

LUKE'S ACCOUNT

Introduction

1 Most honored Theophilus:^a

Lots of people have already worked at putting together an account of the events that have happened^b among us—just as the original eyewitnesses and caretakers of the message have handed it down to us. ³And it seemed like a good idea to me too. I've followed everything from the beginning, and I've written things in an accurate and orderly way for you. ⁴That way, you'll know the solid truth about the things you've been taught.^c

An Angel Foretells the Birth of John the Baptizer

⁵During the reign^d of Herod^e as king of Judea,^f there lived a Jewish priest named Zechariah. He was from the priestly division of Abijah.^g His wife was a descendent of Aaron too;^h her name was Elizabeth. ⁶Both of them were people of integrityⁱ before God. They followed^j all the commands and judgments of the Sovereign One faultlessly. ⁷But they didn't have a child, because Elizabeth was unable to have children.^k They were both getting well on in years.^l

⁸Once,^m Zechariah was doing his priestly service—it was his division's turn to serve before God. ⁹In line with the usual priestly procedure, he was chosen by lottery to go into the Temple of the

^a Luke appears to be dedicating his gospel to a Roman noble or official who is a Christian. See also Acts 1:1. Theophilus (prn. *thiyy-off-e-las*) may be a name the person took at baptism, because it means “lover of God.”

^b Or “been fulfilled.”

^c This paragraph is one long, elegant sentence.

^d Lit. “In the days.”

^e Prn. *herr-udd*. This is Herod the Great, the father of the Herod (Herod Antipas) who imprisoned and executed John the Baptizer and who interviewed Jesus after his arrest. See Lk. 3:1, 19-20; 9:7-9; 23:6-12.

^f Prn. *joo-dee-a*.

^g Prn. *ub-bye-ja*.

^h Lit. “was also one of the daughters of Aaron.” Aaron is the original ancestor of the Jewish priestly line, and they both were descendants.

ⁱ Traditionally, “both of them were righteous.”

^j Lit. “walked in.”

^k Lit. “barren,” or “sterile.”

^l Lit. “both were advanced in their days.”

^m Lit. “And it happened while.” This is a very long sentence, which I've recast as a number of shorter ones for readability.

Sovereign One and offer incense. ¹⁰And the whole crowd of people was outside praying at the hour of incense burning. ¹¹And an angel of the Sovereign One appeared to him, standing to the right of the incense altar. ¹²Zechariah was startled by the sight, and he was frightened.^a But the angel said to him,

¹³“Don’t be afraid, Zechariah! Your prayer has been heard, and your wife Elizabeth is going to give you a son. You’re going to call his name “John.” ¹⁴He’s going to be your pride and joy,^b and lots of people are going to celebrate over his birth. ¹⁵Because he’s going to be great in the presence of the Sovereign One. He’s never going to drink wine or anything with alcohol in it.^c He’s going to be filled with the Holy Spirit right from his mother’s womb. ¹⁶And he’s going to turn many of the children of Israel^d back to the Sovereign One their God. ¹⁷And he’ll be a forerunner in God’s presence,^e in the spirit and power of Elijah.

He’ll turn the hearts of parents^f back to their children,^g

and he’ll turn disobedient people back to right thinking.^h In that way, he’ll prepare for the Sovereign One a people made ready.”

¹⁸Zechariah said to the angel, “How am I going to know this is true? After all, I’m an old man, and my wife is getting well on in years.”ⁱ ¹⁹And the angel said back to him, “I’m Gabriel, who stands in God’s presence. God has sent me to speak to you and tell you this good news. ²⁰Now, look: you’re going to be silent, and you won’t be able to talk until the day when all this happens. Because you didn’t believe the things I said!^j All of them^k will come true in their own time.

²¹Meanwhile,^l the people were waiting for Zechariah. They were amazed at how long he was in the Temple. ²²When he came out, he couldn’t speak to them. And they realized that he had seen a vision in the Temple. And he was making signs to them but keeping mute.

²³Finally, when Zechariah’s days of service were finished, he went home.^m ²⁴After that timeⁿ his wife Elizabeth conceived a child. And she stayed in seclusion for five months. She said, ²⁵“The Sovereign One has done this for me. This time^o God has seen fit to take away my shame in front of people.”

^a Lit. “and fear fell upon him.”

^b Lit. “he is going to be a joy and a pride to you.”

^c Lit. “strong drink” (i.e. alcoholic drinks other than wine).

^d That is, many of Israel’s (Jacob’s) descendants.

^e Lit. “he will go ahead in his presence.”

^f Or “fathers.” It could mean either.

^g Mal. 4:5-6; see Sirach (Ecclesiasticus) 48:10.

^h Lit. “in[to] thinking/wisdom of the righteous.”

ⁱ Lit. “is advanced in her days.”

^j Lit. “my words.”

^k Lit. “which things.”

^l Lit. “and.”

^m Lit. “And it happened that when the days of his service were completed, he went home.”

ⁿ Lit. “After those days.”

^o Lit. “me, in the days in which.”

An Angel Foretells the Birth of Jesus

26 In her sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth. 27 He came to a girl^a who was formally engaged to a man named Joseph, who was a descendent of David.^b The name of the girl was Mary. 28 The angel came in the house to her and said, “Hello, favored^c one! The Sovereign One is with you.” 29 But she was startled by that statement. And she was considering what sort of greeting that could possibly be. 30 The angel said to her, “Don’t be afraid, Mary: you’ve found favor with God. 31 Now listen^d—you’re going to conceive a child, and you’ll have a son. You’ll call his name Jesus. 32 This child will be great, and he’ll be called “Son of the Most High.” And the Sovereign God will give him the throne of his father^e David. 33 He’ll be king over the descendants^f of Jacob for all ages, and there’ll be no end to his reign.” 34 Mary said to the angel, “How is this going to happen? Because I’m not intimate with a man.” 35 And the angel said to her, “The Holy Spirit is going to come upon you: the power of the Most High is going to cover you. And so the holy child that is born will be called the Son of God.^g 36 Now listen—your relative Elizabeth has also conceived a son herself, in her old age. And this is the sixth month for her, a woman who’d been called ‘infertile’—because

37 Nothing will be impossible for God!^h

Mary said, “Look, I’m the Sovereign One’s servant. Let it happen just as you’ve said.”ⁱ And the angel left her.

Mary Visits Elizabeth

39 Not long afterwards, Mary set out^j and quickly made her way up into the hill country, to a village in Judah. 40 And she went to Zechariah’s house, and called out a greeting to^k Elizabeth. 41 When Elizabeth heard Mary’s greeting, the baby actually jumped in her womb. And Elizabeth was filled with the Holy Spirit, 42 and she shouted out loud: “Blessings on you, above all women! And blessings on the offspring of your womb!^l 43 What a privilege this is for me! The mother of my Lord has come!^m 44 Because the moment my ears got the sound of your voice,ⁿ the baby leapt for

^a Or “virgin.” The word here *assumes*, more than *states*, the virginity of the young girl.

^b Lit. “from the house of David.”

^c Or “graced,” or “blessed,” or “gifted” (by God).

^d Lit. “And behold.”

^e That is, his ancestor.

^f Lit. “house.”

^g Or “And so the child that is born [lit. “the one born”] will be called holy, the Son of God.”

^h Gen. 18:14, referring to the angel’s promise of a child to Abraham and Rebecca in their old age.

ⁱ Lit. “May it come about for me according to your word.”

^j Lit. “And in these days, Mary got up...”

^k Lit. “and greeted.” In those days, you’d be more polite to call out your greeting as you approached someone’s house, than to come silently up to the door before announcing yourself.

^l Lit. “Blessed be you among women, and blessed be the fruit of your womb.” She is *pronouncing* a blessing on Mary and her child, not simply marveling at or predicting their blessedness.

^m Or “How did I deserve for the mother of my Lord to come?” She’s amazed at the honor of it.

ⁿ Lit. “For behold, as the sound of your greeting got in my ears.”

joy in my womb! 45And bless you for believing that there will be a fulfillment of the Sovereign One's message to you!"^a 46Mary said,^b

Mary's Song of Praise (the Magnificat)

My soul praises the greatness of the Sovereign One,

47And my spirit is overjoyed with God my Savior.

48Because I'm God's servant, and God has looked kindly on my low position.^c

Because from now on, all generations will call me blessed.

49Because the Mighty One has done great things for me—God's name is holy!^d

50From generation to generation, God shows mercy to people who revere God.^e

51God's arm displays God's power!^f

God scatters people who are arrogant in the thoughts of their hearts;

52God pulls down rulers from thrones, and raises up those who are low;

53God fills the hungry with good food, and sends the rich away empty-handed.

54God helps God's servant Israel, remembering the mercy 55God promised our ancestors^g—
the mercy promised to Abraham and his offspring forever.

56And Mary stayed with Elizabeth about three months, and then went back to her home.

The Birth of John the Baptizer

57When it came time for Elizabeth to give birth,^h she had a son. 58Her neighbors and relatives heard that the Sovereign One had shown great mercy to her, and they celebrated with her. 59Then, on the eighth day, it came time to circumciseⁱ the child. And they started calling him Zechariah, after his father.^j 60But his mother said to them, "No! He's going to be called John." 61And they said to her, "None of your relatives has that name."^k 62And they started making signs to his father, to see what he wanted the baby to be called. 63He asked for a writing tablet, and wrote: "His name is John!" And they were all amazed. 64Right then Zechariah's mouth and tongue were released,^l and he started praising God. 65And all their neighbors were in awe.^m All these things were being discussed all around the hill-countryⁿ of Judah. 66And everyone who heard it kept^o it in their

^a Lit. "And blessed is she who has believed that there will be fulfillment to the things spoken to her from the Sovereign One."

^b See 1 Sam. 2:1-10 for a similar prophetic poem.

^c Lit. "Because he has taken notice of the low position of his servant." 1 Sam. 1:11.

^d Or "holy be his name."

^e Lit. "And his mercy for generations and generations is for those that revere him."

^f Lit. "God displays power with his arm."

^g Lit. "God reaches out [or has reached out] to Israel his servant, to remember mercy, just as he spoke to our ancestors."

^h Lit. "And when time to give birth was full for Elizabeth."

ⁱ Prn. *sir-kum-size*.

^j Lit. "And it came about on the eighth day they went to circumcise the child, and started calling [or were calling] him after his father's name, Zechariah."

^k Lit. "No one from among your relatives is called by this name."

^l Lit. "opened up."

^m Lit. "And fear came upon all their neighbors." But it means holy fear, rather than fright.

ⁿ Lit. "around the whole hill country."

^o Or "considered." Lit. "put."

hearts. They were saying, “So, what is this child going to be? Because the hand of the Sovereign One is with him.”

Zechariah’s Prophecy about John

67 And his father Zechariah was filled with the Holy Spirit, and prophesied. He said,

68 Bless^a the Sovereign God of Israel,^b

Because God has visited God’s people and set them free!

69 God has raised up a powerful Savior for us from the line of God’s servant David,^c

70 just as God promised,^d from long ago, through the mouths of God’s holy prophets:

71 That we’ll be safe^e from our enemies, and from the power^f of everybody that hates us—

72 That God will keep the promise of mercy made to our ancestors,^g and remember God’s holy covenant,^h

73 The promiseⁱ God swore to our ancestor Abraham:

74 That we’d be rescued from the power^j of our enemies,^k and God would give us the gift of serving God without fear,^l 75 in holiness and integrity before God all our lives.^m

76 And little child, you’re going to be called a prophet of the Most High!

Because you’re going to go ahead of the Sovereign One, to prepare the way for God.ⁿ

77 You’ll bring knowledge of salvation to God’s people, through the forgiveness of their sins.

78 Because of our God’s mercy and compassion,^o the sunrise is going to visit us from above.^p

79 It will shine on the people who are in darkness, who sit in death’s shadow;^q

It will guide our feet onto the path of peace.

80 And the little boy grew, and got strong in spirit. He was in the wilderness until the day of his presentation in front of Israel.

The Birth of Jesus (Mt. 1:18-25)

2 Now, as it happened, a decree went out at that time^r from Caesar Augustus:^s the whole world was to be registered in a census. 2 This was the first census, when Quirinius^a was governor of

^a Lit. “Blessed be.”

^b Ps. 41:13; 72:18; 106:48.

^c Lit. “a horn of our salvation in the house of his servant David.” “Horn” is a metaphor for military and political power.

^d Lit. “spoke.”

^e “That we’ll be safe”: lit. “Salvation.”

^f Lit. “hand.”

^g Lit. “To do mercy with our ancestors.”

^h See “Bible Words.”

ⁱ Lit. “oath.”

^j Lit. “hand.”

^k Not all mss have the word “our,” but it’s implied in any case.

^l Lit. “...giving us, without fear, rescued from the hand of our enemies, the gift of serving him.”

^m Lit. “days.”

ⁿ Lit. “to prepare his ways.” Isa. 40:3; Mal. 3:1.

^o “Mercy and compassion”: or, “merciful feelings”; lit. “gut feelings of mercy.”

^p Lit. “from on high,” i.e. from heaven.

^q Isa. 9:2; 58:8; 60:1-2.

^r Lit. “And it happened that in those days a decree went out.”

^s Prn. *see-zer a-gust-us*.

Syria. ³Everybody was going to get registered: each person went to their own city. ⁴Joseph went too—he went up from the town of Nazareth in Galilee, to Judea—to the city of David, which is called Bethlehem. That’s because he was from the family line^b of David. ⁵He went to get registered with Mary, his formally engaged spouse.^c She was pregnant, ⁶and while they were there, the time came for her to give birth.^d ⁷And she gave birth to her first child, a son. She wrapped him up in strips of cloth and laid him in a feeding trough—because there hadn’t been room for them in the local inn.^e

Angels Announce Jesus’ Birth to Some Shepherds

⁸There were shepherds in that area who were sleeping out in the fields. They were taking turns that night guarding their flock of sheep. ⁹And an angel of the Sovereign One came and stood in front of them, and the Sovereign One’s glory shone all around them. And they were terrified.^f ¹⁰The angel said to them, “Don’t be afraid! I have^g good news for you, that’ll be a great joy to the whole nation.^h ¹¹A savior for you all was born today in the city of David—it’s the Lord Messiah!ⁱ ¹²And this’ll be the sign for you: you’ll find a baby wrapped in strips of cloth, lying in a feeding trough. ¹³Suddenly, there with the angel, was a huge heavenly army. They were praising God, and saying:

¹⁴Glory to God in the heights of heaven!
Peace on earth to people of good will!

¹⁵Then^k the angels went away from them into heaven. And the shepherds started saying to each other, “Come on! Let’s go over to Bethlehem and see this thing that’s happened, that the Sovereign One has told us about. ¹⁶And they hurried over there, and found Mary and Joseph, and the baby lying in the feeding trough. ¹⁷When they saw it, they explained what had been said to them about this child. ¹⁸And all the people who heard it were amazed by the things that the shepherds told them.^l ¹⁹But Mary held onto all these things, and kept wondering about them in her heart.^m ²⁰And the shepherds went back to the fields, and were glorifying and praising God for all the things they’d heard and seen. It had turned out exactly as they’d been told.ⁿ

^a Prn. *kyye-rinn-ee-us*.

^b Lit. “from the house and family.”

^c Lit. “his betrothed.” “Betrothal” is a stronger concept in ancient Israel than engagement as we know it. It is more like an escrow period on the marriage contract than a period after the couple publicly announces plans to marry.

^d Lit. “the days were completed for her to give birth.”

^e Or “in the guest room.” It’s possible that they went to stay with relatives, but that the house was overflowing with family members from out of town.

^f Lit. “they feared a great fear.”

^g Lit. “...afraid, for behold, I bring...”

^h Lit. “a great joy that will be for the whole people” (“people” is singular).

ⁱ Lit. “the anointed one.” See “Bible Words” under “Messiah.”

^j Or “on earth peace, to people of God’s pleasure,” i.e. those in God’s good graces.

^k Lit. “And it came about.”

^l Lit. “And all who heard were amazed concerning the things spoken to them by the shepherds.”

^m Lit. “But Mary kept all these things safe, considering them in her heart.”

ⁿ Lit. “...seen, just as it had been said to them.”

Jesus is Named

21 When eight days had gone by, it was time to circumcise him. He was named Jesus, the name the angel had given him^a before he was conceived in the womb.

Simeon Prophecies over Jesus and his Mother in the Temple

22 When their purification days were done^b according to the Law of Moses,^c they took him up to Jerusalem. They had to present him to the Sovereign One, 23 just as it's written in the Sovereign One's Law,

Every first-born son is to be holy to the Sovereign One.^d

24 And they had to give an offering, in line with what it says in the Sovereign One's Law:

A pair of doves or two young pigeons.^e

25 Now,^f there was a man in Jerusalem whose name was Simeon.^g He was a man of integrity and spiritual devotion.^h He was hoping that Israel would be saved.ⁱ And the Holy Spirit was on him.

26 He'd been clearly told by the Holy Spirit, that he wouldn't die^j until he saw the Sovereign One's Messiah. 27 Led by^k the Spirit, he came to the Temple. And then Jesus' parents brought him in. They were going to do the presentation ceremony with him, as the Law says. 28 And Simeon took him in his arms, and he praised God, and said,

29 Now you're freeing your servant, Master!

I can go in peace, just like you said!^l

30 Because my eyes have seen your salvation:

31 The salvation that you've prepared in front of all the peoples of the world!

32 A light that'll be a revelation among the Gentiles,

And the glory of your people Israel!

33 And Jesus' father and mother were amazed by the things being said about him. 34 And Simeon blessed them, and he said to his mother Mary, "This child is destined for the fall and rise of lots of people in Israel. He's going to be a sign that'll be spoken against—35 and a sword will even go through your own soul. Through him, a lot of people's true thoughts are going to be brought out into the open."^m

^a Lit. "his name was called Jesus, the one he'd been called by the angel."

^b Lit. "fulfilled."

^c Lev. 12:3, 6.

^d Lit. "Every male that opens the womb is to be called holy to the Sovereign One." Exod. 13:2, 12, 13.

^e Lev. 12:8. This offering was allowed if you were too poor to afford the standard offering of a lamb.

^f Lit. "And behold."

^g Prn. *simm-yen*.

^h Traditionally: "this man was righteous and devout."

ⁱ Lit. "he was hoping for the help of Israel." Israel was under foreign occupation by the Romans, and Simeon was hoping that God would rescue them.

^j Lit. "see death."

^k "Led by": lit. "In."

^l Lit. "according to your word."

^m Lit. "...soul—so that the thoughts of many hearts may be revealed."

The Prophet Anna Praises God for Jesus

36 There was a prophet named Anna there too. She was Phanuel's daughter, from the tribe of Asher. She was well up there in years.^a She'd married young and lived with a husband for seven years,^b 37 then^c she was a widow until she was eighty-four.^d She'd never leave the Temple. She used to serve God night and day with fasting and prayers. 38 Right then^e she came up and began praising God. And she was talking about Jesus to everyone who was hoping for Jerusalem to be set free.^f

Joseph and Mary Return to Nazareth with Jesus

39 When Joseph and Mary finished doing everything that the Sovereign One's Law requires, they went back to Galilee, to their town, Nazareth. 40 And the little boy grew, and got strong—getting full of wisdom. And God's grace was on him.

The Boy Jesus in the Temple

41 Now^g his parents used to go to Jerusalem every year for the Passover^h festival. 42 Something happened when he was twelve years old. They'd gone up to Jerusalem for the festival as usual. 43 When they returned at the end of the festival, Jesusⁱ stayed behind in Jerusalem. And his parents didn't realize it: 44 they thought he was with the group of travelers. When they'd gone a day's journey, they started searching for him among their relatives and friends. 45 When they didn't find him, they went back to Jerusalem looking for him. 46 And it turned out that they found him three days later—he was in the Temple. He was sitting there with the teachers, listening to them and asking them questions. 47 Everyone who heard him was totally amazed at his understanding and his answers. 48 When his parents saw him, they were astounded. His mother said to him, "Child, why did you treat^j us that way? Look—your father and I have been in agony looking for you!" 49 He said to them, "So why were you looking for me? Didn't you know that my Father's house was the only place I could be?"^k 50 And they didn't understand what he'd said to them. 51 He went back with them and came home to Nazareth, and was always obedient^l to them. And his mother kept all these things safe in her heart. 52 And Jesus grew in wisdom, in maturity, and in favor with God and with people.^m

John the Baptizer Preaches in the Wilderness (Mt. 3:1-12; Mk 1:2-8)

3 In the fifteenth year of the reign of Tiberius Caesar,ⁿ when Pontius Pilate^a was governor of Judea and Herod^b was tetrarch of the region of Galilee, and his brother Philip was tetrarch of

^a Lit. "She was advanced in many days."

^b Lit. "She lived with a husband seven years after her girlhood/virginity."

^c Lit. "And."

^d Or "she was a widow for eighty-four years" (making her about a hundred years old).

^e Lit. "And in that same hour."

^f Lit. "for the redemption of Jerusalem" (Isa. 52:9).

^g Lit. "And."

^h See "Bible Words." Exod. 12:24-27; Deut. 16:1-8.

ⁱ Lit. "And when the festival days were complete, on their returning, Jesus the boy."

^j Lit. "do."

^k Lit. "Hadn't you known that that my Father's household was where I had to be?"

^l Lit. "was being subject."

^m This statement is very close to 1 Sam. 2:26.

ⁿ Prn. *tye-bee-ree-us see-zer*.

Iturea^c and Trachonitis,^d and Lysanias^e was tetrarch of Abilene,^f during the high priesthood of Annas and Caiaphas,^g God's message came to John, Zechariah's son, in the wilderness. ³He went into the whole area around the Jordan river, preaching a baptism for a change of heart^h for the forgiveness of sins. ⁴As it saysⁱ in the book of the words of Isaiah the Prophet,

There is a sound of someone calling out in the wilderness:
 "Prepare the Sovereign One's way! Straighten up God's pathways!"^j
⁵Every valley is going to be filled in,
 Every mountain and hill is going to be leveled,
 What's crooked is going to get straight,
 And the rough roads are going to be made smooth—
⁶Every human being^k is going to see God's salvation.^l

⁷Now, John used to say to the crowds that came out to be baptized by him, "You offspring of poisonous snakes,^m who warned you to run from God's anger that's about to come? ⁸Bear fruit worthy of a change of heart." And don't start saying to yourselves, 'We have Abraham as our father.' ⁹Because I'm telling you: God can raise up children for Abraham out of these stones! And the ax is already laid to the root of the trees, and every tree that doesn't bear good fruit is going to be chopped out and thrown in the fire."

¹⁰The crowds asked him, "So what should we do?" ¹¹And he would give them this answer: "If you have two shirts, share with the person who doesn't have one. And if you have things to eat, do the same." ¹²Some tax collectors came to be baptized, and said to him, "Teacher, what should we do?" ¹³He said to them, "Don't be charging more than you're supposed^o to." ¹⁴And soldiers would ask him, "And what should we do?" He told them, "Don't extort money from people, don't accuse people falsely, and be satisfied with your pay."

¹⁵And the people were expectant—and everybody was wondering in their hearts about John: could he possibly be the Messiah? ¹⁶John answered by telling all of them, "I'm baptizing you with water, but somebody more powerful than me is coming. I'm not even worthy to untie the laces of his sandals. He is the one who will baptize you with the Holy Spirit and with fire. ¹⁷His

^a Prn. *ponsh-us pye-lit*. Pilate was the Roman governor of Judea.

^b Prn. *herr-udd*. This was Herod Antipas. Antipas and Philip were sons of Herod the Great, who appears in Lk. 1–2 and Mt. 2.

^c Prn. *eye-too-ree-a*.

^d Prn. *trak-a-nye-tis*.

^e Prn. *lye-say-nee-us*.

^f Prn. *abba-lee-nee*.

^g Prn. *kay-af-us*.

^h Traditionally: "a baptism of repentance" (see "Bible Words").

ⁱ Lit. "is written."

^j Lit. "Straighten out his paths."

^k Lit. "all flesh."

^l Isa. 40:3–5.

^m Lit. "vipers," or "adders."

ⁿ Traditionally: "worthy of repentance" (see "Bible Words").

^o Lit. "directed."

winnowing fan is in his hand, and he'll clean his threshing floor well, so that he can collect his wheat for storage.^a But he'll burn the chaff with fire that can't be put out." ¹⁸And he said a lot of other challenging things as he preached the good news to the people.^b

¹⁹Now, Herod^c the tetrarch had been confronted by John about Herodias,^d his brother's wife,^e and about all the other evil things that Herod did. ²⁰And he added this to the list:^f he locked John up in prison.

Jesus is Baptized by John (Mt. 3:13-17; Mk 1:9-11; Jn 1:29-34)

²¹Now it came about, as all the people were getting baptized, that Jesus got baptized too. And as he was praying, heaven opened up, ²²and the Holy Spirit came down on him, in the physical shape of a dove.^g And there was a voice from heaven: "You're my son! I love you! I'm pleased with you!"^h

The Family Line of Jesus the Messiah

²³And so Jesus himself got started at about thirty years old too.ⁱ He was the son of Joseph (supposedly), son of Heli,^j ²⁴son of Matthat, son of Levi, son of Melchi,^k son of Jannai, son of Joseph, ²⁵son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,^l ²⁶son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda,^m ²⁷son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri,ⁿ ²⁸son of Melchi, son of Addi, son of Cosam, son of Elmadam,^o son of Er, ²⁹son of Joshua, son of Eliezer,^p son of Jorim, son of Matthat, son of Levi, ³⁰son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,^q ³¹son of Melea, son of Menna, son of Mattatha,^r son of Nathan, son of David, ³²son of Jesse, son of Obed, son of Boaz, son of Sala, son of Nashon,^s ³³son of Amminadab, son of Admin, son of Arni,^t son of Hezron, son of Perez, son of Judah, ³⁴son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,^u ³⁵son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,^a ³⁶son of Cainan,

^a Lit. "the wheat for his storage."

^b Lit. "So, exhorting many other things too, he brought the people the good news."

^c Prn. *herr-udd*.

^d Prn. *hur-road-ee-us*.

^e See Matt. 14:3-4 and Mk 6:17-18.

^f Lit. "he added this to them all."

^g Lit. "with bodily appearance like a dove." Luke is not saying that the Holy Spirit became a physical dove, but that the Holy Spirit looked like a physical dove.

^h Lit. "You are my son, the beloved; in you I am pleased."

ⁱ Remember, John (son of Zechariah) the Baptizer was just six months older than Jesus (Lk. 1:26-41).

^j Prn. *hee-lye*.

^k Prn. *mell-kye*.

^l Prn. *matta-thye-us, aym-us nay-hum, ez-lee, nag-eye*.

^m Prn. *may-eth, matta-thye-us, semm-ec-yen, joe-sek, joe-da*.

ⁿ Prn. *jo-ann-en, ree-sa, zer-roo-bub-bel, shee-al-ti-el, nee-rye*.

^o Prn. *mell-kye, add-eye, coe-sum, el-may-dum*.

^p Prn. *el-ee-ee-zer*.

^q Prn. *joe-nam, el-lye-a-kim*.

^r Prn. *mee-lee-a, menn-a, matt-a-tha*.

^s Prn. *oe-bed, boe-azz, say-la* (some mss. have "Salmon," prn. *sal-man*), *nay-shan*.

^t Prn. *am-minn-a-dab, ad-min, ar-nye*.

^u Prn. *tee-ra, nay-horr*.

son of Arphaxad^b, son of Shem, son of Noah, son of Lamech,^c 37son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan,^d 38son of Enos,^e son of Seth, son of Adam, son of God.

Jesus is Tested by Satan (Mt. 4:1-11; Mk 1:12-13)

4 Jesus came back from the Jordan full of the Spirit. 2And he was being led by the Spirit in the wilderness for forty days, being tested by the devil. He didn't eat anything during that time, and at the end of it he was hungry.^f 3And the devil said to him, "If you're the Son of God, tell this stone here to turn into a loaf of bread." 4Jesus said back to him, "Scripture says:^g

A human being is not only to live on bread.^h

5And the devil led Jesus up and showed him all the kingdoms of the world in an instant. 6The devil said to him, "I'm going to give you this total authority, and the glory of these kingdoms—because it's been given to me, and I give it to whoever I want. 7So if you bow down to the groundⁱ in front of me, it'll all be yours." 8Jesus said back to him, "Scripture says:^j

You are to worship the Sovereign One your God,
And you are to serve God alone.^k

9And the devil led him to Jerusalem, and stood him on the pinnacle of the Temple building. And he said to him, "If you're the Son of God, jump down from here!^l 10After all, scripture says:^m

God will give the angelsⁿ instructions about you, to protect you.^o

11And it says that

They'll lift you with their hands so that you never hit your foot against a stone.^p

12Jesus said back to him, "It's said,

Don't tempt the Sovereign One your God.^q

13When the devil had finished all these tests, he left Jesus alone until another time.

^a Prn. *see-rug, ree-oo, pee-leg, ee-ber, shee-la,*

^b Prn. *kay-eye-nan, ar-fake-sid.*

^c Prn. *lay-mek.*

^d Prn. *me-thoo-za-la, ee-nock, jar-red, mu-hay-lu-lee-el, kay-eye-nan.*

^e Prn. *ee-noss.*

^f Lit. "And he didn't eat anything in those days, and when they were wrapped up he was hungry."

^g Lit. "it is written." This formula is a way of appealing to the undisputed authority of the scriptures.

^h Or "food." The same word means both in Greek. Deut. 8:3.

ⁱ Or "So if you worship..."

^j Lit. "it is written." This formula is a way of appealing to the undisputed authority of the scriptures.

^k Deut. 6:13-14.

^l Lit. "throw yourself down." But it means jump, not do a dive.

^m Lit. "it is written." This formula is a way of appealing to the undisputed authority of the scriptures.

ⁿ Lit. "He'll give his angels."

^o Ps. 91:11.

^p Ps. 91:12.

^q Deut. 6:16.

Jesus Begins his Ministry in Galilee (Mt. 4:17; Mk 1:14-15)

14 Jesus came back to Galilee in the power of the Spirit. Word about him spread through the whole region around there. 15 He was teaching in their synagogues,^a and was being praised^b by everybody.

Jesus is Rejected at Nazareth (Mt. 13:54-58; Mk 6:1-6)

16 And he went to Nazareth, where he'd grown up. As usual,^c on the Sabbath day he went into the synagogue and stood up to read the scriptures. 17 And the book of the prophet Isaiah was handed to him. He opened^d the book and found the place where it was written:

18 The Spirit of the Sovereign One is on me,
Because God has anointed me to announce good news to the poor.
God has sent me to announce release to the captives,
And recovery of sight to the blind.
God has sent me to let the oppressed go free,^e
19 And to announce the year of the Sovereign One's favor.^f

20 Jesus closed the book and gave it to the attendant, and sat down. All the people^g in the synagogue were staring at him. 21 And he began saying to them, "Today this scripture has been fulfilled in your ears."^h 22 Everybody was saying good things about him, and they were amazed by the grace of the words coming out of his mouth. They started saying, "Isn't this Joseph's son?" 23 And he said to them, "No doubt you're going to quote me this proverb: 'Doctor, heal yourself.' What we heard happened in Capernaum,ⁱ do here in your home town, too." 24 And he said, "I'm telling you seriously: no prophet is accepted in the prophet's own home town. 25 And I'll tell you something true: there were lots of widows in Israel in Elijah's time,^j when the sky was shut up for three years and six months—to the point that there was a major famine over the whole land. 26 And Elijah wasn't sent to any of them—but only to a widow in Zarephath^k in the region of Sidon.^l 27 And there were lots of lepers in Israel in the prophet Elisha's^m time—and none of them was cleansed except for Naamanⁿ the Syrian.^o 28 And all the people in the synagogue were furious^p when they heard those things. 29 They got up and threw him out of their town. They took him to the edge of

^a Prn. *sinn-a-goggz*. See "Bible Words."

^b Lit. "glorified."

^c Lit. "And in line with his custom."

^d Most mss. say "unrolled." The Hebrew scriptures were traditionally written in scroll form.

^e Lit. "to send the oppressed out in freedom"

^f Isa. 61:1-2; 58:6.

^g Lit. "And the eyes of all."

^h Or "in your hearing." But their hearing *is* the fulfillment.

ⁱ Prn. *cup-per-nee-um*.

^j Lit. "days."

^k Prn. *zarr-a-fath*.

^l Pr. *sy-e-din*. 1 Kgs 17.

^m Prn. *ee-lye-sha*.

ⁿ Prn. *nay-man*.

^o 2 Kgs 5:1-14.

^p Lit. "filled with rage."

the cliff^a that their town was built on, and were just about to throw him off. ³⁰But he went right through the middle of the crowd and walked off.

Jesus Kicks Out an Unclean Spirit (Mk 1:21-28)

³¹Jesus went down to the Galilean^b town of Capernaum.^c And he was teaching them on the Sabbath. ³²They were just astounded by his teaching, because his words had such authority.^d ³³And there was a man in the synagogue who had a demonic unclean spirit. He cried out with a loud voice, ³⁴“Go away! What do we have to do with each other, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” ³⁵Jesus spoke sharply to him, and said, “Be quiet and come out of him!” And the demon threw him down in front of everybody,^e and came out of him without hurting him at all. ³⁶Everybody there was completely amazed. They started saying to each other: “What a teaching!^f He tells unclean spirits what to do with authority and power—and they come out!” ³⁷And the story about him spread everywhere in the surrounding area.

Jesus Heals Many People at Simon’s House (Mt. 8:14-17; Mk 1:29-34)

³⁸Jesus left^g the synagogue and went to Simon’s house. Simon’s mother-in-law was suffering from a high fever, and they asked him to help her.^h ³⁹And he stood over her and told off the fever, and it went away.ⁱ Right away she got up and started serving them.

⁴⁰At sunset, everyone began bringing him loved ones suffering from various kinds of illnesses.^j And Jesus was laying his hands on each one and healing them. ⁴¹Demons were coming out of lots of people too. They would cry out and say, “You are the son of God!” And he’d strictly forbid them to speak, because they knew he was the Messiah.

Jesus Preaches in the Synagogues (Mt. 4:23-25; Mk 1:35-39)

⁴²At dawn the next day Jesus went out and walked to a deserted place. The crowds were searching for him. And they finally reached him, and were trying to hold onto him. They were trying to keep him from leaving them. ⁴³But Jesus said to them, “I have to preach the good news of God’s Reign to the other towns too—that’s why I came.” ⁴⁴And he was preaching in the synagogues of Judea.

Jesus Calls his First Followers (Mt. 4:18-22; Mk 1:16-20)

5 One time, Jesus was standing on the shore of Lake Gennesaret,^k with the crowd pressing in on him and listening to the message of God. ²And he saw two boats sitting on the lake. The

^a Lit. “hill” or “mountain.”

^b Prn. *gal-la-lee-an*.

^c Prn. *cup-per-neeum*.

^d Lit. “because his word (i.e. his teaching) was with authority.”

^e Lit. “threw him down in the midst.”

^f Or “What is this teaching?”

^g Lit. “got up from.”

^h Lit. “and they asked him about her.”

ⁱ Lit. “...rebuked the fever, and it left her.”

^j Lit. “And at the setting of the sun, all those who had people suffering from various kinds of illness were bringing them to him.”

^k Prn. *gen-ness-er-et*, another name for Lake Galilee.

fishermen had gotten out of them, and were washing their nets. 3 Jesus got into one of them, which was Simon's. He asked him to put out a little way from the shore, and sat down and taught the crowds from the boat.

4 When he'd finished speaking, he said to Simon, "Put out into the deep water, and let down your nets for a catch." 5 Simon said back to him, "Teacher, we worked hard all night and didn't get anything. But if you say so,^a I'll let down the nets." 6 When they did, they netted a huge catch of fish. Their nets were even starting to tear.^b 7 And they signaled to their partners in the other boat to come and help them. And they came and filled up both boats to the point that they were nearly sinking. 8 When Simon Peter saw that, he threw himself down at Jesus' feet^c and said, "Go away from me—I'm a sinful man, Teacher!" 9 Because he and all his companions were completely amazed about the catch of fish that they'd taken.^d 10 So were James and John, the sons of Zebedee, who were Simon's partners. Jesus said to Simon, "Don't be afraid—from now on, you're going to be catching people." 11 And when they'd dragged their boats onto the beach, they left everything and followed him.

Jesus Makes a Leper Clean (Mt. 8:1-4; Mk 1:40-45)

12 Once, when Jesus was in one of the towns, there was a man covered with leprosy.^e When he saw Jesus, he fell face-down on the ground and pleaded with him: "Sir, if you want to, you can make me clean." 13 Jesus reached out his hand and touched him. He said, "I do want to. Be clean." And right away, his leprosy went away. 14 And Jesus told him not to tell anyone. "Just go off and present yourself to the priest. Then offer a gift for your cleansing, just as Moses prescribed.^f It'll be a testimony to them." 15 But the word about him went around all the more. And big crowds came together to hear him and get healed from their illnesses. 16 But he would go off into the deserted places and pray.

Jesus Heals a Paralyzed Man (Mt. 9:1-8; Mk 2:1-2)

17 One day^g when Jesus was teaching, some Pharisees and teachers of the Law were sitting there. They'd come from all the villages of Galilee and Judea and from Jerusalem. And the Sovereign One's power was there for him to heal people. 18 And there were some men carrying a person on a sleeping mat. He was paralyzed, and they were looking for a way to bring him in lay him in front of Jesus. 19 But they couldn't find any way to bring him in because of the crowd. So they got up on the roof and let him down through the tiles—sleeping mat and all, right in the middle in front of Jesus. 20 When Jesus saw their faith, he said, "Friend,^h your sins are forgiven." 21 The scripture experts and Pharisees started arguing, "Who is this person who says such blasphemous things? Who can forgive sins except for God alone?" 22 But Jesus knew what they were thinking.ⁱ He answered them,

^a Lit. "But upon your word."

^b Or "...fish, and their nets were breaking."

^c Lit. "knees."

^d Lit. "For amazement had seized him and all those with him about the catch of fish that they had taken."

^e Lit. "And it came about in his being in one of the towns, and behold, a man full of leprosy." See "Bible Words."

^f See Lev. 14:2-32.

^g Lit. "And on one of those days."

^h Lit. "Man," or "Person."

ⁱ Lit. "But Jesus knew their arguments."

“Why are you arguing in your hearts? ²³Which is easier—to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk?’ ²⁴But so that you’ll know that the Human Being has^a authority to forgive sins on earth”—he said to the paralyzed man, “I have something to say to you: get up, pick your sleeping mat, and go home.” ²⁵And he quickly got up in front of them, picked up the sleeping mat that he’d been lying on, and went off home glorifying God. ²⁶Everyone was totally amazed, and was glorifying God. They were filled with awe, and were saying, “We’ve seen incredible things today!”

Jesus Calls Levi to be a Follower (Mt. 9:9-13; Mk 2:13-17)

²⁷Afterwards, Jesus left, and he noticed a tax collector named Levi^b sitting in the tax collection office. He said to him, “Come with me.”^c ²⁸And he got up and left everything behind, and followed him.

²⁹Levi arranged a big reception at his house, and there was a large crowd of tax collectors and others, who were there at dinner with them.^d ³⁰The Pharisees and their law experts started to grumble. They said to Jesus’ followers, “Why are you eating and drinking with the tax collectors and sinners?” ³¹Jesus said back to them, “People who are well don’t need a doctor—sick people do.” ³²I haven’t come to call people of integrity, but to call sinners to a change of heart.^e

An Argument about Fasting (Mt. 9:14-17; Mk 2:18-22)

³³And they said to him, “John’s followers often fast and pray, just like the followers of the Pharisees.^f But yours eat and drink.” ³⁴Jesus said to them, “Can you make the members of the wedding celebration fast while the groom is with them? ³⁵The time^g will come when the groom is taken away from them, and then they’ll fast at that time.”^h ³⁶Jesus started telling them a parable. “Nobody tears a patch from a new piece of clothing and puts it on an old one. Otherwise, not only do you tear the new one, but the patch from the new piece isn’t going to match the old one. ³⁷And nobody puts up new wine in old wineskins. Otherwise the new wine will burst the skins. It’ll spill out, and the skins will be ruined. ³⁸No, new wine should be put in new skins. ³⁹Butⁱ no one who’s drinking the old stuff wants the new: they’ll say, ‘The old stuff is good.’”

Picking Heads of Grain on the Sabbath Day (Mt. 12:1-8; Mk 2:23-28)

6 One Sabbath day, Jesus happened to be walking through some fields. And his followers were picking the heads of grain and eating them, after rubbing them between their hands.^j ²Some

^a Or “But so that you will know that human beings have...” The expression he uses is literally “the son of humanity,” which would normally mean a human being in general (see, e.g., Ps. 8:4). But Jesus also takes it as a way of talking about himself in the third person. Is he here, and in the story about eating grain on the Sabbath, below, claiming special authority for himself, or is he teaching about natural human authority under God? Or both?

^b Prn. *lee-vye*.

^c Lit. “Follow me.” But in English, those words are used to show someone how to get somewhere, and that’s not what Jesus is doing. He’s inviting Levi to join him.

^d Lit. “who were lying down with them.” In those days, people lay on couches when they ate a formal meal.

^e Traditionally: “...to call the righteous, but sinners to repentance”(see “Bible Words” under “righteous” and “repentance”).

^f Or “and those of the Pharisees do the same.”

^g Lit. “days.”

^h Lit. “in those days.”

ⁱ Lit. “And.” Many mss lack the word “and.”

^j Lit. “in their hands.” They were rubbing off the inedible husks to get at the kernels of grain.

of the Pharisees said, “Why are you doing what’s not allowed on the Sabbath?”^a Jesus said back to them, “Haven’t you read about what David did when he and his companions were hungry?^b How he went into the house of God, and got the Loaves of the Presence^c and ate them, and gave them to his companions? No one is allowed to eat those except the priests!”^d And he was saying to them, “the Human One is lord of the Sabbath.”

Jesus Heals a Man with a Shriveled-Up Arm (Mk 3:1-6)

6 On another Sabbath Jesus happened to go into a synagogue and preach. And there was a person there whose right arm was shriveled up. 7 The law experts and the Pharisees were watching him closely, to see if he would heal on the Sabbath, so that they could find a way of accusing him.^d 8 But he knew what they were thinking.^e He said to the man with the shriveled up arm, “Come up and stand in front.”^f And he got up and stood there. 9 Jesus said to them, “I want to ask you something. Is it allowed on the Sabbath to do good, or to do harm? Can you save a life, or kill someone?” 10 And he looked around at them all. He said to the man, “Hold out your arm.” And he held it out, and his arm was restored to normal. 11 But they were furious,^g and started talking with each other about what they could do to Jesus.

Jesus Names his Closest Twelve Followers “Apostles”—That is, “Sent Ones” (Mt. 10:1-4; Mk 3:13-19a)

12 Around that time, Jesus^h went off up the mountain to pray. He spent all night in prayer to God. 13 When morning came, he called his followers over. And he chose twelve of them, which he named “apostles.” There was 14 Simon, whom he also named “Peter”; Andrew, his brother; James; John; Philip; Bartholomew; 15 Matthew; Thomas; James, Alphaeus’s son; Simon, who was called “the Zealot”; 16 Judas, James’s son; and Judas Iscariot, who became a traitor.

Jesus Teaches and Heals a Big Crowd (Mt. 4:23-25; Mk 1:35-39)

17 Jesus came down with them and stood on a flat place. There was a big crowd of his followers, and a huge number of people from all of Judea and Jerusalem and the coasts of Tyre and Sidon.^k 18 They were coming to hear him and to get healed from their illnesses. People who were troubled by unclean spirits were getting healed too. 19 The whole crowd was trying to touch him, because power was coming out from him and healing everybody.

Who is Really Blessed? (Mt. 5:1-12)

20 And Jesus looked out on his followers and began saying,

^a According to their tradition, even the slightest amount of work is forbidden on the Sabbath. According to their definitions, Jesus’ followers are harvesting grain and “threshing” (see “Bible Words”).

^b 1 Sam. 21:1-6.

^c Also known as “showbread.” Lev. 24:5-9.

^d I.e. accuse him of breaking the law that no work was to be done on the Sabbath.

^e Lit. “But he knew their reasonings.”

^f Lit. “Get up and stand into the middle.”

^g Lit. “But they [the Pharisees and law experts] were filled with mindlessness” (i.e. rage).

^h Lit. “And it happened in these days that he.”

ⁱ See “Bible Words.”

^j Prn. *al-fee-us* or *al-fee-us*.

^k Prn. *syē-din*.

You who are poor are blessed, because God's Reign is yours.

21 You who are hungry now are blessed, because you're going to be satisfied.

You who are crying now are blessed, because you're going to be laughing.

22 You're blessed whenever people hate you, and whenever they exclude you and blame you and trash^a your name as evil because of the Human One. 23 Be happy then,^b even jump for joy! Because look, you have a big reward in heaven.^c After all, that's how the ancestors used to treat their prophets.^d

24 But it's going to be horrible for you^e rich people, because you're getting your comfort now.

25 It's going to be horrible for you who are full now, because you're going to be hungry.

It's going to be horrible for you who are laughing now, because you're going to be grieving and crying.

26 It's horrible whenever everybody speaks well of you—after all, that's how the^f ancestors used to treat the false prophets.

Loving your Enemy (Mt. 5:33-48)

27 But I want to say something totally different to you listeners:^g Love your enemies. Act kindly to people who hate you. 28 Bless people who curse you; pray for people who insult you. 29 If someone hits^h you on the cheek—offer the other one too. And don't hold back your shirt from the person who takes your coat. 30 Give to everyone who asks you, and if someone takes your things, don't ask for them back. 31 And treat people just the same as you want them to treat you.ⁱ 32 If you love the people who love you, what thanks do you deserve?^j After all, even sinners love people who love them. 33 If you do kind things for people who do kind things for you, what thanks do you deserve? Even sinners do the same. 34 If you lend to people that you expect to be repaid by, what thanks do you deserve? Sinners lend to sinners too, to get the same amount back. 35 No, love your enemies; do kind things, and lend without expecting anything back. Then you'll have a big reward,^k and you'll be children of the Most High. Because God is good to people who are ungrateful and evil. 36 Be^l compassionate, as your Father is compassionate.

Don't Judge Other People (Mt. 7:1-5)

37 And don't judge, and you won't ever get judged. Don't condemn, and you won't ever get condemned. Forgive, and you'll be forgiven. 38 Give, and it'll be given to you. They'll give you a good measure, pressed down and shaken down and overflowing, right into your lap. Because the measure you measure out is going to be measured back to you.

^a Lit. "throw out."

^b Lit. "in that day"

^c Lit. "for your reward in heaven is great."

^d Lit. "After all, their ancestors used to do to the prophets in line with the same things."

^e Lit. "But woe to you." It's a serious warning.

^f Lit. "their."

^g Lit. "On the contrary, I say to you who hear."

^h Lit. "To the one who hits."

ⁱ Lit. "And just as you want people to treat you (pl.), you (pl.) treat them similarly."

^j Here and below, lit. "what kind of thanks is to you (pl.)?"

^k Lit. "Then your (pl.) reward will be much."

^l Or "Learn to be"; lit. "Become."

39 And Jesus told them a parable:

Can a blind person lead another blind person? Won't they both fall in a hole?^a 40 Students aren't above their teacher, but fully trained students will all be like their teacher.^b 41 And how is it that you see the speck of sawdust that's in your friend's^c eye, but you don't notice the board in your own eye? 42 How can you say to your friend, "Friend, let me get that speck out of your eye" — yet you don't see the board in your own eye? You play-actor!^d First get the board out of your own eye, and then you'll see well enough to get the speck of sawdust out of your friend's eye.

The Parable of the Tree and its Fruit (Mt. 7:15-20; 12:33)

43 Because a good tree doesn't bear rotten fruit, and for that matter, a rotten tree doesn't bear good fruit. 44 After all, each tree is known from its own fruit. Because they don't pick figs from thorn bushes, and they don't gather grapes off of thorn bushes. 45 The good person brings good things out from their good heart's storage place, and the evil person brings out evil from their evil storage place. Because their mouth is going to speak out of what fills their heart.^e

Hearing and Doing—The Parable of the Two Builders (Mt. 7:21-27)

46 Why do you call me "Master, Master,"^f and don't do the things I say? 47 Everybody that comes to me, and listens my teachings,^g and puts them into practice—I'll show you what that person is like. 48 They're like a person building a house, who digs down deep, and lays a foundation on rock. The river floods, and crashes against that house,^h and it isn't strong enough to shake it. 49 But the person that listens and doesn't do anything, they're like a person that builds a house right on the ground, without a foundation. The floodwaters crash against it, and it collapses right away with one big flop.ⁱ

Jesus Heals a Roman Officer's Servant (Mt. 8:5-13)

7 After Jesus had finished saying all these things to the people,^j he went to Capernaum.^k 2 And a certain Roman officer's^l slave, that he thought very highly of, was sick and just about to die. 3 When he heard about Jesus, he sent Jewish elders to ask him to come rescue his slave. 4 When they got to Jesus, they really^m pleaded with him, saying, "He's worthy of you doing this for him! 5 Because he loves our nation, and he built our synagogue for us." 6 Soⁿ Jesus went with them. But

^a Or "into a pit," or "in a ditch."

^b Lit. "A student isn't above his teacher, but every fully trained student is like his teacher."

^c Lit. "your brother's," here and below. It means your compatriot, your fellow human being that you have an ongoing relationship and sense of kinship with.

^d Or, depending on cultural context, this sentence can be rendered: "Poser!"

^e Lit. "Because out of the fullness of heart their mouth speaks."

^f Or "Lord, Lord," or "Teacher, Teacher." The same word can mean all three in Greek, depending on context.

^g Lit. "my words."

^h Lit. "when the flood comes, and the river breaks against that house."

ⁱ Lit. "...foundation, which the river crashes against, and immediately it collapses, and the ruin of that house is great."

^j Lit. "all these sayings for the hearing of the people."

^k Prn. *cup-per-nee-um*.

^l Lit. "centurion's." See "Bible Words."

^m Lit. "diligently" or "urgently."

ⁿ Lit. "And."

when he was not far from the house, the Roman officer^a sent his friends to tell Jesus, “Sir, please don’t go to any more trouble.^b After all, I’m not worthy for you to come under my roof. ⁷That’s why I didn’t even regard myself as worthy to come to you in person. No, just say the word for my slave to be healed.^c ⁸After all, I’m a person who operates under orders, and I have soldiers under me. I say to this one, ‘Go!’, and he goes. I say to that one, ‘Come!’, and he comes. And I say to my slave, ‘Do this!’, and he does it.” ⁹When Jesus heard that, he was amazed at him. He turned to the crowd that was following him and said, “I’m telling you, I haven’t even seen this kind of faith in Israel!” ¹⁰And when the friends^d went back to the house, they found the slave in good health.

Jesus Interrupts a Funeral and Raises a Widow’s Son

¹¹After that, Jesus went into a town called Nain. His followers came with him, along with a big crowd. ¹²As he got close to the city gate, there was a woman’s^e only son being carried out, and she was a widow. A good-sized crowd from the town was with her. ¹³When the Lord saw her, he felt compassion for her. He said to her, “Don’t cry.” ¹⁴And he came up and touched the stretcher with the young man on it. The people carrying him stood still. Jesus said, “Young man, I’m talking to you. Get up.” ¹⁵And the dead man sat up, and started talking. And Jesus gave him to his mother. ¹⁶Everybody was awestruck,^f and was glorifying God. They were saying, “A great prophet has arisen among us!” and “God has visited God’s people!” ¹⁷This story about Jesus went out all through Judea and all the surrounding area.

Jesus and John the Baptizer (Mt. 11:12-19)

¹⁸John’s followers told him about all these things. And John called over two of his followers, ¹⁹and sent them to the Lord with this message:^g “Are you the One who is coming,^h or are we supposed to be looking for another person?” ²⁰When the men got to Jesus, they said, “John the Baptizer sent us to you. He says, ‘Are you the One who is coming, or are we supposed to be looking for someone else?’” ²¹At that time,ⁱ Jesus healed lots of people of illnesses and terrible chronic pains and evil spirits. And he gave lots of blind people the gift of sight.

²²And he gave them this answer:^j “Go tell John the things that you’ve seen and heard. Blind people are seeing again, people with disabilities are walking, lepers are getting cleansed, the dead are being raised, and poor folks are getting good news.^k ²³And it’s a blessed person who doesn’t get offended by me.”

^a Lit. “centurion.”

^b It’s a polite way of saying Jesus doesn’t have to go to the man’s house.

^c Lit. “On the contrary, say the word, and let my slave be healed.”

^d Lit. “those who had been sent.”

^e Lit. “mother’s.”

^f Lit. “seized with fear.”

^g Lit. “...to the Lord, saying.” “Saying” is in the singular, so they are transmitting John’s statement.

^h John is thinking about the Messiah. See “Bible Words.”

ⁱ Lit. “in that hour.”

^j Lit. “answering, Jesus said to them.”

^k Isa. 35:5; 61:1.

24When John's followers had left, Jesus started talking to the crowd about John. "What did you go out in the wilderness to look at? A cattail blowing in the wind? 25Come on!^a What did you go out there to see? A person dressed in fine^b clothes? Look, the people dressed in fine clothes and living in luxury are in royal palaces. 26Come on,^c what did you go out there to see? A prophet? Yes! I'm telling you, even more than a prophet. 27It's about him that Scripture says:^d

Look! I'm sending my messenger ahead of you. He'll repair the road^e in front of you.^f

28I'm telling you—of all the people ever born,^g there's nobody greater than John. Yet even a minor person in God's Reign is greater than he is." (29Now, the whole population^h—even the tax collectors—had admitted that God was just, because they'd been baptized with John's baptism. 30But the Pharisees and the law experts refused what God wanted for them, and weren't baptized by him.)ⁱ

31"So, what can I compare the people of this generation^j to? What are they like? 32They're like children sitting around in the marketplace. They shout over to each other. They say, 'We played the flute for you, but you didn't dance! We wailed for you, but you didn't cry!' 33After all, John has come and hasn't been eating bread or drinking wine, and you say, 'He has a demon!' 34The Human One has come, and is eating and drinking, and you say, 'Look! This man eats too much, drinks, and likes tax collectors and sinners!' 35Well,^k wisdom is proven right all her children."

Jesus Forgives a Woman for her Sins

36One of the Pharisees asked Jesus to have a meal with him. And he went to the Pharisee's house and had dinner.^l 37There was a certain woman in that town who was a sinner. She learned that Jesus was eating dinner at the Pharisee's house. She brought an alabaster^m bottle of scented oil, 38and stood behind Jesus at his feet. She was crying, and began to wet his feet with her tears. And she was wiping his feet dry with her hair, and kissing them, and putting the oil on them. 39When the Pharisee who had invited him saw that, he said to himself, "If this man were a prophet, he'd have known who she was, and what kind of woman was touching him—that she's a sinner." 40Jesus responded to him and said, "Simon, I have something to say to you." And he said, "Say it, Teacher."

^a Lit. "On the contrary."

^b Lit. "soft," that is, high quality, luxurious.

^c Lit. "On the contrary."

^d Lit. "it is written." This formula is a way of appealing to the undisputed authority of the scriptures.

^e Lit. "your road."

^f Mal. 3:1; Exod. 23:20.

^g Lit. "born of women."

^h Lit. "people" (sg.).

ⁱ I think this is an aside by Luke about how the people of Israel responded to John's ministry. To "admit that God is just" is to humble yourself and admit you've been wrong. Luke is saying that the Pharisees and the law experts weren't willing to join in the national movement of repentance.

^j See "Bible Words."

^k Lit. "And." I think this is Jesus' response to his (and John's) critics, in the form of a well-known proverb.

^l Lit. "lay down to eat."

^m See "Bible Words."

41“There were once two people in debt to a certain lender. The one owed five hundred denarii,^a and the other owed fifty. 42Since neither one of them could pay him back, he forgave them. So which of them will love him more?” 43Simon answered, “I suppose the one that he forgave more.” Jesus said to him, “You’re right about that.”^b 44And he turned to the woman and said to Simon, “Do you see this woman? I came to your house, and you didn’t give me water for my feet—but she has washed my feet with her tears and dried them with her hair. 45You didn’t give me a kiss—but she hasn’t stopped kissing my feet since I came in. 46You didn’t put oil on my head—but she has put scented oil on my feet. 47So I’m telling you, her sins (and she has many)^c are forgiven—she loves a lot. But the person who’s forgiven only a little, loves only a little.” 48And Jesus said to her, “Your sins are forgiven.” 49The other dinner guests^d started to say to one another, “Who is this, who even forgives sins?” 50Jesus said to the woman, “Your faith has healed you. Go in peace.”

Women among Jesus’ Close Followers

8 Now after this, Jesus was traveling around from town to town and from village to village. He was preaching and telling the good news of God’s Reign, and the twelve were with him. 2A number of women were with him too: some were healed from evil spirits and illnesses, such as Mary, known as^e the Magdalene.^f (Seven demons had gone out of her.) 3And there was Joanna, Chuza’s wife (Chuza^g was Herod’s household manager). And there was Susanna, and lots of other women, who helped them out of their own resources.

The Parable of the Farmer who Scatters Seed (Mt. 13:1-9; Mk 4:1-9)

4A big crowd was gathering, and the people from the city were coming out to Jesus too. 5And he told this parable:^h

A farmer went out to scatter seed in his field.ⁱ In scattering the seed, some fell on the path. It got stepped on, and the birds^j came and gobbled it up. 6Other seed fell on rock, and it withered when it came up, because it didn’t have any moisture. 7Other seed fell in among the prickly weeds. The prickly weeds came up with it and choked it out. 8Other seed fell on the good soil, and grew up and bore fruit, a hundredfold.^k

^a Prn. *din-nahr-ee*. A denarius was a standard day’s wage. So we’re talking about the equivalent of a few hundred dollars.

^b Lit. “You judged that right.”

^c Lit. “her sins, which are many.”

^d Lit. “those who were lying there with him.”

^e Lit. “called”

^f Prn. *mag-da-leen*.

^g Prn. *choo-za*.

^h Lit. “he said through parable.”

ⁱ There are different ways to plant a field—in this method, the person scatters the seed evenly on the unplowed ground, then it is plowed in.

^j Lit. “the birds of the sky.”

^k In other words, this one seed is going to grow into a plant that bears a hundred seeds of grain.

Jesus Explains Why he Teaches in Parables (Mt. 13:10-17; Mk 4:10-12)

After Jesus said these things, he'd say real loud: "If anyone has ears to hear, let 'em hear!"^a 9And his followers asked him what sort of parable that was. 10He said,

It's your gift to know the secret of God's Reign. But to everybody else, it comes in parables. That way,

They'll look but not see;
They'll hear but not understand.^b

Jesus Explains the Parable of the Farmer Scattering Seed (Mt. 13:18-23; Mk 4:13-20)

11But this is the parable. The seed is the message^c of God. 12The ones along the path are the ones that hear it, then the devil comes and snatches the message from their hearts—that way, they don't believe it and get saved. 13Others (the ones on rock) are the ones who gladly accept the message when they hear it, but they don't have any root. They believe for a while, but when a time of testing comes, they disappear. 14The seed that falls into the prickly weeds—that's the people that hear, but as they go along in life, they get suffocated by worries, and money, and life's pleasures. They never get to the point of bearing fruit. 15But the seed on the good soil—that's everybody who hears the message with a good and faithful heart. These people hold onto it and keep on until they bear fruit.^d

The Parable of the Lamp (Mt. 4:21-25)

16Nobody lights a lamp, and then covers it with a pot, or puts it under the bed. No, they put it on the lamp stand, so that people who come in the room can see by its light. 17Because there's nothing hidden that won't become visible. And there's nothing that's been hidden away that won't become known, and come out into the light. 18So beware how you listen. Because the person that has will get more,^e and the person that doesn't have will even get what they think they have^f taken away from them.

Jesus' Real Family (Mt. 12:46-50; Lk. 3:31-35)

19Jesus' mother and brothers and sisters came to see him. But they couldn't reach him because of the crowd. 20He was told, "Your mother and brothers and sisters are standing outside, and they want to see you." 21But he said back to them, "My mother and brothers and sisters are the people that hear the message of God and put it into practice."

Jesus Calms the Storm (Mt. 8:23-27; Mk 4:35-41)

22On one of those days, Jesus got into a boat with his followers, and he said to them, "Let's go over to the other side of the lake." And they set out. 23As they were sailing, he fell asleep. And a big wind storm hit^g the lake. And they started to get swamped, and were in danger. 24And they came over

^a In other words, Jesus typically used to say that at the end of his parables.

^b Isa. 6:9-10.

^c This could either mean the message about God or the message spoken by God or both.

^d Lit. "these hold it tight and bear fruit in perseverance."

^e Lit. "...has, it [i.e. more] will be given to them."

^f Or "what they seem to have."

^g Lit. "a squall of wind came down on."

and woke him up. They were saying, “Teacher, Teacher! We’re going down!” But he woke up and told off the wind and the big waves—and they stopped, and it became calm. ²⁵And he said to them, “Where is your faith?” They were frightened and amazed. They were saying to each other, “Who is this, anyway? He even tells the winds and the water what to do, and they obey him!”

Jesus Heals a Man from Thousands of Demons (Mt. 8:28–9:1; Mk 5:1-20)

²⁶And they sailed over to the region of the Gerasenes, which is across from Galilee. ²⁷As Jesus stepped out of the boat onto the shore,^a a man from the city there met him. He had demons—and he’d gone without clothes for a fair amount of time, and wouldn’t stay in a house at all, but only in a cemetery.^b ²⁸When he saw Jesus, he screamed and fell down in front of him. He shouted, “What do you want with me, Jesus, Son of God Most High? Please, please, don’t^c torment me!” (²⁹Because Jesus had told the unclean spirit to come out of the man.) Now,^d lots of times the spirit had taken control of him:^e he’d be bound with chains and leg-irons and kept under guard, but^f he’d tear off his restraints and be driven by the demon into deserted places. ³⁰And Jesus asked him, “What’s your name?” He said, “Thousands,”^g because lots of demons had gone into him. ³¹And they were begging him not to order them to go off into the abyss. ³²Now, there was a good sized herd of pigs grazing there on the mountainside. And the demons pleaded with Jesus to let them go into the pigs. He gave them permission. ³³And the demons came out of the man and went into the pigs—and the herd rushed over a cliff and into the lake, and drowned. ³⁴When the herders saw what had happened, they ran and told people in town and in the countryside. ³⁵And they came out to see what had happened. They came to Jesus, and found the man that the demons had come out of. He was sitting at Jesus’ feet, with clothes on, and in his right mind. They were afraid. ³⁶And the people who’d seen it told them how the demon-afflicted man had been saved. ³⁷The whole crowd of people from the Gerasenes region asked Jesus to go away from them—they were very afraid.^h Soⁱ he got into a boat and went back. ³⁸Now, the man that the demons had gone out of had been begging to stay with Jesus,^j but he sent him away. He said, ³⁹“Go back home and tell the story of what God has done for you.” And he went off, and proclaimed all over the city what Jesus had done for him.

Jesus Brings a Dead Girl to Life and Heals a Woman (Mt. 9:18-26; Mk 5:21-43)

⁴⁰On Jesus’ return, the crowd welcomed him back, because they’d all been waiting for him. ⁴¹Then^k a man came, whose name was Jairus.^l He was the current leader of their synagogue. He threw himself down at Jesus’ feet and started begging him to come to his house. ⁴²Because his daughter,

^a Lit. “And in getting out on land.”

^b Lit. “only among the tombs.”

^c Lit. “I beg you not to.”

^d Lit. “For.”

^e Or “for a long time, the spirit had completely controlled him.”

^f Lit. “and.”

^g Lit. “Legion,” an army division with approximately 6,000 to 12,000 soldiers.

^h Lit. “because they’d been seized by a great fear.”

ⁱ Lit. “And.”

^j Lit. “begging him to be with him [Jesus].”

^k Lit. “behold.”

^l Prn. *jay-eye-rus*.

his only child, was about twelve years old, and she was dying. Now, while Jesus was on the way, the crowds were crushing in on him. ⁴³And there was a woman who'd been bleeding for twelve years non-stop. She'd spent all she had on doctors, but hadn't been able to be cured by anybody.^a ⁴⁴She came up behind him and touched the edge of his robe. Right away her bleeding stopped. ⁴⁵Jesus said, "Who was it that touched me?" And when everybody denied it, Peter said, "Teacher, the crowds are packed around you, pressing in on you." ⁴⁶But Jesus said, "Somebody touched me, because I could tell power had gone out from me." ⁴⁷When the woman saw that she'd been found out,^b she came up trembling, and threw herself down in front of Jesus. In front of everyone,^c she told the story of why she'd touched him, and how she'd been healed right away. ⁴⁸He said to her, "Daughter, your faith has made you well."^d Go in peace.

⁴⁹While Jesus was saying that, somebody came from the synagogue leader's house. They said, "Your daughter has died. Don't trouble the teacher any more." ⁵⁰But when Jesus heard that, he said to him, "Don't be afraid. Just^e believe, and she'll be saved." ⁵¹When he came to the house, he didn't let anyone come inside with him except Peter, John and James, the child's father, and her mother. ⁵²Everyone was crying and mourning over her. But Jesus said, "Don't cry. She's not dead—she's just sleeping." ⁵³They were laughing at him—they knew she'd died. ⁵⁴But he took her hand and said loudly, "Little one,^f wake up!" ⁵⁵And her spirit returned, and she stood up right away. And he told them to give her something to eat. ⁵⁶Her parents were totally astonished. And he told them not to tell anyone what had happened.

Jesus Sends his Closest Twelve Followers on a Mission (Mt. 10:5-15)

9 Jesus called the twelve together, and he gave them power and authority—over all demons, and to heal diseases. ²And he sent them out to announce God's Reign and to heal the sick.^g ³He said to them, "Don't take anything for the journey. Don't even take a walking stick, or a bag, or food, or money—don't even have two shirts. ⁴And whatever house you go into, stay there and leave from there.^h ⁵And wherever they don'tⁱ accept you, shake the dust off your feet as you leave that city, as your testimony against them." ⁶And they went out, and began to go through the villages. They were telling the good news and healing people everywhere.

Herod Wonders if Jesus is John the Baptizer Back from the Dead (Mt. 14:1-12; Mk 6:14-29)

⁷Now, when Herod^j the tetrarch heard all the things that were going on, he didn't know *what* to think. Because some people were saying,^k "John has risen from among the dead!" ⁸And some were

^a A number of ancient mss lack the part about having spent everything she had on doctors.

^b Lit. "And the woman, knowing that she hadn't gone unnoticed."

^c Lit. "in front of the whole people."

^d Or "saved you."

^e Or "only."

^f Lit. "Child."

^g Some ancient mss leave out the words "the sick."

^h In other words, let one person's house be your base of operations as long as you're in a city. Don't move around from house to house.

ⁱ Lit. "And whatever people don't."

^j Prn. *herr-udd*.

^k Lit. "it was being said by some." This and the following clauses are framed as passive.

saying, “Elijah has appeared!” Others said, “One of the old prophets has risen from the grave!”^a But Herod said, “I cut off John’s head—so who’s this that I’m hearing all this about?”^a And he kept trying to see him.^b

Jesus Feeds More Than 5,000 People (Mt. 14:13-21; Mk 6:30-44; Jn 6:1-13)

¹⁰When the apostles^c came back, they told Jesus all the things they’d done. And he took them with him and went off privately to a town called Bethsaida.^d ¹¹But the crowds found out about it, and followed him. And he welcomed them. He started talking to them about God’s Reign, and he was healing those that needed it.^e ¹²And it started to get late.^f The twelve came up and said to Jesus, “Send the crowd off, so they can go to the villages and farms around here. That way they can rest and find themselves something to eat.” ¹³But he said to them, “You give them something to eat.” And they said, “There are no more than five loaves of bread and two fish here^g—unless we’re supposed to go buy food for this whole crowd of people.” ¹⁴(Because there were about five thousand men.^h) He said to his followers, “Sit them downⁱ in groups of about fifty.” ¹⁵And they did just what he said, and sat everybody down. ¹⁶And he took the five loaves of bread and the two fish, and looked up to heaven, and blessed them. And he broke up the loaves, and was giving them to his followers, so they could serve the crowd. ¹⁷And they all ate and got a good meal.^j And twelve baskets of leftovers were collected.^k

Peter Calls Jesus “God’s Messiah” (Mt. 16:13-21; Mk 8:27-30)

¹⁸Later, when Jesus was praying by himself,^l his followers joined him. And he asked them something. He said, “Who do the crowds say I am?” ¹⁹They said to him, “John the Baptizer. But others say Elijah, and others say that one of the old prophets has risen from the grave.” ²⁰And he said to them, “And you? Who do you say I am?” Peter said, “God’s Messiah.”^m

Jesus Tells his Followers that He is Going to be Killed (Mt. 16:24-28; Mk 8:31–9:1)

²¹But he warned them not to say that to anybody. ²²He was saying that the Human One had to be treated very badly byⁿ the elders, chief priests, and scripture experts, and be rejected by them. And he had to be killed, and rise on the third day.

^a Lit. “But who’s this, about whom I hear such things?”

^b Lit. “And he was seeking to see him.”

^c See “Bible Words.”

^d Prn. *beth-say-da*.

^e Lit. “he was healing those having healing issues.”

^f Lit. “But the day began to go down.”

^g Lit. “with us.”

^h I.e. male adults. The total crowd will have been larger than that, counting women and children.

ⁱ Lit. “cause them to recline”—in those days people always lay down to eat, rather than sitting.

^j Lit. “ate and got completely fed.”

^k Lit. “And what was left over to them of broken pieces was picked up: twelve baskets.”

^l Lit. “And it came about in his being praying alone.”

^m See “Bible Words.”

ⁿ Lit. “suffer many things from.”

Pick up your Cross Every Day and Follow Me! (Mt. 16:24-28; Mk 8:34–9:1)

23 Jesus was saying to everyone, “If anyone wants to come after me, let them deny themselves, pick up their cross every day, and follow me. 24 Because whoever wants to save their life will lose it. But whoever loses their life because of me will find it. 25 After all, what good is it if a person has gained the whole world, but has destroyed or lost themselves? 26 Because if someone is ashamed of me and my words, then the Human One will also be ashamed of them, when he comes in his and his Father’s glory, along with the holy angels. 27 I’m telling you the truth: there are some of you standing right here who won’t die^a until they’ve seen God’s Reign.”

Jesus is Transformed in Front of Peter, James, and John (Mt. 17:1-8; Mk 9:2-8; 2 Pet. 1:16-18)

28 About a week after Jesus had said these things, he took Peter and James and John with him, and went up the mountain to pray. 29 As he was praying, his face suddenly looked different,^b and his clothes became flashing white. 30 And suddenly two men were talking with him. They were Moses and Elijah. 31 They appeared in glory, and were talking about his departure,^c which he was about to fulfill in Jerusalem. 32 But Peter and his companions had fallen asleep.^d When they woke up, they saw his glory, and the two men standing there with him. 33 As they were about to leave him, Peter said to Jesus, “Teacher, it’s good that we’re here—we can even make three shelters: one for you, one for Moses, and one for Elijah.” (He didn’t know what he was saying.) 34 But as he was saying that, a cloud came and covered them, and they got frightened as they went into the cloud. 35 A voice came out of the cloud that said, “This is my Son, the one I’ve chosen! Listen to him!” 36 As the voice spoke, Jesus appeared all by himself.^e And they kept quiet, and at that time^f they didn’t tell anybody anything of what they’d seen.

Jesus Heals a Boy who Has a Demon (Mt. 17:14-21; Mk 9:14-29)

37 Now, on the sixth day, when they came down from the mountain, a big crowd met Jesus. 38 Suddenly a man from the crowd shouted, “Teacher, please, I’m begging you: look at my son—he’s my only child! 39 And a spirit takes him over, and suddenly it screams, and makes him shake^g violently with foaming at the mouth. It bruises him, and barely goes away. 40 And I begged your followers to kick it out, but they couldn’t.” 41 Jesus answered, “What a faithless and perverse generation you are! How long am I going to be with you and put up with you? Bring your son here to me.” 42 As he was coming up, the demon tore into the boy, and violently shook him. But Jesus told off the unclean spirit and healed the child, and he gave him back to his father. 43 And everyone was astounded at the greatness of God.

^a Lit. “taste death.”

^b Lit. “the appearance of his face became different.”

^c Luke uses the Greek word for Exodus here, suggesting that Jesus is a new Moses, a new rescuer.

^d Lit. “had become heavy with sleep.”

^e Lit. “was discovered to be alone.”

^f Lit. “in those days.”

^g Lit. “shakes him.” It’s describing convulsions, or a seizure.

Jesus Tells his Followers Again That he is Going to be Killed (Mt. 17:22-23; Mk 9:30-32)

They were all saying how amazed they were^a over all the things Jesus had been doing. ⁴⁴Then he said to his followers, “You should tuck these words into your ears: the Human One is about to get betrayed to the authorities.”^b ⁴⁵But they didn’t understand that—it had been hidden from them, so they wouldn’t get it. And they kept being afraid to ask him about it.^c

Who is the Greatest Follower of Jesus? (Mt. 18:1-5; Mk 9:33-37)

⁴⁶An argument came up between them: which of them was the greatest. ⁴⁷But Jesus knew what they were thinking in their hearts. He took a child and stood it next to him. ⁴⁸And he said to them, “Whoever accepts this child in my name accepts me. And whoever accepts me accepts the One who sent me. Because the least assuming one of all of you—that’s the one who’s great.”

Whoever isn’t against us is for us (Mk 9:38-41)

⁴⁹John said back to him, “Teacher, we saw somebody kicking out demons in your name. And we were trying to get them to stop, because they aren’t following along with us.” ⁵⁰But Jesus said to him, “Don’t stop them. Because whoever isn’t against us is for us.”

James and John Suggest the Elijah Approach (see 2 Kgs 1:10, 12)—And Get Told Off

⁵¹As the time got near for Jesus to be taken up into heaven, he became determined to head for Jerusalem.^d ⁵²And he sent messengers ahead of him. They walked along and came into a Samaritan^e village, to get things ready for him. ⁵³But^f they didn’t accept him, because he was heading for Jerusalem. ⁵⁴When his followers James and John saw that, they said, “Teacher, do you want us to say for fire to come down from heaven and wipe them out?”^g ⁵⁵But he turned around and told them off. ⁵⁶And they went to another village.

“I’m Going to Follow You!” (Mt. 8:18-22)

⁵⁷As they were going along the road, somebody said to Jesus, “I’m going to follow you wherever you go.” ⁵⁸Jesus said to him, “Foxes have holes, and birds^h have nests. But the Human One doesn’t have anyplace to rest his head.” ⁵⁹He said to another person, “Come with me!” But the person said, “Let me go off and bury my father first.” ⁶⁰And Jesus said to him, “Leave the dead to bury their own dead. *You* go announce God’s Reign.” ⁶¹Somebody else said, “I’m going to follow you, Teacher. But first let me give some instructions to the people on my estate.” ⁶²But Jesus said, “No one who grabs the plow handle and then looks backwards is fit for God’s Reign.”ⁱ

^a “Saying how amazed they were”: lit. “marveling.”

^b Lit. “about to be delivered into human hands.”

^c Lit. “and they were being afraid to ask him about this matter.”

^d Lit. “he himself made his face firm to go to Jerusalem.”

^e Prn. *sum-merr-it-ten*.

^f Lit. “And.”

^g See 2 Kgs 1:10, 12, in which Elijah calls down fire from heaven to burn up soldiers coming to arrest him.

^h Lit. “the birds of the sky.”

ⁱ Plowing (i.e. turning up the soil in parallel rows for planting) requires focus. You can’t make a straight row while looking back over your shoulder. Jesus is talking about giving your whole attention to God’s Reign, which requires it.

Jesus Sends Out Seventy People on a Mission

10 Later, the Lord appointed seventy-two^a others. He sent them ahead of him^b two by two, to every town and place where he was about to come. **2** He'd say to them,

There's a big harvest, but there are only a few workers. So really plead with the owner of the harvest field, to send workers out to the harvest.^c **3** Go on—understand that^d I'm sending you out like sheep in the middle of wolves. **4** Don't take a money pouch, a backpack, or sandals—and don't say hello to anyone on the road. **5** Whatever house you go into, first say, "Peace be on this house." **6** And if there is a peaceful person^e there, then your peace will rest on them. But if not, it'll return to you. **7** Stay in that house, and eat and drink what they give you.^f After all, "Workers deserve their pay."^g **8** Don't move around from house to house. **9** And if you go in a certain city and they accept you, eat what's put in front of you **9a** and heal the sick there.^h **10** Say to them, "God's Reign has come close to you." **10b** But if you go into another city and they don't accept you, go out into the main streets thereⁱ and say, **11** "We're even wiping off the dust of this city that's stuck to our feet, in protest against you. But know this: God's Reign is nearly here!"^j **12** I'm telling you—on that day,^k it'll be easier to bear for Sodom^l than for that city.

Jesus Tells Off the Cities That Haven't Changed their Hearts (Mt. 11:20-24)

13 It's going to be horrible for you,^m Chorazin!ⁿ It's going to be horrible for you, Bethsaida!^o Because if the displays of power had happened in Sodom that happened in you, they would have sat themselves down in sacking and ashes^p and changed their hearts^q a long time ago! **14** But it'll be easier to bear for Tyre and Sidon in the judgment than for you. **15** And you too, Capernaum!^f

Are you going to be lifted up to heaven?

No, you're going to fall down^s to Hades!^t

16 The person who listens to you listens to me, and the person who rejects you rejects me. And the person who rejects me rejects the One who sent me.

^a Or "seventy." The best ancient mss are evenly split on this number.

^b Lit. "before his face."

^c Lit. "to send workers into his harvest."

^d Lit. "See."

^e Lit. "a child of peace."

^f Lit. "the things from them."

^g Lit. "The laborer is worthy of his pay." He's quoting a proverb.

^h Lit. "the sick that are in it."

ⁱ Lit. "into its marketplaces."

^j Lit. "has come near."

^k That is, the day of God's judgment on the world.

^l Prn. *saw-dum*.

^m Lit. "Woe to you."

ⁿ Prn. *kor-ray-zin*.

^o Prn. *beth-say-da*.

^p It was a custom to put on rough sacking and sprinkle ashes on oneself to grieve—in this case, to grieve sins.

^q Traditionally: "they would have repented" (see "Bible Words").

^r Prn. *cup-per-nee-um*.

^s Some good mss have "be brought down."

^t Prn. *hay-deez*. Isa. 14:13, 15.

The Seventy Followers Report Back

17The seventy-two came back full of happiness. They were saying, “Teacher, even the demons submit to us in your name!” 18But Jesus said to them, “I was watching Satan fall out of heaven like lightning. 19Look, I’ve given you the authority to step on snakes and scorpions, and on all the power of the enemy.^a Nothing’s ever going to hurt you. 20Still, don’t be happy that the spirits submit to you—be happy that your names are written down in heaven.^b

Jesus Praises his Father (Mt. 11:25-27)

21Right then^c Jesus began to celebrate in the Holy Spirit, and he said, “I want to honor you,^d Father, Sovereign of heaven and earth. Because you’ve hidden these things from wise and understanding people, and revealed them to little children. Yes, Father! Because that’s just how you wanted it to be.^e 22Everything has been given to me by my Father. No one really knows who the Son is except the Father. And no one knows who the Father is except the Son—and the person the Son wants to reveal him to.” 23And Jesus turned to his closest followers privately and said, “Your eyes are blessed to see what they’re seeing, 24Because I’m telling you, lots of prophets and kings wanted to see the things you’re seeing, and they didn’t get to.^f They also wanted to hear the things you’re hearing and didn’t get to.^g

The Parable of the Priest, the Levite, and the Samaritan (Mt. 22:34-40; Mk 12:28-34)

25Right then^h a lawyer stood up and started trying to test Jesus out.ⁱ He was saying, “Teacher, what should I do so that I’ll inherit eternal life?” 26And Jesus said to him, “What’s written^j in the Law? What’s your reading of it?”^k 27He answered,

You are to love the Sovereign One your God with all your heart,^l all your soul, all your strength, and all your understanding.^m

And:

Love your neighbor as you love yourself.ⁿ

28Jesus said to him, “You gave the right answer. Do that and you’ll live.” 29But he wanted to justify himself. He said to Jesus, “So^o who’s my neighbor?” 30Jesus gave this reply: “A man went down from Jerusalem to Jericho, and unfortunately he came on some muggers. They stripped him and beat

^a Jesus refers to Satan, the devil.

^b Lit. “in the heavens.”

^c Lit. “in that hour.”

^d Lit. “I acknowledge you.” But that expression doesn’t carry a strong enough connotation of praise in English.

^e Lit. “Yes, Father, because it became pleasing before you.”

^f Lit. “and they didn’t see.”

^g Lit. “and they didn’t hear.”

^h Lit. “And behold.”

ⁱ By implication, the man is trying to put a test in front of Jesus that Jesus will fail.

^j Or “What does scripture say.”

^k Lit. “How do you read it?” Jesus is throwing the question back at the person.

^l Lit. “from your whole heart.”

^m Deut. 6:5; 10:12; Josh. 22:5.

ⁿ Lev. 19:18.

^o Lit. “And.”

him up, and went off—leaving him half dead. ³¹Now, by chance a priest came down that road. When he saw him, he went by on the other side of the road. ³²A Levite^a did the same too: when he came to that place and looked, he also went by on the other side. ³³Now, a Samaritan^b was traveling along, and came to the same place. When he looked, he felt compassion for him. ³⁴He came over and poured oil and wine on his wounds, and bandaged them up. Then^c he set him on his own donkey,^d and took him to an inn, and looked after him. ³⁵The next day, he got out two denarii.^e He gave them to the innkeeper, and said, ‘Look after him, and whatever extra you spend, I’ll pay you back when I return.’”

³⁶“In your opinion, which of these three has turned out to be the neighbor of the person who came on the muggers?” ³⁷The lawyer said, “The one who treated him with mercy.” Jesus said to him, “Go and do the same yourself.”

Jesus Visits Martha and Mary

³⁸On their journey, Jesus came to a village, and a woman by the name of Martha took him in as a guest. ³⁹She also had a sister called Mary. Mary was sitting at Jesus’ feet, listening to his teaching. ⁴⁰But Martha was distracted with a lot of hosting work.^f She stopped^g and said, “Teacher, doesn’t it matter to you that my sister has left me to do the hosting all alone?^h Tell her to help me.” ⁴¹But the Lord said back to her, “Martha, Martha. You’re worrying and upset about a lot of things. ⁴²But only one thing is really necessary.ⁱ Mary has chosen the good part, and it’s not going to be taken away from her.”

Jesus teaches his Followers How to Pray (Mt. 6:9-15)

11 Once Jesus was praying^j somewhere, and when he finished, his followers said to him, “Teacher, teach us to pray, like John taught his followers.” ²And he said to them, “When you pray, say,

Father, let your name be kept holy!

Let your Reign come!

³Give us the food we need each day,

⁴And forgive us our sins, because we ourselves have also forgiven those who’ve done us wrong,^k

And please don’t make us face temptation.^l

^a Prn. *lee-vite*. See “Bible Words”.

^b Prn. *sum-merr-it-ten*.

^c Lit. “And.”

^d Lit. “his own beast of burden.”

^e Prn. *din-nahr-ee*. A denarius was a standard day’s wage.

^f Lit. “with a lot of service.”

^g Lit. “stood nearby.”

^h Lit. “to serve alone?”

ⁱ Some mss have variations such as, “But few things are really necessary—or one.”

^j Lit. “And it came about in his being praying.”

^k Lit. “because we too have forgiven those who owe us.” In Aramaic, Jesus’ mother tongue, the word “debt” is a familiar term for sin. To a Jewish listener of the time, “those who owe us” would suggest “those who have done us wrong and so owe us amends.”

The Parable of the Friend at Midnight (Mt. 7:7-11)

Jesus said to them, “Let’s say one of you will have a friend, and you’ll to come to them in the middle of the night and say to them, ‘Please lend me^b three loaves of bread! 6A friend of mine who’s traveling has just come to visit me, and I don’t have anything to put in front of them.’^c 7That friend might reply from inside, ‘Don’t bother me! The door is already locked for the night, and the children are with me in bed. I can’t get up and give it to you.’^d 8I’m telling you, even if they won’t get up and give it to you because you’re friends,^e they’ll at least get up and give you whatever you need because of your shamelessness in asking. 9So^f I’m telling you: ask, and it’ll be given to you. Search, and you’ll find. Knock, and it’ll be opened for you. 10Because everybody who asks receives, the person who searches finds, and the person who knocks has it^g opened for them. 11And is there any father out there^h whose son will ask for a fish—but instead of a fish, he’ll give him a snake? 12Or supposeⁱ he’s going to ask for an egg—will he hand him a scorpion? 13So if you, bad as you are, know to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him?”

Jesus Kicks Out a Demon and is Accused of Being with the Devil (Mt. 12:22-32; Mk 3:19b-30)

14Once^j Jesus was kicking out a demon that that was mute.^k And when the demon had gone out, the mute person spoke, and the crowds were amazed. 15But some of them said, “He’s kicking out demons by the power of the devil,^l the ruler of the demons.” 16Others were trying to test Jesus out by asking him for^m a miracleⁿ from heaven. 17But he knew what they were thinking. He said to them, “Every kingdom that’s divided against itself is ruined,^o and every house that’s against itself falls. 18So^p if Satan is divided against himself too, how is his kingdom going to hold up? Because you’re saying that I kick out the demons by the power of the devil.^q 19But if I kick out the demons by the devil’s power,^r whose power do your folks use to kick them out?^s So they’re the ones who’ll be your judges. 20But if I kick out the demons by the finger of God, then God’s Reign has just

^a Lit. “And don’t bring us into temptation/into a test.”

^b Lit. “Friend, lend me.”

^c Lit. “Because my friend has visited from the road to me, and I don’t have something to put in front of him.”

^d Often in those days, as in many places in the world today, whole families slept in the same bed. The friend is complaining that getting up may well disturb more than one person’s sleep.

^e Lit. “because he’s his friend”—but it’s impossible to tell which person is being referred to.

^f Lit. “And.”

^g Many mss have “will have it.”

^h Lit. “among you.”

ⁱ Lit. “Or also.”

^j Lit. “And.”

^k I.e. unable to speak; lit. “a mute demon”; some mss have “a demon, and it was mute.”

^l Lit. “by Beelzebul,” prn. *beb-el-zubul*, which appears to be an insulting name for the devil, meaning “The Lord of Dung.”

^m Lit. “seeking from him.”

ⁿ Traditionally: “a sign” (see “Bible Words”).

^o Or “becomes deserted.”

^p Lit. “And,” or “But.”

^q Lit. “by Beelzebul.”

^r Lit. “by Beelzebul.”

^s Lit. “by whom do your sons kick out?”

come to you. ²¹Suppose^a a strong man, who is fully armed, is guarding his property. His things are left in peace. ²²But suppose^b somebody stronger than him comes along and defeats him. That person takes the armor that he relied on, and gives out his things to others. ²³Whoever isn't with me is against me, and whoever doesn't gather with me scatters.

The Return of the Wandering Unclean Spirit (Mt. 12:43-45)

²⁴"When an unclean spirit goes out of a person, it wanders around dry desert places looking for someplace to rest. When there isn't any,^c it says, 'I'm going to go back to my house, that I left.' ²⁵And when it comes back, it finds it all swept and neat. ²⁶Then it goes and gets seven other spirits more evil than itself. They go in and live there, and it turns out that the person's final condition is worse than they started.^d It'll be the same way with this evil generation." ²⁷As Jesus was saying that, a woman shouted out to him. She said, "The womb that carried you and the breasts that nursed you are blessed!" ²⁸But he said, "No, those who listen to the message of God and keep it are blessed."

The Sign of Jonah the Prophet (Mt. 12:38-42)

²⁹When the crowds got bigger, Jesus started saying, "This is an evil generation. It's looking for a sign—and one's not going to be given to it, except for the sign of Jonah. ³⁰Because Jonah became a sign to the people of Nineveh.^e In just the same way, the Human One is going to be a sign to this generation. ³¹The Queen of Sheba^f will be called to testify^g against the men of this generation, and she's going to condemn them. Because she came from the far corners of the earth to hear the wisdom of Solomon. And look, there's something bigger than Solomon here. ³²The men of Nineveh are going to rise up in the judgment along with this generation and condemn it. Because they changed their hearts^h on the basis of Jonah's preaching—and look, there's something bigger than Jonah here."

Sayings about Light (Mt. 6:22-23)

³³"No one lights a lamp to put it in a hiding place.ⁱ No, they put it on the lamp stand, so people who come in the room can see its light. ³⁴Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light inside. But when your eye is evil,^j then your body is dark inside as well. ³⁵So be careful that the light in you isn't darkness. ³⁶In other words, if your whole body is full of light inside, without any dark part, then your whole body will be full of light just like when a lamp shines its light on you."

^a Lit. "Whenever." I've shortened the sentences.

^b Lit. "when."

^c Lit. "when none is discovered."

^d Lit. "the person's last things are worse than the first."

^e Prn. *ninn-a-va*.

^f Lit. "the South." 1 Kgs 10:1-10; 2 Chron. 9:1-12.

^g Lit. "will be raised up in judgment." Interestingly, the words used here for "to stand up" and "be raised up" can also mean "will be resurrected."

^h Traditionally: "would have repented" (see "Bible Words").

ⁱ Many mss. add, 'or under a basket.'

^j The "evil eye" is an expression for ill will towards others.

Jesus Criticizes the Pharisees and the Scripture Experts (Mt. 23:1-36; Mk 12:38-40)

37 While Jesus was saying that, a Pharisee asked Jesus if he'd have dinner with him. And he went in and took his place at the table.^a 38 And the Pharisee was amazed that he hadn't washed before the meal. 39 But the Lord said to him, "Now, you Pharisees clean the outside of cups and plates. But the inside of you is full of violent thievery and evil. 40 You mindless people! Didn't the One who made the outside make the inside too? 41 But devote your inner thoughts to^b practicing mercy, and suddenly^c everything's clean for you."

42 No, it's going to be horrible for you, Pharisees! Because you tithe^d your mint and rue, and every little herb—yet you've ignored God's justice and love.^e And it was these things that were necessary to practice, without ignoring the others.

43 It's going to be horrible for you, Pharisees! Because you love the seat of honor in the synagogues, and respectful greetings in public places.^f 44 It's going to be horrible for you, because you're like unmarked graves, that people walk over without knowing it.^g

45 One of the scripture experts said back to him, "Teacher, by saying these things, you're insulting us too." 46 And Jesus said, "It's going to be horrible for you scripture experts too! Because you load people down with hard-to-carry loads, and you yourselves don't touch those loads with a single one of your fingers. 47 It's going to be horrible for you! Because you build monuments for the prophets—but your ancestors killed them. 48 So you're witnesses of it, and you agree with the actions of your ancestors: they've killed them, and you build the monuments.^h 49 That's why the wisdom of God said, 'I'm going to send them prophets and messengers,ⁱ and some they'll kill, some they'll persecute. 50 That way, the blood of all the prophets that's been spilled since the creation^j of the world will be able to be traced back to^k this generation. 51 That includes^l the blood of Abel, all the way to the blood of Zechariah, who was killed between the altar and the sanctuary.^m Yes, I'm telling you, it's all going to be traced back toⁿ this generation. 52 It's going to be horrible for you scripture experts! Because you've taken the key of knowledge—yet you haven't gone in yourselves, and you've stopped other people from going in."^o

^a Lit. "lay down to eat." In those days, people lay down at tables, rather than sitting, to eat.

^b Lit. "But give what is inside as."

^c Or "and voila—"; lit. "and behold."

^d See "Bible Words."

^e Or "justice and the love of God."

^f Lit. "in the marketplaces."

^g In the Jewish culture of Jesus' day, touching a grave was supposed to make you ritually unclean.

^h Some mss explicitly have "their tombs."

ⁱ Or "emissaries"; traditionally: "apostles." See "Bible Words."

^j Lit. "foundation."

^k Lit. "looked for from."

^l Lit. "From."

^m Gen. 4:8; 2 Chron. 24:20-21.

ⁿ Lit. "looked for from."

^o Lit. "you've stopped those who are going in."

⁵³When Jesus left there, the scripture experts and the Pharisees started holding a nasty grudge. And they started trying to get him to talk about more things. ⁵⁴They were trying to trap him, to catch him in what he might say.

Jesus Warns about the “Yeast of the Pharisees” (Mt. 10:26-27; Mk 8:15)

12 A crowd of tens of thousands was gathering—to the point that they were stepping on each other. Then Jesus started out by saying to his followers,

Watch yourselves for the yeast of the Pharisees, which is play-acting. ²Because nothing’s hidden that won’t be uncovered, and there’s no secret that won’t become known. ³What that means is, that whatever you’ve said in the dark is going to be heard in the light, and what you’ve whispered in somebody’s ear behind closed doors^a is going to get announced from the housetops.

Stand Up for me—And Don’t be Afraid of People (Mt. 10:26-33)

⁴And I’m saying to you friends of mine, don’t be afraid of those that can kill your body, but after that there’s nothing more they can do. ⁵I’ll show you who you should be afraid of—be afraid of the One who, after killing you, has the authority to throw you in Gehenna.^b Yes, I’m telling you, be afraid of that One. ⁶Aren’t five sparrows sold for two copper coins? Yet not one of them is forgotten in God’s presence.^c ⁷No, even the hairs on your head have all been counted. Don’t be afraid—you’re worth more than lots of sparrows.

⁸I’m telling you, every person that stands up for^d me in front of people, the Human One will stand up for them, in the presence of^e the angels of God. ⁹But the person that denies me in front of people, they’ll be denied in the presence of^e the angels of God. ¹⁰And everybody that says something against the Human One will be forgiven for it.^g But for the person who blasphemes the Holy Spirit,^h there’s not going to be forgiveness. ¹¹And whenever they bring you into the synagogues, and in front of rulers and authorities, don’t worry about how or what you’re going to say in your defense. ¹²Because the Holy Spirit will teach you at that moment what’s important to say.

The Parable of the Mindless Rich Person—A Warning about Greed

¹³Someone from the crowd said to Jesus, “Teacher, tell my brother to share the inheritance with me.” ¹⁴But he said to him, “Friend,ⁱ who set me over you two as a judge or referee?” ¹⁵And he said to them, “Look out, and protect yourselves from every kind of greed. Because it’s not true that a person who gets wealthy gets life from their possessions.”^j

^a Lit. “what you’ve said in the ear in the inner rooms.”

^b See “Bible Words.”

^c Lit. “in front of God.”

^d Lit. “acknowledges,” and so in the following clause.

^e Lit. “in front of.”

^f Lit. “in front of.”

^g Lit. “it’ll be forgiven them.”

^h That is, the person who insults the Holy Spirit.

ⁱ Lit. “Man.”

^j Lit. “Because in someone’s having plenty, their life isn’t from their possessions.”

16 Jesus told them a parable. He said,

A rich man's fields produced a good crop, and he was thinking it through in his mind.^a 17 He was saying, 'What am I going to do? I don't have room to store my harvest.' 18 And he finally said, "I'll do this: I'll tear down my storage sheds, and I'll build bigger ones, and I'll store all the wheat and my other goods there. 19 I'll say to myself,^b 'You have a lot of good things laid up for a lot of years. Have a rest! Eat! Drink! Be happy!'" 20 But God said to him, "You mindless person! Tonight they're demanding your life from you. The things you've got all ready—whose are they going to be?" 21 That's how it goes for the person that hoards things selfishly^c and isn't rich towards God.

Stop Worrying and Trust God to Provide for You (Mt. 6:19-21, 25-34)

22 And Jesus said to his followers,

So I'm telling you, don't worry about what you're going to eat, or what you're going to clothe your bodies with. 23 Because your life is more than food, and your body is more than clothes. 24 Take a close look at the ravens: they don't plant or harvest; they've got no storerooms or sheds, and God feeds them. How much more important are you than the birds? 25 And which of you can add a single hour to your lifespan by worrying? 26 So if you can't even do this tiny thing, why worry about the rest? 27 Take a close look at the wildflowers, how they grow. They don't work hard, and they don't make cloth.^d But I'm telling you, even Solomon, with all of his glory, wasn't adorned like one of these. 28 If God gives clothes like that to^e the grass out in the field—which is there today, and tomorrow is thrown in your oven—how much more will God clothe you? You have so little faith! 29 And don't keep focusing on^f what you're going to eat and what you're going to drink, and don't be worrying. 30 After all, these are the things that all the nations of the world chase after. Yet your Father knows that you need them. 31 Instead, seek out God's Reign, and they'll be given to you as well. 32 Don't be afraid, little flock. Your Father is happy to give you his^g kingdom. 33 Sell your possessions and give to charity. Make yourselves coin purses that don't wear out. Get yourselves a permanent safe^h in heaven, where a burglar can't get near it and a moth can't ruin it. 34 Because wherever your wealthⁱ is, that's where your heart's going to be too.

Be Watchful Slaves

35 Be dressed and ready, with your lamps burning.^k 36 You should be like people looking for their master, who's coming back from a wedding. That way, when he comes and knocks at the door,

^a Lit. "in himself."

^b Lit. "And I'll say to my soul, 'Soul...'"

^c Lit. "Thus is the person who treasures up for self."

^d "Make cloth": lit. "spin." Spinning is twisting fibers together to make thread or yarn to weave into cloth.

^e Lit. "And if God thus clothes."

^f Lit. "And you [pl.], don't keep seeking."

^g Lit. "the."

^h "Safe": or, "storage place." The reference to moths appears to imply that other things besides money might be stored there—prized possessions like fine clothing, perhaps.

ⁱ "Can't": lit. "doesn't," here and in the next instance.

^j "Wealth": or, "storage place."

^k Lit. "Your belts should be fastened around your waists, and your lamps burning."

they open up for him right away. ³⁷Those slaves are in great shape,^a whose master comes and finds them keeping watch. I'm telling you seriously: he'll put on an apron, have them take their places at the table,^b and go around serving them. ³⁸Even if he comes in the middle of the night, or before dawn the next morning,^c if he finds them ready,^d they're in great shape.^e ³⁹And know this: "If the owner of the house had known what time the burglar was coming, he wouldn't have let his house be broken into."^f ⁴⁰You be ready too. Because the Human One is coming at a time when you don't think he will.

The Parable of the Reliable Slave and the Abusive Slave (Mt. 24:45-51)

⁴¹Peter said, "Teacher, are you saying this parable to us, or to everybody else too?" ⁴²And the Lord said,

Well, who's the reliable, intelligent head slave? The one that the master's going to put in charge of his household servants, to give out the food rations on time? ⁴³That slave's in great shape^g if his master's going to come and find him doing just that. ⁴⁴I'm telling you the truth—he'll put him in charge of everything he owns. ⁴⁵But suppose^h that slave says in his heart, "My master is taking a long time in coming," and he starts beating the male and female servants, and sits around eating and drinking and getting drunk. ⁴⁶That slave's master is going to come on a day that he doesn't expect, and at a time that he doesn't know. And he'll cut that slave in two with the whip, and put him with the unreliableⁱ ones. ⁴⁷The slave that knows what their master wants, but^j doesn't get ready or do what the master wants,^k will get a lot of lashes.^l ⁴⁸But the one who doesn't know, and does things that deserve a whipping, will get only a few lashes. If you've received a lot, a lot is going to be expected of you. If you've been given a lot of responsibility, they're going to demand more from you.^m

"I've Come to Set Fire to the Earth" (Mt. 10:34-39)

⁴⁹I've come to set fire to the earth—and somehow I'm glad if it's already been lit.ⁿ ⁵⁰Because I have a baptism to face,^o and I'm under such pressure until it's done! ⁵¹Do you think I've come to bring peace to the earth? No! I'm telling you, it's just the opposite: I've come to bring division. ⁵²Because from now on, there'll be five people in one home, split up three against two and two against three.

^a "In great shape": lit. "blessed."

^b Lit. "he'll have them lie down to eat."

^c Lit. "in the second or third watch of the night."

^d Lit. "that way" (that is, ready for his return).

^e "In great shape": lit. "blessed."

^f This appears to be a proverb.

^g "In great shape": lit. "blessed."

^h Lit. "if." I'm breaking up a long sentence.

ⁱ This word can also mean "unbelieving."

^j Lit. "and."

^k Lit. "his will."

^l I.e. strokes of the whip as punishment.

^m Lit. "For every person that receives a lot, a lot will be sought from them. And for the person who's been entrusted with a lot, they're going to ask more of them."

ⁿ Lit. "And what do I want if it's already been lit."

^o Lit. "And I have a baptism to be baptized."

53A father will be set against his son, and a son against his father. A mother will be set against her daughter, and a daughter against her mother. A mother-in-law will be against her daughter-in-law, and a daughter-in-law against her mother-in-law.^a

The Parable of Reading the Weather (Mt. 16:1-4)

54Jesus was saying to the crowds,

When you see a cloud coming up in the west, right away you say, “Rain’s coming,” and so it turns out. 55And when you see a south wind blowing, you say, “It’s going to be hot,” and it is. 56You play-actors! You know how to read^b the appearance of the earth and the sky, so^c how come you don’t know how to read these times?^d

The Parable of Settling your Lawsuit out of Court

57Also, how is it that on your own you don’t judge what’s right? 58For example, as you’re on your way to court^e with someone who has a lawsuit against you, make an effort to be reconciled with them. Otherwise, they might drag you off to the judge, and the judge will hand you over to the bailiff, and the bailiff will throw you in prison. 59I’m telling you, you’ll never get out of there until you’ve paid back every last penny.

You’ll Die If you Don’t Change your Hearts

13 Now, some people arrived at that moment. They were telling Jesus about the Galileans whose blood Pilate^f had mixed in with their sacrifices. 2Jesus said back to them, “Do you folks think that those Galileans were worse sinners than all the other Galileans, because this happened to them? 3No, not at all. I’m telling you, if you don’t change your hearts^g you’ll all die just the same. 4Or how about the eighteen people that the Siloam^h tower fell on and killed them? Do you folks think they were more guilty than everybody else that lives in Jerusalem? 5Not at all—far from it. I’m telling you, unless you change your hearts,ⁱ you’ll all die just the same.”

The Parable of the Fig Tree with No Fruit

6And he was telling them this parable. “A person had a fig tree planted in his vineyard. And he came looking for fruit on it, but didn’t find any. 7He said to the person that worked in the vineyard, ‘Look, for three years I’ve come to look for fruit on this fig tree, and I’m not finding any. Chop it down. Why is it wasting the soil?’ 8But the worker said back to him, ‘Boss, leave it for this year too—until I dig around it and put some manure on it. 9Maybe it’ll bear fruit next year. But if not, you can^j chop it down.’”

^a In these sentences, “set against” is literally, “divided against.” Mic. 7:6.

^b Lit. “evaluate.”

^c Lit. “but.”

^d Lit. “this season,” or “this moment [in history].” Some mss have, “So how is it that you don’t read this moment?”

^e Lit. “to the magistrate.”

^f Prn. *ppe-lit*. Pilate was the Roman governor of Judea.

^g Traditionally: “repent” (see “Bible Words”).

^h Prn. *sye-Joe-um*.

ⁱ Traditionally: “repent” (see “Bible Words”).

^j Lit. “will.”

Jesus Heals a Woman who Can't Stand Up

10 Now, Jesus was teaching in one of the synagogues on the Sabbath. 11 And there was a woman there who'd had a spirit of illness for eighteen years. She was bent over and couldn't stand up all the way. 12 Jesus saw her and called out to her. He said, "Dear woman,^a you're set free from your illness." 13 And he laid his hands on her. Right away she straightened up, and began praising God. 14 But the head of the synagogue reacted—he was angry that Jesus had healed on the Sabbath. He was saying to the crowd, "There are six days on which you're supposed to do work! So come get healed on one of them—and not on the Sabbath day!" 15 But the Lord said back to him, "Play actors—doesn't each of you untie your ox or donkey from its feeding trough on the Sabbath, and lead it out to give it a drink? 16 Yet this is a daughter of Abraham! Look, Satan has bound her for eighteen years—isn't it important for her to be freed from that bondage^b on the Sabbath day?"^c 17 When he said that, all the people who were against him were ashamed, and the whole crowd was celebrating all the glorious things he was doing.

The Parables of the Mustard Seed and the Yeast (Mt. 13:31-33; Mk 4:30-32)

18 Jesus went on to say, "What is God's Reign like? What can we compare it to? 19 It's like a mustard seed that a person took and planted in their garden. And it grew up and got to be a tree—and the birds^d nested in its branches." 20 And he told another one: "What shall I compare God's Reign to? 21 It's like yeast that a woman took and kneaded^e into three measures of dough, so that it all rose."^g

The Parable of the Narrow Door (Mt. 7:13-14)

22 Jesus was traveling through the cities and villages, teaching and making his way toward Jerusalem. 23 And somebody said to him, "Teacher, are the people being saved just a small minority?"^h He said to them, 24 "Try your hardest to go in through the narrow doorway. Because I'm telling you, a lot of people are going to try to go in, and they're not going to be able to. 25 After the owner of the house gets up and locks the door, then you'll start showing up outside to knock on the door. You'll be saying, 'Sir, open up for us!' And he'll say back to you, 'I don't know where you're from.' 26 Then you'll start saying, 'We used to eat and drink right there with you!ⁱ You taught in our public places!^j 27 And he's going to be saying to you, 'I don't know you, or where you're from. Stay away from me, all you who keep doing wrong!^k 28 There's going to be crying and teeth-grinding out there, when you see Abraham, Isaac and Jacob, and all the prophets in God's Reign—and yourselves excluded outside!^l 29 People are going to come from east and west and north and south, and they're going to

^a Lit. "Woman," which was a polite form of address in that culture.

^b Lit. "mustn't she be freed from this bondage."

^c He means that Satan has forced her to labor under the burden of her disability for eighteen years straight. So Jesus isn't working on the Sabbath—he's letting her rest!

^d Lit. "the birds of the sky."

^e Lit. "And again he said."

^f Lit. "hid."

^g Or "until it was all leavened."

^h Lit. "Are the people being saved few?"

ⁱ Lit. "right in front of you."

^j Lit. "marketplaces" or "main streets."

^k Lit. "all you perpetrators of injustice."

^l Lit. "kicked out outside."

be given a banquet^a in God's Reign. ³⁰And yet^b—there are some people who are last who are going to be first, and there are some who are first who are going to be last.”

Jesus Cries Out in Grief over Jerusalem (Mt. 23:37-39)

³¹Right then some Pharisees came up to Jesus saying, “You should leave— move on from here. Because Herod^c wants to kill you.” ³²And Jesus said to them, “Tell that old fox: ‘See, I’m kicking out some demons and finishing up some healings today and tomorrow and the next day. On the third day I’ll be done. ³³But I have to travel today, tomorrow and the next day. Because it won’t do for a prophet to get killed outside of Jerusalem.’ ³⁴Jerusalem, Jerusalem! You kill the prophets and stone the people sent to you! How many times have I wanted to gather your children together—just like a hen with her chicks under her wings? And you didn’t want it! ³⁵Look! Your house is being abandoned to you!^d I’m telling you: you’ll never see me until the day comes when you say, “Bless the one who comes in the name of the Sovereign One!”^e

Jesus Heals a Man with Edema

14 Once Jesus went to a leading Pharisee’s house for a meal on the Sabbath. And they were watching him closely. ²Right then a man who had a bad case of edema came up to him.^f ³Jesus spoke to the scripture experts and Pharisees and said,^g “Is it allowed to heal on the Sabbath or not?” ⁴But they just kept quiet. And he took hold of him and healed him, and let him go. ⁵Jesus said to them, “Suppose your child, or your ox, falls down a well. Is there any one of you that wouldn’t immediately lift them out on the Sabbath day?”^h ⁶And they couldn’t give an answer to that.

Jesus Teaches about Humility and Hospitality

⁷Jesus began telling a parable to the dinner guests, when he noticed how they’d been choosing the best places. He was saying to them, ⁸“When you’re invited to a wedding by somebody, don’t takeⁱ the best place. Because somebody with higher status than you might have been invited. ⁹And then the one who invited you both will come and say to you, ‘Give up your place to this person.’ Then you’ll begin to be ashamed, as you go to take the lowest place.^j ¹⁰Instead, when you’re invited, go take^k the last place. That way, when the one who invited you comes, they’ll say to you, ‘Hey, friend! Come on up higher.’ Then you’ll be honored in front of all the people at the meal with you.^l

^a Lit. “they’re going to be made to lie down.” In those days, people lay on couches when they ate a formal meal. So it’s the equivalent of “they’re going to be given seats at the banquet.” Isa. 25:6-10.

^b Lit. “And behold.”

^c Prn. *herr-udd*.

^d Jer. 12:37; 22:5.

^e Traditionally: “Blessed is he who comes in the name of the Lord.” Ps. 118:26.

^f Lit. “And behold, a certain person with edema was in front of him.” Edema is when your feet (and sometimes other parts of your body too) get all swollen and packed with fluid.

^g Lit. “And Jesus responded and said to the scripture experts and Pharisees.”

^h Lit. “Whose son or ox among you is going to fall into a well, and he isn’t immediately going to lift him out on the Sabbath day?”

ⁱ Lit. “lie down at” the best place for the banquet. In those days, they lay, rather than sat down, to eat.

^j Or “And then you’ll begin, with shame, to take the lowest place.”

^k Lit. “lie down at.”

^l Lit. “Then there’ll be glory for you in front of all those lying down together for a meal with you.”

11Because all the people who lift themselves up are going to be humbled, and those that humble themselves are going to be lifted up.^a 12And Jesus was saying to the person that invited him, “Whenever you give a lunch or a dinner, don’t invite your friends, your brothers and sisters, your relatives, or your rich neighbors. Because^b they’ll invite you in return. 13Instead, when you have a party,^c invite poor people, people with disabilities, people that can’t walk, blind people. 14Then^d you’ll be blessed, because they don’t have a way to pay you back, and^e you’ll be paid back in the resurrection of the just.”^f

The Parable of the Wedding Banquet (Mt. 22:1-14)

15When one of the dinner guests^g heard that, he said to Jesus, “Anyone who’s going to dine in God’s Reign is blessed!” 16But he said to him,

A man gave a big dinner, and invited a lot of people. 17At dinner time, he sent his slave to say to the people who’d been invited, “Come—it’s all ready^h now.” 18And from the very first one, they all started to make excuses.ⁱ The first one told him, “I’ve bought a piece of land, and I need to go out and see it. Please let me be excused.”^j 19Another one said, “I’ve bought five pairs^k of oxen, and I’m going over to test them out. Please let me be excused.” 20Another one said, “I’ve just gotten married, and so I can’t come.”^l 21And the slave came back and told his master all this.^m Then the owner was furious. He said to his slave, “Quickly! Go out to the public places and city streets. Bring in the poor, people with disabilities, the blind, and people who can’t walk.” 22And the slave said, “Master, what you’ve said to do has happened, and there’s still room.” 23The master said to the slave, “Go out on the roads and along the fences, and make them come! That way, my house will be full. 24Because I’m telling you all, none of those peopleⁿ who were invited is going to taste this dinner of mine.”^o

A Warning about Counting the Cost of Following Jesus (Mt. 10:34-39 + Mt. 5:13; Mk 9:50)

25Large crowds of people were walking along with Jesus. And he turned and said to them,

26If somebody comes to me and doesn’t hate their own father and mother and spouse^p and children and brothers and sisters—and even their own life—they can’t be my follower. 27Whoever doesn’t pick up their own cross and come after me can’t be my follower. 28After all, suppose one of

^a I’ve put this saying in the plural for gender inclusiveness.

^b Lit. “Lest.”

^c Lit. “make a reception.”

^d Lit. “And.”

^e Lit. “for.”

^f In other words, the resurrection of the people who’ve lived justly and in integrity.

^g Lit. “one of those lying together there.”

^h Lit. “Come—it’s already ready.” Some mss have, “Everything’s already ready.”

ⁱ Or “they all started to decline the invitation.”

^j Lit. “I ask you, hold me excused” (and similarly for the other guests who say the same thing).

^k Lit. “yoke.” Oxen often worked in matched pairs, using a tandem yoke.

^l Lit. “I married a wife, and for this reason I can’t come.”

^m Lit. “these things.”

ⁿ Lit. “men.”

^o Lit. “my dinner.”

^p Lit. “wife.”

you wants to build a tower. Won't you first sit down and figure out the cost?²⁹ That'll avoid laying your foundation and not being able to finish. If that happens, everybody looking on is going to start making fun of you. ³⁰They'll say, "This person started to build and couldn't finish!" ³¹Or take another example. What king, who's going out to meet another king in battle, isn't first going to sit down and plan it out—and ask if he's strong enough, with ten thousand, to come against the one who's coming at him with twenty thousand? ³²And if he isn't, he'll send a delegation to ask the terms of peace while the other king's still a long ways from him. ³³So in the same way, every one of you that doesn't give up everything they have^b can't be my follower. ³⁴Now, salt is good^c—but suppose even salt itself has lost its flavor. What's it going to be seasoned with? ³⁵It's not even good for the soil or for fertilizer.^d People throw it out.

The Parable of the Lost Sheep (Mt. 18:10-14)

15 All the tax collectors and "sinners" used to show up^e to hear Jesus. ²And the Pharisees and scripture experts would be grumbling. They'd say, "This guy welcomes sinners, and eats with them!"^f ³But he told them this parable:

⁴Let's say one of you has a hundred sheep, and has lost one of them. Wouldn't any of you leave the ninety-nine out in the middle of nowhere, and go after the lost one until you found it? ⁵And when you did, wouldn't you happily put it on your shoulders?^g ⁶And when you came home, wouldn't you get your friends and relatives together, and say to them, "Celebrate with me! I've found my lost sheep!" ⁷I'm telling you, that's the kind of joy that's going to be in heaven over one sinner that changes their heart^h—more than over ninety-nine people of integrity that don't have any need for a change of heart.ⁱ

The Parable of the Lost and Found Coin

⁸Or suppose there's a woman who has ten silver coins. If she loses one silver coin, won't she light a lamp and sweep the house, and search carefully until she finds it? ⁹And when she's found it, she'll get her friends and relatives together, and says, "Celebrate with me! I've found the silver coin that I lost!" ¹⁰I'm telling you, that's the kind of joy there is in the presence of God's angels, over one sinner changing their heart.^j

^a Lit. "For who of you, wanting to build a tower, doesn't first, sitting down, calculate the cost?"

^b Lit. "all their own possessions."

^c Lit. "Therefore, salt is good."

^d Lit. "or for manure."

^e Lit. "were coming near."

^f The Pharisees and the scripture experts were religiously strict, and thought it was their duty never to associate with "sinners" (see, e.g., Ps. 1:1ff.).

^g Lit. "Which person of you, having a hundred sheep, and having lost one of them, doesn't leave the ninety-nine in the deserted place and go after the lost one until they find it? And, having found it, they put it on their shoulders rejoicing..."

^h Traditionally: "that repents" (see "Bible Words").

ⁱ Traditionally, "righteous persons that have no need of repentance" (see "Bible Words" under "righteous" and "repentance").

^j Traditionally: "repenting."

The Parable of the Lost and Found Son (The Prodigal Son)

11 And Jesus said,

A man had two sons. 12 The younger one said to his father, “Father, give me the portion of the estate that’s coming to me.” And the father divided his savings between the two sons. 13 Not long afterwards, the younger son packed up everything^a and went off to a faraway land. Over there, he wasted his savings through fast living.^b 14 And when he’d spent it all, there was a severe famine all over that land, and he started to go short. 15 He went and joined on with one of the citizens of that land, and that man sent him out to his fields to take care of the pigs. 16 And he kept wishing he could fill his stomach^c with the carob pods that the pigs used to eat. And no one was giving him anything. 17 As he went out, he said to himself, “How many of my father’s hired laborers have more than enough to eat—and I’m here dying of hunger! 18 I’m going to get up and go to my father. And I’m going to say to him, ‘Father, I’ve sinned against heaven and in front of you. 19 I’m not worthy to be called your son anymore. Treat me like one of your hired laborers.’” 20 And he got up and went to his father. Now, while he was still a long ways away, his father saw him, and felt compassion for him. And he ran and threw his arms around his neck and kissed him. 21 And his son said to him, “Father, I’ve sinned against heaven and in front of you. I’m not worthy to be called your son anymore.” 22 But the father said to his slaves, “Quick! Bring out the best robe and put it on him! Bring a ring for his finger,^d and sandals for his feet. 23 And bring the grain-fattened calf and kill it, so we can feast and have a good time! 24 Because my son here^e used to be dead, and he’s come alive; he used to be lost, and he’s found!” And they started the celebration.^f 25 Now, his older son had been out in the field. And when he came back and got close to the house, he heard music and dancing. 26 And he called over one of the servants and asked what this was all about.^g 27 The servant said to him, “Your brother has come, and your father has killed the grain-fattened calf, because he got him back safe and sound.” 28 But he was furious, and wouldn’t go in. And his father went out and pleaded with him. 29 But he said back to his father, “Look! All these years I’m serving you, and have never disobeyed a command of yours. And me—you’ve never given me a little goat to have a good time with my friends. 30 But when this son of yours comes—the one who has eaten through all of your savings with prostitutes—you kill the grain-fattened calf for him!” 31 But his father said to him, “Child, you’re always with me, and everything that’s mine is yours. 32 But we had to celebrate and have a good time! Because your brother here had been dead, and came alive. He’d been lost, and has been found.”

The Parable of the Dishonest Manager

16 Jesus was saying to his followers,

There was once a rich man who had a household manager. This man was accused to

^a Lit. “And after not many days, he gathered everything together.”

^b Lit. “he squandered his wealth living in debauchery.”

^c Lit. “And he was longing to get full.”

^d Lit. “hand.”

^e Lit. “this my son,” and so below.

^f Lit. “And they started to have a good time.”

^g Lit. “what these things might be.”

him of wasting his property. ²And he called him over and said to him, “What’s this I hear about you? Hand over the records of your management job. You can’t manage my property anymore.” ³The manager said to himself, “What am I going to do? My boss has taken the management job away from me! I’m not strong enough to dig, and I’m embarrassed to beg. ⁴I know what I’ll do, so that when I’m removed from management people will welcome me into their homes.” ⁵And he sent for each one of the people that owed his boss things. He said^a to the first one, “How much do you owe my boss?” ⁶And he said, “Eight hundred gallons of oil.”^b And he said to him, “Here’s^c your bill. Quick—sit down and write four hundred.” ⁷Then he said to another person, “And you—how much do you owe?” And he said, “Thirty tons of wheat.”^d And he said to him, “Here’s^e your bill. Sit down and write twenty-four tons.”^f ⁸And the boss complimented his dishonest manager for acting wisely.^g Because the people^h of this world are wiser towards their own kind than the people of light. ⁹I’m telling you, make friends for yourselves using unjust wealth.ⁱ That way, when it disappears, people will welcome you into the eternal dwelling places.^j ¹⁰The person who’s faithful in relation to something really small^k is faithful in relation to big things too. And the person who’s unfaithful in relation to something really small is unfaithful in relation to big things too. ¹¹So if you haven’t been faithful in relation to unjust wealth, who’s going to trust you with the real thing? ¹²And if you haven’t been faithful with somebody else’s resources, who’s going to give you your own? ¹³No slave can serve two masters. They’ll either hate the one and love the other, or they’ll be loyal to the one and despise the other. You can’t serve both God and wealth.^l

God’s Thinking versus Human Thinking

¹⁴Now, the Pharisees (who love money) would hear all these sayings, and they’d laugh at Jesus.^m ¹⁵And he said to them,

You’re justifying yourselvesⁿ in front of human beings, but God knows your hearts: what’s highly respected by human beings is totally disgusting to God.^o ¹⁶The Law and the Prophets have been there up until John. From that point on,^p God’s Reign is being preached—and everybody’s shoving their way into it. ¹⁷It’s easier for heaven and earth to disappear than for one tiny pen stroke

^a Or “He started by saying.”

^b Lit. “A hundred measures.”

^c Lit. “Take.” The manager has the written record of the debt, and he’s handing it to the person and encouraging them to alter it in their favor.

^d Lit. “A hundred measures.”

^e Lit. “Take.”

^f Lit. “eighty.”

^g Lit. “that he had done wisely.”

^h Lit. “children,” here and in the next instance.

ⁱ Traditionally: “unrighteous mammon.”

^j Lit. “the eternal tents.” He’s evoking the OT idea that heaven is God’s tent/tabernacle, and he’s also avoiding the misunderstanding that any humanly built houses will last forever.

^k Lit. “the least.”

^l Lit. “mammon,” possibly “the god of getting rich.”

^m Lit. “snort at him.”

ⁿ Lit. “You’re those who justify yourselves.” I think he means they’re successful in making people think they’re acting justly.

^o Lit. “What is exalted among human beings is an abomination in front of God.”

^p Lit. “from then.”

of the Law to drop out. ¹⁸Everybody who divorces his wife, and marries another woman, breaks his marriage vows. And the man who marries a woman who's divorced from her husband breaks his marriage vows.

The Tale of Lazarus and the Rich Man

¹⁹There was once a rich man. He used to wear clothes with expensive dyes and fine material,^a and he'd eat glorious meals every day. ²⁰And there was a poor man called Lazarus, who used to flop down^b outside^c his door, all covered with open sores. ²¹And he'd be desperate to fill his stomach with the things that were tossed out from the rich man's kitchen.^d But instead, the dogs would come and lick his open sores. ²²Now it happened that the poor man died, and he was carried off by the angels into the arms of Abraham. The rich man died too, and was buried. ²³And in Hades^e he was in torture. He looked up and saw Abraham from a long ways away, and Lazarus in his arms. ²⁴He shouted out, "Father Abraham! Have mercy on me, and send Lazarus, so he can dip the tip of his finger in water and cool my tongue! I'm in terrible pain in this fire!"^f ²⁵But Abraham said, "Child, remember, you got the good things^g in your life, and likewise, Lazarus got the bad things. But now he's here being comforted, and you're in terrible pain. ²⁶However,^h a deep canyon has been put in place between us and all of you. So people that want to go across to you can't do it, and people can't cross from there to us either." ²⁷And the rich man said, "Then I want to ask you something, Father. Send Lazarus to my father's house. ²⁸Because I have five brothers. That way he can warn them, so that they don't come to this place of torture." ²⁹But Abraham said, "They have Moses and the prophets. They should listen to them." ³⁰But he said, "Please, no, father Abraham! But if somebody goes to them from among the dead, then they'll change their hearts."ⁱ ³¹But he said to him, "If they don't listen to Moses and the prophets, they won't pay attention even if somebody rises from among the dead."

Tripping People Up—Or Watching Out for them (Mt. 18:6-7, 21-22; Mk 9:42)

17 Jesus said to his followers, "There's no avoiding it—things are going to come that trip people up.^j Still, it's going to be horrible for whoever causes them.^k ²They'd be better off to have a millstone hung around their neck and be thrown into the sea, than for them to trip up one of these little ones. ³Watch yourselves. If your friend^l sins, tell them off. And if they change their

^a Lit. "and he was clothed with purple and fine linen," i.e. fine, high quality clothes.

^b Or "get put down."

^c Lit. "in front of."

^d Lit. "the things that fell from his table." I think it refers to the food that got thrown away, not what literally fell off the table by accident.

^e See "Bible Words."

^f Lit. "flame."

^g Lit. "your good things."

^h Or "And in any case," or, "But be that as it may."

ⁱ Traditionally: "repent" (see "Bible Words").

^j Lit. "It's impossible for stumbling blocks not to come."

^k Lit. "But woe to the person through whom they come."

^l Lit. "brother," which can either mean your fellow citizen or your companion on the spiritual path.

heart,^a forgive them. 4And if they sin against you seven times in a day, and seven times say, 'I intend to be different,'^b you're to forgive them."

The Power of Faith the Size of a Mustard Seed

5The apostles^c said to the Lord, "Give us more faith!" 6And the Lord said to them, "If you had faith the size of a mustard seed, you could have said to this mulberry tree, 'Be pulled up by the roots and be planted in the sea'—and it would've obeyed you."^d

Jesus Suggests a Cure for Spiritual Self-Congratulation

7"Suppose you have a slave that plows your field or tends your sheep. When they come back from the field, would any of you say to them, 'Quick, come over and have dinner with me?' 8Hardly! Wouldn't you say to them, 'Get me something for dinner, and put on your apron and serve me while I eat my meal'—and afterwards you can eat your meal?'^e 9Is a person thankful to the slave because they did as they were told? 10The same with you. Whenever you've done everything you're told to do, say, 'We're no great use as slaves. We've just done what we were supposed^f to have done.'"

Jesus Heals Ten Men with Leprosy—And Only One Thanks him

11As Jesus was on his way to Jerusalem, he ended up going along between Samaria^h and Galilee. 12And as he went into a village, ten men who had leprosy met him. They stood at a distance 13and shouted to him: "Jesus, Teacher! Please have mercy on us!" 14When Jesus saw them, he said to them, "Go and show yourselves to the priests." And it turned out that as they went, they were made clean. 15Now, one of them, when he saw that he was healed, came back glorifying God with a loud voice. 16He fell on his face at Jesus' feet, thanking him. (He was a Samaritan.ⁱ) 17And Jesus responded, "Weren't ten made clean? So^j where are the nine? 18Wasn't there anybody^k who came back to give glory to God except this foreigner?" 19And he said to him, "Get up, and go on your way. Your faith has healed^l you."

The Coming of God's Reign (Mt. 24:23-28, 37-41)

20Jesus was asked by the Pharisees, "When is God's Reign coming?" He answered them by saying, God's Reign doesn't come so you can see it.^m 21And they're not going to be saying, "Look, it's here!" or, "There it is!" Because look, it's inside each of you." 22And he said to his followers, "Timesⁿ are

^a Traditionally: "if he repents" (see "Bible Words").

^b Traditionally: "I repent" (see "Bible Words").

^c See "Bible Words."

^d All of these "you" pronouns are plurals.

^e Lit. "eat and drink."

^f Lit. "eat and drink."

^g Lit. "obligated."

^h Prn. *sum-merr-ee-a*.

ⁱ Prn. *sum-merr-it-ten*.

^j Lit. "But."

^k Lit. "Weren't any found."

^l Or "saved."

^m Lit. "with surveillance."

ⁿ Lit. "Days."

coming when you'll be desperate to see the day^a of the Human One, and you're not going to see it. 23And they're going to be saying to you, "Look, there he is!" or "Look, he's here!" Don't go off or chase after them. 24Because you know how lightning flashes: it lights up the underside of the sky from one end to the other. That's how the Human One is going to be.^b 25But first he's destined to be treated very badly^c and be rejected by this generation. 26Just like it was in Noah's day,^d that's how it's going to be in the Human One's day.^e 27They were eating and drinking, marrying and getting married—right up to the day that Noah went into the ark, and the flood came and destroyed them all. 28It'll also be just like what happened in Lot's day.^f They were eating and drinking, buying and selling, planting their fields, and building their houses. 29But on the day that Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. 30It'll be like that on the day that the Human One is revealed.^g 31On that day, if you're on the roof^h and your things are in the house, don't go down to get them.ⁱ And if you're in the field, it's the same. Don't turn around behind you—32remember Lot's wife!^j 33If you try to save your life, you're going to lose it, but if you lose it, you'll give birth to it.^k 34I'm telling you, on that night, two people will be sharing a bed—one will be taken along and the other will be left. 35There'll be two women be grinding flour together^l—one will be taken along, and the other will be left.^m 37They said back to him, "Where, Teacher?" And he said to them, "Where the body is, that's where the vultures will gather."ⁿ

The Parable of the Widow who Wouldn't Give Up

18 Jesus was telling them a parable about the need to be praying all the time, and not to give up. 2He was saying, "There was a judge in a certain city, who had no fear of God or respect for human beings. 3And there was a widow in that city, and she used to go to him and say, 'Get me justice in my legal dispute!'^o 4And for a while he didn't want to. But later he said to himself, 'It may be that I have no fear of God or respect for human beings. 5But because this widow keeps bothering me, I'm going to get justice for her. That way, she won't finally wear me out with her visits.'^p 6And the Lord said, "Listen to what the unjust judge says. 7But won't God definitely get justice for God's chosen ones,^q who cry to God day and night? Surely God won't let things go on

^a Lit. "one of the days." In Daniel 7, the coming of a "Human One" signals the arrival of God's just and never-ending Reign. They'll be desperate to taste one of the days of that age.

^b Many mss add, "in his day."

^c Lit. "But first it is necessary for him to suffer many things" (see the parallel in Mt. 16:21).

^d Lit. "days." Gen. 7:6-23.

^e Lit. "days."

^f Lit. "days." Gen. 18:20-21; 19:1-29.

^g Dan. 7:1-27.

^h In those days, lots of roofs were flat, and were a place people went to relax.

ⁱ Lit. "On that day, the person who will be on the roof and their things in the house, let them not go down to get them."

^j Gen. 19:17, 26.

^k Lit. "birth it alive."

^l Lit. "at the same time," or "at the same place."

^m Most of the best mss leave out v. 36: "Two people will be out in the field—one will be taken, the other will be left."

ⁿ Lit. "Where the body, there also the vultures will be gathered." He's quoting a proverb.

^o Lit. "Vindicate me against my adversary."

^p Lit. "in the end, by coming, wear me out."

^q Traditionally: "God's elect" (see Bible Words).

indefinitely for them! 8I'm telling you, God will get justice for them right away. Still, when the Human One comes, will he find faith here on the earth?"

The Parable of the Pharisee and the Tax Collector

9Jesus told this parable for people who were confident about themselves that they were people of integrity,^a and despised everybody else. 10"Two people went up to the Temple to pray. One was a Pharisee, and the other was a tax collector. 11The Pharisee was standing there praying to himself, 'God, thank you that I'm not like everybody else—violent, lacking in integrity,^b unfaithful to their marriage vows—or even like this tax collector. 12I fast twice a week. I give away a tenth^c of everything I get.' 13Now, the tax collector was standing a long ways away. And he wouldn't even look up towards^d heaven—far from it. He was hitting his chest and saying, 'God, forgive me, I'm a sinner!'^e 14I'm telling you, this one went home right with God^f rather than the other one. Because all those that lift themselves up are going to be humbled, and those that humble themselves are going to be lifted up."^g

Jesus Blesses Some Little Children (Mt. 19:13-15; Mk 10:13-16)

15People were bringing their babies to Jesus, so that he'd touch them. And when his followers saw it, they were giving them a hard time.^h 16But Jesus called them over to himself. He was saying, "Let the children come to me! Don't be stopping them! After all, God's Reign belongs to ones like these. 17I'm telling you seriously: whoever doesn't accept God's Reign like a child, will never go into it."

A Rich Leader Comes to Jesus (Mt. 19:16-30; Mk 10:17-31)

18A leader asked Jesus, "Good teacher, what should I do to inherit eternal life?" 19But Jesus said to him, "Why are you saying I'm good? Nobody's good except the One God. 20You know the commandments: Don't break your marriage vows, don't murder, don't steal, don't testify falsely against anyone, 19honor your father and mother."ⁱ 21And the man said, 'I've kept all of these since childhood.' 22When Jesus heard that, he said to him, "There's still one thing left for you to do. Sell everything you have, and hand over the money to the poor, and you'll have wealth stored^j in heaven. Then^k come, follow me." 23But when he heard that, he was deeply depressed, because he was very rich. 24And Jesus looked at him^l and said, "It will be so painful for people who have wealth to enter God's kingdom! 25Because it's easier for a camel to pass through the eye of a needle, than for a rich person to enter God's Reign." 26And the people listening said, "Then^m who can be saved?" 27And he said, "Things that are impossible for human beings are possible for God." 28Peter said to

^a Traditionally: "that they were righteous."

^b Traditionally: "unrighteous."

^c Or "I give a tithe."

^d Lit. "lift his eyes to."

^e Or "God have mercy on me, a sinner!"

^f Or "justified."

^g I've put this saying in the plural for gender-inclusiveness.

^h Lit. "But the followers scolded them," or "told them off."

ⁱ Exod. 20:12-16; 21:10; Lev. 19:13; Deut. 5:16-20.

^j "Wealth stored": traditionally, "treasure."

^k Lit. "And."

^l Some mss: "And Jesus saw him getting depressed."

^m Lit. "And."

him, “Look, we’ve left our possessions and have become your followers.” ²⁹And Jesus said to them, “I’m telling you seriously: there’s no one who has left a home, or a spouse,^a or brothers or sisters, or parents, or children for the sake of God’s Reign, ³⁰who won’t get back a many times as much right now,^b and in the age that’s coming, eternal life.”

Jesus Says for the Third Time That he is Going to be Killed (Mt. 20:17-19; Mk 10:32-34)

³¹Jesus took the twelve aside and said to them, “Look, we’re going up to Jerusalem. And everything written in the prophets about the Human One is going to be fulfilled. ³²Because he’s going to be handed over to the Gentiles, and he’s going to be made fun of, treated outrageously, and spat on. ³³They’re going to whip him and kill him, and on the third day he’s going to rise up.” ³⁴They didn’t understand any of that, and it^c stayed hidden from them. They weren’t getting the message.^d

Jesus Heal a Blind Man at Jericho (Mt. 20:29-34; Mk 10:46-52)

³⁵As Jesus got close to Jericho, it happened that there was a blind man who sat there next to the road begging. ³⁶When he heard the crowd going through the gates, he asked what was going on.^e ³⁷And they told him that Jesus the Nazarene was coming by. ³⁸And he called out, “Jesus, Son of David! Have mercy on me!” ³⁹The people in front told him off and tried to get him to be quiet. But he was shouting all the more, “Son of David, have mercy on me!!” ⁴⁰And Jesus stopped and gave orders for the blind man to be brought to him.^f When the man came up to him, Jesus asked him, ⁴¹“What do you want me to do for you?” And he said, “Teacher, that I’ll see again!” ⁴²Jesus said to him, “See again. Your faith has healed^g you.” ⁴³And immediately he could see again, and he followed him, glorifying God. And all the people saw it and gave praise to God.

Jesus Meets Zacchaeus the Chief Tax Collector

19 Jesus went into Jericho, and was going through it. ²Now,^h there was a man called Zacchaeus,ⁱ who was^j a chief tax collector, and he was rich. ³He kept trying to see who Jesus was, and he couldn’t see from the crowd, because he was short. ⁴And he ran on ahead and climbed a sycamore tree so that he could see him—Jesus was coming through that way. ⁵When Jesus came to the place, he looked up. He said to him, “Zacchaeus, hurry and come down. Because I have to stay at your house today. ⁶And he hurried down, and was very happy to welcome him.^k ⁷When everybody saw it, they were grumbling. They were saying, “He’s gone to stay at the house of a man who’s a sinner.” ⁸But Zacchaeus stood in front of the Lord and said, “Look, Teacher—I’m giving away half of what I own to the poor. And if I’ve made anything dishonestly at someone’s

^a Lit. “a wife.”

^b Lit. “in the current time.”

^c Lit. “the matter,” or “the saying.”

^d Lit. “And they weren’t recognizing the things said.”

^e Lit. “what this might be.”

^f Lit. “And Jesus stood and ordered that he be brought to him.”

^g Or “saved.”

^h Lit. “Behold.”

ⁱ Prn. *zak-kee-us*.

^j Lit. “and he was.”

^k Lit. “and he welcomed him, rejoicing.”

expense,^a I'm giving back four times as much." ⁹And Jesus said to him, "Today salvation has come to this house. ¹⁰Because he too is a child of Abraham. After all, the Human One came to search for and save the lost."^b

The Parable of the Ten Servants who are Given Ten Coins (Mt. 25:14-30)

¹¹As people were listening to this, Jesus went on to tell a parable. Because he was right near Jerusalem, and they were thinking that God's Reign was going to appear right away. ¹²So he said, "A certain prince^c traveled to a faraway country, so he could be made king.^d And then he was supposed to come back. ¹³Before he left, he called ten of his slaves, and gave each of them a valuable coin.^e He said to them, 'Do business until I come back.' ¹⁴Now, the people of his city used to hate him. And they sent a delegation after him to say, 'We don't want this man to be king over us.' ¹⁵He *was* made king, and when he came back, he said to call over the slaves that he'd given the money to. He wanted to know^f what business they'd done with it. ¹⁶And the first one came up and said, 'Master, your coin has earned ten more.' ¹⁷He said to him, 'Well done—you're a good slave: you've been faithful in relation to something really small.^g You're to have authority over ten cities!' ¹⁸And the second came up and was saying, 'Your coin has made five more.' ¹⁹He said to that one, 'You're to be over five cities.' ²⁰And another one came and was saying, 'Look, Master—here's your coin. I was keeping it hidden in a piece of cloth. ²¹Because I was afraid of you, because you're a hard man. You draw out what you haven't deposited,^h and you harvest what you haven't planted.' ²²And he said to him, 'I'm going to judge you out of your own mouth, you bad slave. You knew that I'm "a hard man, who draws out what he hasn't deposited, and harvests what he hasn't planted."' ²³So why didn't you hand my money over to the bank? Then when I came, I'd have collected it with interest.' ²⁴And he said to the people standing there, 'Take the coin away from him, and give it to the one who has the ten coins.' ²⁵And they said to him, 'Master, he *has* ten coins!' He replied, ²⁶'I'm telling you, everyone who has will get more,ⁱ but the person who doesn't have will even get what they *have* taken away. ²⁷But as for these enemies of mine, who didn't want me to be king over them—bring them here and execute them in front of me.'"

The Crowd Celebrates as Jesus Enters Jerusalem (Mt. 21:1-11; Mk 11:1-11; Jn 12:12-19)

²⁸When Jesus had said that, he went ahead on his way up to Jerusalem. ²⁹And as he was coming up on Bethphage^j and Bethany,^k at the foot of the hill called the Mount of Olives, he sent two of his followers on a mission. ³⁰He said to them, "Go into the village across from you. As you're going into it, you'll find a colt tied up. It will never have been ridden before.^l Untie it and bring it. ³¹And if

^a Or "if I've extorted anything from anyone."

^b Ezek. 34:16.

^c Lit. "a person of noble birth."

^d Lit. "receive/take a kingdom for himself."

^e Lit. "and he gave them ten minas." A mina was worth 100 drachmas, and you could buy a sheep with a drachma.

^f Lit. "...the money to, in order to know."

^g Lit. "the least."

^h Or "You pick up what you haven't put down."

ⁱ Lit. "to everyone who has will be given."

^j Prn. *beth-ja-gee*.

^k Prn. *beth-a-nee*.

^l Lit. "upon which no human being has ever sat."

anyone asks you why you're untying it, say this: 'The Teacher needs him.'^a 32And they^b went off, and found things just as he had described to them.^c 33As they untied the colt, its owners said to them, "What are you untying colt for?" 34They said, "The Teacher needs him." 35And they brought him to Jesus. And they put their robes over the colt, and got Jesus sitting on him. 36As he went along, they were throwing their robes in the street.^d

37Right as Jesus came over the top^e of the Mount of Olives, the whole crowd of his followers started celebrating. They were praising God in a loud voice for all the displays of power they'd seen. 38They were saying,

Bless the king who comes in the name of the Sovereign One!^f
Peace in heaven, and glory in the highest heaven!

39Some of the Pharisees from the crowd said to him, "Teacher—warn your followers not to say such things!"^g 40But he said back to them, "I'm telling you, if they go quiet, the rocks will cry out."^h

Jesus Cries in Grief over Jerusalem (Mt. 23:37; Lk. 13:34-35)

41When Jesus got close enough to see the city of Jerusalem, he cried over it. 42He was saying, "If you knew on this day—yes, you!—what leads to peace!ⁱ But now it's hidden from your eyes. 43Because days are coming towards^j you when your enemies will set up siege works around you—and they'll surround you and crush in on you from all sides. 44They'll level you to the ground—you and your children in you. They won't leave one stone on another^k in you, because you didn't recognize it when God visited you.^l

Jesus Goes to the Temple—And Knocks Over Some Tables (Mt. 21:12-17; Mk 11:15-19; Jn 2:12-25)

45When Jesus went into the Temple, he started kicking out the people who were selling things. 46He was saying to them, "Scripture says:^m 'My house is going to be called a house of prayer.'ⁿ But you've made it a hideout for armed robbers!"^o

^a Or "His master needs him" (Lattimore).

^b Lit. "the ones sent."

^c Lit. "said to them."

^d Like an improvised "red carpet" treatment.

^e Lit. "And as he was already getting close to the descent." Jerusalem would come into view at that moment, signaling the end of their pilgrimage to celebrate the Passover.

^f Ps. 118:25-26.

^g Or, "Rebuke your followers!" (for saying what has just been being said).

^h See Hab. 2:11.

ⁱ With the words "yes, you!" (lit. "even you!"), Jesus appears to be marveling at the fact that the city whose name means "City of Peace" knows so little about what leads to peace.

^j Lit. "upon."

^k Lit. "they won't leave stone on stone."

^l Lit. "because you didn't know the time of your visitation." Jesus is announcing God's visitation, and he knows that it is not going to be recognized.

^m Lit. "It is written."

ⁿ Isa. 56:7.

^o Or "a thieves' cave." Jer. 7:11.

The Religious Leaders Question Jesus' Authority (Mt. 21:23-27; Mk 11:27-33)

47 Jesus was teaching every day in the Temple. And the chief priests, the scripture experts, and the most powerful people in the country^a were looking for a way to kill him. 48 But they weren't finding a way to do it, because the whole population was intent on listening to him.

20 One day Jesus was teaching in the Temple and preaching the good news. And the chief priests and scripture experts, together with the elders, came up. 2 They said to him, "Tell us: by what authority are you doing these things? Who gave you the authority to do all this?"^b 3 Jesus said back to them, "I'll ask you one thing too, and you answer me. 4 John's baptism—was it from heaven, or did it just come from human beings? 5 And they discussed it amongst themselves. They were saying, "If we say it was from heaven, he'll say, 'Why didn't you believe him?' 6 But if we say it was just from human beings, then the whole population will stone us to death. Because they're convinced that John is a prophet." 7 And they answered that they didn't know where John's baptism came from. 8 And Jesus said to them, "Then I'm not^c going to tell you by what authority I'm doing these things."

The Parable of the Evil Tenant Farmers (Mt. 21:33-46; Mk 12:1-12)

9 And Jesus started telling the people this parable: "A man planted a vineyard. He leased it out to farmers, and left the country for a long time. 10 In time, he sent the farmers a slave, so that they'd give him a portion of the harvest^d of the vineyard. But the farmers sent him away empty-handed, after beating him up. 11 And the man went on to send another slave to them. That one they also beat up and humiliated, and they sent him away empty-handed. 12 And the man proceeded to send a third. But they wounded that one too, and threw him out. 13 The owner of the vineyard thought,^e "What am I going to do? I'm going to send my son, that I love. Maybe they'll respect him." 14 But when they saw him, the farmers started discussing it amongst themselves. They were saying, "This is the heir! Let's kill him, so the inheritance will be ours!" 15 And they threw him out of the vineyard and killed him. So what will the owner of the vineyard do to them? 16 He'll come and kill those farmers and give the vineyard to somebody else."

And when the people heard that, they said, "Never!"^f 17 But Jesus looked right at them and said, "Then what's this scripture?"

This stone, which the builders rejected,
Became the cornerstone!
This was from the Sovereign One,
And it's amazing to us!^g

^a Lit. "the first ones of the people" (sg.). I think this expression extends not just to people in formal leadership positions, but also to wealthy, "influential" people.

^b Lit. "Or who gave you this authority, so that you do these things?" But they don't intend to grant that he actually *has* "this authority." The "Or" at the beginning of the sentence is short for, "Let me put it another way."

^c Lit. "Nor am I."

^d Lit. "some of the fruits."

^e Lit. "said."

^f The expression here implies a kind of collective gasp, as though it is risking God's anger even to say such a thing.

^g Lit. "And it's an amazing thing in our eyes." Ps. 118:22.

¹⁸Everybody that falls on that stone will be broken in pieces; and if it falls on somebody, it will crush them to powder.” ¹⁹And the scripture experts and the chief priests looked for a way to get their hands on Jesus at that very moment,^a but they were afraid of the people. Because they knew he’d told that parable against them.

Jesus Answers a Trick Question about Paying Taxes to Caesar (Mt. 22:15-22; Mk 12:13-17)

²⁰They looked for an opportunity,^b and sent spies who pretended to be people of integrity.^c They were hoping to catch him in something he said. That way, they could turn him over to the government and the authority of the Roman governor. ²¹And they asked Jesus this question: “Teacher, we know that you speak and teach things straight—that you don’t give anyone special treatment. Far from it: you truly teach the ways of God. ²²Is it allowed for us to pay taxes to Caesar, or not?” ²³But he knew just what their trick was. He said to them, ²⁴“Show me a denarius.^d Whose image and name^e does it have on it?” They said, “Caesar’s.” ²⁵And he said to them, “Well then, give what’s Caesar’s to Caesar, and give what’s God’s to God.” ²⁶And they weren’t able to catch him in what he said in front of the people. They were amazed at his answer, and went silent.

Jesus Answers a Trick Question about the Resurrection (Mt. 22: 23-33; Mk 12:18-27)

²⁷Some Sadducees came up to Jesus—the ones who deny that there’s a resurrection. ²⁸They asked him this question: “Teacher, Moses wrote us this command:

Suppose somebody’s brother dies, and has a wife but he’s childless. He is to marry^f the wife, and raise up offspring for his brother.^g

²⁹So then, there were seven brothers. The first married a wife^h and died childless. ³⁰And the second ³¹and the third married her, as did all seven. They all left no children, and died. ³²Last of all, the woman died too. ³³So, this woman—at the resurrection, which one’s wife will she be? Because all seven had been married to her.ⁱ ³⁴And Jesus said to them, “The people^j of this age marry and get married. ³⁵But those who’ve been considered worthy to take part in^k that age, and in the resurrection from among the dead—they don’t marry, and they don’t get married. And they can’t die anymore. ³⁶Because they’re like angels, and they’re God’s children. They belong to the resurrection.^l ³⁷But that the dead rise—Moses revealed that in the passage about the burning bush, when he says, ‘the Sovereign One, the God of Abraham and the God of Isaac and the God of Jacob.’^m ³⁸Now, God is certainly not the God of the dead, but of the living. Because everyone

^a Lit. “in the same hour.”

^b Or “They kept a close watch on him.”

^c More literally: “who pretended themselves to be righteous people.”

^d Prn. *din-nahr-ee-us*. This was a Roman coin that people used to pay taxes.

^e Lit. “inscription.”

^f Lit. “take.”

^g Deut. 25:5; Gen. 38:8.

^h Lit. “took a wife.”

ⁱ Lit. “For the seven had had her as a wife.”

^j Lit. “children.”

^k “To take part in”; lit. “to reach,” or “to attain.”

^l Lit. “... God’s children, being children of the resurrection.”

^m Exod. 3:6, 15, 16.

lives in^a God.”³⁹ And some of the scripture experts said, “Teacher, well said.”⁴⁰ Because they didn’t dare to ask him anything anymore.

Jesus Asks a Question of his Own (Mt. 23:1-7; Mk 12:35-37)

⁴¹ But Jesus said to them, “How do they say that the Messiah is the son of David? ⁴² After all, David himself said in the book of Psalms,

The Sovereign One said to my Lord,

“Sit at my right side ⁴³ until I place your enemies as a footstool under your feet.”^b

⁴⁴ So David calls him ‘Lord.’ Then how is he his son?”^c

Jesus Preaches against the Scripture Experts (Mt. 23:1-7; Mk 12:38-40)

⁴⁵ As all the people were^d listening, Jesus said to his followers, ⁴⁶ “Watch out for the scripture experts. They want to walk around in long robes—and they love respectful greetings in public places,^e the best seats in the synagogues, and the best places at banquets. ⁴⁷ These people gobble up widows’ houses—while making a show of praying long prayers! They’re going to face^f all the more judgment!

Jesus Praises a Poor Widow’s Offering (Mk 12:41-44)

21 Jesus looked up and saw rich people putting their gifts into the collection box. ² And he saw a poor widow put in two half pennies. ³ He said, “I’m telling you the truth—that poor widow put in more than all of them. ⁴ Because they all put in gifts out of what they had left over^g—but she, out of her shortage of money, put in all the savings that she had!”

Signs of the Wrapping Up of the Age (Mt. 24:3-14; Mk 13:3-8)

⁵ Some people were saying that the Temple was beautiful, with its stones and its treasures dedicated to God. Jesus said, ⁶ “All this that you’re looking at—days are coming when one stone won’t be left on another,^h that won’t be knocked down.” ⁷ And Jesus’ followers asked him about it. They said, “So, Teacher—when will thatⁱ be? What’s the sign^j that it’s about to happen?” ⁸ He said, “Make sure nobody fools you.^k Lots of people are going to come using my name. They’re going to be saying, ‘I’m him!’ and ‘The time’s near!’ But don’t follow them. ⁹ And when you hear of wars and

^a Or “to.”

^b Ps. 110:1.

^c The word “son” in this context means “descendent.” I think the idea is, the Messiah seems to be older than David, not younger, since David looks up to him as his “Lord.” But if Messiah is younger, why is David deferential to him, rather than the Messiah being deferential to his ancestor?

^d Lit. “the whole people [sg.] was.”

^e Lit. “in the marketplaces.”

^f Lit. “receive.” I think he means that their bad deeds are made even worse by the fact that they do them while claiming to be spiritual leaders.

^g Lit. “these all put in gifts out of what was extra for themselves.”

^h Lit. “stone won’t be left on stone.”

ⁱ Lit. “these things.”

^j Jews believed there would be certain striking events (“signs”) that would give the clue that God was about to intervene to put an end to normal history and renew the world through the Messiah.

^k Lit. “leads you astray.” The “you” here and in all instances in Luke 21 is plural.

social unrest, don't be frightened. Because these things have to happen first, but the end doesn't come right away." ¹⁰Then Jesus was saying to them,

One nation is going to get up and make war against^a another nation, and one kingdom against another kingdom. ¹¹And there'll be big earthquakes. And in various places there'll be plagues and famines. There'll be terrifying events,^b and massive signs from heaven^c as well.

¹²But before all these things, they're going to arrest you and persecute you. They'll turn you over to the synagogues and prisons. And you'll be brought before kings and governors because of my name. ¹³It'll become an opportunity for you to testify. ¹⁴So make up your minds^d not to rehearse your defense beforehand. ¹⁵Because I'm going to give you such an ability to speak,^e and such wisdom, that none of the people who are against you will be able to resist it or contradict it.

¹⁶But you'll even be turned in by parents, brothers and sisters, relatives, and friends. And they'll have some of you put to death.^f ¹⁷And you'll be hated by everyone because of my name. ¹⁸Yet not one hair of your head will be lost. ¹⁹By your endurance you'll win your lives.^g

Jesus Prophesies the Invasion and Occupation of Jerusalem (Mt. 24:15-28; Mk 13:14-23)

²⁰When you see Jerusalem being surrounded by armies, then you should know that the moment of its abandonment is near.^h ²¹Then the people who live in Judea should flee into the hills, and the people of integrityⁱ in the city should leave. And the people who live out in the countryside shouldn't go into the city.^j ²²Because those are days of payback, the time for all the scriptures to be fulfilled. ²³It'll be bad for pregnant women and nursing mothers in those days. Because there's going to be terrible distress on the earth, and wrath on this country.^k ²⁴And people are going to die by the sword^l and be taken captive to all the nations, and Jerusalem is going to be trampled by the nations, until the times of the Gentiles are fulfilled.

The Coming of the Human One (Mt. 24:29-31; Mk 13:24-27)

²⁵There are going to be signs in the sun and the moon and the stars. And on the earth, there'll be stress and anxiety among the nations about the roaring and heaving of the ocean. ²⁶People are going to be fainting from fear and dread of the things that are coming on the world. Because the powers of the heavens are going to be shaken up. ²⁷Then they're going to see the Human One

^a Lit. "will rise up against."

^b Lit. "scarecrows," or "bugbears," i.e. things specifically designed to get people frightened.

^c Or "out of the sky," or "from the sky."

^d Lit. "set it in your hearts."

^e "such an ability to speak": lit. "a mouth."

^f Or "And they'll put some of you to death." But it isn't, for example, the friend, who kills you—the friend betrays you to the government, and gives information against you so that you get the death penalty.

^g Or "your souls."

^h Or "has gotten close."

ⁱ Traditionally: "the righteous."

^j Lit. "and those who are in the districts shouldn't go into it [i.e. Jerusalem]."

^k Lit. "great stress upon the land and wrath upon this people" (sg.).

^l Lit. "fall to the edge of a sword."

coming in a cloud,^a with power and great glory. ²⁸But when these things are starting to happen, look up and lift your heads—because your release from captivity is getting close.

The Parable of the Fig Tree (Mt. 24:32-35; Mk 13:28-31)

²⁹And Jesus told them this parable:

Look at the fig tree, and all the trees. ³⁰When they put out leaves, you see it for yourselves, and you know that summer is nearly here already. ³¹In the same way, when you see these things happening, you know that God's Reign is nearly here. ³²I'm telling you seriously: this generation is never going to go away until all these things happen! ³³Heaven and earth are going to go away, but my words are never going to go away.

Stay Awake! (Mt. 24:36; Mk 13:32-37)

³⁴Watch yourselves, that your hearts don't get weighed down with partying^b and getting drunk, and with everyday concerns. Otherwise, that day will come on you unexpectedly, ³⁵like a trap. Because it's going to land on everybody^c that lives on the face of the earth.^d ³⁶But be wide awake at all times. Be praying that you'll overcome and escape all these things that are about to happen, and that you'll stand unashamed in front of the Human One.

³⁷In the daytime, Jesus was teaching in the Temple, and at night, he'd go out and spend the night on the hill called the Mount of Olives. ³⁸And all the people would get up early in the morning, to come listen to him in the Temple.

The Leaders Look for a Way to Kill Jesus (Mt. 26:1-5, 14-16; Mk 14:1-2, 10-11; Jn 11:45-53)

22 The festival of Unleavened Bread^e was getting close, which is called the Passover.^f ²And the chief priests and the scripture experts were looking for a way to kill Jesus—because they were afraid of the people.^g ³And Satan went into Judas, the one called Iscariot. He was counted as one of the twelve. ⁴He went off and talked with the chief priests and the officers of the Temple Guard, about how he could turn Jesus over to them. ⁵They were very happy, and they worked out a deal to give him some money. ⁶And he agreed to it.^h He began looking for a good opportunity to hand Jesus over to them, without the crowd there.

Jesus Has a Passover Meal with his Closest Followers (Mt. 26:17-19; Mk 14:12-16)

⁷The day of Unleavened Breadⁱ came, when they have to sacrifice the Passover^j lamb. ⁸Jesus sent Peter and John on a mission. He said, "Go get the Passover meal ready for us, so we can eat it."

^a Dan. 7:13-14.

^b Or "excess."

^c Many mss have "...without warning. Because it's going to land like a trap on everybody..." See Isa. 24:17 for a probable reason for the change.

^d Lit. "on the face of the whole earth."

^e This is bread that has no yeast in it, so it doesn't rise. Matzo cracker bread is an example. See Exod. 12 (esp. vv.14-15) for the story behind the custom.

^f See "Bible Words."

^g See the parallel in Mk 14:1-2 for Mark's view about their fear of the crowd.

^h Or "He promised to do it."

ⁱ See the nt. on v. 1 above.

^j See "Bible Words."

9And they said to him, “Where do you want us to get it ready?” 10He told them, “Listen:^a as you go into the city, a man’s going to meet you, carrying a pitcher of water. Follow him into the house that he goes to. 11And say to the owner of the house, “The teacher says,^b “Where’s the guest room, where I can eat the Passover meal with my followers?”” 12And he’ll show you a big furnished room upstairs. Get things ready there.” 13The two followers went off, and they found things exactly as he had told them. And they got the Passover meal ready.

The Lord’s Supper (Mt. 26:20-30; Mk 14:17-26; Jn 13:21-30; 1 Cor. 11:23-26)

14When it was time, Jesus had dinner^c with his disciples. 15He said to them, “I’ve been so desperate to eat this Passover^d meal with you before I suffer. 16Because I’m telling you, I’m never eating it again until it’s fulfilled in God’s Reign.” 17And when he’d taken a cup and said thanks over it, he said, “Take this, and share it with one another—18I’m telling you, I’m never going to drink from the fruits of the grape vine again until the time when God’s Reign comes.^e 19And he took a loaf of bread, said thanks over it, and broke it. And he gave it to them. He was saying, “This is my body, that’s given for you. Do this in memory of me.” 20He did the same with the cup after the meal. He was saying, “This cup is the new covenant in my blood, that’s poured out for your sake. 21But look—the person who’s betraying me has their hand on the table with me.^f 22Because the Human One walks the path that’s been marked out for him, but it’s going to be horrible for the person responsible for his betrayal!” 23And they started discussing it with each other: which of them could be the one who was planning to do that.

“Which of us is the Greatest?”

24There also got to be an argument between them about which of them was seen as being the greatest. 25But Jesus said to them, “The kings of the Gentiles rule over them. And the people in control over them are called ‘benefactors.’ 26But don’t you be like that. Just the opposite. The greatest one of you should be like the youngest, and the person that leads should be like the person that serves. 27After all, who’s greater? The person eating dinner, or the person serving? Yet I’m here with you as the one who serves.”^g

28“You’re the ones who’ve stood by me in my times of testing. 29So,^h just as my Father has given me a kingdom, 30I’m giving you the right to eat and drink at my table in my kingdom. And I’m giving you the right to sit on thrones judging the twelve tribes of Israel.”

^a Lit. “See.”

^b Lit. “says to you.”

^c Lit. “lay down to eat.”

^d See “Bible Words.”

^e There is some uncertainty in the mss tradition about Jesus’ words and actions instituting the “Lord’s Supper” here. There is a shorter version that looks closer to that of Matthew and Mark, but the longer text is followed here on the assumption that it is somewhat more likely that (a) Luke’s version is related to Paul’s (see 1 Cor. 11:24-25), than (b) that copyists have added material to make Luke’s version closer to Paul’s.

^f Lit. “But behold, the hand of the one who’s turning me in is with me on the table.”

^g Lit. “But I’m in the midst of you as the servant.”

^h Or “And.”

Jesus Prophesies That Peter Will Disown him (Mt. 26:31-35; Mk 14:27-31; Jn 13:36-38)

31 “Simon, Simon! Look. Satan has demanded to sift you^a all like wheat. 32 But I’ve prayed for you,^b that your faith won’t fail. And you, when you’ve come back, strengthen your brothers and sisters.” 33 But he said to Jesus, “Teacher, I’m ready to go to prison and death with you!” 34 But he said, “I’m telling you, Peter, the rooster’s not going to crow today until you’ve denied that you know me three times.”

Get Ready for Trouble

35 Jesus said to them, “When I sent you on a mission without money pouches, backpacks, or sandals, did you ever go short of anything?” They said, “Not a thing.” 36 And he said to them, “Now it’s the opposite. The person that has a money pouch should take it, and their backpack too. And if they don’t have a sword, they’d better sell their robe and buy one. 37 Because I’m telling you, this scripture has to be fulfilled in me: ‘He was regarded as an outlaw.’^c Because even this scripture about me has a fulfillment. 38 And they said, “Look, Teacher—here are two swords.” But he said to them, “That’s enough.”

Jesus Prays at the Mount of Olives (Mt. 26:36-46; Mk 14:32-42; Jn 18:1)

39 Jesus went out and walked to the Mount of Olives, as usual, and his followers went with him. 40 When he got there, he said to them, “Be praying that you don’t come into a time of testing.” 41 And he went off alone about a stone’s throw from them, and got on his knees and prayed. 42 He was saying, “Father, if you’re willing, take this cup away from me. But still, not what I want, but what you want. That’s what should happen.”^d 43 And he got up from his prayer and went to his followers. He found them sleeping because of their sorrow. 44 He said to them, “How is it that you’re sleeping? Get up and be praying, so that you don’t come into a time of testing.”^e

Jesus is Betrayed and Arrested (Mt. 26:47-56; Mk 14:43-52; Jn 18:1-11)

47 While Jesus was still speaking, a crowd appeared, along with the person named Judas—one of the twelve. He went ahead of the others, and came up to Jesus to kiss him. 48 Jesus said to him, “Judas, are you going to betray^f the Human One with a kiss?” 49 When his companions saw what was going to happen, they said, “Teacher, should we use our swords?”^g 50 And one of them struck the High Priest’s slave and cut off his right ear. 51 But Jesus said back to them, “That’s enough of that!” And he touched his ear and healed him. 52 Jesus said to the chief priests and Temple guards and elders who were there against him, “Have you come out against me with swords and clubs, as though you were after an armed robber? 53 While I’ve been with you every day in the Temple,

^a This is plural, referring to all his followers.

^b This refers to Simon specifically.

^c Lit. “And he was regarded among the outlaws.” Isa. 53:12.

^d The most reliable mss leave out vv. 43-44: “43 And an angel appeared to him from heaven, and was giving him strength. 44 He was in agony, and was praying more intensely. And his sweat got to be like drops of blood falling on the ground.”

^e Or “Get up and be praying that you won’t come into a time of testing” (see v. 40).

^f Lit. “are you betraying,” or “are you turning in.”

^g Lit. “should we strike with the sword?”

you've never even touched me.^a But no, *this* is your time—*this* is the authority of *darkness*.^b And they arrested him.

Peter Denies That he Knows Jesus (Mt. 25:69-75; Mk 14:66-72; Jn 18:15-18, 25-27)

54 They led Jesus along to the High Priest's house, and went in. Now, Peter was following him at a distance. 55 They'd made a fire in the middle of the courtyard, and Peter sat down right there with them. 56 A servant girl saw him sitting in front of the fire. She looked closely at him and said, "He was with him too!" 57 But he denied it. He was saying, "I don't know him, miss."^c 58 After a while, somebody else saw him, and was saying, "You're one of them too." But Peter was saying, "Man, I *am not*." 59 About an hour later, another person started insisting: "He was definitely^d with him—after all, he's a Galilean!" 60 But Peter said, "Man, I don't know what you're talking about." Right away, while he was still saying that, a rooster crowed. 61 The Lord turned and looked right at Peter. And Peter remembered the Lord's words—how Jesus had told him, "Before a rooster crows today, you're going to disown me three times." 62 And he went outside and cried bitterly.

Jesus is Beaten and Insulted (Mt. 26:67-68; Mk 14:65)

63 The men who were holding Jesus were making fun of him as they beat him. 64 They blindfolded him, and were asking him, "Prophecy—who is it that hit you?" 65 And they were saying lots of other insults to him too.

Jesus is Brought before the High Court (Mt. 26:57-68; Mk 14:61-64; Jn 18:12-14, 19-24)

66 As it started to get light,^e the council of the elders of the people got together, including the chief priests and the scripture experts. And the guards led Jesus off to their High Council.^f 67 They were saying, "If you're the Messiah, tell us." 68 But he said to them, "If I tell you, you'll never believe me. And if I ask you, you'll never answer. 69 But from now on, the Human One is going to be sitting at the right side of the power of God."^g 70 And they all said, "So you're the Son of God?"^h But he kept saying, "You're saying that I am." 71 They said, "Why do we still have to have testimony? We've heard it ourselves from his own mouth."

Jesus is Handed Over to the Roman Governor, Pilate (Mt. 27:1-2; Mk 15:1; Jn 18:28)

23 Then the whole councilⁱ got up and brought Jesus in front of Pilate.^j 2 And they started accusing him of things. They were saying, "We've found this person misleading our nation

^a Lit. "you didn't reach out your hands against me."

^b Lit. "this is your hour, and the authority of darkness." His implication is that they had no authority in the daylight, in the open, in front of everyone.

^c Lit. "woman," which was a polite form of address in that culture.

^d Lit. "truly."

^e Lit. "And as it was becoming day."

^f Lit. "their Sanhedrin." This was the high court of the land, under the Romans. Pilate, the Roman occupation governor, had the last word in matters requiring the death penalty.

^g Ps. 110:1; Dan. 7:13-14.

^h It's possible that the word "you're" is to be emphasized in this question, as though they agree with Jesus that there is a Son of God who is going to come on the clouds to rule over the world at God's right side, as in Daniel 7 and Psalms 2 and 110. They'd be asking, "You're him??"

ⁱ Lit. "the whole crowd of them."

^j Prn. *pye-lit*. Pilate was the Roman governor of Judea.

and stopping people from paying taxes to Caesar. He also claims that he's 'Messiah,' a king." 3 Pilate asked him, "You're the king of the Jews?" And he answered him by saying, "You're saying it." 4 Pilate said to the chief priests and the crowds, "I find no basis for a charge against this man." But they kept insisting, 5 They were saying, "He's shaking up the people by teaching all over Judea. He started from Galilee, and came all the way down here."

Pilate Sends Jesus to Herod

6 Now, when Pilate heard that, he asked if the person was a Galilean. 7 Once he'd figured out that Jesus was from the region that Herod^a was responsible for,^b he sent him off to Herod. 8 (Herod was also in Jerusalem at that time.) And Herod was extremely happy to see Jesus—he'd been trying to see him for quite some time, because he'd heard about him. And he'd been hoping to see some sort of miracle^c be done by him. 9 He asked Jesus quite a few questions, but he didn't answer him at all. 10 And the chief priests and the scripture experts stood there angrily^d accusing him. 11 And Herod despised him,^e and he made fun of him by putting a beautiful robe on him. Then he sent him back to Pilate with his guards. 12 And Pilate and Herod got to be friends with each other that day. (Before that they'd been enemies.)

Under Pressure, Pilate Condemns Jesus to Death (Mt. 27:15-26; Mk 15:6-14; Jn 18:39-40)

13 Pilate called together the chief priests and the rulers and the people. 14 He said to them, "You've brought me this person as somebody who's turning the people against the government. Look—I've questioned him right in front of you. Despite^f your accusations against him, I haven't found one thing about this person that's a basis for a charge. 15 Just the opposite. And neither has Herod—because *he* has sent him back to *me*.^g Look! He's done nothing that deserves death." 16 So I'm going to punish him and let him go.^h 17 But the whole crowd was screaming, "Execute him! But release Barabbas^j for us!" 18 (Barabbas had been thrown in prison because of one of the riots in the city, and for murder.) 19 But Pilate shouted out to them again,^k and was trying to release Jesus. 20 But they were chanting, "Hang him on a cross! Hang him on a cross!" 21 For the third time, Pilate said to them, "But what evil has he done? I've found nothing against him that deserves death. So I'm going to punish him and release him." 22 But they kept at it, demanding with loud voices that Jesus should be hung on a cross. Their voices were getting overpowering.^m 23 And Pilate decided that their demand would be granted. 24 He released the person they'd asked for, who'd been thrown in

^a Prn. *herr-udd*.

^b Lit. "from Herod's jurisdiction."

^c Lit. "sign."

^d Or "energetically."

^e Some mss have "And Herod despised him too," possibly referring back to 22:63, where others who don't really know what's going on are making fun of Jesus.

^f Lit. "Among."

^g Lit. "us," using the "royal 'we.'"

^h Lit. "Behold, nothing deserving of death has been done by him."

ⁱ Some later mss add v. 17: "Now, he had to release one person for them at each festival." This seems to be an attempt to make Luke's account match Mt. 27:15.

^j Prn. *bur-rabb-us*.

^k Or "But Pilate addressed them again."

^l Lit. "But they were exclaiming, saying."

^m Or "And their voices were beginning to prevail."

prison because of the riot and murder. But he handed Jesus over to the punishment that they wanted.^a

Jesus is Hung on a Cross (Mt. 27:32-34; Mk 15:21-32; Jn 19:16b-27)

26As they led Jesus off, they grabbed a Simon of Cyrene,^b who was coming in from the countryside. They put the cross on him, and made him carry it behind Jesus. 27A large crowd of people was following them. And there were women, who were mourning and wailing for him. 28Jesus turned around to them and said, “Daughters of Jerusalem, don’t cry for me, but cry for yourselves and your children. 29Because look—days are coming when they’ll say, ‘Women who are unable to have children are blessed, and so are wombs that have never borne a child, and breasts that have never nursed.’ 30Then they’ll start to

say to the mountains, ‘Fall on us!’
and to the hills, ‘Cover us up!’^c

31Because if they do these things when the tree is green, what’s going to happen when it’s dry?”

32Two others, who were criminals, were being led along with Jesus to be executed. 33When they came to the place called “The Skull,” they hung Jesus on a cross there, together with the criminals. 34[[And Jesus was saying, “Father, forgive them—they don’t know what they’re doing.”]]^d And they were “dividing up his clothes by drawing lots.”^e 35The people were standing there looking on, and the leaders were scoffing as well. They were saying, “He saved other people—let him save himself, if he’s God’s chosen Messiah.” 36And the soldiers made fun of him too. They came up and offered him a drink,^f 37and were saying, “If you’re the king of the Jews, save yourself.” 38And there was a sign over him:

THIS IS THE KING OF THE JEWS

39One of the criminals who’d been hung on crosses was insulting him too. He was saying, “Aren’t you the Messiah? Save yourself, and us!” 40But the other one was telling him off and saying, “Don’t you even respect^g God? Because after all, you’re under the same sentence—41and we got it justly. Because we’ve done things that deserve what we’re getting. But he didn’t do anything wrong.” 42And he was saying, “Jesus, remember me when you come into^h your kingdom.” 43Jesus said to him, “I’m telling you seriously: you’re going to be with me in paradise today.”

^a Lit. “to their will.” Luke is accusing Pilate of betrayal of justice here, since the verb “hand over” here is the same verb as “betray.”

^b Prn. *syē-ree-nee*. Cyrene was an influential city in what is now Libya, North Africa.

^c Hos. 10:8.

^d The oldest and most reliable mss leave out the statement in the double brackets. But on the other hand, it’s a totally in-character thing for Jesus to say. In other words, although Luke did not write it, it’s probable that Jesus said it, and that it got added to Luke’s Gospel at a later time by a group that remembered the saying.

^e Lit. “casting lots.” Ps. 22:18. Tokens were thrown into a helmet and drawn without looking, to see who got what.

^f Lit. “vinegar,” which was a totally normal thing to offer a person as a drink in those days.

^g Or “fear.”

^h Some mss have, “in”—changing the sense from “when you receive your kingship” to “when you come to the earth as king.”

Jesus Dies on the Cross (Mt. 27:45-56; Mk 15:33-41; Jn 19:25-30)

44It was now about noon.^a And it got dark over the whole land until three in the afternoon.^b 45The sun disappeared, and the great veil of the Temple was split down the middle. 46And Jesus called in a loud voice, “Father, I’m entrusting my spirit into your hands!” When he’d said that, he died.^c 47And when the Roman officer^d saw what happened, he was giving God glory.^e He was saying, “This man really was innocent!”^f 48Crowds of people were standing around, looking at what was going on. When they saw what happened, they all started going away, beating on their chests.^g 49And all the people who knew Jesus,^h including women who’d come with him from Galilee, stood watching everythingⁱ from a long ways away.

Jesus is Buried in a Tomb (Mt. 27:57-61; Mk 15:42-47; Jn 19:38-42)

50Now, there was also a man named Joseph, who was a good and just member of the High Council.^j 51He hadn’t agreed with the High Council and what they’d done. He was from the Jewish city of Arimathea,^k and had been hoping for God’s Reign. 52This man went to Pilate and asked for Jesus’ body. 53He took it down and wrapped in fine linen cloth, and he laid him in a tomb that was cut into a rock face—no one had been buried in it yet. 54It was the Day of Preparation, and the Sabbath was starting.^l 55The women who’d come down with Jesus from Galilee saw the tomb, and how his body had been placed. 56And they went back home to prepare spices and scented oils.

And they rested on the Sabbath, in obedience to the commandment.^m

The Resurrection of Jesus (Mt. 28:1-10; Mk 16:1-8; Jn 20:1-10)

24 But before dawn on the first day of the week, they came to the tomb. They were bringing the spices they’d prepared. 2But they found the stone rolled away from the opening of the tomb. 3And when they went inside, they didn’t find the Lord Jesus’ body.ⁿ 4They didn’t know *what* to think. And suddenly two men stood by them in brilliantly shining clothes. 5The women were frightened, and bowed down with their faces to the ground. The two men^o said to them, “Why are you looking for the Living One here with the dead? He’s not here—he’s risen! 6Remember how he was talking to you back when he was in Galilee. He was saying that 7the Human One had to be

^a Lit. “the sixth hour.”

^b Lit. “the ninth hour.”

^c Lit. “breathed out” (for the last time), i.e. expired.

^d Lit. “centurion.”

^e “Giving God glory,” in Jewish thinking, can mean admitting the truth. See Josh. 8:19; Jn 9:24.

^f Or “righteous,” or “just.”

^g Lit. “And all the crowds who were gathered around this spectacle, seeing the events, were going back beating their chests.” Beating on your chest (see Lk. 18:13) can be an expression of grief or of self-chastisement.

^h Lit. “all those known to him.”

ⁱ Lit. “these things.”

^j Lit. “Sanhedrin.” See “Bible Words.”

^k Prn. *ar-a-ma-thiyy-a*.

^l In Jewish thinking about time, the day begins and ends at sunset. So it was late afternoon as the Sabbath was starting.

^m Exod. 12:16; 20:10; Deut. 5:14.

ⁿ Some mss lack the words “Lord Jesus.”

^o Lit. “they.”

betrayed to the authorities,^a and had to be hung on a cross, and had to rise again on the third day.”
 8And they remembered the things Jesus had said. 9They went back from the tomb and told everything to the eleven, and to all the rest of the followers. 10Now, Mary Magdalene, Joanna, and Mary, James’s mother, and the other women with them, were telling the apostles^b these things. 11But^c in front of *them*, the story^d seemed like foolishness, and they wouldn’t believe them.^e

12But Peter got up and ran over to the tomb, and he ducked in and saw the linen cloths there by themselves.^f And he went off wondering to himself about what had happened.^g

Meeting Jesus on the Road to Emmaus (Mk 16:12-13)

13Also, that very same day, two of Jesus’ followers^h were walking to a village about seven miles away from Jerusalem. It was named Emmaus.ⁱ 14And they were talking with each other about all these things that had happened. 15While they were talking and discussing it, Jesus himself came up and started walking along with them. 16But their eyes were held back from recognizing him. 17He said to them, “What’s this discussion you’re having back and forth between you^j as you’re walking along?” And they stood there looking miserable. 18One of them—named Cleopas^k— said back to him, “Are you the only person staying in Jerusalem that doesn’t know the things that have been going on there these days?” 19He said to them, “Like what?” And they said to him, “The things about Jesus of Nazareth. The man was a prophet—he was powerful in what he did and what he said, both in the eyes of God and of all the people.”^m 20It’s about how the chief priests and our leaders gave himⁿ the death sentence and hung him on a cross. 21We’d been hoping that he was the one destined to set Israel free^o from bondage. But that’s not all.^p This is the third day since all this happened. 22And now some of the women in our group^q have totally amazed us. They were at the tomb at dawn this morning, 23and they didn’t find his body. They came and told us they’d also seen a vision of angels—who say he’s alive! 24And some of the people with our group^r went over to the tomb and found it exactly as the women had said. But they still didn’t see Jesus.” 25Jesus said to

^a Lit. “handed over to people.”

^b See “Bible Words.”

^c Lit. “and.”

^d Lit. “these words.”

^e Lit. “they were disbelieving them.”

^f Lit. “alone.”

^g Some mss leave out v. 12.

^h Lit. “two of them.”

ⁱ Prn. *em-may-us*.

^j Lit. “What is this you are talking about, tossing it back and forth.”

^k Prn. *klee-up-us*.

^l Lit. “in front of,” “in the presence of,” or “before.”

^m Lit. “in deed and word.”

ⁿ Lit. “handed him over to.” It would have been natural for Cleopas to have said, “...handed him over to the Romans, who gave him the death sentence and crucified him.” But Cleopas is Jewish and is mainly focused on the role of the Jewish leaders.

^o Or “destined to purchase Israel’s freedom.” I.e. they had been hoping that Jesus was the Messiah.

^p Lit. “But also, in addition to all these things.”

^q Lit. “from us.”

^r Lit. “with us.”

them, “You’re really not thinking! And your hearts are so slow to believe^a all the things the prophets have said! ²⁶Didn’t the Messiah have to go through^b all these things and then come into his glory?” ²⁷And he started from Moses and all the prophets, and explained to them all the things in the scriptures about himself.

²⁸Finally^c they got close to the village they were walking to, and he acted as though he was going to go on further. ²⁹But they held him back. They were saying, “Stay with us! Because it’s getting on towards evening, and the daylight’s already gone. And he went in to stay with them. ³⁰While he was having dinner^d with them, he took the loaf of bread, said the blessing over it, broke it, and gave it to them. ³¹And their eyes were opened up, and they recognized him. But he disappeared from them.

³²And they said to one another, “Weren’t our hearts burning inside us^e as he was talking to us along the way—as he was opening up the scriptures for us? ³³And they got up that very moment and went back to Jerusalem. They found that the eleven, and the others with them, were in a meeting. ³⁴They^f were saying, “The Lord^g has really risen, and has appeared to Simon!” ³⁵And the two from Emmaus^h told the story of what had happened on the road, and how they recognized himⁱ when he broke the bread.

Jesus Shows himself to his Followers (Jn 20:19-23; Acts 1:3-5; 1 Cor. 15:5)

³⁶As they were saying these things, Jesus himself stood right there with them. He said to them, “Peace be with you!”^j ³⁷But they were startled and frightened. They were thinking they were seeing a ghost. ³⁸But he said to them, “Why are you all upset, and why are doubts coming up in your hearts? ³⁹Look at my hands and my feet—it’s really me!^k Touch me and see: a spirit doesn’t have flesh and bones, as you can see I do.” ⁴⁰As he was saying this, he showed them his hands and feet.^l ⁴¹While they still couldn’t believe it for joy, and were in a state of amazement, he said to them, “Do you have something to eat here?” ⁴²And they gave him a piece of cooked fish, ⁴³which he took and ate in front of them.

Jesus Goes up to Heaven (Mk 16:19-20; Acts 1:9)

⁴⁴Jesus said to them, “These are the things I said to you^m while I was still with you: that all the scriptures about me in the Law of Moses, the Prophets, and the Psalms, had to be fulfilled.” ⁴⁵Then

^a Lit. “O mindless/oblivious ones, and slow of heart to believe.”

^b Or “suffer.”

^c Lit. “And.”

^d Lit. “lying down.”

^e Some mss leave out the words “inside us.”

^f I.e. the people in the meeting.

^g Or “The Master.” They are in the process of realizing that their hope (24:21) has come true: their Prophet/Rabbi/Teacher/Master is indeed “The Lord,” the Messiah, the King.

^h Lit. “And they.”

ⁱ Lit. “how he was recognized by them.”

^j Some mss leave out this sentence, and some add the words, “Don’t be afraid—it’s me.” See Jn 20:19.

^k Lit. “...feet, that I’m myself.”

^l Many mss leave this sentence (v. 40) out.

^m Lit. “These are my words that I spoke to you.”

he opened their minds to understand the scriptures. 46And he said to them, “This is how it’s written in the scriptures: the Messiah is to suffer and rise from among the dead on the third day. 47And a change of heart^a and^b forgiveness of sins is to be preached in his name to all the nations—starting from Jerusalem. 48You’re witnesses^c to these things. 49Now, look—I’m sending my Father’s promise on you! Stay in the city until you’re equipped with power from heaven.”^d 50And Jesus led them out about as far as Bethany, and he lifted his hands and blessed them. 51While he was blessing them, he left them and was carried up into heaven.^e 52They bowed down to him, and went back to Jerusalem full of joy. 53And they were in the Temple all the time, praising God.

^a Traditionally: “repentance.”

^b Many mss have “for” in place of “and.”

^c Or “You are the ones who will testify.”

^d Lit. “clothed with power from on high.”

^e Some key mss lack the words, “and was carried up into heaven.”