

## **The Gospel According to Luke.**

Excerpted from The Latin Testament Project Bible,

Translated by John G. Cunyus.

© 2025, John G. Cunyus,  
All Rights to the English translation Reserved,  
[www.JohnCunyus.com](http://www.JohnCunyus.com).

Luke 1.

Because many indeed have attempted to set out a narrative of the events that have been completed among us as they were handed to us – those who have seen from the beginning, and were ministers of the words – it seemed good to me also, having followed all diligently from the beginning, to write for you in order, noble Theophilus, so you may know the truth of their words, from which you have been taught.

There was in the days of Herod, Judea's king, a certain priest named Zachariah, of Abia's turn, and his wife was from Aaron's daughters, and her name was Elizabeth. But both were righteous before God, walking in all the Lord's mandates and justifications without complaint. And there was no son to them because Elizabeth was sterile, and both were far advanced in their days.

But it happened when the priesthood was being exercised in his turn's order before God, according to priestly custom, the lot went out that he might

place incense, going into the Lord's temple. And all the people's multitude was praying outside at the hour of incense. But the Lord's angel appeared to him, standing at the right of the incense altar. And Zachariah was troubled, seeing him, and fear rushed in over him.

But the angel said to him, "Don't be afraid, Zachariah, for your plea is heard, and your wife Elizabeth will birth you a son, and you will call his name John. And joy will be yours, and exultation, and many will rejoice in his birth, for he will be great before the Lord. And he will not drink wine or liquor, and he will be filled by Holy Spirit even from his mother's womb.

"And he will turn many of Israel's sons to the Lord their God. And he will go before Him in Elijah's breath and power, so he may turn fathers' hearts to sons, and the disbelieving to the righteous ones' prudence, to prepare a completed people for the Lord."

And Zachariah said to the angel, "How can I know this, for I am an old man, and my wife is far advanced in her days?"

And the angel, answering, said to him, "I am Gabriel, who stand before God, and I was sent to speak to you, and to tell this good news to you. And look, you will be silent, and you won't be able to

“speak even to the day when this takes place – because you haven’t believed my words, which will be fulfilled at their season.”

And the people was waiting for Zachariah, and they wondered that he delayed in the temple. But coming out, he couldn’t speak to them, and they understood that he had seen a vision in the temple. And he was nodding to them, and remained mute. And it happened that the days of his service were completed, and he went out to his house.

But after those days, Elizabeth his wife conceived, and she hid herself for five months, saying, “The Lord has done so for me, in the days when He looked to take away my reproach among men.”

But in the sixth month, the angel Gabriel was sent from God to a Galilean city, whose name was Nazareth, to a virgin promised to a man whose name was Joseph, of David’s house, and the virgin’s name was Mary. And going in to her, the angel said, “Hail, full of grace! The Lord is with you! You are blessed among women.”

She, when she had seen, was troubled at his word, and she thought about what sort of greeting this was. And the angel said to her, “Don’t be afraid, Mary, for you’ve found grace with God. Look, you will conceive in the womb, and you will birth a son, and will call His name Jesus. He will be great, and

will be called the Most High's Son, and the Lord God will give Him His father David's seat. And He will reign in Jacob's house in eternity, and there will be no end of His kingdom."

But Mary said to the angel, "How will this be, for I do not know a man?"

And the angel, answering, said to her, "Holy Spirit will come over you, and the Most High's power will overshadow you. And therefore also, the holy that will be born will be called God's Son. And look, Elizabeth your kinswoman, she also has conceived a son in her old age, and this is the six month to her who was called sterile – for no word will be impossible with God."

But Mary said, "Look, I am the Lord's handmaid. Let it be to me according to your word!"

And the angel went away from her. But Mary, getting up, went out with haste in those days to the mountain country, to Judah's city. And she went into Zachariah's house, and greeted Elizabeth. And it happened that when Elizabeth heard Mary's greeting, the infant in her womb exulted, and Elizabeth was filled by Holy Spirit. And she cried out in a great voice, and said, "You are blessed among women, and your womb's fruit is blessed! And where is this to me from, that my Lord's

mother should come to me? For look, as your greeting's voice came to my ears, the infant in my womb exulted in joy. And she is blessed who believed that what was spoken to her from the Lord will be accomplished!"

And Mary said,  
"My soul magnifies the Lord,  
and my breath has exulted  
in God my security,  
for He has looked  
on His handmaid's humility.  
For look, from this moment  
all generations will call me blessed;  
for He who is mighty  
has done great works for me,  
and His name is holy,  
and His mercy endures  
in generations and generations,  
to those fearing Him.  
He worked power by His arm.  
He scattered the proud  
in their heart's mind.  
He has put down the mighty  
from their throne,  
and lifted up the humble.  
He filled the hungry with good,  
and sent the rich away empty.  
He received Israel, His servant,  
to be mindful of mercy,  
as He said to our fathers,

Abraham and his seed, in the age.”

But Mary remained with her around three months, and she went back to her house. But the time was fulfilled for Elizabeth to give birth, and she birthed a son. And her neighbors and kin heard that the Lord had magnified His mercy with her, and they congratulated her. And it happened on the eighth day they came to circumcise the boy, and they were calling him after his father’s name, Zachariah.

And his mother, answering, said, “By no means, yet he will be called John.”

And they said to her that, “There is no one in your clan who is called by that name.”

But they made signs to his father, what he wanted to call him. And asking a small writing tablet, he wrote, saying, “His name is John.”

And all were amazed. But his mouth was opened on the spot, and his tongue, and he spoke, blessing God. And fear came over all their neighbors, and all these events were made known over all Judea’s mountain country. And all who heard set it in their heart, saying, “What do you suppose this boy will be,” for the Lord’s hand was with him.

And Zachariah, his father, was filled by Holy Spirit, and he prophesied, saying,

“Israel’s God be blessed,  
for He has visited and bought back His people!  
And He raised up security’s horn for us,  
in David His servant’s house,  
as He has spoken by His holy prophets’ mouth,  
who are from the age;  
security from our enemies,  
and from the hands of all who hated us;  
to working mercy with our fathers,  
and to remember His holy testament;  
the oath that He swore to Abraham our father,  
to be given us from Him,  
that we may serve Him without fear,  
freed from our enemies’ hand;  
in holiness and righteousness before Him,  
all our days.

And you, boy, will be called  
the Most High’s prophet,  
for you will go before the Lord’s face  
to prepare His ways;  
to giving His people knowledge of security,  
through the remission of their sins,  
by the guts of our God’s mercy,  
in which He has visited us,  
rising from on high;  
to illumine those who sit  
in darkness and in death’s shadow,  
to direct our feet in peace’s pathway.”

But the boy grew and was strengthened in breath, and he was in the desert until the day of his showing forth to Israel.

Luke 2.

But it happened in those days that an edict went out from Caesar Augustus, that all the world should be described. This description was first made by Cyrinus, Syria's president. And all were going so they could declare themselves, each in his own city.

But Joseph also went up from Galilee, from Nazareth city, to Judea, David's city, which is called Bethlehem, because he was of David's house and family, so he could declare himself with Mary, his promised wife, who was pregnant.

But it happened when they were there that the days were completed that she give birth. And she birthed her firstborn son, and wrapped him in cloths, and laid him in a feed stall, because there was no place for them in the lodging.

And there were shepherds in that same region, caring and keeping the night's watches over their flock. And look, the Lord's angel stood beside them, and God's clarity shone around them, and they feared with a great fear. And the angel said to them, "Don't be afraid! For look, I'm telling you good news of great joy, which will be to all people.

For a securer is born to you today in David's city, who is Christ the Lord. And this will be the sign to you: you will find an infant, wrapped in cloths and placed in a feed stall.”

And it happened suddenly – with the angel, a multitude of sky's soldiers, praising God and saying, “Glory to God in the highest places, and peace on earth to men of good will!”

And it happened as the angels went away from them, the shepherds said to each other, “Let's go even to Bethlehem, and let's see this word that has happened, that the Lord has done and shown to us.”

And they went hurrying, and found Mary and Joseph, and the infant placed in a feed stall. But seeing, they understood the word that was spoken to them about this boy. And all who heard wondered also about those things that were spoken to them by the shepherds. But Mary kept all these words, carrying them in her heart. And the shepherds went back, glorifying and praising God in all that they had heard and seen, as was spoken to them.

And after the eight days were completed that he be circumcised, his name was called Jesus, which he was called by the angel before he had been conceived in the womb. And after the days of her cleansing were fulfilled according to Moses' law, they took him to Jerusalem so they could present

him to the Lord, as is written in the Lord's law: that every male opening a vulva will be called holy to the Lord; and so they could give victims according to what is written in the Lord's law: a pair of doves, or two young pigeons.

And look, there was a man in Jerusalem whose name was Simeon, and this man was righteous and reverent, waiting Israel's consolation, and Holy Spirit was in him. And he had received an answer by Holy Spirit, that he himself would not see death before he had first seen the Lord's Christ. And he came by Spirit into the temple. And when his parents had brought the boy Jesus in so they could do for him according to the law's custom, he himself took him in his arms. And he blessed God and said, "Now, Lord, let Your slave go according to Your word, in peace, because my eyes have seen Your security, that You have prepared before the face of all peoples – light to the nations' revelation, and glory to Israel, Your people!"

And his father and mother were wondering over those things that were said about him. And Simeon blessed them, and said to his mother Mary, "Look, this one is placed as the ruin and resurrection of many in Israel, and as a sign that will be spoken against. And a sword will pass through your own soul, that the thoughts of many hearts may be revealed."

And Anna was a prophet, Phanuel's daughter, from Asher's tribe. She was far advanced in many days, and had lived with her husband seven years from her virginity. And she had been a widow even to her eighty-fourth year, who did not go out of the temple, serving in fastings and prayers night and day. And she, coming that same hour, confessed to the Lord, and spoke about him to all who were waiting for Jerusalem's redemption.

And as they completed all according to the Lord's law, they went back to Galilee, to their city, Nazareth. But the boy grew and was strengthened, full of wisdom, and God's grace was in him.

But his parents went every year to Jerusalem on the day of the Passover solemnity. And when he was twelve years old, they were going up to Jerusalem on the feast day, according to custom. And the days completed, when they went back, the boy Jesus stayed in Jerusalem, and his parents didn't know. But, thinking him to be in the company, they went a day's journey. And they sought him among the kin and acquaintances, and, not finding him, they went back to Jerusalem seeking him.

And it happened after three days they found him in the temple, sitting among the doctors, listening to them and asking questions. But all who heard him were astounded over his prudence and responses. And seeing him, they wondered, and his mother

said to him, “Son, why have you done so to us? Look, your father and I sought you, suffering!”

And he said to them, “Why is it that you sought me? Didn’t you know that it’s necessary for me to be in those things that are my Father’s?”

And they didn’t understand the word that he spoke to them. And he went down with them, and came to Nazareth, and was obedient to them. And his mother saved all these words in her heart. And Jesus grew in wisdom, age, and grace, with God and men.

Luke 3.

But in Tiberius Caesar’s fourteenth year, Pontius Pilate being Judea’s procurator, but Herod Philip tetrarch of Galilee, and his brother tetrarch of Iturea and the region of Trachonitis, and Lysania tetrarch of Abilene, under the priestly princes Annas and Caiaphas, God’s word came over John, Zachariah’s son, in the desert. And he came into all the Jordan region, preaching a baptism of repentance to sins’ remission, as is written in the book of Isaiah the prophet’s words:

A voice crying out in the desert,  
‘Prepare the Lord’s way!  
Make His paths straight!  
Every valley will be filled,  
and every mountain and hill be made low.  
And the twisted will be as straight,

and the rough as smooth ways.  
And all flesh will see God's security.'

Therefore, he was saying to the crowds who came out so they could be baptized by him, "Vipers' spawn! Who showed you to flee from the coming wrath? Work fruit, then, worthy of penance, and don't begin to say, 'We have Abraham as father' – for I say to you that God can raise up Abraham's sons from these rocks! For the ax is already placed at the trees' root! Therefore every tree not making fruit will be cut down and thrown into fire."

And the crowds questioned him, saying, "What then will we do?"

But answering, he was saying to them, "Let who has two shirts give to one not having. And let who has food do likewise!"

But tax collectors came also, so they could be baptized. And they said to him, "Teacher, what will we do?"

And he said to them, "You may do nothing more than what is appointed to you."

But soldiers also questioned him, saying, "And we too, what will we do?"

And he said to them, “Strike no one, and work no oppression, and be content with your wages!”

But the people were all considering and thinking in their hearts about John, whether perhaps he was Christ. John answered, saying to all, “I indeed baptize you by water. But Mightier-than-me comes, whose sandal lace I am not worthy to untie. He will baptize you by Holy Spirit and by fire – whose winnowing-fork is in his hand. And he will purge his threshing floor, and gather the wheat in his barn. But he will burn the chaff with inextinguishable fire.”

Exhorting indeed by many other words also, he proclaimed good news to the people. But Herod the tetrarch, when he was rebuked by him about Herodias, his brother’s wife, and about all the harms that Herod did, added this also above all, and shut John up in prison.

But it happened when all the people was baptized, and Jesus also, baptized and praying, sky was opened, and Holy Spirit came down on him in bodily form, as a dove. And a voice came from the sky, “You are My beloved Son. It is pleasing to Me in you.”

And Jesus himself was beginning around the thirtieth year, as was considered, Joseph’s son, who was of Eli; who was of Matthat, who was of Levi,

who was of Melchi, who was of Jannae, who was of Joseph; who was of Matthathia, who was of Amos, who was of Naum, who was of Esli, who was of Naggai; who was of Maath, who was of Matthathia, who was of Semei, who was of Josech, who was of Joda; who was of Johanna, who was of Resa, who was of Zerubbabel, who was of Salathiel, who was of Neri; who was of Melchi, who was of Addi, who was of Cosam, who was of Helmadam, who was of Er; who was of Jesu, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi; who was of Simeon, who was of Judah, who was of Joseph, who was of Jonah, who was of Eliakim; who was of Melea, who was of Menna, who was of Matthata, who was of Nathan, who was of David; who was of Jesse, who was of Obed, who was of Boaz, who was of Salmon, who was of Naasson; who was of Aminadab, who was of Aram, who was of Esrom, who was of Phares, who was of Judah; who was of Jacob, who was of Isaac, who was of Abraham, who was of Thareh, who was of Nahor; who was of Seruch, who was of Ragau, who was of Phalec, who was of Eber, who was of Saleh; who was of Cainan, who was of Arfaxat, who was of Shem, who was of Noah, who was of Lamech; who was of Methuselah, who was of Enoch, who was of Jared, who was of Malalehel, who was of Cainan; who was of Enosh, who was of Seth, who was of Adam, who was of God.

Luke 4.

But Jesus, full of Holy Spirit, went back from the Jordan, and was driven by Spirit into the desert. And he was tempted by the devil for forty days, and he ate nothing in those days. And, the days completed, he was hungry. But the devil said to him, “If you are God’s Son, say to this stone that it become bread.”

And Jesus answered to him, “It is written that ‘Man will not live in bread alone, but in every word of God.’”

And the devil led him, and showed him all the kingdoms of earth’s world in a moment of time. And he said to him, “I will give you all this power and their glory, because they are handed over to me, and I give them to whomever I want. So you, if you worship before me – all will be yours.”

And Jesus, answering, said, “It is written, ‘You will worship the Lord your God, and will serve Him only.’”

And he led him to Jerusalem, and stood him on the temple’s spire. And he said to him, “If you are God’s Son, throw yourself down from here, for it is written that, ‘He will command His angels concerning you, that they preserve you,’ and that, ‘They will take you in hands, unless perhaps you strike your foot against a stone.’”

And Jesus, answering, said to him, “It is said, ‘You will not test the Lord your God.’”

And every temptation completed, the devil backed away from him even until the time. And Jesus went back in Spirit’s power to Galilee, and a rumor about him went out through all the region. And he was teaching in their synagogues, and was lifted up by all.

And he came to Nazareth where he was raised, and he went into the synagogue on the Sabbath day according to custom, and he got up to read. And Isaiah the prophet’s book was handed to him, and as he opened the book, he found the place where it was written,

“The Lord’s Spirit is on me,  
because He has anointed me.  
He sent me to preach good news to the poor;  
to proclaim release to captives  
and sight to the blind;  
to let the broken go in releasing;  
to proclaim the year of the Lord’s favor,  
and the day of revenge.

And when he had rolled up the book, he gave it back to the minister and sat down. And the eyes of all in the synagogue were fixed on him. But he began to say to them that, “This scripture is fulfilled today in your ears.”

And all were giving testimony to him, and they wondered at the graceful words that were coming out of his mouth. And they were saying, "Isn't this Joseph's son?"

And he said to them, "You will certainly speak this comparison to me: 'Healer, heal yourself!' What we've heard happened in Capernaum, do here too, in your homeland!"

But he said, "Amen I say to you that no prophet is accepted in his homeland. I say to you in truth, there were many widows in Israel in Elijah's day, when the sky was closed up for three years and six months, when a great hunger came in all the land. And Elijah was sent to none of them, except to a widow woman in Sidonian Sareptha. And there were many lepers in Israel under Elisha the prophet, and none of them was cleansed except the Syrian Neman."

And all in the synagogue were filled with anger, hearing this. And they got up and threw him out of the city. And they led him even to mountain's brow over which their city was built, so they could throw him down headlong. But he went out, passing through their midst.

And he went down to Capernaum, a Galilean city, and was teaching there on the Sabbaths. And they

were astonished at his teaching, because his word was in power. And there was a man in the synagogue having an unclean demon, and he cried out with a great voice, saying, “Allow us! What to us and to you, Jesus Nazarene? You’ve come to destroy us. I know you, who you may be – God’s Holy One!”

And Jesus rebuked him, saying, “Shut up, and come out of him!”

And when the demon had thrown him out in the midst, it went out of him, and nothing harmed him. And fear came to all, and they were talking with each other, saying, “What is this word? For he commands unclean spirits in power and strength, and they go out!”

And the rumor about him went out to every place in the region. But getting up from the synagogue, he went into Simon’s house. But Simon’s mother-in-law had a great fever, and they pleaded with him for her. And standing over her, he commanded the fever, and it left her. And getting up at once, she ministered to them.

But when the sun had set, all who had sick ones with various illnesses were leading them to him. And he, laying hands on each one, cared for them. But demons too were going out of many, crying out and saying that, “You are God’s Son.”

And rebuking, he didn't permit them to speak, because they knew him to be Christ.

But day having come, going out, he went into a desert place. And the crowds were looking for him, and they came even to him. And they detained him, that he not go away from them. He said to them that, "It is necessary for me to proclaim the good news of God's kingdom in other cities too, because I was sent for this."

And he was preaching in Galilee's synagogues.

Luke 5.

But it happened when the crowds were rushing in to him so they could hear God's word, and he stood beside Gennesareth lake. And he saw two boats standing beside the lake, but the fishermen had come down and were washing nets. But going up into one of the boats, which was Simon's, he asked him to put out a little from land and, sitting, he taught the crowds from the little boat. But as he finished speaking, he said to Simon, "Lead us into the depth, and let down your nets to fish!"

And Simon, answering, said to him, "Teacher, we took nothing working through the whole night, but at your word, I will let down the net."

And when they had done this, they closed in a great multitude of fish, but their net was breaking. And they motioned to their companions who were in the other boat, that they come and help them. And they came, and they filled both little boats, so that they were sinking. When Simon Peter had seen it, he threw himself to his knees before Jesus, saying, “Go away from me, Lord, because I am a sinful man!”

For wonder had enveloped him and all those who were with him at the capture of fish that they had taken. But it was likewise with Jacob and John, Zebedee’s sons, who were Simon’s companions. And Jesus said to Simon, “Don’t be afraid! From already you will be capturing men.”

And bringing the boats to land, leaving all, they followed him. And it happened when he was in one city, and look, a man was full of leprosy. And seeing Jesus, and throwing himself on his face, he prayed him, saying, “Lord, if you want, you can cleanse me!”

And stretching out the hand, he touched him, saying, “I want. Be clean!”

And immediately the leprosy pulled away from him. And he commanded him that he tell no one, yet, “Go, show yourself to the priest, and offer for your cleansing as Moses commanded in his testimony.”

But the word about him went around more, and many crowds came together so they could hear and be healed from their infirmities. But he went away into the desert and prayed. And it happened on one of those days, and he was sitting, teaching, there were also Pharisees and doctors of law sitting, who came from all Galilee's towns, and Judea, and Jerusalem. And the Lord's power was there for healing them. And look, men carrying on a bed a man who was paralyzed also sought him, to bring him and set him before him. And not finding which part they could bring him in because of the crowd, they climbed on the roof and let him down through the roof tiles with the bed, into the middle before Jesus. As he saw their faith, he said to the man, "Your sins are forgiven you."

And the writers and Pharisees began to think, saying, "Who is this who speaks blasphemies? Who can forgive sins except God alone?"

But as Jesus knew their thoughts, he said, answering to them, "What are you thinking in your hearts? What is easier? To say, 'Sins are forgiven you,' or to say, 'Get up, and walk!?' But so you may know that man's Son has power to forgive sins on earth," he said to the paralytic, "I say to you, get up, take your bed, and go to your house!"

And getting up at once before them, he took that in which he lay, and went out to his house, magnifying

God. And wonder seized all, and they were magnifying God. And they were full of fear, saying that, “We’ve seen miracles today.”

And after this, he went out, and he saw a tax collector named Levi, sitting at the tax booth. And he said to him, “Follow me!”

And leaving all, getting up, he followed him. And Levi made a great feast for him in his house, and there was a great crowd of tax collectors and others who were reclining at table with them. And the Pharisees and their writers complained, saying to his disciples, “Why are you eating and drinking with tax collectors and sinners?”

And Jesus, answering, said to them, “Those who are well don’t need a healer, but those who have harm. I have not come to call the righteous, but sinners to penance.”

And they said to him, “Why do John’s disciples fast often and make prayers, and those of the Pharisees also – but yours are eating and drinking?”

He said to them, “You can’t make the groom’s sons fast while the groom is with them, can you? But days will come when the groom also will be taken away from them. Then they will fast, on that day.”

But he was telling this comparison to them also, that “No one puts a seam from a new garment into an old garment. Otherwise, it tears the old also, and the old seam doesn’t hold to the new. And no one puts new wine into old skins. Otherwise, the new wine tears the skins, and is poured out, and the skins are ruined. Yet new wine must be thrown into new skins, and both are preserved. And no one drinking the old immediately wants the new, for he says, ‘The old is better.’”

Luke 6.

But it happened in the second first Sabbath, when he was passing through a grain field, his disciples plucked heads of grain and ate, rubbing them together in their hands. But some of the Pharisees said to them, “Why are you doing what isn’t legal on the Sabbath?”

And Jesus, answering, said to them, “Haven’t you read this, what David did when he was hungry – he and those who were with him? How he went into God’s house, and took the loaves of propositions, and ate. And he gave to those who were with him – which was not legal to eat except for priests only.”

And he said to them that, “Man’s Son is master of the Sabbath, too.”

But it happened also on another Sabbath that he went into a synagogue and was teaching. And a man was there, and his right hand was shriveled. But the writers and Pharisees were watching if he would heal on the Sabbath, so they could find a reason to accuse him.

He indeed knew their thoughts, and he said to the man who had the shriveled hand, “Get up and stand in the midst!”

And getting up, he stood. But Jesus said to them, “I ask you if it is legal to do good or harm on the Sabbath, to make a soul safe or to destroy it?”

And looking around at all, he said to the man “Stretch out your hand!”

And he stretched it out, and his hand was restored. But they were filled with foolishness, and they spoke to each other about what they might do to Jesus.

But it happened in those days he went out to a mountain to pray, and he was up all night in prayer to God. And when day had come, he called his disciples, and chose twelve from them, whom he named apostles: Simon, whom he had surnamed Peter, and Andrew his brother, Jacob and John, Philip and Bartholomew; Matthew and Thomas, Jacob of Alphaeus and Simon, who was called the

Zealot; Judah of Jacob, and Judas Scarioth, who was a traitor.

And going down with them, he stood in a flat place, and a crowd of his disciples and a huge multitude of common people from all Judea, and Jerusalem, and seaside Tyre, and Sidon, who came so they could hear him, and be healed from their sicknesses. And those who were vexed by unclean breaths were cured. And all the crowds sought to touch him, because power went out from him and healed all.

And he, lifting up his eyes to his disciples, said,

“Blessed are the poor,  
because God’s kingdom is yours.

Blessed are you who hunger now,  
for you will be filled.

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

You will be blessed when men hate you, and when they separate you, and try you, and throw out your name as harmful for man’s Son’s sake. Rejoice on that day, and exult! For look, your reward is great in the sky, for their fathers worked in the same way with the prophets.

“Nevertheless,

Woe to you, rich,

because you have your consolation!

“Woe to you who are full,

because you will hunger!  
Woe to you who laugh now,  
because you will mourn and weep!  
Woe, when all men speak well about you.  
Their fathers worked in this way with the  
prophets.

“Yet I say to you who are listening, delight in your enemies! Do well to those who hate you! Bless those cursing you! Pray for those accusing you falsely! To one who strikes you on the cheek, offer the other also, and from him who takes away your coat, don’t forbid even your shirt.

“But give to all asking from you, and don’t demand repayment from one who takes away what are yours! And exactly as you want that men do to you, you do likewise to them! And if you delight in those who delight in you, what grace is that to you? For even sinners delight in those delighting in them. And if you do well to those who do well to you, what grace is it to you? Even sinners do this. And if you give help to those from whom you hope to receive, what grace is it to you? For even sinners lend to sinners, so they can receive the same.

“Nevertheless, delight in your enemies, and bless, and give help, despairing of nothing. And your reward will be great, and you will be the Most High’s sons, because He is kind over the ungrateful

and harmful. Therefore, be merciful as your Father also is merciful!

“Don’t judge, and you won’t be judged! Don’t condemn, and you won’t be condemned! Let go, and you will be let go of! Give, and it will be given you! A good measure, abounding and shaken together and overflowing, will be given into your lap. Indeed, it will be given to you in the same measure that you measure.”

But he spoke a comparison to them also, “The blind can’t lead the blind, can they? Won’t both fall into a pit? A student isn’t above a teacher, but each will be complete, like his teacher. But why do you see the straw in your brother’s eye, but not consider the tree trunk in your own eye? And how can you say to your brother, ‘Brother, let me pull the straw out of your eye,’ you not seeing the tree trunk in your own eye? Hypocrite! First throw the tree trunk from your own eye, and then you will see, so you can lead the straw out of your brother’s eye!

“For there is no good tree that makes bad fruit, or bad tree making good fruit, for each tree is known by its fruit. They don’t collect figs from thorns, or gather grapes from a bramble bush. A good man brings out good from his heart’s good treasure, and a harmful man brings out harm from harm – for the mouth speaks from the heart’s abundance.

“But why do you call me, ‘Lord, Lord,’ and don’t do what I say? Everyone who comes to me, and hears my words, and does them, I will show you who he is like. He is like a man building a house, who dug to the depth, and set the foundations on a rock. But the flood coming, the flow struck against his house, and couldn’t move it – for it was founded on a rock.

“But who hears and does not do is like a man building his house on the ground, without a foundation. The flow struck against it, and it collapsed immediately, and that house’s ruin became great.”

Luke 7.

But when he had completed all his words in the people’s ears, he went into Capernaum. But a certain centurion’s slave, having a sickness, was dying – who was precious to him. And when he had heard about Jesus, he sent Jewish elders to him, praying him that he come and make his slave whole. And they, when they had come to Jesus, prayed him earnestly, saying to him that, “He is worthy that you provide this to him, for he loves our nation, and he built a synagogue for us.”

But Jesus was going with them and, while he was already not far from the house, the centurion sent friends to him, saying, “Lord, don’t trouble

yourself, for I'm not worthy that you come under my roof. Because of this, I also did not judge myself worthy that I come to you. Yet say a word, and my servant will be healed. For I too am a man appointed under authority, having soldiers under me. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

Hearing this, Jesus wondered. And, turning to the crowds following him, he said, "Amen I say to you, I haven't found such faith in Israel."

And those who were sent, going back to the house, found the slave who was sick healed.

And it happened thereafter he was going into a city that is called Naim, and his disciples and a large crowd were going with him. But when he had come near the city's gate, look, a dead man was being carried out, his mother's only son, and she was a widow. And a large crowd from the city was with her. When the Lord had seen her, moved to mercy over her, he said to her, "Don't cry!"

And he came near and touched the coffin, but those who were carrying it stood still. And he said, "Young man, I say to you, get up!"

And the one who was dead sat up and began to speak, and he gave him to his mother. But fear took

all, and they magnified God, saying that, “A great prophet has risen up among us,” and that, “God has visited His people.”

And this word about him went out to all Judea, and all the surrounding region. And John’s disciples told him about all these things. And John called together two of his disciples, and sent them to the Lord, saying, “Are you the one who is coming, or should we wait for another?”

But when the men had come to him, they said, “John the Baptist sent us to you, saying, ‘Are you the one who is coming, or should we wait for another?’”

But in that same hour, Jesus healed many from their illnesses and blows and harmful spirits, and gave sight to many blind people. And answering, he said to them, “Going, tell John what you have seen and heard – that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor are told good news. And whoever is not scandalized by me is blessed.”

And when John’s messengers had gone away, he began to speak about John to the crowds. “What did you go out into the desert to see? A reed moved by the wind? Yet what did you go out to see? A man dressed in soft clothing? Look, those who are in precious clothing and luxuries are in kings’ houses.

Yet what did you go out to see? A prophet? Certainly, I say to you – and more than a prophet! This is the one about whom it is written, ‘Look, I send My angel before your face, who will prepare your way before you.’

“For I say to you no prophet born of women is greater than John the Baptist. But who is least in God’s kingdom is greater than him.”

And all the people hearing and the tax collectors justified God, having been baptized by John’s baptism. But the Pharisees and those skilled in the law spurned God’s counsel in themselves, not being baptized by him.

“To whom, then, will I compare this generation’s men, and to whom are they like? “They are like boys sitting in the market, and talking to each other, and saying, ‘We played pipes for you, and you didn’t dance. We grieved, and you didn’t cry.’

“For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ Man’s Son came eating and drinking, and you say, ‘Look, the man is a glutton and wine drinker, a friend of tax collectors and sinners.’

“Yet wisdom is justified by all her sons.”

But a certain man from the Pharisees prayed him that he eat with him, and, going into the Pharisee's house, he reclined at table. And look, a woman who was in the city, a sinner, as she knew that he reclined at table in the Pharisee's house, took an alabaster jar of ointment. And standing behind, beside his feet, she began to moisten his feet with tears. And she wiped them with her hair, and kissed his feet, and anointed them with ointment.

But the Pharisee who had called him, seeing this, spoke in himself, saying, "If this one was a prophet, he would know certainly who and what sort of woman this is who touches him, because she is a sinner."

And Jesus, answering, said to him, "Simon, I have something to say to you."

And he said, "Speak, teacher."

"There were two debtors of a certain lender. One owed five hundred days' wages, the other fifty. Since they had nothing with which to pay, he forgave both. Who, then, will love him more?"

Answering, Simon said, "I reckon that the one to whom more was forgiven."

And he said to him, "You've judged rightly."

And turning to the woman, he said to Simon, “You see this woman. I came into your house. You didn’t give me water for my feet, but she has watered my feet with tears, and dried them with her hair. You didn’t give me a kiss, but since I came in, she hasn’t stopped kissing my feet. You didn’t anoint my head, but she has anointed my feet with ointment.

“Because of this, I say to you many sins will be forgiven her, because she loved much. But he loves little to whom little is forgiven.”

But he said to her, “Sins are forgiven you.”

And those who were reclining together began to say inside themselves, “Who is this who even forgives sins?”

But he said to the woman, “Your faith has made you safe. Go in peace!”

Luke 8.

And it happened thereafter, and he was making a journey through city and town, preaching and telling good news of God’s kingdom, and the twelve were with him. And there were certain women, who were healed from malignant breaths and illnesses – Mary, who was called Magdalene, from whom seven demons had gone out, and Johanna, wife of Chuza, Herod’s procurator, and Susanna,

and many others – who ministered to them from their abilities.

But when a large crowd had come together, and they had hurried to him from the cities, he said by comparison, “One who sows went out to sow his seed, and while he sowed, some fell along the road, and was trampled, and the sky’s birds ate it. And other fell on rock, and once born, it dried up, because it had no soil. And other fell among thorns, and the thorns, springing up together, choked it. And other fell on good ground, and sprouting, it made fruit a hundredfold.”

Saying this, he shouted, “Who has ears to hear, let him hear!”

But his disciples asked him what this parable was. He said to them, “It is given you to know the mystery of God’s kingdom. But to others all is in parables, so seeing, they may not see, and hearing, they may not understand. But this is the parable. The seed is God’s word. But those who are along the road are those who hear. Then the devil comes and takes the word from their heart, unless believing, they be made safe. Now those who are on the rock are those who, when they hear, receive the word with joy. Yet these have no roots, who believe at a moment and pull away in a time of testing. But that which fell among thorns, these are those who have heard, yet the troubles and riches and lusts of

life, coming, choke them, and they bear no fruit. But that which fell in good ground are those who, hearing the word in a good and noble heart, retain it, and they bring forth fruit in patience.

“But no one lighting a lamp covers it with a vessel or puts it under a bed. Yet he puts it on a lamp stand, so those entering may see the light – for nothing is hidden that may not be made clear, and nothing concealed that may not be made known, and come into the open. See then how you hear! For who has, it will be given him, and whoever does not have, even what he thinks he has will be taken away from him.”

But his mother and brothers came to him, and they couldn't get near him because of the crowd. And it was told him, “Your mother and your brothers are standing outside, wanting to see you.”

He, answering, said to them, “My mother and my brothers are those who hear God's word and do it.”

But it happened on one of those days, and he went up in a little boat with his disciples. And he said to them, “Let's go across the lake.”

And they went up. But while they were sailing, he slept. And a strong wind came down the lake, and they were filled and in danger. But coming near, they roused him, saying, “Teacher, we're dying!”

And he, getting up, rebuked the wind and the waters' storm, and it ceased and became calm. But he said to them, "Where is your faith?"

They, fearing, wondered, saying to each other, "Who do you suppose this is, that even commands wind and sea, and they obey him?"

But they sailed to the Gerasenes' region, which is across from Galilee. And when he had come to land, a certain man met him, who had already had a demon for a long time. And he was not dressed in clothes, nor did he stay in a house, but among the tombs. He, as he saw Jesus, fell before him, and, crying out in a great voice, said, "What to me and to you, Jesus, God Most High's Son? I pray you that you not torture me!"

For he was commanding the unclean breath that it come out of the man. For many times it seized him, and he was bound by the keepers' chains and fetters. And, breaking the chains, he was driven by the demon into the desert. But Jesus questioned him, saying, "What is a name to you?"

And he said, "Legion," for many demons had entered into him.

And they prayed him that he not command

them that they go into the abyss. But a herd of many pigs was there, feeding on the mountain. And they prayed him that he permit them to go into the pigs, and he permitted them. So the demons went out of the man and went into the pigs, and the herd, driven, went out headlong into the lake and drowned. As those who kept the pigs saw what happened, they ran away and told it in the city and in the villages. But they went out to see what had happened. And they came to Jesus, and found the man from whom the demons had gone out sitting at his feet, clothed and in his right mind. And they were afraid. But those who had seen told them how he had been healed from the Legion. And all the multitude from the Gerasenes' region prayed him that he go away from them, because they were held by a great fear.

But he, going up into the boat, went back. And the man from whom the demons had gone out prayed him that he might be with him. But Jesus let him go, saying, "Go back to your house, and tell how much God has done for you!"

And he went out through the whole city, proclaiming how much Jesus had done for him. But it happened when Jesus had returned, the crowd received him, for all were waiting for him. And look, a man whose name was Jairus came, and he was prince of the synagogue. And he fell at Jesus' feet, praying him that he come to his house, because

an only daughter was his, almost twelve years old, and she was dying. And it happened while he went, he was pressed by the crowds.

And a certain woman was in a flow of blood for twelve years, who had paid out all her substance to healers, yet had not been healed by any of them. She came near behind and touched his garment's fringe, and immediately her flow of blood stood still. And Jesus said, "Who is it who touched me?"

But while all were denying it, Peter and those who were with him said, "Teacher, the crowd presses and afflicts you, and you say, 'Who touched me?'"

And Jesus said, "Someone touched me, for I know power went out of me."

But the woman, seeing that she could not hide, came trembling and fell down before his feet. And she told before all the people why she had touched him, and how she immediately was healed. And he said to her, "Daughter, your faith has made you safe. Go in peace!"

While he was still speaking, one came to the synagogue prince, saying to him that, "Your daughter is dead. Don't trouble him."

But Jesus, hearing this word, answered the girl's father, "Don't be afraid! Only believe, and she will be saved!"

And when he had come to the house, he did not allow anyone to go in with him except Peter, and John, and Jacob, and the girl's father and mother. But all were weeping and mourning her, and he said, "Don't weep! She isn't dead, yet she sleeps."

And they mocked him, knowing that she was dead. But he, taking her hand, cried out, saying, "Girl, get up!"

And her breath came back, and she got up at once. And he commanded them to give her something to eat. And her parents were astounded, to whom he commanded that they tell no one what had happened.

Luke 9.

But calling together the twelve apostles, he gave them strength and power over all demons, and that they heal illnesses. And he sent them to proclaim God's kingdom and to heal the sick. And he said to them, "You will take nothing on the road – neither staff, nor bag, nor bread, nor money – nor will you have two shirts. And in whatever house you enter, stay there, and don't go out from there. And whoever will not receive you, going out of that city,

shake even the dust from your feet as testimony over them!”

But going out, they went through the towns proclaiming good news and healing everywhere. But Herod the tetrarch heard all that was being done by him. And he hesitated, because it was being said by some that John had risen from the dead, by some indeed that Elijah had appeared, but by others that one of the ancient prophets had risen. And Herod said, “I beheaded John, but who is this about whom I hear such things?”

And he sought to see him. And the apostles, coming back, told him whatever they had done. And, taking them up, he went apart into a desert place, which is Bethsaida. When the crowds had known that, they followed him. And he received them, and spoke about God’s kingdom to them, and those who needed care he healed. But day had begun to decline, and the twelve, coming near, said to him, “Dismiss the crowds so, going into the towns and villages that are around, they can turn aside and find food, for we are here in a desert place.”

But he said to them, “You give them something to eat!”

And they said, “There aren’t more than five loaves and two fish with us, unless perhaps we go and buy food for all this crowd.”

But there were around five thousand men. And he said to his disciples, “Make them sit down by groups of fifties.”

And they did so, and they made all sit down. But Jesus, receiving the five loaves and two fish, looked into the sky, and blessed them. And he broke them and distributed them to his disciples, so they could place them before the crowds. And all ate and were full. And twelve baskets of fragments were taken up that were left over from them.

And it happened when he was alone, praying, the disciples also were with him. And he questioned them, saying, “Whom do the crowds claim me to be?”

And they answered and said, “John the Baptist.” But others said, “Elijah,” and others that, “One of the prior prophets has risen.”

But he said to them, “You, though, who are you claiming me to be?”

Simon Peter, answering, said “God’s Christ.”

And he, rebuking them, commanded that they not say this to anyone, saying, “It is necessary for man’s Son to suffer many things, and be rejected by

elders, and priests' princes, and writers, and be killed, and rise again the third day."

But he was saying to all, "If someone wants to come after me, let him deny himself, and take his cross daily, and follow me – for who wants to make his soul safe will lose her. Yet who loses his soul for my sake will save her.

"For what does it benefit man if he makes a profit out of all the world, but loses his soul, and he makes a loss of his own life? For who will be ashamed of me and my words, man's Son will be ashamed of him when he comes in his power, and the Father's, and the holy angels'.

"But I say to you truly, some are standing here who will not taste death until they see God's kingdom."

But it happened around eight days after these words, and he took Peter, and John, and Jacob, and he climbed up onto a mountain so he could pray. And it happened while he prayed, his face's appearance changed, and his clothing was shining white. And look, two men were speaking with him – but they were Moses and Elijah, seen in majesty. And they were talking about his departure, which he would complete in Jerusalem.

Peter indeed, and those who were with him, were weighed down by sleep and, waking up, they saw

his majesty, and the two men who stood with him. And it happened when they had gone away from him, Peter said to Jesus, “Teacher, it is good, we being here! And let us make three tents: one for you, and one for Moses, and one for Elijah” – not knowing what he said.

But while he was saying this, a cloud came and overshadowed them. And they were afraid, while they went into the cloud. And a voice came from the cloud, saying, “This is my chosen Son. Listen to him!”

And while the voice came, Jesus alone was found. And they were silent, and didn’t say anything to anyone in those days about what they had seen.

But it happened on the following day, while they went down from the mountain, a great crowd met him. And look, a man from the crowd cried out, saying, “Teacher, I pray you, look on my son – for he is the only one to me! And look, a breath grabs him, and he instantly shouts out, and it strikes and scatters him, with a frothing mouth, and it hardly stops tearing him apart. And I begged your disciples that they throw him out, and they couldn’t.”

But Jesus, answering, said, “O unfaithful and twisted generation, how long will I be with you, and suffer you? Bring your son here!”

And when he came near, the demon struck and scattered him. And Jesus rebuked the unclean breath, and healed the boy, and gave him back to his father. But all were astounded at God's greatness. And while all wondered at all that he was doing, he said to his disciples, "Put these words in your hearts, for man's Son's future is that he will be handed over into man's hand."

And they didn't understand this word, and it was veiled before them that they not understand it, and they were afraid to question him about this word. But the thought entered among them who of them was greater. And Jesus, seeing their hearts' thoughts, taking a boy, stood him beside him. And he said to them, "Whoever supports this boy in my name receives me. And whoever receives me, receives Him who sent me. Who is less among all of you, this one is greater."

But John, answering, said, "Teacher, we saw someone throwing out demons in your name, and we wouldn't let him, because he doesn't follow with us."

And Jesus said to him, "Don't forbid him, for who isn't against you is for you."

But it happened while the days of his taking up were being completed, he also set his face so he

could go to Jerusalem. And he sent messengers before his arrival and, going, they went into a city of Samaritans, so they could stop there. And they wouldn't receive him, because his face was going to Jerusalem. But when his disciples Jacob and John had seen, they said, "Lord, do you want us to say that fire should come from the sky and burn them up?"

And turning, he rebuked them, and they went to another town. But it happened while they were walking on the road, someone said to him, "I will follow you wherever you go."

And Jesus said to him, "Foxes have holes, and sky's birds nests, but man's Son has nowhere he can rest his head."

But he said to another, "Follow me."

And he said, "Lord, let me first go to bury my father."

And Jesus said to him, "Let the dead bury their dead. You, though, go! Announce God's kingdom!"

And another said, "I will follow you, Lord, yet first let me tell those who at home."

And Jesus said to him, "No one putting his hand on a plow and looking back is fit for God's kingdom."

Luke 10.

But after this, the Lord designated seventy- two others, and he sent them by twos before his face, to every city and place where he himself would come. And he was saying to them, “The harvest indeed is great, but the workers few. So pray the harvest’s Lord that he send workers into the harvest! Go! Look, I send you like lambs among wolves. Don’t carry a wallet or bag or sandals, and you will salute no one on the road! In whatever house you enter, first say, ‘Peace to this house!’

“And if peace’s son is there, your peace will rest over it. But if not, it will return to you. But stay in the same house, eating and drinking what things are with them – for the worker is worthy of pay. Don’t go from house to house. And in whatever city you enter, and they receive you, eat what foods are set before you. And heal the sick who are in it, and say to them, ‘God’s kingdom has come near to you.’ And in whatever city you enter, and they won’t receive you, going out into its streets, say, ‘We wipe off among you even the dust of your city that sticks to us. Nevertheless, know this – that God’s kingdom has come near!’ I say to you that it will be easier for Sodom on that day than for that city.

“Woe to you, Corazin! Woe to you, Bethsaida! For it the mighty acts that were done among you had

been done in Tyre and Sidon, they would long ago have repented, sitting in hair shirts and ashes! Nevertheless, it will be easier for Tyre and Sidon in judgment than for you! And you, Capernaum, lifted up even to the sky, you will be sunk even to the inferno.

“Who hears you, hears me, and who rejects you, rejects me. But who rejects me rejects Him who sent me.”

But the seventy-two came back with joy, saying, “Lord, even demons are subject to us in your name.”

And he said to them, “I saw Satan falling from the sky like lightning. Look, I’ve given you power to walk over snakes and scorpions, and over all the enemy’s strength – and nothing will harm you. Nevertheless, don’t rejoice in this, that breaths are subject to you. But rejoice that your names are written in the skies!”

In that same hour, he exulted by Holy Spirit and said, “I confess to You, Father, Lord of sky and land, that You’ve hidden these from the wise and prudent, and revealed them to little ones – for so also, Father, it was pleasing before you. All things are handed over to me by my Father. And no one knows who the Son may be except the Father, and

who the Father may be, except the Son, and those to whom the Son wants to reveal Him.”

And turning to his disciples, he said, “Eyes who see what you see are blessed, for I say to you that many prophets and kings wanted to see what you see, yet they haven’t seen, and to hear what you hear, yet they haven’t heard.”

And look, a certain skilled lawyer rose up, testing him and saying, “Teacher, doing what will I possess eternal life?”

And he said to him, “What is written in the law? How do you read?”

He, answering, said, “You will delight in the Lord your God from all your heart, and from all your soul, and from all your strengths, and from all your mind, and your neighbor as yourself.”

And he said to him, “You answered rightly. Do this and you will live.”

But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

But Jesus, receiving him, said to the man, “A certain man was going down from Jerusalem to Jericho. And he fell among robbers, who even stripped him. And laying blows on him, they went away, leaving

him half-alive. But it happened that a certain priest was going down the same road and, seeing him, he passed by. Likewise a Levite too, when he was beside the place and saw him, passed through.

“But a certain Samaritan, making the journey, came beside him. And seeing him, he was moved to mercy. And coming near, he bound up his wounds, pouring on oil and wine. And placing him on his animal, he led him to a lodge, and conducted his care. And the following day, he took out two days’ wages, and gave them to the lodge-keeper. And he said, ‘Have care of him, and whatever you spend additionally, I will give you when I return.’”

“Who of these three seems to you to have been neighbor to the one who fell among robbers?”

And he said, “The one who worked mercy with him.”

And Jesus said, “Go, and you do likewise.”

But it happened while he was going, and he entered into a certain town, and a certain woman named Martha received him into her house. And a sister was hers named Mary, who, even sitting beside the Lord’s feet, was listening to his word. But Martha bustled about, ministering to those around. She stood and said, “Lord, is it no care to you that my

sister has left me to serve alone? Tell her, then, that she help me!”

And the Lord, answering, said to her, “Martha, Martha, you are concerned and troubled with many works. Yet one thing is necessary. Mary has chosen the best part, which will not be taken from her.”

And it happened when he was praying in a certain place, as he stopped, one of his disciples said to him, “Lord, teach us to pray, like John also taught his disciples.”

And he said to them, “When you pray, say,  
Father, may Your name be sanctified.  
May Your kingdom come.  
Give us our daily bread each day,  
and forgive us our sins,  
as we also forgive everyone owing us,  
and don’t lead us to testing.”

And he said to them, “Who of you will have a friend, and he comes to him at midnight, and says to him, ‘Friend, loan me three loaves of bread, because my friend has come to me from the road, and I have nothing that I can put before him.’ And he, answering from inside, may say, ‘Don’t bother me! The door is already closed, and my boys are with me in bed. I can’t get up and give to you.’

“I say to you, even if he won’t give to him, getting up because he is his friend, yet because of his shamelessness he will get up and give him whatever he has need of. And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For everyone who asks has received, and who seeks has found, and to one knocking, it will be opened.

“But who among you, if he asks a father for bread, will give him a stone? Or if he asks a fish, will give him a snake instead of a fish? Or if he asks an egg, will stretch out a scorpion to him? So if you, when you are harmful, know to give good gifts to your sons, how much more will your Father give a good breath from the sky to those asking Him!”

And he was casting out a demon, and it was mute. And when he had cast the demon out, the mute man spoke, and the crowds admired him. But some of them said, “He casts out demons by Beelzebub, the demons’ prince.”

And others, testing him, were seeking a sign from the sky from him. But he, as he saw their thoughts, said to them, “Every kingdom divided against itself is laid waste, and a house against a house will fall. But if Satan is divided against himself, how can his kingdom stand – for you say I cast out demons by Beelzebub? But if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore,

they will be your judges. Yet if I cast out demons by God's finger, God's kingdom, setting out, has come among you.

“When a mighty man, armed, keeps his courtyard, those things that he possesses are in peace. But if one mightier than him, coming against him, overcomes him, he takes away all his arms in which he trusted, and divides his plunder. Who isn't with me is against me, and who does not gather with me scatters.

“When an unclean breath goes out of a man, it walks through waterless places, seeking rest and finding none. It says, ‘I will go back to my house, from which I went out.’ And when it comes, it finds it swept with a broom. And then it goes and takes up seven other breaths, more worthless than itself. And going in, they live there, and that man's ends are worse than his beginnings.”

But it happened while he was saying this, a certain woman from the crowd, lifting up her voice, said to him, “Blessed is the womb that carried you, and the breasts that you sucked!”

And he said, “Why not say, ‘Blessed are those who hear God's word and keep it!’”

But he began to say to the crowds running together, “This generation is a worthless generation. It seeks

a sign, and a sign will not be given to it, except Jonah's sign. For as Jonah was a sign to the Ninevites, so man's Son will be also to this generation. The south's queen will rise up in judgment with this generation's men and condemn them, for she came from the earth's ends to hear Solomon's wisdom. And look, here is something greater than Solomon! Ninevite men will rise up in judgment with this generation and condemn it, because they acted out penance at Jonah's preaching. And look, here is something greater than Jonah!

“No one lights a lamp and puts it in a hidden place, or under a bushel, yet on a lamp stand – so those going in may see light. Your body's light is your eye. If your eye is simple, all your body will be lit up. But if it is worthless, even your body will be dark.

“Watch then, unless the light that is in you be shadows! If then all your body is lit up, not having any part of shadows, all will be light. And it will light you up like a shining lamp.”

And while he was speaking, a certain Pharisee begged him that he dine with him. And going in, he reclined at table. But the Pharisee began to say, thinking in himself, “Why hasn't he washed before dining?”

And the Lord said to him, “Now you Pharisees clean what is outside the cup and bowls, but what is inside of you is full of plunder and iniquity. Fools, didn’t the One who made what is outside also make that which is inside? Nevertheless, that remains to be done. Give alms and look, all things are clean to you!”

“Yet woe to you, Pharisees, for you tithe mint, and bitter herb, and every green, and you pass over judgment and God’s love! But you ought to have done this, and not omitted that. Woe to you, Pharisees, for your delight in the synagogue’s best seats, and salutations in the marketplace! Woe to you, for you are like tombs that aren’t obvious, and men walking on them do not know!”

But one of the lawyers, answering, said to him, “Teacher, saying this, you also make an insult against us.”

And he said, “And woe to you lawyers also, because you weigh men down with burdens that they cannot carry, and you do not touch the loads with one finger! Woe to you, for you build the prophets’ tombs, but your fathers killed them! From the start you testify that you approve your fathers’ works, for they indeed killed, but you build their graves. For this reason God’s wisdom also said, ‘I will send prophets and apostles to them, and

some of them they will kill and persecute' – that the blood of all the prophets which is poured out from the world's beginning may be sought from this generation – from Abel's blood, even to Zachariah's blood, who perished between the altar and sanctuary. So, I say to you, it will be required from this generation. Woe to you, lawyers, for you've taken knowledge's key! You yourselves haven't gone in, and those who were going in you prohibited."

When he had said these things to them, the Pharisees and lawyers began to press him gravely, and oppress his mouth about many things, laying traps and seeking to take something from his mouth, so they could accuse him.

Luke 12.

But many crowds were standing around, so that they trampled on each other. He began to say to his disciples, "Beware of the Pharisees' yeast, which is hypocrisy. But nothing is covered up that may not be uncovered, nor hidden that may not be made known – for what you've spoken in shadows will be told in the light, and what you've whispered in the ear in bedrooms will be preached from the rooftops.

"But I say to you, my friends, don't be terrified by those who kill the body and, after this, have nothing more that they can do. But I will show you whom

you ought to fear. Fear Him who, after He has killed, has power to throw into Gehenna! So I say to you, fear Him!

“Aren’t five sparrows sold for two pennies? And not one of them is in oblivion before God. Yet even your head’s hairs – all are numbered. So don’t be afraid! You are much more than sparrows.

“But I say to you, each one, whoever will confess me before men, man’s Son will also confess him before God’s angels. But who denies me before men will be denied before God’s angels. But each one who says a word against man’s Son, it will be forgiven him. But to him who blasphemes against Holy Spirit, it will not be forgiven.

“But when they bring you into synagogues, and to officials and powers, don’t be worried in what way or how you can answer, or what you may say – for Holy Spirit will teach you in that hour what you ought to say.”

But one from the crowd said to him, “Teacher, say to my brother that he divide the inheritance with me!”

And he said to him, “Man, who appointed me a judge or divider over you?”

And he said to them, “Watch and beware of every greed! For the abundance of anyone’s life is not from those that he possesses.”

But he spoke a comparison to them, saying, “The field of a certain rich man brought forth rich fruit. And he considered inside himself, saying, ‘What can I do, for I don’t have a place where I may gather my crops?’ And he said, ‘I will do this. I will tear down my barns and make larger ones. And I will gather there all that have grown up to me and all my goods. And I will say to my soul, Soul, you have many goods laid aside for many years. Rest, eat, drink, and feast!’

“But God said to him, ‘Fool, this night they demand your soul back from you. But what you have prepared, whose will it be?’ So is one who makes treasures for himself, and is not rich in God.”

And he said to his disciples, “Therefore I say to you, don’t be anxious about the soul, what you will eat, or about the body, what you will wear. The soul is more than food, and the body more than clothing. Consider the crows, for they neither sow nor reap, to whom is neither cellar nor barn – and God feeds them! How much more you are than them!

“But who of you, plotting, can add one cubit to his height If then you can’t do even that which is least, why are you anxious about the rest? Consider lilies,

how they grow! They don't labor. They don't weave. But I say to you not even Solomon in all his glory was dressed like one of them.

“But if God so clothes grass that today is in the field, and tomorrow is thrown into the oven, how much more you, you of little faith! And you, don't seek what you will eat, or what you will drink, and don't be made proud! For all the world's nations seek these, but your Father knows that you need them. Instead, seek God's kingdom, and all these will be added to you!

“Don't be afraid, little flock, for it was pleasing to your Father to give you the kingdom! Sell what you have, and give alms! Make yourselves bags that don't grow old, treasure in the skies that doesn't fail, where a thief cannot come near, nor a moth eat up, for where your treasure is, there your heart will be too.

“Let your waists be covered and lamps burning! And you be like men waiting for their lord, when he comes back from a wedding, so when he comes and knocks, they may open immediately to him. Those slaves are blessed who, when the lord comes, he finds them watching. Amen I say to you that he will dress himself, and make them recline at table, and going, he will minister to them. And if he comes in the second watch, or if he comes in the third watch, and finds them so, those slaves are blessed.

“But know this, that if the head of family had known at what hour the thief would come, he surely would have watched, and would not have let his house be broken into. And you, be ready – for man’s Son comes at an hour you do not consider!”

But Peter said to him, “Lord, are you saying this parable to us or also to all?”

But the Lord said, “Who do you consider is a faithful and prudent manager, whom the lord will appoint over his family, so he may give them wheat by measure in season? That slave is blessed whom, when the lord comes, he finds him doing so. I say to you truly that he will appoint him over all that he possesses. Yet if that slave says in his heart, ‘My lord makes a delay in coming,’ and he begins to beat the servants and slave women, and to eat and drink and be drunk – that slave’s lord will come on a day when he doesn’t expect, and an hour that he doesn’t know. And he will divide him, and set his portion with the faithless.

“But that slave who knows his lord’s will, and doesn’t prepare, and doesn’t work according to his will, he will be beaten much. But who hasn’t known, and has done things worthy of blows, will be beaten by few blows. But to whom much is given, much will be sought from him, and to whom

they have entrusted much, much more will be demanded from him.

“I’ve come to throw fire on the land, and how I wish it were kindled! “But I have a baptism to be baptized in, and how I am hemmed in even while it is completed! Do you think that I’ve come to give peace in the land? No, I tell you, but separation! For from this moment five will be in one house, divided three against two, and two against three. They will be divided: father against son and son against his father; mother against daughter and daughter against mother; mother-in-law against daughter-in-law and daughter-in-law against her mother-in-law.”

But he was also saying to the crowds, “When you see a cloud rising from the west, you immediately say, ‘A shower is coming,’ and it happens so. And when there is a south wind you say that, ‘It will be hot,’ and it happens. Hypocrites! You’ve known to test land and sky’s face, but how haven’t you tested this season?

“But why will you not judge what is fair even about yourselves? But when you are going on the road with your adversary to the prince, give work to be freed from him – unless he drag you to the judge, and the judge hand you to the exactor, and the exactor throw you in jail. I say to you, you will not

go out from there until you have repaid even the last penny!”

Luke 13.

But some were present at that time, telling him about the Galileans whose blood Pilate mixed with their sacrifices. And answering, he said to them, “Do you think that these Galileans were sinners more than all the Galileans because they suffered such things? No I say to you, yet unless you have penance all will likewise perish. Like those eighteen on whom the tower fell in Siloam and killed them – do you think that they were debtors more than all men living in Jerusalem? No I say to you. Yet if you do not act out penance, all will perish likewise.”

But he told them this comparison. “A certain man had a fig tree planted in his vineyard. And he went, seeking fruit from it, and found none. So he said to the vineyard keeper, ‘Look, three years I’ve come seeking fruit from the fig tree, and I don’t find it. Cut it down, then! Why even let it occupy the ground?’ And he, answering, said to him, ‘Lord, let it go this year too, even while I dig around it and put in dung. And if indeed it makes fruit, good. But if not, you will cut it down in the future.’”

But he was teaching in their synagogue on the Sabbaths. And look, there was a woman who had a

breath of infirmity for eighteen years. And she was bent down, nor could she look up at all. When Jesus saw her, he called her to him and said to her, “Woman, you are released from your infirmity.”

And he laid hands on her, and she immediately stood erect. And she glorified God.

But the synagogue ruler, answering, was indignant because Jesus had healed on the Sabbath. He was saying to the crowd, “There are six days in which it is necessary to work. Come in these, then, and be healed, and not on the Sabbath day!”

But the Lord responded to him, and he said, “Hypocrites! Don’t each of you untie his ox or donkey from the feed stall, and lead him to water on the Sabbath? But must this daughter of Abraham, whom Satan has bound, look, eighteen years, not be loosed from this chain on the Sabbath day?”

And when he had said this, all his adversaries were ashamed, and all the people rejoiced in all that had been done gloriously by him. So he said, “What is God’s kingdom like, and to what likeness will I compare it? It is like a mustard seed that a man took, throwing it in his garden. And it grew and became a great tree, and sky’s birds rested in its branches.”

And he said again, “To what likeness will I compare God’s kingdom? It is like yeast that a woman, receiving, hid in three measures of wheat, until all leavened.”

And he was going through cities and towns, teaching and making the journey to Jerusalem. But someone said to him, “Lord, are there few who may be saved?”

But he said to them, “Strive to enter through the narrow gate, for many, I say to you, seek to enter and cannot. But when the head of family has entered and closed the gate, and you begin to stand outside and to knock at the gate, saying, ‘Lord, open to us!’ And answering, he will say to you, ‘I don’t know you. Where are you from?’ Then you will begin to say, ‘We ate and drank before you, and you taught in our streets.’ And he will say to you, ‘I don’t know you. Where are you from? Go away from me, all you workers of iniquity!’

“There will be weeping and grinding of teeth in that place, when you see Abraham, and Isaac, and Jacob, and all the prophets in God’s kingdom, but you expelled outside. But they will come from east, and west, and north, and south, and recline together in God’s kingdom. And look, there are last ones who will be first, and first ones who will be last.”

On that day, some of the Pharisees came near, saying to him, “Go out and leave here, because Herod wants to kill you!”

And he said to them, “Go, tell that fox: ‘Look, I throw out demons and perform healings today and tomorrow, and the third day I will be perfected.’”

“Nevertheless, it is necessary for me to walk today, and tomorrow, and the day following, for it can’t happen that a prophet die outside Jerusalem. Jerusalem, Jerusalem, you who kill prophets and stone those who are sent to you, how often I wanted to gather your sons together, as a bird gathers her nest under wings, and you wouldn’t.

“Look, your house is abandoned to you. But I say to you that you will not see me until the time comes when you say ‘Blessed is he who comes in the Lord’s name!’”

Luke 14.

And it happened when he had gone into the house of a certain Pharisaic prince to eat bread on a Sabbath, and they were watching him. And look, a certain man with dropsy was before him. And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it legal to care on the Sabbath?”

And they were silent. But he, taking the man, healed him and let him go. And answering, he said to them, “Whose donkey or ox of yours will fall into a hole, and he won’t immediately pull him out on the Sabbath day?”

And they couldn’t respond to him over this. But he told a parable to those invited, seeing how they chose the prime seats, saying to them, “When you are invited to a wedding, don’t sit in the best place, unless perhaps someone more worthy than you be invited by him. And he who invited both you and him, coming, may say to you, ‘Give place to this one,’ and then you’ll begin to take the last place with shame. Yet when you are called, go, recline in the last place, that when he who invited you comes, he may say to you, ‘Friend, come up above.’ Then there will be glory to you before all those reclining together. For everyone who lifts himself up will be humbled, and who humbles himself will be lifted up.”

But he was saying also to the one who invited him, “When you make a dinner or supper, don’t call your friends, or your brothers, or kin, or rich neighbors, unless they also invite you in turn, and recompense be made to you. Yet when you make a feast, call the poor, weak, lame, blind, and you will be blessed, because they have nothing to pay you back with. For it will be repaid to you in the resurrection of the just.”

When one of those reclining at table together heard this, he said to him, “One who will eat bread in God’s kingdom is blessed!”

And he said to him, “A certain man made a great supper, and invited many. And he sent his slave at the supper hour to say to the invited that they come, for all things were already prepared. And all began to make excuses at once. The first said to him, ‘I bought a farm, and I need to go and see it. I pray you, have me excused.’ And another said, ‘I bought five yoke of oxen, and I’m going to check them out. I pray you, have me excused.’ And another said, ‘I married a wife, and therefore I can’t come.’ And the slave, coming back, told this to his lord. Then the head of family, angry, said to his slave, ‘Go quickly to the city’s streets and alleys, and bring the poor, and weak, and blind, and lame here!’ And the slave said, ‘Lord, it is done as you ordered, and there is still room.’ And the lord said to the slave, ‘Go out to the roads and fences, and make them come in, so my house may be full! But I say to you that none of those men who were called will taste my supper.’”

But many crowds were going with him and, turning, he said to them, “If someone comes to me, and does not hate his father, and mother, and wife, and sons, and brothers, and sisters – yet even his own soul – he cannot be my disciple. And who does not bear

his cross and come after me cannot be my disciple. For who among you, wanting to build a tower, doesn't first sit down and count the costs that are needed, if he has enough to finish – unless after he has set the foundations and can't finish it, all who see may mock him, saying that, 'This man began to build, and couldn't complete.' Or what king, going to make war against another king, doesn't sit down first and consider if he, with ten thousand, can meet him who comes against him with twenty thousand. Otherwise, while the other is still far away, sending a delegation, he may beg those things that will make peace. So then all of you who do not renounce all that you possess cannot be my disciple.

“Salt is good, but if the salt likewise weakens, how can it be salted? It isn't useful on the ground or in the dunghill, yet is thrown out. Who has ears for hearing, let him hear!”

But tax collectors and sinners were coming near him, so they could hear him. And Pharisees and writers complained, saying that, “This one receives sinners and eats with them.”

And he spoke this parable to them, saying, “What man of you who has a hundred sheep, and if one of them is lost, won't leave the ninety-nine in the desert, and go after the one who was lost until he finds her? And when he finds her, he puts her on his shoulders, joyful. And coming to the house, he

calls together friends and neighbors, saying to them, 'Be happy for me, because I found my sheep that was lost!' I say to you that so there will be joy in heaven over one sinner having penance, than over ninety-nine righteous ones who need no penance.

“Or what woman having ten silver coins, if she loses one coin won't light a lamp, and sweep the house, and seek diligently until she finds? And when she has found it, she calls together friends and neighbors, saying, 'Be happy for me, because I found the coin that I lost!' So I say to you there will be joy before God's angels over one sinner acting out penance.”

But he said, “A certain man had two sons. And the younger of the two said to the father, 'Father, give me the portion of the wealth that touches me!' And he divided the wealth to him. And after not many days, gathering all together, the younger son set out to go into a far country, and he wasted his wealth there, living luxuriously. And after all had been spent, a strong hunger happened in that country, and he began to be in need. And he went out and joined to one of that country's citizens, and he sent him to his farm so he could feed pigs. And he wanted to fill his gut with the pods that the pigs were eating, and no one gave him anything.

“But coming back to himself, he said, 'How many of my father's hired hands have more than enough

bread, but I'm dying here of hunger! I'll get up and go to my father, and I'll say to him, Father, I've sinned against heaven and before you. And now I'm not worthy to be called your son. Make me like one of your hired hands!' And getting up, he came to his father. But when he was still far off, his father saw him, and was moved to mercy. And running, he fell on his neck, and kissed him. And the son said to him, 'Father, I've sinned against heaven and before you. Now I'm not worthy to be called your son.'

"But the father said to his slaves, 'Quickly bring out the best robe and dress him, and give a ring on his hand and shoes on his feet! And bring out the fattened calf, and kill it, and let us eat and dine well! For this son of mine was dead, and has revived. He was lost, and is found!' And they began to feast.

"But his older son was in the field, and when he had come and drawn near the house, he heard music and dancing. And he called one of the slaves, and questioned him what this was. And he said to him, 'Your brother has come, and your father has killed the fattened calf because he received him safe.' But he was indignant and wouldn't go in. So his father, going out, began to beg him. And he, answering, said to his father, 'Look, how many years I serve you, and I've never gone beyond your commandment, and you've never given me a young goat so I could feast with my friends. Yet after this

son of yours who devoured his wealth with whores came, you killed the fattened calf for him!’

“And he said to him, ‘Son, you are always with me, and all mine are yours. But it is necessary to feast and rejoice, because this brother of yours was dead, and has revived. He was lost, and is found.’”

Luke 16.

But he was saying to his disciples, “There was a certain man who had a manager, and he was slandered with him as if he had wasted his goods. And he called him and said to him, ‘What is this I hear about you? Give an account of your service, for you can no longer manage my goods!’

“But the manager said in himself, ‘What can I do, because my lord takes the management away from me? I’m not strong enough to dig. I’m ashamed to beg. I know what I can do, so when I’m removed from my management they may accept me into their houses.’”“So, calling each one of his lord’s debtors, he said to the first, ‘How much do you owe my lord?’ And he said, ‘A hundred jars of oil.’

“And he said to him, ‘Take your pledge, and sit down quickly. Write fifty!’ Afterwards, he said to another, ‘You, indeed, how much do you owe?’ He said, ‘A hundred chores of wheat.’ He said to him, ‘Take your papers and write eighty!’

“And the lord praised the treacherous manager because he had acted prudently – for this age’s children are more prudent than light’s children in their generation.

“And I say to you, make yourselves friends from treacherous mammon, so when you falter, they may receive you into eternal dwellings. Who is faithful in a little is also faithful in much, and who is treacherous in small matters is treacherous in large matters too. If then you haven’t been faithful in treacherous mammon, who will entrust what is true to you? And if you haven’t been faithful in a stranger’s goods, who will give you what is yours?”

“No slave can serve two lords, for he will either hate one and love the other, or stick to one and despise the other. You can’t serve God and mammon.”

But the Pharisees, who were greedy, heard all these words, and they mocked him. And he said to them, “You are those who justify yourselves before men. But God knows your hearts, because what is lofty with men is an abomination before God. The law and the prophets were even to John. Since him, God’s kingdom is proclaimed, and everyone works violence against it.

“Yet it is easier for sky and land to pass away than for one least letter to fall from the law. Each one who dismisses his wife and marries another commits adultery, and who marries one dismissed by a husband commits adultery.”

“There was a certain rich man, and he dressed in purple and scarlet, and feasted splendidly daily. And there was a certain beggar named Lazarus, who lay at his door, full of sores, wanting to be filled from the crumbs that fell from the rich man’s table. Yet even the dogs came and licked his sores. But it happened that the beggar died, and he was carried by the angels to Abraham’s embrace. But the rich man also died, and he was buried in the inferno.

“While he was in torments, lifting up his eyes, he saw Abraham from far away, and Lazarus in his embrace. And he, shouting, said, ‘Father Abraham, have mercy on me and send Lazarus, so he may dip his fingertip in water, so he can cool my tongue – for I’m in torment in these flames!’ And Abraham said to him, ‘Son, remember that you received good in your life, and Lazarus likewise bad. But now, he is consoled, and you indeed are tormented. And beyond all these, a great chasm is established between us and you, so those who want to go from here to you cannot, nor can they pass from there to here.’

“And he said, ‘I beg you then, father, that you send him to my father’s house, ‘for I have five brothers! And he can testify to them, that they also may not come to this place of torments!’ And Abraham said to him, ‘They have Moses and the prophets. Let them hear them.’ And he said, “No, father Abraham, yet if someone goes to them from the dead, they will act out penance.’

“But he said to him, ‘If they won’t hear Moses and the prophets, they won’t believe if someone rises from the dead either.’”

Luke 17:1.

And he said to his disciples, “It is impossible that scandals not come, but woe to him by whom they come! It is better for him if a millstone were placed around his neck, and he be thrown into the sea, than that he scandalize one of these little ones.

“Look to yourselves! If your brother sins, rebuke him. And if he acts out penance, forgive him. And if he sins against you seven times in a day, and he turns to you seven times in a day, saying, ‘It makes me sorry,’ forgive him.”

And the apostles said to the Lord, “Intensify faith for us!”

But the Lord said, “If you had faith like a mustard seed, you could say to this mulberry tree, ‘Pull yourself up by the roots, and plant yourself in the sea,’ and it would obey you. But who of you having a slave plowing or shepherding who comes back from the field, will say to him, ‘Come over at once! Sit down!’ And will not say to him, ‘Prepare what I will eat, and dress yourself, and minister to me until I eat and drink. And after this, you will eat and drink.’”

“Will he have grace to that slave who does what was commanded him? I don’t think so. So you too, when you’ve done all that were commanded you, say, ‘We are useless slaves. We did what we ought to have done.’”

And it happened while he was going to Jerusalem, he passed through the middle of Samaria and Galilee. And when he was going into a certain town, ten leprous men who stood far off met him. And they lifted up the voice, saying, “Jesus, teacher, have mercy on us!”

As he saw them he said to them, “Go, show yourselves to the priests!”

And it happened while they were going they were cleansed. But one of them, as he saw that he was cleansed, turned back with a great voice, magnifying God. And he fell on his face before his

feet, giving thanks – and he was a Samaritan. But Jesus, answering, said, “Weren’t ten cleansed? And where are the nine? Was no one found who would go back and give glory to God except this foreigner?”

And he said to him, “Get up. Go, because your faith has made you safe.”

But questioned by Pharisees when God’s kingdom comes, he answered them and said, “God’s kingdom does not come with observation, nor will they say, ‘Look, here,’ or ‘Look, there’ – for look, God’s kingdom is within you.”

And he said to the disciples, “Days will come when you long to see one of man’s Son’s days, and you won’t see. And they will say to you, ‘Look, here, look there.’ Don’t go, and don’t follow. For as lightning flashing from under the sky will shine in all things that are under the sky, so man’s Son will be in his day. “But first it is necessary for him to suffer many things, and be rejected by this generation.

“And as it happened in Noah’s, so will it be also in man’s Son’s days. They were eating and drinking, marrying wives and being given in marriages, even to the day when Noah went into the ark. And the flood came and destroyed all – as it happened likewise in Lot’s days. They were eating and

drinking, buying and selling, planting and building. But the day when Lot went out of Sodom, it rained fire and sulphur from the sky, and destroyed all.

“It will be like this on that day when man’s Son will be revealed. In that hour, let who is on the roof, and his vessels in the house, not go down to take them, and let who is in the field likewise not turn back. “Remember Lot’s wife! Whoever wants to save his soul will lose it, and whoever loses it will make it alive.

“I say to you, that night two will be in one bed. One will be taken and the other left. Two will be grinding in one place. One will be taken and the other left. Two will be in a field. One will be taken and the other left.”

Answering, they said to him, “Where, Lord?”

He said to them, “Wherever the body is, there the eagles will gather.”

Luke 18.

But he was speaking this parable also to them, that it is necessary always to pray and not falter, saying, “There was a certain judge in a certain city, who neither feared God nor respected man. But a certain widow was in that city, and she was coming to him, saying, ‘Vindicate me against my adversary!’ Yet he

wouldn't for a long time. But after this, he said inside himself, 'Even if I don't fear God or respect man, yet because this widow bothers me, I will vindicate her, unless she, coming, humiliate me in the end.'"

But the Lord said, "Hear what the treacherous judge says! Yet will God not work His chosen's vindication, crying out to Him day and night? And will He have patience among them? I say to you that He will quickly work their vindication. Nevertheless, man's Son coming, do you think he will find faith in the land?"

But he spoke this parable to some who trusted in themselves as righteous, and scorned others. "Two men went up to the temple so they could pray – one a Pharisee, and the other a tax collector. The Pharisee, standing, prayed this in himself. 'God, I give thanks to You that I am not like other men: plunderers, unjust, adulterers, or even like this tax collector. I fast twice in the Sabbath. I give tenths of all that I have.' And the tax collector, standing far off, wouldn't even lift eyes to the sky. Yet he was striking his chest, saying, 'God, be merciful to me, a sinner!'

"I say to you this one went down to his house justified over the other, for everyone who exalts himself will be humiliated, and who humbles himself will be exalted."

But they were bringing even babies to him, so he could touch them. When his disciples had seen that, they rebuked them. But Jesus, calling them together, said, “Let the children come to me, and don’t forbid them, for of such is God’s kingdom. Amen I say to you, whoever won’t receive God’s kingdom like a child will not enter into it.”

And a certain prince questioned him, saying, “Good teacher, doing what will I possess eternal life?”

But Jesus said to him, “Why do you call me good? No one is good except God alone. You’ve known the commandments.

Don’t kill.

Don’t commit adultery.

Don’t work theft.

Don’t speak false testimony.

Honor your father and mother.”

He said, “I’ve kept all these from my youth.”

Hearing which, Jesus said to him, “One thing is still lacking to you. Sell all, whatever you have, and give to the poor, and you will have treasure in the sky. And come, follow me!”

He, hearing these words, was sad, because he was very rich. But Jesus, seeing him made sad, said, “How hard it is for those who have money to go

into God's kingdom! It is easier for a camel to go through a needle's eye than for the rich to enter into God's kingdom."

And those who heard him said, "And who can be saved?"

He said to them, "What are impossible with men are possible with God."

But Peter said to him, "Look, we've left all and followed you."

He said to them, "Amen I say to you, there is no one who has left house, or parents, or brothers, or wife, or sons, for God's kingdom, and may not receive much more in this time, and in the coming age eternal life."

But Jesus took up the twelve, and he said to them, "Look, we go up to Jerusalem, and all things that were written by the prophets about man's Son will be completed – for he will be handed over to nations, and mocked, and beaten, and spit on. And after they have beaten him, they will kill him, and he will rise the third day."

And they understood none of these, and this word was hidden from them, and they didn't understand what he was saying.

But it happened when they came near Jericho, a certain blind man was sitting beside the road, begging. And when he heard the crowd passing by, he was asking what this was. But they said to him that Jesus Nazarene was passing by. And he cried out, saying, “Jesus, David’s Son, have mercy on me!”

And those who were passing rebuked him, that he shut up. He, though, cried out much more, “David’s Son, have mercy on me!”

But Jesus, stopping, commanded him to be brought to him. And when he had come near, he asked him, saying, “What do you want for yourself that I can do?”

And he said, “Lord, that I can see!”

And Jesus said to him, “See! Your faith has made you safe.”

And he immediately saw, and he followed him, magnifying God. And all the people as it saw gave praise to God.

Luke 19.

And going in, he passed through Jericho. And look, there was a man named Zacchaeus, and he was a prince of tax collectors, and he was rich. And he

sought to see Jesus, who he was, and he couldn't because of the crowd, because he was of small stature. And running ahead, he climbed into a sycamore tree so he could see him, because he was passing by from there.

And when he had come to the place, Jesus, looking, saw him. And he said to him, "Zacchaeus, come down quickly, because it's necessary for me to stay in your house today!"

And hurrying, he came down and received him, rejoicing. And when they had seen, all complained, saying that he had turned aside to a sinful man. But Zacchaeus, standing up, said to the Lord, "Look, I give half of my goods to the poor, and if I've cheated anyone of anything, I repay it fourfold."

Jesus said to him that, "Today, security has come to this house, because he also may be Abraham's son – for man's Son came to seek and make safe what is lost."

Adding this to those hearing, he spoke a parable because he was near Jerusalem, and because they were thinking that God's kingdom would be manifested quickly. So he said, "A certain nobleman went to a far away country to receive a kingdom for himself and come back. But calling ten of his slaves, he gave them ten minas, and he said to them, 'Do business while I go.'

“But his citizens hated him, and they sent a mission after him, saying, ‘We don’t want this one to reign over us.’ And it happened as he returned, the kingdom received, he also commanded the slaves to whom he gave money be called, so he could know how much each one had traded.

“But the first came, saying, ‘Lord, your mina has acquired ten minas.’ And he said, ‘Well done, good slave! Because you were faithful in a little, you will be having power over ten cities.’

“And another came, saying, ‘Lord, your mina has made five minas.’ And to him he said, ‘And you will be over five cities.’

“And the other came, saying, ‘Lord look. Here is your mina, that I have put away in a napkin, “for I feared you – because you are an austere man, taking what you didn’t put down, and reaping what you didn’t sow.’ He says to him, ‘I will judge you from your own mouth, worthless slave! You knew that I am an austere man, taking what I didn’t put down, and reaping what I didn’t sow. And why didn’t you give my money at the banker’s table, and I, coming, at least could have measured it with interest?’

“And he said to those standing around, ‘Take the mina from him, and give it to the one who has ten minas!’ And they said to him, ‘Lord, he has ten

minas.’ But I say to you that to each having, it will be given. But from one who does not have, even what he has will be taken from him.

“Nevertheless, bring my enemies here, those who didn’t want me to reign over them, and kill them before me!”

And having said these things, he went on, going up to Jerusalem. And it happened when he had come near Bethfage and Bethany, to the mountain that is called Olives, he sent two of his disciples, saying, “Go into the town that is across, entering which you will find a donkey’s colt tied, on which no man has ever sat. Untie it, and bring it. And if someone asks you, ‘Why are you untying him,’ you will speak so to them: ‘Because the Lord desires its work.’”

But those who were sent went out, and they found the colt standing, as he said to them. But while they untied the colt, its masters said to them, “Why are you untying the colt?”

And they said, “Because the Lord has need of him.”

And they led him to Jesus and, laying down their garments, they set Jesus on the colt. But while he was going, they spread out their garments on the road. And when he had already come near to the descent from the Mount of Olives, all the crowds, hearing, began to praise God in a great voice,

rejoicing over all the mighty acts that they had seen, saying, “Blessed is the king who comes in the Lord’s name! Peace in the sky, and glory in the highest!”

And some of the Pharisees from the crowd said to him, “Teacher, rebuke your disciples!”

He said to them, “I say to you that if these are silent, the stones will cry out.”

And as he came near, seeing the city, he wept over it, saying that, “If only you had known, even indeed in this your day, what made for peace to you! But now they are hidden from your eyes, for days will come to you, and your enemies will build around you with a wall, and will surround you, and will cramp you from all sides. They will throw you and your sons who are with you to the ground, and they will not leave in you a stone on a stone – because you have not known your visitation’s season.”

And going into the temple, he began to throw out those selling in it, and those buying, saying to them, “It is written that, ‘My house is a house of prayer, but you’ve made it a cave of robbers.’”

And he was teaching daily in the temple. But the priests’ princes, and the writers, and the people’s princes sought to destroy him. And they were not

finding what they could do to him, for all the people was in suspense, hearing him.

Luke 20.

And it happened on one of the days, while he was teaching and proclaiming good news in the temple, the priests' princes and writers came together with the elders. And they spoke to him, saying, "Tell us in what authority you do this, or who is it who gave you this authority?"

But answering, he said to them, "I'll ask you a word too. Answer me! Was John's baptism from the sky, or from men?"

And they considered among themselves, saying that, "If we say, 'From the sky,' he will say, 'So why didn't you believe him?' But if we say, 'From men,' the whole people will stone us, for they are sure John was a prophet."

And they said they did not know where it was from. And Jesus said to them, "Nor do I tell you in what authority I do this."

But he began to tell this parable to the people. "A man planted a vineyard, and settled tenants on it, and he was away for a long time. And he sent a slave to the cultivators in season, so they could give him some of the vineyard's fruit. Beating him, they

sent him away empty-handed. And he added to send another slave, but they also sent him away empty-handed, beating and working abuse on him. And he added to send a third, whom they threw out, also wounding him.

“But the vineyard’s lord said, ‘What can I do? I will send my beloved son. Perhaps they will respect him when they see him.’ When the tenants had seen him, they considered among themselves, saying, ‘This is the heir. Let’s kill him, so the inheritance may be ours.’ And throwing him out of the vineyard, they killed him. What then will the vineyard’s lord do to them? He will come and destroy those tenants, and give the vineyard to others.”

Hearing which, they said to him, “May it never be!”

But he, looking at them, said, “Then what is this that is written? ‘The stone whom the builders rejected, this has been made into the cornerstone.’ Everyone who falls on this stone will be broken, but one on whom it falls will be crushed.”

And the priests’ princes and writers sought to lay hands on him at that hour, yet they feared the people, for they knew that he had spoken this comparison against them. And watching, they sent plotters who pretended to be fair, so they could capture him in word, and hand him over into the

governor's power and authority. And they questioned him, saying, "Teacher, we know that you speak and teach rightly, and do not favor a person, yet you speak God's way in truth. Is it lawful for us to give tribute to Caesar, or not?"

But considering their deceit, he said to them, "Why do you test me? "Show me a denarius. Whose image and inscription does it have?"

Answering, they said, "Caesar's."

And he said to them, "Then pay to Caesar what are Caesar's, and to God what are God's."

And they couldn't trap his word before the people and, wondering at his response, they were silent. But certain Sadducees, who deny there is a resurrection, came near and questioned him, saying, "Teacher, Moses wrote to us if anyone's brother dies having a wife, and he was without sons, that his brother should receive her as wife, and raise up seed to his brother. So there were seven brothers, and the first took a wife, and died without sons. And the next took her, and he died without a son. And the third took, and likewise also all seven, and they didn't leave seed, and they died. Last of all, the woman also died. In the resurrection, then, whose wife of them will she be? Indeed, the seven had her as wife."

And Jesus said to them, “This age’s sons marry and are given in marriage. But those who will have it worthy of that age and of the resurrection from the dead neither marry nor take wives, for they can no longer die. For they are the angels’ equals, and are God’s sons, when they may be the resurrection’s sons.

“Yet that the dead rise Moses also showed at the bush, as he calls the Lord, ‘Abraham’s God, and Isaac’s God, and Jacob’s God.’ Yet He is not God of the dead but of the living, for all live to Him.”

But some of the writers answering, said, “Teacher, you have spoken well.”

And they didn’t dare to question him further about anything. But he said to them, “How do they say Christ is David’s Son? Even David himself says in the book of Psalms,  
The Lord said to my Lord,  
‘Sit at My right hand,  
‘until I set your enemies as your footstool.’

“David then calls him Lord, and how is he his son?”

But with all the people listening, he said to his disciples, “Beware of writers who want to walk around in long robes, and love greetings in the market, and prime seats in synagogues, and first

chairs at feasts – who devour widows’ houses, pretending long prayers! These will receive greater damnation.”

Luke 21.

But looking on, he saw those who were rich throwing their gifts into the treasury. But he also saw a certain poor widow woman throwing in two small bronze coins. And he said, “Truly I say to you that this poor woman has put in more than all. For all these put in to God’s offerings out of what abounded to them, but she, out of what is lacking to her, put in all her living that she had.”

And to some saying about the temple that it was built of good stones and ornate gifts, he said, “These that you see, the days will come in which stone will not be left on stone that may not be destroyed.”

But they questioned him, saying, “Teacher, when will these be, and what sign when they begin to happen?”

He said, “See that you aren’t seduced, for many will come in my name, saying that, ‘I am, and the time has come near!’ Therefore, don’t go after them! But when you hear of battles and rebellions, don’t be terrified. These must happen first, yet the end is not at once.”

Then he said to them, “Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes in places, and diseases, and hungers, and terrors. And there will be great signs from the sky. Yet before all these, they will lay their hands on you and persecute you, handing you over to synagogues and jailers, dragging you before kings and governors for my name’s sake.

“But it will touch you as testimony. So set it in your hearts not to consider in advance how you can answer, for I will give you mouth and wisdom which all your adversaries cannot resist or contradict.

“But you will be handed over by parents, and brothers, and kin, and friends, and they will cause some of you death, “and you will be hated by all for my name’s sake – yet not a hair from your head will perish. You will possess your souls in your patience.

“But when you see Jerusalem surrounded by an army, know then that her desolation has come near. Then let those who are in Judea flee to the mountains, and those who in its midst go out, and those who are in the regions outside not go into her, because these are days of revenge, so all things that are written may be fulfilled.

“But woe to those pregnant and nursing in those days, for stress will be great in the land, and wrath to this people! And they will fall by the sword’s mouth, and be led captive to all nations. And Jerusalem will be trampled by nations until the nations’ seasons are completed. And signs will be in sun and moon and stars, and on earth the stress of nations before confusion, the sound of sea and waves, men wasting away for fear and expectation, that will come over all the world – for skies’ powers will be moved.

“And then they will see man’s Son coming in a cloud, with great power and majesty. But when these things begin to be, look up and raise your heads, for your redemption comes near!”

And he spoke this comparison to them: “See the fig tree and all trees! When they are already producing fruit from themselves, you know that Summer is near. So also you, when you see these happening, know that God’s kingdom is near. Amen I say to you that this generation will not go by until all these happen. Sky and land will pass away, but my words will not pass away.

“But take care for yourselves, unless perhaps your hearts be weighed down in drunkenness, and intoxication, and this life’s cares, and these days come over you quickly – for they will come like a snare over all who sit on the face of all the earth.

So watch, praying all the time that you may be worthy to escape all these that are coming, and to stand before man's Son!"

But he was teaching by day in the temple, and going out by night, he stayed on the mount that is called Olives. And all the people set out to him in the morning to hear him in the temple.

Luke 22.

But the feast day of unleavened bread drew near, which is called Passover. And the priests' princes and writers were seeking how they could kill him, yet they feared the people. But Satan entered into Judas, who was called Scarioth, one of the twelve. And he went out and spoke with the priests' princes and officials, how he could hand him over to them. And they were happy and agreed to give him money. And he promised, and he sought a chance that he could hand him over without crowds.

But the day of unleavened bread came, in which it was necessary to kill the Passover lamb. And he sent Peter and John, saying, "Go prepare the Passover for us, so we can eat."

And they said, "Where do you want that we prepare?"

And he said to them, “Look, while you’re going into the city, a man carrying a jug of water will meet you. Follow him to the house where he enters. And you will say to the house manager, ‘The teacher says to you, Where is the lodging place where I can eat the Passover with my disciples?’ And he will show you a great, furnished upper room. And you make ready there.”

But going in, they found it as he had said to them, and they prepared the Passover. And when the hour had come, he reclined at table, and the twelve apostles with him. And he said to them, “I’ve longed earnestly to eat this Passover with you before I suffer, for I say to you that from this day I will not eat it until it is fulfilled in God’s kingdom.”

And taking the cup, he gave thanks and said, “Take, and divide it among you, for I say to you that I will not drink from the vine’s fruit until God’s kingdom comes.”

And taking bread, he gave thanks, and broke it, and gave it to them, saying, “This is my body, which is given for you. Do this in to remember me.”

After he had eaten, he likewise took the cup too, saying, “This cup is a new testament in my blood, that is poured out for you.

“Nevertheless look, the hand of the one betraying me is with me at the table. And indeed man’s Son goes according to what is defined. Yet woe to that man by whom he is handed over!”

And they began to ask among themselves who it was among them who would do this. But an argument also happened among them over who of them seemed to be greater. But he said to them, “The nations’ kings dominate them, and those who have power over them are called well-doers. Yet not so with you, yet let who is greater among you be as younger, and let who goes first be as a servant. For who is greater? One who sits at table, or one who serves? Isn’t it one who sits at table? Yet I am in your midst as one who serves.

“But you are those who’ve remained with me in my trials. And I appoint to you as my Father appointed to me – a kingdom, so you may eat and drink at my table in the kingdom, and sit on thrones judging Israel’s twelve tribes.”

But the Lord said, “Simon, Simon, look! Satan has demanded you all, so he could sift you like wheat. But I’ve prayed for you that your faith not fail. And you, when you turn back, strengthen your brothers!”

Simon said to him, “Lord, I’m ready to go with you to prison and to death.”

And he said, “I say to you, Peter, the rooster won’t sing today until you deny knowing me three times.”

And he said to them, “When I sent you without bag and wallet and shoes, nothing was lacking to you, was it?”

And they said, “Nothing.”

So he said to them, “Yet now, let who has a bag take it, and likewise a wallet, and let who does not have sell his shirt and buy a sword. For I say to you that what is written still must be fulfilled in me, and that, ‘He was considered among the unjust’ – for so those that are written about me have an end.”

And they said, “Lord, look! Here are two swords.”

And he said to them, “It is enough.”

And going out, he went according to custom to the Mount of Olives, but the disciples also followed him. And when he had come to the place, he said to them, “Pray that you not enter into testing!”

And he went away from them as far as a stone is thrown, and getting on his knees, he was praying, saying, “Father, if you want, take this cup from me! Nevertheless, let not my will but Yours be done.”

But an angel from the sky appeared to him, strengthening him, and, being in agony, he prayed wholeheartedly. And his sweat became like blood drops falling to the ground.

And when he had gotten up from prayer, and had come to his disciples, he found them sleeping before sadness. And he said to them, “Why are you sleeping? Get up! Pray that you not enter into testing!”

While he was still speaking, look, a crowd came. And he who was called Judas, one of the twelve, went before them, and he came near Jesus so he could kiss him. But Jesus said to him, “Judas, do you betray man’s Son with a kiss?”

But those who were around him, seeing what was going to happen, said to him, “Lord, should we strike with the sword?”

And one of them struck the slave of the priests’ prince, and cut off his right ear. But Jesus, answering, said, “Allow it even to here.”

And when he had touched his ear, he healed him. But Jesus said to those who had come to him, the priests’ princes, and temple officials, and elders, “Have you come out with swords and sticks, as if against a robber? You didn’t stretch out a hand

against me when I was with you daily in the temple. Yet this is your hour, and the power of shadows.”

But seizing him, they led him to the house of the priests’ prince, and Peter followed far off. But while they were kindling a fire in the middle of the courtyard and sitting around it, Peter was in their midst. But when a certain handmaid had seen him sitting at the light, and thought she knew him, she said, “This one was with him too.”

And he denied him, saying, “Woman, I don’t know him.”

And after a little, another, seeing him, said, “You are from them too.”

Yet Peter said, “O man, I am not.”

And after an interval of around one hour, a certain other one affirmed it, saying, “Surely this one was with him too, for he’s a Galilean.”

And Peter said, “Man, I don’t know what you are saying.”

And immediately, while he was still speaking, the rooster sang. And the Lord, turning, looked at Peter, and Peter remembered the Lord’s word, as he said that, “Before the rooster sings, you will deny me three times.”

And going outside, Peter wept bitterly. And the men who held him were mocking him, beating him. And they blindfolded him, and struck his face, and questioned him, saying, “Prophecy! Who is it who struck you?”

And many others spoke, blaspheming against him. And as day came, the people’s elders, and the priests’ princes, and the writers came together, and they led him into their council, saying, “If you are Christ, tell us!”

And he said to them, “If I tell you, you won’t believe me. But if I also question, you won’t answer me or let me go. But from this moment, man’s Son will be sitting at the right hand of God’s power.”

But all said, “Then are you God’s Son?”

He said, “You say that I am.”

And they said, “Why do we still want testimony, for we ourselves have heard from his mouth!”

Luke 23.

And all their multitude, getting up, led him to Pilate. But they began to accuse him, saying, “We found this one undermining our nation, and forbidding to

give tribute to Caesar, and claiming himself to be Christ the king.”

But Pilate questioned him, saying, “Are you the Jews’ king?”

And he, answering, said, “You say.”

But Pilate said to the priests’ princes and crowds, “I find no cause against this man.”

And they grew more intense, saying, “He provokes the people, teaching through all Judea, and beginning from Galilee as far as here.”

But Pilate, hearing Galilee, asked if the man was Galilean. And as he knew that he was under Herod’s power, he sent him to Herod, who also was in Jerusalem in those days. But Herod, seeing Jesus, was very glad, for he had wanted to see him for a long time, because he had heard much about him, and he was hoping to see some sign be done by him. But he questioned him by many words, and Jesus answered nothing to him. The priests’ princes and writers also were standing by, accusing him constantly. But Herod scorned and mocked him with his army, dressing him in a white robe, and he sent him back to Pilate. And Herod and Pilate became friends on that day, for they were enemies to each other before.

But Pilate, calling together the priests' princes, and officials, and the people, said to them, "You offered this man to me as if turning the people away, and look, questioning him before you, I found nothing against this man from those things by which you accuse him. Yet neither has Herod, for I sent him to him, and look, nothing worthy of death was done by him. Therefore correcting, I will let him go."

But he needed to release one to them on the feast day. But the whole crowd cried out together, saying, "Take this one, and release Barabbas to us!"

He was thrown in jail because of a certain sedition done in the city, and a murder. But Pilate again spoke to them, wanting to let Jesus go. And they shouted in response, saying, "Crucify! Crucify him!"

But he said to them a third time, "Why, for what harm has he done? I find no cause for death in him, so I will correct him and let him go."

And they insisted with loud voices, demanding that he be crucified, and their voices grew more intense. And Pilate passed judgment to carry out their petition. So he released to them him who had beenthrown in jail because of murder and sedition, whom they asked. Jesus, indeed, he handed over to their will.

And when they were leading him, they seized a certain Cyrenian, Simon, coming from the countryside, and they set the cross on him to carry after Jesus. But a large crowd of people was following him, and women who were weeping and mourning him. But turning to them, Jesus said to them, “Jerusalem’s daughters, don’t weep over me, yet weep over yourselves and over your sons – for days will come in which they will say, ‘Blessed are the sterile, and the wombs that haven’t given birth, and the breasts that haven’t nursed.’ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us!’ For if they do these things in the wood’s greenness, what will happen in the dryness?”

But they were leading another two worthless men with him, so they could be killed. And after they came to a place that is called Calvary, they crucified him there with the bandits, one at the right and the other at the left. But Jesus was saying, “Father, forgive them, for they don’t know what they are doing!”

Indeed they cast lots, dividing his clothing. And the people stood by, waiting. And the princes with them derided him, saying, “He made others safe. Let him make himself safe, if he is Christ, God’s chosen!”

But the soldiers also were mocking him, coming near and offering him vinegar, saying, “If you are the Jews’ king, make yourself safe!”

But there was also a title written over him in Greek and Latin and Hebrew letters: “This is the Jews’ king.”

But one of those bandits who hung blasphemed him, saying, “If you are Christ, make yourself safe and us too!”

But the other, answering, rebuked him, saying, “Don’t you fear God, that you are in the same damnation? And us indeed fairly, for we’ve received worthy of our acts – but this one has done no harm.”

And he was saying to Jesus, “Lord, remember me when you come to your kingdom!”

And Jesus said to him, “Amen I say to you, you will be with me today in paradise.”

But it was around the sixth hour, and shadows came in all the land even to the ninth hour. And the sun was hidden, and the temple’s veil was torn in the middle. And crying in a great voice, Jesus said, “Father, I commend my breath into your hands!”

And saying this, he died. But the centurion, seeing what had happened, glorified God, saying, "This man was just indeed."

And all the crowd of those who stood together to watch the spectacle and saw what happened, went back, striking their chests. But all his acquaintances were standing far off, and the women who had followed him from Galilee, seeing these things. And look, there was a man named Joseph, who was a councilman, a good and fair man, (he had not consented to their counsel and actions) from Arimathea, a Judean city, who himself also was waiting for God's kingdom. He came to Pilate, and asked for Jesus' body. And taking him down, he wrapped him in fine linen, and set him in a carved-out tomb, in which no one had yet been placed. And it was preparation day, and the Sabbath was dawning.

But the women following, who had come with him from Galilee, saw the tomb and how his body was placed. And going back, they prepared spices and ointments, and were quiet indeed on the Sabbath, according to the commandment.

Luke 24.

But very early the first day of the Sabbath, they came to the tomb, carrying the spices they had prepared. And they found the stone rolled back

from the tomb. And going in, they did not find the Lord Jesus' body. And it happened while they were troubled in mind about this, look, two men stood beside them in shining clothing. But when they were afraid and turned faces to the ground, they said to them, "Why are you looking for the living with the dead? He isn't here, yet he has risen. Remember, he spoke such to you when he was still in Galilee, saying that, 'It is necessary for man's Son to be handed over into the hands of sinful men, and be crucified, and to rise again the third day.'"

And they remembered his words. And going back from the tomb, they told all these to the eleven and to all the others. But it was Mary Magdalene, and Joanna, and Mary of Jacob, and others who were with them, who were saying these things to the apostles. And these words seemed like a delusion before them, and they wouldn't believe them. But Peter, getting up, ran to the tomb, and, leaning forward, he saw the linen cloth set alone. And he went out, wondering in himself what had happened.

And look, two of them were going that day to a town named Emmaus, that was a space of sixty stadia from Jerusalem. And they were talking to each other about all these things that had happened. And it happened while they were chatting and seeking among themselves, Jesus himself also, coming near, went with them. But their eyes were kept so they couldn't recognize him.

And he said to them, “What are these words that you’re comparing with each other walking along, and you are sad?”

And one whose name was Cleopas, answering, said to him, “Are you only a stranger in Jerusalem, and haven’t you known what things have taken place in it these days?”

He said to them, “What?”

And they said, “About Jesus Nazarene, who was a man, a mighty prophet in work and word before God and all the people. And how our high priests and princes handed him over to death’s damnation, and they crucified him. But we were hoping that he would be Israel’s redeemer. And now, beyond all these, today is the third day that these have happened. Yet certain women among us also terrified us, who went to the tomb before light. And not finding his body, they came, claiming themselves to have seen a vision of angels, who claim him to live. And some among us went out to the tomb, and they found it so, as the women had said. Yet they didn’t see him.”

And he said to them, “O fools, and slow of heart to believe in all that the prophets have spoken! Wasn’t it necessary for Christ to suffer these things, and so to enter into his glory?”

And beginning from Moses and all the prophets, he interpreted to them all the scriptures that were about him. And they came near the town where they were going, and he made as if to go farther. And they urged him, saying, “Stay with us, because evening comes and the day has already declined.”

And he went in with them. And it happened while he reclined at table with them, he took bread, and blessed, and broke, and gave it to them. And their eyes were opened, and they knew him, and he vanished before their eyes. And they said to each other, “Wasn’t our heart burning in us while he spoke on the way and opened the scriptures to us?”

And getting up that same hour, they went back to Jerusalem. And they found the eleven gathered, and those who were with them, saying that, “The Lord really has risen, and he appeared to Simon.”

And they told what had happened on the road, and how they had known him in the breaking of bread. But while they are saying these things, Jesus stood in their midst. And he says to them, “Peace be with you. I am. Don’t be afraid!”

Yet troubled and terrified together, they thought themselves to see a spirit. And he said to them, “Why are you troubled, and do thoughts rise up in your hearts? See my hands and feet, that I am

myself! Feel, and see that a spirit has no flesh and bones, as you see me to have!”

And when he had said this, he showed them hands and feet. But while they still disbelieved and wondered because of joy, he said, “Do you have anything here that can be eaten?”

And they offered him a portion of roasted fish, and a honeycomb. And when he had eaten before them, taking up the rest, he gave them to them.

And he said to them, “These are the words that I spoke to you while I was still with you, that it is necessary to fulfill all that are written about me in Moses’ law, and the prophets, and the psalms.”

Then he opened the sense to them, so they could understand the scriptures. And he said to them that, “It was written so, and it was necessary for Christ to suffer so, and to rise again from the dead the third day, and penance and forgiveness of sins to be preached in his name among all nations, beginning from Jerusalem.

“But you are witnesses of these things, and I send my Father’s promise among you. Yet you, stay in the city until you are clothed with power from on high!”

But he led them outside to Bethany, and, lifting up his hands, he blessed them. And it happened while he blessed them, he went away from them, and was carried into the sky. And they, worshiping, went back to Jerusalem with great joy. And they were always in the temple, praising and blessing God.

Amen