths!

16 'Whoever listens to you listens to me; whoever rejects you rejects me.
And whoever rejects me rejects the One who sent me.'

17 The seventy-two^b came back jubilant. 'In your name, Lord,' they said,
18 'even the devils submit to us.' He replied, 'I watched how Satan fell, like
19 lightning, out of the sky. And now you see that I have given you the power
to tread underfoot snakes and scorpions and all the forces of the enemy,
20 and nothing will ever harm you.^c Nevertheless, what you should rejoice
over is not that the spirits submit to you, but that your names are enrolled
in heaven.'

21 At that moment Jesus exulted in the Holy^d Spirit and said, 'I thank thee,
Father, Lord of heaven and earth, for hiding these things from the learned
and wise, and revealing them to the simple. Yes, Father, such^e was thy

^a Some witnesses read No one who looks back as he sets hand to the plough . . .

^b Some witnesses read seventy. ^c Or and he will have no way at all to harm

you. ^d Some witnesses omit Holy. ^e Or Yes, I thank thee, Father,
that such . . .

choice.' Then turning to his disciples he said,^a 'Everything is entrusted to 22
me by my Father; and no one knows who the Son is but the Father, or who
the Father is but the Son, and those to whom the Son may choose to
reveal him.'

Turning to his disciples in private he said, 'Happy the eyes that see what 23
you are seeing! I tell you, many prophets and kings wished to see what you 24
now see, yet never saw it; to hear what you hear, yet never heard it.'

ON ONE OCCASION a lawyer came forward to put this test question to 25
him: 'Master, what must I do to inherit eternal life?' Jesus said, 'What is 26
written in the Law? What is your reading of it?' He replied, 'Love the 27
Lord your God with all your heart, with all your soul, with all your strength,
and with all your mind; and your neighbour as yourself.' 'That is the right 28
answer,' said Jesus; 'do that and you will live.'

But he wanted to vindicate himself, so he said to Jesus, 'And who is my 29
neighbour?' Jesus replied, 'A man was on his way from Jerusalem down to 30
Jericho when he fell in with robbers, who stripped him, beat him, and
went off leaving him half dead. It so happened that a priest was going down 31
by the same road; but when he saw him, he went past on the other side.
So too a Levite came to the place, and when he saw him went past on the 32
other side. But a Samaritan who was making the journey came upon him, 33
and when he saw him was moved to pity. He went up and bandaged his 34
wounds, bathing them with oil and wine. Then he lifted him on to his own
beast, brought him to an inn, and looked after him there. Next day he pro- 35
duced two silver pieces and gave them to the innkeeper, and said, "Look
after him; and if you spend any more, I will repay you on my way back."
Which of these three do you think was neighbour to the man who fell into 36
the hands of the robbers?' He answered, 'The one who showed him kind- 37
ness.' Jesus said, 'Go and do as he did.'

While they were on their way Jesus came to a village where a woman 38
named Martha made him welcome in her home. She had a sister, Mary, 39
who seated herself at the Lord's feet and stayed there listening to his words.
Now Martha was distracted by her many tasks, so she came to him and said, 40
'Lord, do you not care that my sister has left me to get on with the work by
myself? Tell her to come and lend a hand.' But the Lord answered, 41
'Martha, Martha, you are fretting and fussing about so many things; but 42
one thing is necessary.^b The part that Mary has chosen is best; and it shall
not be taken away from her.'

Once, in a certain place, Jesus was at prayer. When he ceased, one of his 11
disciples said, 'Lord, teach us to pray, as John taught his disciples.' He ②
answered, 'When you pray, say,

"Father,^c thy name be hallowed;
thy kingdom come.^d

^a Some witnesses omit Then . . . he said. ^b Some witnesses read but few things are
necessary, or rather, one alone; others omit you are fretting . . . necessary. ^c Some

witnesses read Our Father in heaven. ^d One witness reads thy kingdom come upon us;
some others have thy Holy Spirit come upon us and cleanse us; some insert thy will be
done, on earth as in heaven.

3 Give us each day our daily bread.^a
 4 And forgive us our sins,
 for we too forgive all who have done us wrong.
 And do not bring us to the test.”^b

5 Then he said to them, ‘Suppose one of you has a friend who comes to
 him in the middle of the night and says, “My friend, lend me three loaves,
 6 for a friend of mine on a journey has turned up at my house, and I have
 7 nothing to offer him”; and he replies from inside, “Do not bother me. The
 door is shut for the night; my children and I have gone to bed; and I can-
 8 not get up and give you what you want.” I tell you that even if he will not
 provide for him out of friendship, the very shamelessness of the request
 9 will make him get up and give him all he needs. And so I say to you, ask,
 and you will receive; seek, and you will find; knock, and the door will be
 10 opened. For everyone who asks receives, he who seeks finds, and to him
 who knocks, the door will be opened.

3 11 ‘Is there a father among you who will offer his son^c a snake when he asks
 12 13 for fish, or a scorpion when he asks for an egg? If you, then, bad as you are,
 know how to give your children what is good for them, how much more will
 the heavenly Father give the Holy Spirit^d to those who ask him!’

14 HE WAS DRIVING OUT a devil which was dumb; and when the devil had
 come out, the dumb man began to speak. The people were astonished,
 15 but some of them said, ‘It is by Beelzebub prince of devils that he drives
 16 the devils out.’ Others, by way of a test, demanded of him a sign from
 17 heaven. But he knew what was in their minds, and said, ‘Every kingdom
 18 divided against itself goes to ruin, and a divided household falls. Equally
 if Satan is divided against himself, how can his kingdom stand?—since,
 19 as you would have it, I drive out the devils by Beelzebub. If it is by Beelze-
 20 bub that I cast out devils, by whom do your own people drive them out?
 If this is your argument, they themselves will refute you. But if it is by the
 finger of God that I drive out the devils, then be sure the kingdom of God
 has already come upon you.

21 ‘When a strong man fully armed is on guard over his castle his posses-
 22 sions are safe. But when someone stronger comes upon him and over-
 powers him, he carries off the arms and armour on which the man had
 relied and divides the plunder.

23 ‘He who is not with me is against me, and he who does not gather with
 me scatters.’^e

24 ‘When an unclean spirit comes out of a man it wanders over the deserts
 seeking a resting-place; and if it finds none, it says, “I will go back to the
 25 26 home I left.” So it returns and finds the house^f swept clean, and tidy. Off
 it goes and collects seven other spirits more wicked than itself, and they all
 come in and settle down; and in the end the man’s plight is worse than
 before.’

^a Or our bread for the morrow.
 (or from evil).

^b Some witnesses add but save us from the evil
 one when he asks for bread,
 or . . .

^c Some witnesses insert a stone when he asks for bread,
^d Some witnesses read a good gift; some others read good things.

^e Some witnesses add me.

^f Some witnesses insert unoccupied.

While he was speaking thus, a woman in the crowd called out, ‘Happy 27
 the womb that carried you and the breasts that suckled you!’ He rejoined, 28
 ‘No, happy are those who hear the word of God and keep it.’

With the crowds swarming round him he went on to say: ‘This is a 29
 wicked generation. It demands a sign, and the only sign that will be given
 it is the sign of Jonah. For just as Jonah was a sign to the Ninevites, so will 30
 the Son of Man be to this generation. At the Judgement, when the men of 31
 this generation are on trial, the Queen of the South will appear against^a
 them and ensure their condemnation, for she came from the ends of the
 earth to hear the wisdom of Solomon; and what is here is greater than 32
 Solomon. The men of Nineveh will appear at the Judgement when this
 generation is on trial, and ensure^b its condemnation, for they repented at
 the preaching of Jonah; and what is here is greater than Jonah.

‘No one lights a lamp and puts it in a cellar,^c but rather on the lamp- 33
 stand so that those who enter may see the light. The lamp of your body is 34
 the eye. When your eyes are sound, you have light for your whole body; 35
 but when the eyes are bad, you are in darkness. See to it then that the light 36
 you have is not darkness. If you have light for your whole body with no
 trace of darkness, it will all be as bright as when a lamp flashes its rays
 upon you.’

WHEN HE HAD FINISHED SPEAKING, a Pharisee invited him to a meal. 37
 He came in and sat down. The Pharisee noticed with surprise that he had 38
 not begun by washing before the meal. But the Lord said to him, ‘You 39
 Pharisees! You clean the outside of cup and plate; but inside you there is
 nothing but greed and wickedness. You fools! Did not he who made the 40
 outside make the inside too? But let what is in the cup^d be given in charity,
 and all is clean. 41

‘Alas for you Pharisees! You pay tithes of mint and rue and every 42
 garden-herb, but have no care for justice and the love of God. It is these
 you should have practised, without neglecting the others.’^e

‘Alas for you Pharisees! You love the seats of honour in synagogues, and 43
 salutations in the market-places.

‘Alas, alas, you are like unmarked graves over which men may walk with- 44
 out knowing it.’

In reply to this one of the lawyers said, ‘Master, when you say things 45
 like this you are insulting us too.’ Jesus rejoined: ‘Yes, you lawyers, it is 46
 no better with you! For you load men with intolerable burdens, and will
 not put a single finger to the load.

‘Alas, you build the tombs of the prophets whom your fathers murdered, 47
 and so testify that you approve of the deeds your fathers did; they com- 48
 mitted the murders and you provide the tombs.

‘This is why the Wisdom of God said, “I will send them prophets and 49
 messengers; and some of these they will persecute and kill”; so that this 50

^a Or will be raised to life together with . . .

^b Or At the Judgement the men of
 Nineveh will rise again together with this generation and will ensure . . .

^c Some
 witnesses insert or under the meal-tub.

^d Or what you can afford.

^e Some wit-
 nesses omit It is . . . others.

INDV.
 30 OR BODY
 31 OF XIANS?
 *2

MATT
 5:14

51 generation will have to answer for the blood of all the prophets shed since the foundation of the world; from the blood of Abel to the blood of Zechariah who perished between the altar and the sanctuary. I tell you, this generation will have to answer for it all.

52 'Alas for you lawyers! You have taken away the key of knowledge. You did not go in yourselves, and those who were on their way in, you stopped.'

53 After he had left the house, the lawyers and Pharisees began to assail
54 him fiercely and to ply him with a host of questions, laying snares to catch him with his own words.

12 MEANWHILE, WHEN A CROWD of many thousands had gathered, packed so close that they were treading on one another, he began to speak first to his disciples: 'Beware of the leaven of the Pharisees; I mean their
2 hypocrisy. There is nothing covered up that will not be uncovered,
3 nothing hidden that will not be made known. You may take it, then, that everything you have said in the dark will be heard in broad daylight, and what you have whispered behind closed doors will be shouted from the house-tops.

4 'To you who are my friends I say: Do not fear those who kill the body and
5 after that have nothing more they can do. I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Believe me, he is the one to fear.

6 'Are not sparrows five for twopence? And yet not one of them is over-
7 looked by God. More than that, even the hairs of your head have all been counted. Have no fear; you are worth more than any number of sparrows.

8 'I tell you this: everyone who acknowledges me before men, the Son of
9 Man will acknowledge before the angels of God; but he who disowns me before men will be disowned before the angels of God.

10 'Anyone who speaks a word against the Son of Man will receive forgive-
11 ness; but for him who slanders the Holy Spirit there will be no forgiveness.

12 'When you are brought before synagogues and state authorities, do
not begin worrying about how you will conduct your defence or what you will say. For when the time comes the Holy Spirit will instruct you what to say.'

13 A man in the crowd said to him, 'Master, tell my brother to divide the
14 family property with me.' He replied, 'My good man, who set me over you
15 to judge or arbitrate?'^a Then he said to the people, 'Beware! Be on your guard against greed of every kind, for even when a man has more than
16 enough, his wealth does not give him life.' And he told them this parable:
17 'There was a rich man whose land yielded heavy crops. He debated with
18 himself: "What am I to do? I have not the space to store my produce. This is what I will do," said he: "I will pull down my storehouses and build them
19 bigger. I will collect in them all my corn and other goods, and then say to myself, "Man, you have plenty of good things laid by, enough for many
20 years: take life easy, eat, drink, and enjoy yourself." But God said to him, "You fool, this very night you must surrender your life; you have
21 made your money—who will get it now?" That is how it is with the

^a Some witnesses omit or arbitrate.

man who amasses wealth for himself and remains a pauper in the sight of God.^a

'Therefore', he said to his disciples, 'I bid you put away anxious thoughts
22 about food to keep you alive and clothes to cover your body. Life is more
23 than food, the body more than clothes. Think of the ravens: they neither
24 sow nor reap; they have no storehouse or barn; yet God feeds them. You
25 are worth far more than the birds! Is there a man among you who by
26 anxious thought can add a foot to his height^b? If, then, you cannot do even
a very little thing, why are you anxious about the rest?

'Think of the lilies: they neither spin nor weave;^c yet I tell you, even
27 Solomon in all his splendour was not attired like one of these. But if that is
28 how God clothes the grass, which is growing in the field today, and to-
morrow is thrown on the stove, how much more will he clothe you! How
little faith you have! And so you are not to set your mind on food and drink;
29 you are not to worry. For all these are things for the heathen to run after;
30 but you have a Father who knows that you need them. No, set your mind
31 upon his kingdom, and all the rest will come to you as well.

'Have no fear, little flock; for your Father has chosen to give you the
32 Kingdom. Sell your possessions and give in charity. Provide for yourselves
33 purses that do not wear out, and never-failing treasure in heaven, where no
thief can get near it, no moth destroy it. For where your treasure is, there
34 will your heart be also.

'Be ready for action, with belts fastened and lamps alight. Be like men
35 36 who wait for their master's return from a wedding-party, ready to let him
in the moment he arrives and knocks. Happy are those servants whom the
37 master finds on the alert when he comes. I tell you this: he will fasten his
38 belt, seat them at table, and come and wait on them. Even if it is the middle
of the night or before dawn when he comes, happy they if he finds them
39 alert. And remember, if the householder had known what time the burglar
40 was coming he would not have let his house be broken into. Hold your-
selves ready, then, because the Son of Man will come at the time you least
expect him.'

Peter said, 'Lord, do you intend this parable specially for us or is it for
41 everyone?' The Lord said, 'Well, who is the trusty and sensible man whom
42 his master will appoint as his steward, to manage his servants and issue
their rations at the proper time? Happy that servant who is found at his
43 task when his master comes! I tell you this: he will be put in charge of all
44 his master's property. But if that servant says to himself, "The master is a
45 long time coming", and begins to bully the menservants and maids, and
eat and drink and get drunk; then the master will arrive on a day that
46 servant does not expect, at a time he does not know, and will cut him in
pieces. Thus he will find his place among the faithless.

'The servant who knew his master's wishes, yet made no attempt to
47 carry them out, will be flogged severely. But one who did not know them and
48 earned a beating will be flogged less severely. Where a man has been given

^a Some witnesses omit That . . . God; others add at the end When he said this he cried out, 'If you have ears to hear, then hear.'

^b Or a day to his life. ^c Some witnesses read they grow, they do not toil or spin.

much, much will be expected of him; and the more a man has had entrusted to him the more he will be required to repay.

49 'I have come to set fire to the earth, and how I wish it were already
50 kindled! I have a baptism to undergo, and what constraint I am under until
51 the ordeal is over! Do you suppose I came to establish peace on earth? No
52 indeed, I have come to bring division. For from now on, five members of a
53 family will be divided, three against two and two against three; father
against son and son against father, mother against daughter and daughter
against mother, mother against son's wife and son's wife against her
mother-in-law.'

54 He also said to the people, 'When you see cloud banking up in the west,
55 you say at once, "It is going to rain", and rain it does. And when the wind is
56 from the south, you say, "There will be a heat-wave", and there is. What
hypocrites you are! You know how to interpret the appearance of earth and
sky; how is it you cannot interpret this fateful hour?

57 'And why can you not judge for yourselves what is the right course?
58 When you are going with your opponent to court, make an effort to settle
with him while you are still on the way; otherwise he may drag you before
the judge, and the judge hand you over to the constable, and the constable
59 put you in jail. I tell you, you will not come out till you have paid the last
farthing.'

13 AT THAT VERY TIME there were some people present who told him about
2 the Galileans whose blood Pilate had mixed with their sacrifices. He
answered them: 'Do you imagine that, because these Galileans suffered
this fate, they must have been greater sinners than anyone else in Galilee?
3 I tell you they were not; but unless you repent, you will all of you come to
4 the same end. Or the eighteen people who were killed when the tower fell
on them at Siloam—do you imagine they were more guilty than all the
5 other people living in Jerusalem? I tell you they were not; but unless you
repent, you will all of you come to the same end.'

6 He told them this parable: 'A man had a fig-tree growing in his vineyard;
7 and he came looking for fruit on it, but found none. So he said to the vine-
dresser, "Look here! For the last three years I have come looking for fruit
on this fig-tree without finding any. Cut it down. Why should it go on
8 using up the soil?" But he replied, "Leave it, sir, this one year while I dig
9 round it and manure it. And if it bears next season, well and good; if not,
you shall have it down."

10 11 One Sabbath he was teaching in a synagogue, and there was a woman
there possessed by a spirit that had crippled her for eighteen years. She
12 was bent double and quite unable to stand up straight. When Jesus saw her
13 he called her and said, 'You are rid of your trouble.' Then he laid his hands
14 on her, and at once she straightened up and began to praise God. But the
president of the synagogue, indignant with Jesus for healing on the
Sabbath, intervened and said to the congregation, 'There are six working-
15 days: come and be cured on one of them, and not on the Sabbath.' The
Lord gave him his answer: 'What hypocrites you are!' he said. 'Is there a
single one of you who does not loose his ox or his donkey from the manger

and take it out to water on the Sabbath? And here is this woman, a daughter
of Abraham, who has been kept prisoner by Satan for eighteen long years:
was it wrong for her to be freed from her bonds on the Sabbath?' At these
17 words all his opponents were covered with confusion, while the mass of
the people were delighted at all the wonderful things he was doing.

'What is the kingdom of God like?' he continued. 'What shall I compare
18 it with? It is like a mustard-seed which a man took and sowed in his
19 garden; and it grew to be a tree and the birds came to roost among its
branches.'

Again he said, 'The kingdom of God, what shall I compare it with? It is
20 21 like yeast which a woman took and mixed with half a hundredweight of
flour till it was all leavened.'

HE CONTINUED HIS JOURNEY through towns and villages, teaching as
22 he made his way towards Jerusalem. Someone asked him, 'Sir, are only a
23 few to be saved?' His answer was: 'Struggle to get in through the narrow
24 door; for I tell you that many will try to enter and not be able.'

'When once the master of the house has got up and locked the door, you
25 may stand outside and knock, and say, "Sir, let us in!", but he will only
26 answer, "I do not know where you come from." Then you will begin to say,
27 "We sat at table with you and you taught in our streets." But he will repeat,
"I tell you, I do not know where you come from. Out of my sight, all of
28 you, you and your wicked ways!" There will be wailing and grinding of
teeth there, when you see Abraham, Isaac, and Jacob, and all the prophets,
29 in the kingdom of God, and yourselves thrown out. From east and west
people will come, from north and south, for the feast in the kingdom of
30 God. Yes, and some who are now last will be first, and some who are first
will be last.'

At that time a number of Pharisees came to him and said, 'You should
31 leave this place and go on your way; Herod is out to kill you.' He replied,
32 'Go and tell that fox, "Listen: today and tomorrow I shall be casting out
devils and working cures; on the third day I reach my goal." However,
33 I must be on my way today and tomorrow and the next day, because it is
unthinkable for a prophet to meet his death anywhere but in Jerusalem.'

'O Jerusalem, Jerusalem, the city that murders the prophets and stones
34 the messengers sent to her! How often have I longed to gather your chil-
dren, as a hen gathers her brood under her wings; but you would not let
me. Look, look! there is your temple, forsaken by God. And I tell you,
35 you shall never see me until the time comes when you say, "Blessings on
him who comes in the name of the Lord!"'

ONE SABBATH he went to have a meal in the house of a leading Pharisee; 14
and they were watching him closely. There, in front of him, was a man 2
suffering from dropsy. Jesus asked the lawyers and the Pharisees: 'Is it 3
permitted to cure people on the Sabbath or not?' They said nothing. So 4
he took the man, cured him, and sent him away. Then he turned to them 5
and said, 'If one of you has a donkey^a or an ox and it falls into a well, will

^a Some witnesses read son.

6 he hesitate to haul it up on the Sabbath day?' To this they could find no reply.

7 When he noticed how the guests were trying to secure the places of
8 honour, he spoke to them in a parable: 'When you are asked by someone to
9 a wedding-feast, do not sit down in the place of honour. It may be that some
10 person more distinguished than yourself has been invited; and the host
11 will come and say to you, "Give this man your seat." Then you will look
12 foolish as you begin to take the lowest place. No, when you receive an
13 invitation, go and sit down in the lowest place, so that when your host
14 comes he will say, "Come up higher, my friend." Then all your fellow-
15 guests will see the respect in which you are held. For everyone who exalts
16 himself will be humbled; and whoever humbles himself will be exalted.'

17 Then he said to his host, 'When you are having a party for lunch or
18 supper, do not invite your friends, your brothers or other relations, or
19 your rich neighbours; they will only ask you back again and so you will
20 be repaid. But when you give a party, ask the poor, the crippled, the lame,
21 and the blind; and so find happiness. For they have no means of repaying
22 you; but you will be repaid on the day when good men rise from the dead.'

23 One of the company, after hearing all this, said to him, 'Happy the man
24 who shall sit at the feast in the kingdom of God!' Jesus answered, 'A man
25 was giving a big dinner party and had sent out many invitations. At dinner-
26 time he sent his servant with a message for his guests, "Please come, every-
27 thing is now ready." They began one and all to excuse themselves. The first
28 said, "I have bought a piece of land, and I must go and look over it; please
29 accept my apologies." The second said, "I have bought five yoke of oxen,
30 and I am on my way to try them out; please accept my apologies." The
31 next said, "I have just got married and for that reason I cannot come."
32 When the servant came back he reported this to his master. The master of the
33 house was angry and said to him, "Go out quickly into the streets and alleys
of the town, and bring me in the poor, the crippled, the blind, and the
lame." The servant said, "Sir, your orders have been carried out and there
is still room." The master replied, "Go out on to the highways and along
the hedgerows and make them come in; I want my house to be full. I tell
you that not one of those who were invited shall taste my banquet."

Once when great crowds were accompanying him, he turned to them
and said: 'If anyone comes to me and does not hate his father and mother,
wife and children, brothers and sisters, even his own life, he cannot be a
disciple of mine. No one who does not carry his cross and come with me
can be a disciple of mine. Would any of you think of building a tower with-
out first sitting down and calculating the cost, to see whether he could
afford to finish it? Otherwise, if he has laid its foundation and then is not
able to complete it, all the onlookers will laugh at him. "There is the man",
they will say, "who started to build and could not finish." Or what king
will march to battle against another king, without first sitting down to con-
sider whether with ten thousand men he can face an enemy coming to meet
him with twenty thousand? If he cannot, then, long before the enemy
approaches, he sends envoys, and asks for terms. So also none of you can
be a disciple of mine without parting with all his possessions.

'Salt is a good thing; but if salt itself becomes tasteless, what will you
use to season it? It is useless either on the land or on the dung-heap: it can
only be thrown away. If you have ears to hear, then hear.'

ANOTHER TIME, the tax-gatherers and other bad characters were all
crowding in to listen to him; and the Pharisees and the doctors of the law
began grumbling among themselves: 'This fellow', they said, 'welcomes
sinners and eats with them.' He answered them with this parable: 'If one
of you has a hundred sheep and loses one of them, does he not leave the
ninety-nine in the open pasture and go after the missing one until he has
found it? How delighted he is then! He lifts it on to his shoulders, and home
he goes to call his friends and neighbours together. "Rejoice with me!"
he cries. "I have found my lost sheep." In the same way, I tell you, there
will be greater joy in heaven over one sinner who repents than over ninety-
nine righteous people who do not need to repent.

'Or again, if a woman has ten silver pieces and loses one of them, does
she not light the lamp, sweep out the house, and look in every corner till
she has found it? And when she has, she calls her friends and neighbours
together, and says, "Rejoice with me! I have found the piece that I lost."
In the same way, I tell you, there is joy among the angels of God over one
sinner who repents.'

Again he said: 'There was once a man who had two sons; and the
younger said to his father, "Father, give me my share of the property." So
he divided his estate between them. A few days later the younger son
turned the whole of his share into cash and left home for a distant country,
where he squandered it in reckless living. He had spent it all, when a severe
famine fell upon that country and he began to feel the pinch. So he went
and attached himself to one of the local landowners, who sent him on to his
farm to mind the pigs. He would have been glad to fill his belly with^a the
pods that the pigs were eating; and no one gave him anything. Then he
came to his senses and said, "How many of my father's paid servants have
more food than they can eat, and here am I, starving to death! I will set
off and go to my father, and say to him, "Father, I have sinned, against
God and against you; I am no longer fit to be called your son; treat me as
one of your paid servants.'" So he set out for his father's house. But while
he was still a long way off his father saw him, and his heart went out to him.
He ran to meet him, flung his arms round him, and kissed him. The son
said, "Father, I have sinned, against God and against you; I am no longer
fit to be called your son."^b But the father said to his servants, "Quick!
fetch a robe, my best one, and put it on him; put a ring on his finger and
shoes on his feet. Bring the fatted calf and kill it, and let us have a feast to
celebrate the day. For this son of mine was dead and has come back to life;
he was lost and is found." And the festivities began.

'Now the elder son was out on the farm; and on his way back, as he
approached the house, he heard music and dancing. He called one of the
servants and asked what it meant. The servant told him, "Your brother

^a Some witnesses read to have his fill of . . .

^b Some witnesses add treat me as one of your paid servants.

has come home, and your father has killed the fatted calf because he has
 28 him back safe and sound." But he was angry and refused to go in. His
 29 father came out and pleaded with him; but he retorted, "You know how
 I have slaved for you all these years; I never once disobeyed your orders;
 30 and you never gave me so much as a kid, for a feast with my friends. But
 now that this son of yours turns up, after running through your money
 31 with his women, you kill the fatted calf for him." "My boy," said the father,
 32 "you are always with me, and everything I have is yours. How could we
 help celebrating this happy day? Your brother here was dead and has come
 back to life, was lost and is found."

16 He said to his disciples, 'There was a rich man who had a steward, and he
 2 received complaints that this man was squandering the property. So he
 sent for him, and said, "What is this that I hear? Produce your accounts,
 3 for you cannot be manager here any longer." The steward said to himself,
 "What am I to do now that my employer is dismissing me? I am not strong
 4 enough to dig, and too proud to beg. I know what I must do, to make sure
 that, when I have to leave, there will be people to give me house and home."
 5 He summoned his master's debtors one by one. To the first he said, "How
 6 much do you owe my master?" He replied, "A thousand gallons of olive
 oil." He said, "Here is your account. Sit down and make it five hundred;
 7 and be quick about it." Then he said to another, "And you, how much do
 you owe?" He said, "A thousand bushels of wheat", and was told, "Take
 8 your account and make it eight hundred." And the master applauded the
 dishonest steward for acting so astutely. For the worldly are more astute
 than the other-worldly in dealing with their own kind.

9 'So I say to you, use your worldly wealth to win friends for yourselves,
 so that when money is a thing of the past you may be received into an
 eternal home.

10 'The man who can be trusted in little things can be trusted also in great;
 and the man who is dishonest in little things is dishonest also in great
 11 things. If, then, you have not proved trustworthy with the wealth of this
 12 world, who will trust you with the wealth that is real? And if you have
 proved untrustworthy with what belongs to another, who will give you
 what is your own?

13 'No servant can be the slave of two masters; for either he will hate the
 first and love the second, or he will be devoted to the first and think nothing
 of the second. You cannot serve God and Money.'

14 15 The Pharisees, who loved money, heard all this and scoffed at him. He
 said to them, 'You are the people who impress your fellow-men with your
 righteousness; but God sees through you; for what sets itself up to be
 admired by men is detestable in the sight of God.

16 'Until John, it was the Law and the prophets: since then, there is the
 good news of the kingdom of God, and everyone forces his way in.

17 'It is easier for heaven and earth to come to an end than for one dot or
 stroke of the Law to lose its force.

18 'A man who divorces his wife and marries another commits adultery;
 and anyone who marries a woman divorced from her husband commits
 adultery.

'There was once a rich man, who dressed in purple and the finest linen, 19
 and feasted in great magnificence every day. At his gate, covered with sores, 20
 lay a poor man named Lazarus, who would have been glad to satisfy his 21
 hunger with the scraps from the rich man's table. Even the dogs used to 22
 come and lick his sores. One day the poor man died and was carried away
 by the angels to be with Abraham. The rich man also died and was buried,
 and in Hades, where he was in torment, he looked up; and there, far away, 23
 was Abraham with Lazarus close beside him. "Abraham, my father," he 24
 called out, "take pity on me! Send Lazarus to dip the tip of his finger in
 water, to cool my tongue, for I am in agony in this fire." But Abraham said, 25
 "Remember, my child, that all the good things fell to you while you were
 alive, and all the bad to Lazarus; now he has his consolation here and it is
 you who are in agony. But that is not all: there is a great chasm fixed be- 26
 tween us; no one from our side who wants to reach you can cross it, and
 none may pass from your side to us." "Then, father," he replied, "will 27
 you send him to my father's house, where I have five brothers, to warn 28
 them, so that they too may not come to this place of torment?" But Abraham 29
 said, "They have Moses and the prophets; let them listen to them." "No, 30
 father Abraham," he replied, "but if someone from the dead visits them,
 they will repent." Abraham answered, "If they do not listen to Moses and 31
 the prophets they will pay no heed even if someone should rise from the
 dead."

HE SAID TO HIS DISCIPLES, 'Causes of stumbling are bound to arise; 17
 but woe betide the man through whom they come. It would be better for 2
 him to be thrown into the sea with a millstone round his neck than to cause
 one of these little ones to stumble. Keep watch on yourselves. 3

'If your brother wrongs you, reprove him; and if he repents, forgive
 him. Even if he wrongs you seven times in a day and comes back to you 4
 seven times saying, "I am sorry", you are to forgive him.'

The apostles said to the Lord, 'Increase our faith'; and the Lord 5 6
 replied, 'If you had faith no bigger even than a mustard-seed, you could
 say to this mulberry-tree, "Be rooted up and replanted in the sea"; and it
 would at once obey you.

'Suppose one of you has a servant ploughing or minding sheep. When 7
 he comes back from the fields, will the master say, "Come along at once
 and sit down"? Will he not rather say, "Prepare my supper, fasten your 8
 belt, and then wait on me while I have my meal; you can have yours after-
 wards"? Is he grateful to the servant for carrying out his orders? So with 9 10
 you: when you have carried out all your orders, you should say, "We are
 servants and deserve no credit; we have only done our duty."

In the course of his journey to Jerusalem he was travelling through the 11
 borderlands of Samaria and Galilee. As he was entering a village he was 12
 met by ten men with leprosy. They stood some way off and called out to 13
 him, 'Jesus, Master, take pity on us.' When he saw them he said, 'Go and
 show yourselves to the priests'; and while they were on their way, they 14
 were made clean. One of them, finding himself cured, turned back praising 15
 God aloud. He threw himself down at Jesus's feet and thanked him. And 16

17 he was a Samaritan. At this Jesus said: 'Were not all ten cleansed? The
18 other nine, where are they? Could none be found to come back and give
19 praise to God except this foreigner?' And he said to the man, 'Stand up
and go on your way; your faith has cured you.'

20 THE PHARISEES ASKED HIM, 'When will the kingdom of God come?'
He said, 'You cannot tell by observation when the kingdom of God comes.
21 There will be no saying, "Look, here it is!" or "there it is!"; for in fact the
kingdom of God is among you.'^a

22 He said to the disciples, 'The time will come when you will long to see
23 one of the days of the Son of Man, but you will not see it. They will say to
you, "Look! There!" and "Look! Here!" Do not go running off in pursuit.
24 For like the lightning-flash that lights up the earth from end to end, will
25 the Son of Man be when his day comes. But first he must endure much
suffering and be repudiated by this generation.

26 'As things were in Noah's days, so will they be in the days of the Son of
27 Man. They ate and drank and married, until the day that Noah went into
28 the ark and the flood came and made an end of them all. As things were in
Lot's days, also: they ate and drank; they bought and sold; they planted
29 and built; but the day that Lot went out from Sodom, it rained fire and
30 sulphur from the sky and made an end of them all—it will be like that on the
day when the Son of Man is revealed.

31 'On that day the man who is on the roof and his belongings in the house
must not come down to pick them up; he, too, who is in the fields must not
32 go back. Remember Lot's wife. Whoever seeks to save his life will lose it;
33 and whoever loses it will save it, and live.

34 'I tell you, on that night there will be two men in one bed: one will be
35 taken, the other left. There will be two women together grinding corn: one
37 will be taken, the other left.'^b When they heard this they asked, 'Where,
Lord?' He said, 'Where the corpse is, there the vultures will gather.'

18 HE SPOKE TO THEM in a parable to show that they should keep on praying
2 and never lose heart: 'There was once a judge who cared nothing for God
3 or man, and in the same town there was a widow who constantly came
4 before him demanding justice against her opponent. For a long time he
5 refused; but in the end he said to himself, "True, I care nothing for God
6 or man; but this widow is so great a nuisance that I will see her righted
7 before she wears me out with her persistence."' The Lord said, 'You
8 hear what the unjust judge says; and will not God vindicate his chosen,
who cry out to him day and night, while he listens patiently to them?'
9 I tell you, he will vindicate them soon enough. But when the Son of Man
comes, will he find faith on earth?'

10 And here is another parable that he told. It was aimed at those who were
sure of their own goodness and looked down on everyone else. 'Two men

^a Or for in fact the kingdom of God is within you, or for in fact the kingdom of God is within your grasp, or for suddenly the kingdom of God will be among you.

^b Some witnesses add (36) two men in the fields: one will be taken, the other left.

^c Or delays to help them.

went up to the temple to pray, one a Pharisee and the other a tax-gatherer.
The Pharisee stood up and prayed thus:^a "I thank thee, O God, that I am 11
not like the rest of men, greedy, dishonest, adulterous; or, for that matter, 12
like this tax-gatherer. I fast twice a week; I pay tithes on all that I get." 13
But the other kept his distance and would not even raise his eyes to heaven, 14
but beat upon his breast, saying, "O God, have mercy on me, sinner that 15
I am." It was this man, I tell you, and not the other, who went home 16
acquitted of his sins. For everyone who exalts himself will be humbled; 17
and whoever humbles himself will be exalted.'

They even brought babies for him to touch. When the disciples saw 15
them they rebuked them, but Jesus called for the children and said, 'Let 16
the little ones come to me; do not try to stop them; for the kingdom of God 17
belongs to such as these. I tell you that whoever does not accept the king-
dom of God like a child will never enter it.'

A man of the ruling class put this question to him: 'Good Master, what 18
must I do to win eternal life?' Jesus said to him, 'Why do you call me good? 19
No one is good except God alone. You know the commandments: "Do not 20
commit adultery; do not murder; do not steal; do not give false evidence;
honour your father and mother."' The man answered, 'I have kept all 21
these since I was a boy.' On hearing this Jesus said, 'There is still one 22
thing lacking: sell everything you have and distribute to the poor, and you
will have riches in heaven; and come, follow me.' At these words his heart 23
sank; for he was a very rich man. When Jesus saw it he said, 'How hard it 24
is for the wealthy to enter the kingdom of God! It is easier for a camel to go 25
through the eye of a needle than for a rich man to enter the kingdom of
God.' Those who heard asked, 'Then who can be saved?' He answered, 26 27
'What is impossible for men is possible for God.'

Peter said, 'We here have left our belongings to become your followers.' 28
Jesus said, 'I tell you this: there is no one who has given up home, or wife, 29
brothers, parents, or children, for the sake of the kingdom of God, who 30
will not be repaid many times over in this age, and in the age to come have
eternal life.'

Challenge to Jerusalem

HE TOOK THE TWELVE ASIDE and said, 'We are now going up to 31
Jerusalem; and all that was written by the prophets will come true for 32
the Son of Man. He will be handed over to the foreign power. He will be 33
mocked, maltreated, and spat upon. They will flog him and kill him. And 34
on the third day he will rise again.' But they understood nothing of all this;
they did not grasp what he was talking about; its meaning was concealed
from them.

As he approached Jericho a blind man sat at the roadside begging. Hear- 35 36
ing a crowd going past, he asked what was happening. They told him, 37
'Jesus of Nazareth is passing by.' Then he shouted out, 'Jesus, Son of 38
^a Some witnesses read stood up by himself and prayed thus; others read stood up and
prayed thus privately.

39 David, have pity on me.' The people in front told him to hold his tongue;
40 but he called out all the more, 'Son of David, have pity on me.' Jesus
stopped and ordered the man to be brought to him. When he came up he
41 asked him, 'What do you want me to do for you?' 'Sir, I want my sight
42 back', he answered. Jesus said to him, 'Have back your sight; your faith
43 has cured you.' He recovered his sight instantly; and he followed Jesus,
praising God. And all the people gave praise to God for what they had
seen.

19 1 2 Entering Jericho he made his way through the city. There was a man
3 there named Zacchaeus; he was superintendent of taxes and very rich. He
was eager to see what Jesus looked like; but, being a little man, he could
4 not see him for the crowd. So he ran on ahead and climbed a sycamore-
5 tree in order to see him, for he was to pass that way. When Jesus came to the
place, he looked up and said, 'Zacchaeus, be quick and come down; I
6 must come and stay with you today.' He climbed down as fast as he could
7 and welcomed him gladly. At this there was a general murmur of dis-
approval. 'He has gone in', they said, 'to be the guest of a sinner.' But
8 Zacchaeus stood there and said to the Lord, 'Here and now, sir, I give half
my possessions to charity; and if I have cheated anyone, I am ready to
9 repay him four times over.' Jesus said to him, 'Salvation has come to this
10 house today!—for this man too is a son of Abraham, and the Son of Man
has come to seek and save what is lost.'

11 While they were listening to this, he went on to tell them a parable,
because he was now close to Jerusalem and they thought the reign of God
12 might dawn at any moment. He said, 'A man of noble birth went on a long
13 journey abroad, to be appointed king and then return. But first he called
ten of his servants and gave them a pound each, saying, "Trade with this
14 while I am away." His fellow-citizens hated him, and they sent a delega-
15 tion on his heels to say, "We do not want this man as our king." However,
back he came as king, and sent for the servants to whom he had given the
16 money, to see what profit each had made. The first came and said, "Your
17 pound, sir, has made ten more." "Well done," he replied; "you are a good
servant. You have shown yourself trustworthy in a very small matter, and
18 you shall have charge of ten cities." The second came and said, "Your
19 pound, sir, has made five more"; and he also was told, "You too, take
20 charge of five cities." The third came and said, "Here is your pound, sir;
21 I kept it put away in a handkerchief. I was afraid of you, because you are a
hard man: you draw out what you never put in and reap what you did not
22 sow." "You rascal!" he replied; "I will judge you by your own words.
You knew, did you, that I am a hard man, that I draw out what I never put
23 in, and reap what I did not sow? Then why did you not put my money on
deposit, and I could have claimed it with interest when I came back?"
24 Turning to his attendants he said, "Take the pound from him and give it
25 26 to the man with ten." "But, sir," they replied, "he has ten already." "I tell
you," he went on, "the man who has will always be given more; but the
27 man who has not will forfeit even what he has. But as for those enemies of
mine who did not want me for their king, bring them here and slaughter
them in my presence."

WITH THAT JESUS WENT FORWARD and began the ascent to Jerusalem. 28
As he approached Bethphage and Bethany at the hill called Olivet, he sent 29
two of the disciples with these instructions: 'Go to the village opposite; 30
as you enter it you will find tethered there a colt which no one has yet
ridden. Untie it and bring it here. If anyone asks why you are untying it, 31
say, "Our Master needs it."' The two went on their errand and found it 32
as he had told them; and while they were untying the colt, its owners asked, 33
'Why are you untying that colt?' They answered, 'Our Master needs it.' 34
So they brought the colt to Jesus. 35

Then they threw their cloaks on the colt, for Jesus to mount, and 36
they carpeted the road with them as he went on his way. And now, as he 37
approached the descent from the Mount of Olives, the whole company
of his disciples in their joy began to sing aloud the praises of God for all
the great things they had seen:

'Blessings on him who comes as king in the name of the Lord! 38
Peace in heaven, glory in highest heaven!'

Some Pharisees who were in the crowd said to him, 'Master, reprimand 39
your disciples.' He answered, 'I tell you, if my disciples keep silence the 40
stones will shout aloud.'

When he came in sight of the city, he wept over it and said, 'If only you 41 42
had known, on this great day, the way that leads to peace! But no; it is
hidden from your sight. For a time will come upon you, when your enemies 43
will set up siege-works against you; they will encircle you and hem you in
at every point; they will bring you to the ground, you and your children 44
within your walls, and not leave you one stone standing on another,
because you did not recognize God's moment when it came.'

Then he went into the temple and began driving out the traders, with 45 46
these words: 'Scripture says, "My house shall be a house of prayer"; but
you have made it a robbers' cave.'

Day by day he taught in the temple. And the chief priests and lawyers 47
were bent on making an end of him, with the support of the leading
citizens, but found they were helpless, because the people all hung upon 48
his words.

ONE DAY, as he was teaching the people in the temple and telling them 20
the good news, the priests and lawyers, and the elders with them, came
upon him and accosted him. 'Tell us', they said, 'by what authority you are
2 acting like this; who gave you this authority?' He answered them, 'I have
3 a question to ask you too: tell me, was the baptism of John from God or
4 from men?' This set them arguing among themselves: 'If we say, "from
5 God", he will say, "Why did you not believe him?" And if we say, "from
6 men", the people will all stone us, for they are convinced that John was a
7 prophet.' So they replied that they could not tell. And Jesus said to them, 7 8
'Then neither will I tell you by what authority I act.'

He went on to tell the people this parable: 'A man planted a vineyard, 9
let it out to vine-growers, and went abroad for a long time. When the 10
season came, he sent a servant to the tenants to collect from them his share

of the produce; but the tenants thrashed him and sent him away empty-handed. He tried again and sent a second servant; but he also was thrashed, outrageously treated, and sent away empty-handed. He tried once more with a third; this one too they wounded and flung out. Then the owner of the vineyard said, "What am I to do? I will send my own dear son;^a perhaps they will respect him." But when the tenants saw him they talked it over together. "This is the heir," they said; "let us kill him so that the property may come to us." So they flung him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and put these tenants to death and let the vineyard to others.'

When they heard this, they said, 'God forbid!' But he looked straight at them and said, 'Then what does this text of Scripture mean: "The stone which the builders rejected has become the main corner-stone"? Any man who falls on that stone will be dashed to pieces; and if it falls on a man he will be crushed by it.'

The lawyers and chief priests wanted to lay hands on him there and then, for they saw that this parable was aimed at them; but they were afraid of the people. So they watched their opportunity and sent secret agents in the guise of honest men, to seize upon some word of his as a pretext for handing him over to the authority and jurisdiction of the Governor. They put a question to him: 'Master,' they said, 'we know that what you speak and teach is sound; you pay deference to no one, but teach in all honesty the way of life that God requires. Are we or are we not permitted to pay taxes to the Roman Emperor?' He saw through their trick and said, 'Show me a silver piece. Whose head does it bear, and whose inscription?' 'Caesar's', they replied. 'Very well then,' he said, 'pay Caesar what is due to Caesar, and pay God what is due to God.' Thus their attempt to catch him out in public failed, and, astonished by his reply, they fell silent.

Then some Sadducees came forward. They are the people who deny that there is a resurrection. Their question was this: 'Master, Moses laid it down for us that if there are brothers, and one dies leaving a wife but no child, then the next should marry the widow and carry on his brother's family. Now, there were seven brothers: the first took a wife and died childless; then the second married her, then the third. In this way the seven of them died leaving no children. Afterwards the woman also died. At the resurrection whose wife is she to be, since all seven had married her?' Jesus said to them, 'The men and women of this world marry; but those who have been judged worthy of a place in the other world and of the resurrection from the dead, do not marry, for they are not subject to death any longer. They are like angels; they are sons of God, because they share in the resurrection. That the dead are raised to life again is shown by Moses himself in the story of the burning bush, when he calls the Lord, "the God of Abraham, Isaac, and Jacob". God is not God of the dead but of the living; for him all are^b alive.'

At this some of the lawyers said, 'Well spoken, Master.' For there was no further question that they ventured to put to him.

He said to them, 'How can they say that the Messiah is son of David?

^a Or my only son.^b Or they are all.

For David himself says in the Book of Psalms: "The Lord said to my Lord, 'Sit at my right hand until I make your enemies your footstool.'" Thus David calls him "Lord"; how then can he be David's son?

In the hearing of all the people Jesus said to his disciples: 'Beware of the doctors of the law who love to walk up and down in long robes, and have a great liking for respectful greetings in the street, the chief seats in our synagogues, and places of honour at feasts. These are the men who eat up the property of widows, while they say long prayers for appearance' sake; and they will receive the severest sentence.'

He looked up and saw the rich people dropping their gifts into the chest of the temple treasury; and he noticed a poor widow putting in two tiny coins. 'I tell you this,' he said: 'this poor widow has given more than any of them; for those others who have given had more than enough, but she, with less than enough, has given all she had to live on.'

SOME PEOPLE WERE TALKING about the temple and the fine stones and votive offerings with which it was adorned. He said, 'These things which you are gazing at—the time will come when not one stone of them will be left upon another; all will be thrown down.' 'Master,' they asked, 'when will it all come about? What will be the sign when it is due to happen?'

He said, 'Take care that you are not misled. For many will come claiming my name and saying, "I am he", and, "The Day is upon us." Do not follow them. And when you hear of wars and insurrections, do not fall into a panic. These things are bound to happen first; but the end does not follow immediately.' Then he added, 'Nation will make war upon nation, kingdom upon kingdom; there will be great earthquakes, and famines and plagues in many places; in the sky terrors and great portents.'

'But before all this happens they will set upon you and persecute you. You will be brought before synagogues and put in prison; you will be haled before kings and governors for your allegiance to me. This will be your opportunity to testify; so make up your minds not to prepare your defence beforehand, because I myself will give you power of utterance and a wisdom which no opponent will be able to resist or refute. Even your parents and brothers, your relations and friends, will betray you. Some of you will be put to death; and all will hate you for your allegiance to me. But not a hair of your head shall be lost. By standing firm you will win true life for yourselves.'

'But when you see Jerusalem encircled by armies, then you may be sure that her destruction is near. Then those who are in Judaea must take to the hills; those who are in the city itself must leave it, and those who are out in the country must not enter; because this is the time of retribution, when all that stands written is to be fulfilled. Alas for women who are with child in those days, or have children at the breast! For there will be great distress in the land and a terrible judgement upon this people. They will fall at the sword's point; they will be carried captive into all countries; and Jerusalem will be trampled down by foreigners until their day has run its course.'

25 'Portents will appear in sun, moon, and stars. On earth nations will
 26 stand helpless, not knowing which way to turn from the roar and surge of
 27 the sea; men will faint with terror at the thought of all that is coming
 28 upon the world; for the celestial powers will be shaken. And then they
 will see the Son of Man coming on a cloud with great power and glory.
 29 When all this begins to happen, stand upright and hold your heads high,
 30 because your liberation is near.'

31 He told them this parable: 'Look at the fig-tree, or any other tree. As
 32 soon as it buds, you can see for yourselves that summer is near. In the
 33 same way, when you see all this happening, you may know that the kingdom
 of God is near.'

34 'I tell you this: the present generation will live to see it all. Heaven and
 earth will pass away; my words will never pass away.'

35 'Keep a watch on yourselves; do not let your minds be dulled by dissipa-
 36 tion and drunkenness and worldly cares so that the great Day closes upon
 you suddenly like a trap; for that day will come on all men, wherever they
 37 are, the whole world over. Be on the alert, praying at all times for strength
 to pass safely through all these imminent troubles and to stand in the pre-
 38 sence of the Son of Man.'

His days were given to teaching in the temple; and then he would leave
 the city and spend the night on the hill called Olivet. And in the early
 morning the people flocked to listen to him in the temple.^a

The final conflict

22 **N**OW THE FESTIVAL of Unleavened Bread, known as Passover, was
 2 approaching, and the chief priests and the doctors of the law were
 trying to devise some means of doing away with him; for they were afraid
 of the people.

3 Then Satan entered into Judas Iscariot, who was one of the Twelve;
 4 and Judas went to the chief priests and officers of the temple police to
 5 discuss ways and means of putting Jesus into their power. They were
 6 greatly pleased and undertook to pay him a sum of money. He agreed, and
 began to look out for an opportunity to betray him to them without
 collecting a crowd.

7 Then came the day of Unleavened Bread, on which the Passover victim
 8 had to be slaughtered, and Jesus sent Peter and John with these instruc-
 9 tions: 'Go and prepare for our Passover supper.' 'Where would you like
 10 us to make the preparations?' they asked. He replied, 'As soon as you set
 foot in the city a man will meet you carrying a jar of water. Follow him into
 11 the house that he enters and give this message to the householder: "The
 Master says, "Where is the room in which I may eat the Passover with my
 12 disciples?"' He will show you a large room upstairs all set out: make the
 13 preparations there.' They went and found everything as he had said. So
 they prepared for Passover.

14 When the time came he took his place at table, and the apostles with him;

^a Some witnesses here insert the passage printed on p. 143.

and he said to them, 'How I have longed^a to eat this Passover with you 15
 before my death! For I tell you, never again shall I^b eat it until the time 16
 when it finds its fulfilment in the kingdom of God.'

Then he took a cup, and after giving thanks he said, 'Take this and share 17
 it among yourselves; for I tell you, from this moment I shall drink from the 18
 fruit of the vine no more until the time when the kingdom of God comes.'
 And he took bread, gave thanks, and broke it; and he gave it to them, with 19
 the words: 'This is my body.'^c

'But mark this—my betrayer is here, his hand with mine on the table. 21
 For the Son of Man is going his appointed way; but alas for that man by 22
 whom he is betrayed!' At this they began to ask among themselves which of 23
 them it could possibly be who was to do this thing.

Then a jealous dispute broke out: who among them should rank highest? 24
 But he said, 'In the world, kings lord it over their subjects; and those in 25
 authority are called their country's "Benefactors". Not so with you: on the 26
 contrary, the highest among you must bear himself like the youngest, the 27
 chief of you like a servant. For who is greater—the one who sits at table or 27
 the servant who waits on him? Surely the one who sits at table. Yet here
 am I among you like a servant.'

'You are the men who have stood firmly by me in my times of trial; and 28 29
 now I vest in you the kingship which my Father vested in me; you shall eat 30
 and drink at my table in my kingdom and sit^d on thrones as judges of the
 twelve tribes of Israel.'

'Simon, Simon, take heed: Satan has been given leave to sift all of you 31
 like wheat; but for you I have prayed that your faith may not fail; and when 32
 you have come to yourself, you must lend strength to your brothers.'
 'Lord,' he replied, 'I am ready to go with you to prison and death.' Jesus 33 34
 said, 'I tell you, Peter, the cock will not crow tonight until you have three
 times over denied that you know me.'

He said to them, 'When I sent you out barefoot without purse or pack, 35
 were you ever short of anything?' 'No', they answered. 'It is different now,' 36
 he said; 'whoever has a purse had better take it with him, and his pack too;
 and if he has no sword, let him sell his cloak to buy one. For Scripture says, 37
 "And he was counted among the outlaws", and these words, I tell you,
 must find fulfilment in me; indeed, all that is written of me is being ful-
 38 filled.' 'Look, Lord,' they said, 'we have two swords here.' 'Enough,
 enough!' he replied.

THEN HE WENT OUT and made his way as usual to the Mount of Olives, 39
 accompanied by the disciples. When he reached the place he said to them, 40
 'Pray that you may be spared the hour of testing.' He himself withdrew 41
 from them about a stone's throw, knelt down, and began to pray: 'Father, 42

^a Or said to them, 'I longed . . .'

^b Some witnesses read For I tell you, I shall not . . .

^c Some witnesses add, in whole or in part, and with various arrangements, the following:
 'which is given for you; do this as a memorial of me.' (20) In the same way he took the
 cup after supper, and said, 'This cup, poured out for you, is the new covenant sealed by
 my blood.'

^d Or trial; and as my Father gave me the right to reign, so I give you
 the right to eat and to drink . . . and to sit . . .

if it be thy will, take this cup away from me. Yet not my will but thine be done.'

43 And now there appeared to him an angel from heaven bringing him
44 strength, and in anguish of spirit he prayed the more urgently; and his
sweat was like clots of blood falling to the ground.^a

45 When he rose from prayer and came to the disciples he found them
46 asleep, worn out by grief. 'Why are you sleeping?' he said. 'Rise and pray
that you may be spared the test.'

47 WHILE HE WAS STILL SPEAKING a crowd appeared with the man
called Judas, one of the Twelve, at their head. He came up to Jesus to
48 kiss him; but Jesus said, 'Judas, would you betray the Son of Man with
a kiss?'

49 When his followers saw what was coming, they said, 'Lord, shall we use
50 our swords?' And one of them struck at the High Priest's servant, cutting
51 off his right ear. But Jesus answered, 'Let them have their way.' Then he
touched the man's ear and healed him.^b

52 Turning to the chief priests, the officers of the temple police, and the
elders, who had come to seize him, he said, 'Do you take me for a bandit,
53 that you have come out with swords and cudgels to arrest me? Day after
day, when I was in the temple with you, you kept your hands off me. But
this is your moment—the hour when darkness reigns.'

54 Then they arrested him and led him away. They brought him to the
55 High Priest's house, and Peter followed at a distance. They lit a fire in the
56 middle of the courtyard and sat round it, and Peter sat among them. A
serving-maid who saw him sitting in the firelight stared at him and said,
57 'This man was with him too.' But he denied it: 'Woman,' he said, 'I do
58 not know him.' A little later someone else noticed him and said, 'You also
59 are one of them.' But Peter said to him, 'No, I am not.' About an hour
passed and another spoke more strongly still: 'Of course this fellow was
60 with him. He must have been; he is a Galilean.' But Peter said, 'Man, I do
not know what you are talking about.' At that moment, while he was still
61 speaking, a cock crew; and the Lord turned and looked at Peter. And Peter
remembered the Lord's words, 'Tonight before the cock crows you will
disown me three times.'^c

63 64 The men who were guarding Jesus mocked at him. They beat him, they
blindfolded him, and they kept asking him, 'Now, prophet, who hit you?
65 Tell us that.' And so they went on heaping insults upon him.

66 WHEN DAY BROKE, the elders of the nation, chief priests, and doctors
of the law assembled, and he was brought before their Council. 'Tell us,'
67 they said, 'are you the Messiah?' 'If I tell you,' he replied, 'you will not
68 69 believe me; and if I ask questions, you will not answer. But from now on,
70 the Son of Man will be seated at the right hand of Almighty God.'^d 'You
are the Son of God, then?' they all said, and he replied, 'It is you who say I

^a Some witnesses omit And now . . . ground.
touching the man's ear, he healed him.

^b Or 'Let me do as much as this', and
^c Some witnesses add (62) He went outside,
and wept bitterly, as in Matthew 26. 75.

^d Literally of the Power of God.

am.'^a They said, 'Need we call further witnesses? We have heard it our-
selves from his own lips.' 71

With that the whole assembly rose, and they brought him before Pilate. 23
They opened the case against him by saying, 'We found this man subvert-
ing our nation, opposing the payment of taxes to Caesar, and claiming to be
Messiah, a king.'^b Pilate asked him, 'Are you the king of the Jews?' He
3 replied, 'The words are yours.'^c Pilate then said to the chief priests and
4 the crowd, 'I find no case for this man to answer.' But they insisted: 'His
5 teaching is causing disaffection among the people all through Judaea. It
started from Galilee and has spread as far as this city.'

When Pilate heard this, he asked if the man was a Galilean, and on 6 7
learning that he belonged to Herod's jurisdiction he remitted the case to
him, for Herod was also in Jerusalem at that time. When Herod saw Jesus 8
he was greatly pleased; having heard about him, he had long been wanting
to see him, and had been hoping to see some miracle performed by him.
He questioned him at some length without getting any reply; but the chief 9 10
priests and lawyers appeared and pressed the case against him vigorously.
Then Herod and his troops treated him with contempt and ridicule, and 11
sent him back to Pilate dressed in a gorgeous robe. That same day Herod 12
and Pilate became friends; till then there had been a standing feud between
them.

Pilate now called together the chief priests, councillors, and people, and 13 14
said to them, 'You brought this man before me on a charge of subversion.
But, as you see, I have myself examined him in your presence and found
nothing in him to support your charges. No more did Herod, for he has 15
referred him back to us. Clearly he has done nothing to deserve death. I
therefore propose to let him off with a flogging.' But^d there was a general 18
outcry, 'Away with him! Give us Barabbas.' (This man had been put in
19 prison for a rising that had taken place in the city, and for murder.) Pilate
20 addressed them again, in his desire to release Jesus, but they shouted back,
21 'Crucify him, crucify him!' For the third time he spoke to them: 'Why,
22 what wrong has he done? I have not found him guilty of any capital offence.
I will therefore let him off with a flogging.' But they insisted on their 23
demand, shouting that Jesus should be crucified. Their shouts prevailed
and Pilate decided that they should have their way. He released the man 24 25
they asked for, the man who had been put in prison for insurrection and
murder, and gave Jesus up to their will.

AS THEY LED HIM AWAY to execution they seized upon a man called 26
Simon, from Cyrene, on his way in from the country, put the cross on his
back, and made him walk behind Jesus carrying it.

Great numbers of people followed, many women among them, who 27
mourned and lamented over him. Jesus turned to them and said, 'Daugh-
28 ters of Jerusalem, do not weep for me; no, weep for yourselves and your
children. For the days are surely coming when they will say, "Happy are 29

^a Or You are right, for I am.

^b Or to be an anointed king.

^c Or It is as
you say. ^d Some witnesses read (17) At festival time he was obliged to release one
person for them; (18) and now . . .

30 the barren, the wombs that never bore a child, the breasts that never fed
31 one." Then they will start saying to the mountains, "Fall on us", and to the
32 hills, "Cover us." For if these things are done when the wood is green,
33 what will happen when it is dry?"

34 There were two others with him, criminals who were being led away to
35 execution; and when they reached the place called The Skull, they crucified
36 him there, and the criminals with him, one on his right and the other on his
37 left. Jesus said, 'Father, forgive them; they do not know what they are
38 doing.'^a

39 They divided his clothes among them by casting lots. The people stood
40 looking on, and their rulers jeered at him: 'He saved others: now let him
41 save himself, if this is God's Messiah, his Chosen.' The soldiers joined in
42 the mockery and came forward offering him their sour wine. 'If you are
43 the king of the Jews,' they said, 'save yourself.' There was an inscription
44 above his head which ran: 'This is the king of the Jews.'

45 One of the criminals who hung there with him taunted him: 'Are not
46 you the Messiah? Save yourself, and us.' But the other rebuked him:
47 'Have you no fear of God? You are under the same sentence as he. For us
48 it is plain justice; we are paying the price for our misdeeds; but this man has
49 done nothing wrong.' And he said, 'Jesus, remember me when you come
50 to your throne.'^b He answered, 'I tell you this: today you shall be with me
51 in Paradise.'

52 By now it was about midday and a darkness fell over the whole land,
53 which lasted until three in the afternoon; the sun's light failed. And the
54 curtain of the temple was torn in two. Then Jesus gave a loud cry and
55 said, 'Father, into thy hands I commit my spirit'; and with these words he
56 died. The centurion saw it all, and gave praise to God. 'Beyond all doubt',
57 he said, 'this man was innocent.'

58 The crowd who had assembled for the spectacle, when they saw what
59 had happened, went home beating their breasts.

60 HIS FRIENDS had all been standing at a distance; the women who had
61 accompanied him from Galilee stood with them and watched it all.

62 Now there was a man called Joseph, a member of the Council, a good,
63 upright man, who had dissented from their policy and the action they had
64 taken. He came from the Judaeen town of Arimathaea, and he was one
65 who looked forward to the kingdom of God. This man now approached
66 Pilate and asked for the body of Jesus. Taking it down from the cross, he
67 wrapped it in a linen sheet, and laid it in a tomb cut out of the rock, in which
68 no one had been laid before. It was Friday, and the Sabbath was about to
69 begin.

70 The women who had accompanied him from Galilee followed; they took
71 note of the tomb and observed how his body was laid. Then they went home
72 and prepared spices and perfumes; and on the Sabbath they rested in
73 obedience to the commandment. But on the Sunday morning very early
74 they came to the tomb bringing the spices they had prepared. Finding that

^a Some witnesses omit Jesus said, 'Father . . . doing.'

^b Some witnesses read come in royal power.

the stone had been rolled away from the tomb, they went inside; but the
body was not to be found. While they stood utterly at a loss, all of a sudden
two men in dazzling garments were at their side. They were terrified, and
stood with eyes cast down, but the men said, 'Why search among the dead
for one who lives?'^a Remember what he told you while he was still in
Galilee, about the Son of Man: how he must be given up into the power of
sinful men and be crucified, and must rise again on the third day.' Then
they recalled his words and, returning from the tomb, they reported all this
to the Eleven and all the others.

The women were Mary of Magdala, Joanna, and Mary the mother^b of
James, and they, with the other women, told the apostles. But the story
appeared to them to be nonsense, and they would not believe them.^c

THAT SAME DAY two of them were on their way to a village called Emmaus,
which lay about seven miles from Jerusalem, and they were talking
together about all these happenings. As they talked and discussed it with
one another, Jesus himself came up and walked along with them; but
something kept them from seeing who it was. He asked them, 'What is it
you are debating as you walk?' They halted, their faces full of gloom, and
one, called Cleopas, answered, 'Are you the only person staying in Jeru-
salem not to know^d what has happened there in the last few days?' 'What
do you mean?' he said. 'All this about Jesus of Nazareth,' they replied,
'a prophet powerful in speech and action before God and the whole people;
how our chief priests and rulers handed him over to be sentenced to death,
and crucified him. But we had been hoping that he was the man to liberate
Israel. What is more, this is the third day since it happened, and now some
women of our company have astounded us: they went early to the tomb,
but failed to find his body, and returned with a story that they had seen a
vision of angels who told them he was alive. So some of our people went to
the tomb and found things just as the women had said; but him they did
not see.'

'How dull you are!' he answered. 'How slow to believe all that the
prophets said! Was the Messiah not bound to suffer thus before entering
upon his glory?' Then he began with Moses and all the prophets, and
explained to them the passages which referred to himself in every part of
the scriptures.

By this time they had reached the village to which they were going, and
he made as if to continue his journey, but they pressed him: 'Stay with us,
for evening draws on, and the day is almost over.' So he went in to stay with
them. And when he had sat down with them at table, he took bread and
said the blessing; he broke the bread, and offered it to them. Then their
eyes were opened, and they recognized him; and he vanished from their
sight. They said to one another, 'Did we not feel our hearts on fire as he
talked with us on the road and explained the scriptures to us?'

^a Some witnesses insert He is not here: he has been raised.

^b Or wife, or daughter.

^c Some witnesses add (12) Peter, however, got up and ran to the tomb, and, peering in, saw the wrappings and nothing more; and he went home amazed at what had happened.

^d Or Have you been staying by yourself in Jerusalem, that you do not know . . .

33 Without a moment's delay they set out and returned to Jerusalem. There
 34 they found that the Eleven and the rest of the company had assembled, and
 were saying, 'It is true: the Lord has risen; he has appeared to Simon.'
 35 Then they gave their account of the events of their journey and told how
 he had been recognized by them at the breaking of the bread.
 36 As they were talking about all this, there he was, standing among them.^a
 37 38 Startled and terrified, they thought they were seeing a ghost. But he said,
 'Why are you so perturbed? Why do questionings arise in your minds?
 39 Look at my hands and feet. It is I myself. Touch me and see; no ghost has
 41 flesh and bones as you can see that I have.^b They were still unconvinced,
 still wondering, for it seemed too good to be true. So he asked them, 'Have
 42 you anything here to eat?' They offered him a piece of fish they had cooked,
 43 which he took and ate before their eyes.
 44 And he said to them, 'This is what I meant by saying, while I was still
 with you, that everything written about me in the Law of Moses and in the
 45 prophets and psalms was bound to be fulfilled.' Then he opened their
 46 minds to understand the scriptures. 'This', he said, 'is what is written:
 47 that the Messiah is to suffer death and to rise from the dead on the third
 48 day, and that in his name repentance bringing the forgiveness of sins is to
 49 be proclaimed to all nations. Begin from Jerusalem; it is you who are the
 witnesses to it all. And mark this: I am sending upon you my Father's
 promised gift; so stay here in this city until you are armed with the power
 from above.'
 50 Then he led them out as far as Bethany, and blessed them with uplifted
 51 52 hands; and in the act of blessing he parted from them.^c And they^d returned
 53 to Jerusalem with great joy, and spent all their time in the temple praising
 God.

THE GOSPEL ACCORDING TO JOHN

The coming of Christ

1 **W**HEN ALL THINGS BEGAN, the Word already was.^e
 2 The Word dwelt with God, and what God was, the Word was.
 3 The Word, then, was with God at the beginning, and through
 4 him all things came to be; no single thing was created without him. All
 5 that came to be was alive with his life,^f and that life was the light of men.
 The light shines on in the dark, and the darkness has never mastered it.

^a Some witnesses insert And he said to them, 'Peace be with you!' ^b Some witnesses insert (40) After saying this he showed them his hands and feet. ^c Some witnesses add and was carried up into heaven. ^d Some witnesses insert worshipped him and . . . ^e Or The Word was at the creation. ^f Or no single created thing came into being without him. There was life in him . . .

There appeared a man named John, sent from God; he came as a witness to testify to the light, that all might become believers through him. He was not himself the light; he came to bear witness to the light. The real light which enlightens every man was even then coming into the world.^a
 He was in the world;^b but the world, though it owed its being to him, did not recognize him. He entered his own realm, and his own would not receive him. But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become children of God, not born of any human stock, or by the fleshly desire of a human father, but the offspring of God himself. So the Word became flesh; (he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.
 Here is John's testimony to him: he cried aloud, 'This is the man I meant when I said, "He comes after me, but takes rank before me"; for before I was born, he already was.'
 Out of his full store we have all received grace upon grace; for while the Law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God; but God's only Son, he who is nearest to the Father's heart, he has made him known.^c

THIS IS THE TESTIMONY which John gave when the Jews of Jerusalem sent a deputation of priests and Levites to ask him who he was. He confessed without reserve and avowed, 'I am not the Messiah.' 'What then? Are you Elijah?' 'No', he replied. 'Are you the prophet we await?' He answered 'No.' 'Then who are you?' they asked. 'We must give an answer to those who sent us. What account do you give of yourself?' He answered in the words of the prophet Isaiah: 'I am a voice crying aloud in the wilderness, "Make the Lord's highway straight."'

Some Pharisees who were in the deputation asked him, 'If you are not the Messiah, nor Elijah, nor the prophet, why then are you baptizing?' 'I baptize in water,' John replied, 'but among you, though you do not know him, stands the one who is to come after me. I am not good enough to unfasten his shoes.' This took place at Bethany beyond Jordan, where John was baptizing.

The next day he saw Jesus coming towards him. 'Look,' he said, 'there is the Lamb of God; it is he who takes away the sin of the world. This is he of whom I spoke when I said, "After me a man is coming who takes rank before me"; for before I was born, he already was. I myself did not know who he was; but the very reason why I came, baptizing in water, was that he might be revealed to Israel.'

John testified further: 'I saw the Spirit coming down from heaven like a dove and resting upon him. I did not know him, but he who sent me to baptize in water had told me, "When you see the Spirit coming down upon someone and resting upon him, you will know that this is he who is to

^a Or The light was in being, light absolute, enlightening every man born into the world. ^b Or The Word, then, was in the world. ^c Some witnesses read but the only one, the one nearest to the Father's heart, has made him known; others read but the only one, himself God, the nearest to the Father's heart, has made him known.

67 PARALLELISM
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