



THE
NEW
ENGLISH
BIBLE

The New English Bible

THE GOSPEL ACCORDING TO MATTHEW

MATTHEW 1

The coming of Christ

1 A TABLE OF THE DESCENT of Jesus Christ, son of David, son of Abraham. Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers, Judah of Perez and Zarah (their mother was Tamar), Perez of Hezron, Hezron of Ram, Ram of Amminadab, Amminadab of Nahshon, Nahshon of Salma, Salma of Boaz (his mother was Rahab), Boaz of Obed (his mother was Ruth), Obed of Jesse; and Jesse was the father of King David.

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

Babylon.

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

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

18 THIS IS THE STORY of the birth of the Messiah. Mary his mother was betrothed to Joseph; before their marriage she found that she was with child by the Holy Spirit. Being a man of principle, and at the same time wanting to save her from exposure, Joseph desired to have the marriage contract set aside quietly. He had resolved on this, when an angel of the Lord appeared to him in a dream. 'Joseph son of David,' said the angel, 'do not be afraid to take Mary home with you as your wife. It is by the Holy Spirit that she has conceived this child. She will bear a son; and you shall give him the name Jesus (Saviour), for he will save his people from their sins.' All this happened in order to fulfil what the Lord declared through the prophet: 'The virgin will conceive and bear a son, and he shall be called Emmanuel', a name which means 'God is with us'. Rising from sleep Joseph did as the angel had directed him; he took Mary home to be his wife, but had no intercourse with her until her son was born. And he named the child Jesus.

MATTHEW 2

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

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

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

13 After they had gone, an angel of the Lord appeared to Joseph in a dream, and said to him, 'Rise up, take the child and his mother and escape with them to Egypt, and stay there until I tell you; for Herod is

going to search for the child to do away with him.' So Joseph rose from sleep, and taking mother and child by night he went away with them to Egypt, and there he stayed till Herod's death. This was to fulfil what the Lord had declared through the prophet: 'I called my son out of Egypt.'

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

19 The time came that Herod died; and an angel of the Lord appeared in a dream to Joseph in Egypt and said to him, 'Rise up, take the child and his mother, and go with them to the land of Israel, for the men who threatened the child's life are dead.' So he rose, took mother and child with him, and came to the land of Israel. Hearing, however, that Archelaus had succeeded his father Herod as king of Judaea, he was afraid to go there. And being warned by a dream, he withdrew to the region of Galilee; there he settled in a town called Nazareth. This was to fulfil the words spoken through the prophets: 'He shall be called a Nazarene.'

MATTHEW 3

1 ABOUT THAT TIME John the Baptist appeared as a preacher in

the Judaeaan wilderness; his theme was: 'Repent; for the kingdom of Heaven is upon you!' It is of him that the prophet Isaiah spoke when he said, 'A voice crying aloud in the wilderness, "Prepare a way for the Lord; clear a straight path for him."' "

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

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

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

MATTHEW 4

- 1 JESUS WAS THEN LED AWAY by the Spirit into the wilderness, to be tempted by the devil.
- 2 For forty days and nights he fasted, and at the end of them he was famished. The tempter approached him and said, 'If you are the Son of God, tell these stones to become bread.' Jesus answered, 'Scripture says, "Man cannot live on bread alone; he lives on every word that God utters."'
- 5 The devil then took him to the Holy City and set him on the parapet of the temple. 'If you are the Son of God,' he said, 'throw yourself down; for Scripture says, "He will put his angels in charge of you, and they will support you in their arms, for fear you should strike your foot against a stone."' Jesus answered him, 'Scripture says again, "You are nor to put the Lord your God to the test."'
- 8 Once again, the devil took him to a very high mountain, and showed him all the kingdoms of the world in their glory. 'All these', he said, 'I will give you, if you will only fall down and do me homage.' But Jesus said, 'Begone, Satan! Scripture says, "You shall do homage to the Lord your God and worship him alone."'
- 11 Then the devil left him; and angels appeared and waited on him.
- 12 When he heard that John had been arrested, Jesus withdrew to Galilee; and leaving Nazareth he went and settled at Capernaum on

the Sea of Galilee, in the district of Zebulun and Naphtali. This was to fulfil the passage in the prophet Isaiah which tells of 'the land of Zebulun, the land of Naphtali, the Way of the Sea, the land beyond Jordan, heathen Galilee', and says:

16 'The people that lived in darkness saw a great light; light dawned on the dwellers in the land of death's dark shadow.'

17 From that day Jesus began to proclaim the message: 'Repent; for the kingdom of Heaven is upon you.'

18 JESUS WAS WALKING by the Sea of Galilee when he saw two brothers, Simon called Peter and his brother Andrew, casting a net into the lake; for they were fishermen. Jesus said to them, 'Come with me, and I will make you fishers of men.' And at once they left their nets and followed him.

21 He went on, and saw another pair of brothers, James son of Zebedee and his brother John; they were in the boat with their father Zebedee, overhauling their nets. He called them, and at once they left the boat and their father, and followed him.

23 He went round the whole of Galilee, teaching in the synagogues, preaching the gospel of the Kingdom, and curing whatever illness or infirmity there was among the people. His fame reached the whole of Syria; and sufferers from every kind of illness, racked with pain, possessed by devils, epileptic, or paralysed, were all brought to him, and he cured them. Great crowds also followed him, from Galilee and the Ten Towns, from Jerusalem and Judaea, and from Transjordan.

MATTHEW 5

The Sermon on the Mount

1 WHEN HE SAW the crowds he went up the hill. There he took his seat, and when his disciples had gathered round him he began to address them. And this is the teaching he gave:

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

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

10 How blest are those who have suffered
persecution for the cause of right;
the kingdom of Heaven is theirs.

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

13 'You are salt to the world. And if salt becomes tasteless, how is its

saltiness to be restored? It is now good for nothing but to be thrown away and trodden underfoot.

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

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

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

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

The Sermon on the Mount

25 'If someone sues you, come to terms with him promptly while you are both on your way to court; otherwise he may hand you over to the judge, and the judge to the constable, and you will be put in jail. I tell you, once you are there you will not be let out till you have paid the last farthing.

27 'You have learned that they were told, "Do not commit adultery." But what I tell you is this: If a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart.

29 'If your right eye is your undoing, tear it out and fling it away; it is better for you to lose one part of your body than for the whole of it to be thrown into hell. And if your right hand is your undoing, cut it off and fling it away; it is better for you to lose one part of your body than for the whole of it to go to hell.

31 'They were told, "A man who divorces his wife must give her a note of dismissal." But what I tell you is this: If a man divorces his wife for any cause other than unchastity he involves her in adultery; and anyone who marries a divorced woman commits adultery.

33 'Again, you have learned that our forefathers were told, "Do not break your oath", and, "Oaths sworn to the Lord must be kept." But what I tell you is this: You are not to swear at all not by heaven, for it is God's throne, nor by earth, for it is his footstool, nor by Jerusalem, for it is the city of the great King, nor by your own head, because you cannot turn one hair of it white or black. Plain "Yes" or "No" is all you need to say; anything beyond that comes from the devil.

38 'You have learned that they were told, "Eye for eye, tooth for tooth." But what I tell you is this: Do not set yourself against the man who wrongs you. If someone slaps you on the right cheek, turn and offer him your left. If a man wants to sue you for your shirt, let him have your coat as well. If a man in authority makes you go one mile,

go with him two. Give when you are asked to give; and do not turn your back on a man who wants to borrow.

43 'You have learned that they were told, "Love your neighbour, hate your enemy." But what I tell you is this: Love your enemies and pray for your persecutors; only so can you be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest. If you love only those who love you, what reward can you expect? Surely the tax-gatherers do as much as that. And if you greet only your brothers, what is there extraordinary about that? Even the heathen do as much. There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds.

MATTHEW 6

The Sermon on the Mount

1 'BE CAREFUL not to make a show of your religion before men; if you do, no reward awaits you in your Father's house in heaven.

2 'Thus, when you do some act of charity, do not announce it with a flourish of trumpets, as the hypocrites do in synagogue and in the streets to win admiration from men. I tell you this: they have their reward already. No; when you do some act of charity, do not let your left hand know what your right is doing; your good deed must be secret, and your Father who sees what is done in secret will reward you.

5 'Again, when you pray, do not be like the hypocrites; they love to say their prayers standing up in synagogue and at the street-corners, for everyone to see them. I tell you this: they have their reward already. But when you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you.

7 In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard. Do not imitate them. Your Father knows what your needs are before you ask him.

9 'This is how you should pray:

"Our Father in heaven,
thy name be hallowed
thy kingdom come,
thy will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us the wrong we have done,
as we have forgiven those who have
wronged us.
And do not bring us to the test,
but save us from the evil one."

14 For if you forgive others the wrongs they have done, your heavenly Father will also forgive you; but if you do not forgive others, then the wrongs you have done will not be forgiven by your Father.

16 'So too when you fast, do not look gloomy like the hypocrites: they make their faces unsightly so that other people may see that they are fasting. I tell you this: they have their reward already. But when you fast, anoint your head and wash your face, so that men may not see that you are fasting, but only your Father who is in the secret place;

and your Father who sees what is secret will give you your reward.

19 'DO NOT STORE UP for yourselves treasure on earth, where it grows rusty and moth-eaten, and thieves break in to steal it. Store up treasure in heaven, where there is no moth and no rust to spoil it, no thieves to break in and steal. For where your treasure is, there will your heart be also.

22 'The lamp of the body is the eye. If your eyes are sound, you will have light for your whole body; if the eyes are bad, your whole body will be in darkness. If then the only light you have is darkness, the darkness is doubly dark.

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

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

tomorrow will look after itself. Each day has troubles enough of its own.

MATTHEW 7

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

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

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

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

12 'Always treat others as you would like them to treat you: that is the

Law and the prophets.

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

15 'Beware of false prophets, men who come to you dressed up as sheep while underneath they are savage wolves. You will recognize them by the fruits they bear. Can grapes be picked from briars, or figs from thistles? In the same way, a good tree always yields good fruit, and a poor tree bad fruit. A good tree cannot bear bad fruit, or a poor tree good fruit. And when a tree does not yield good fruit it is cut down and burnt. That is why I say you will recognize them by their fruits.

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

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

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

MATTHEW 8

Teaching and healing

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

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

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

place of wailing and grinding of teeth.'

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

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

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

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

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

28 When he reached the other side, in the country of the Gadarenes, he was met by two men who came out from the tombs; they were possessed by devils, and so violent that no one dared pass that way.

'You son of God,' they shouted, 'what do you want with us? Have you come here to torment us before our time?' In the distance a large herd of pigs was feeding; and the devils begged him: 'If you drive us out, send us into that herd of pigs.' 'Begone!' he said. Then they came out and went into the pigs; the whole herd rushed over the edge into the lake, and perished in the water.

33 The men in charge of them took to their heels, and made for the town, where they told the whole story, and what had happened to the madmen. Thereupon all the town came out to meet Jesus; and when they saw him they begged him to leave the district and go.

MATTHEW 9

1 SO HE got into the boat and crossed over, and came to his own town.

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

8 The people were filled with awe at the sight, and praised God for granting such authority to men.

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

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

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

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

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

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

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

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

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

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

MATTHEW 10

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

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

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

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

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

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

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

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

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

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

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

32 'Whoever then will acknowledge me before men, I will

acknowledge him before my Father in heaven; and whoever disowns me before men, I will disown him before my Father in heaven.

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

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

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

MATTHEW 11

1 WHEN JESUS HAD FINISHED giving his twelve disciples their instructions, he left that place and went to teach and preach in the neighbouring towns.

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

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

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

11 I tell you this: never has there appeared on earth a mother's son greater than John the Baptist, and yet the least in the kingdom of Heaven is greater than he.

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

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

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

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

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

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

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

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

MATTHEW 12

Controversy

1 ONCE ABOUT THAT TIME Jesus went through the cornfields on the Sabbath; and his disciples, feeling hungry, began to pluck some ears of corn and eat them. The Pharisees noticed this, and said to him, 'Look, your disciples are doing something which is forbidden on the Sabbath.' He answered, 'Have you not read what David did when he and his men were hungry? He went into the House of God and ate the sacred bread, though neither he nor his men had a right to eat it, but only the priests. Or have you not read in the Law that on the Sabbath the priests in the temple break the Sabbath and it is not held against them? I tell you, there is something greater than the temple here. If you had known what that text means, "I require mercy, not sacrifice", you would not have condemned the innocent. For the Son of Man is sovereign over the Sabbath.'

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

15 Jesus was aware of it and withdrew. Many followed, and he cured all who were ill; and he gave strict injunctions that they were not to

make him known. This was to fulfil Isaiah's prophecy:

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

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

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

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

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

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

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

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

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

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

MATTHEW 13

Controversy

1 THAT SAME DAY Jesus went out and sat by the lake-side, where so many people gathered round him that he had to get into a boat. He sat there, and all the people stood on the shore. He spoke to them in parables, at some length.

4 He said: 'A sower went out to sow. And as he sowed, some seed fell along the footpath; and the birds came and ate it up. Some seed fell on rocky ground, where it had little soil, and it sprouted quickly

because it had no depth of earth; but when the sun rose the young corn was scorched, and as it had no root it withered away. Some seed fell among thistles; and the thistles shot up, and choked the corn. And some of the seed fell into good soil, where it bore fruit, yielding a hundredfold or, it might be, sixtyfold or thirtyfold. If you have ears, then hear.'

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

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

18 'You, then, may hear the parable of the sower. When a man hears the word that tells of the Kingdom but fails to understand it, the evil one comes and carries off what has been sown in his heart. There you have the seed sown along the footpath. The seed sown on rocky ground stands for the man who, on hearing the word, accepts it at once with joy; but as it strikes no root in him he has no staying-power, and when there is trouble or persecution on account of the word he falls away at once. The seed sown among thistles

represents the man who hears the word, but worldly cares and the false glamour of wealth choke it, and it proves barren. But the seed that fell into good soil is the man who hears the word and understands it, who accordingly bears fruit, and yields a hundredfold or, it may be, sixty-fold or thirtyfold.'

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

31 And this is another parable that he put before them: 'The kingdom of Heaven is like a mustard-seed, which a man took and sowed in his field. As a seed, mustard is smaller than any other; but when it has grown it is bigger than any garden-plant; it becomes a tree, big enough for the birds to come and roost among its branches.'

33 He told them also this parable: 'The kingdom of Heaven is like yeast, which a woman took and mixed with half a hundredweight of flour till it was all leavened.'

34 In all this teaching to the crowds Jesus spoke in parables; in fact he never spoke to them without a parable. This was to fulfil the prophecy of Isaiah:

'I will open my mouth in parables;

I will utter things kept secret since the world was made.'

36 He then dismissed the people, and went into the house, where his disciples came to him and said, 'Explain to us the parable of the darnel in the field.' And this was his answer: 'The sower of the good seed is the Son of Man. The field is the world; the good seed stands for the children of the Kingdom, the darnel for the children of the evil one. The enemy who sowed the darnel is the devil. The harvest is the end of time. The reapers are angels. As the darnel, then, is gathered up and burnt, so at the end of time the Son of Man will send out his angels, who will gather out of his kingdom whatever makes men stumble, and all whose deeds are evil; and these will be thrown into the blazing furnace, the place of wailing and grinding of teeth. And then the righteous will shine as brightly as the sun in the kingdom of their Father. If you have ears, then hear.

44 'The kingdom of Heaven is like treasure lying buried in a field. The man who found it, buried it again; and for sheer joy went and sold everything he had, and bought that field.

45 'Here is another picture of the kingdom of heaven. A merchant looking out for fine pearls found one of very special value; so he went and sold everything he had, and bought it.

47 'Again the kingdom of Heaven is like a net let down into the sea, where fish of every kind were caught in it. When it was full, it was dragged ashore. Then the men sat down and collected the good fish into pails and threw the worthless away. That is how it will be at the end of time. The angels will go forth, and they will separate the wicked from the good, and throw them into the blazing furnace, the place of walling and grinding of teeth.

51 'Have you understood all this?' he asked; and they answered,

'Yes.' He said to them, 'When, therefore, a teacher of the law has become a learner in the kingdom of Heaven, he is like a householder who can produce from his store both the new and the old.'

53 WHEN HE HAD FINISHED these parables Jesus left that place, and came to his home town, where he taught the people in their synagogue. In amazement they asked, 'Where does he get this wisdom from, and these miraculous powers? Is he not the carpenter's son? is not his mother called Mary, his brothers James, Joseph, Simon, and Judas? And are not all his sisters here with us? Where then has he got all this from?' So they fell foul of him, and this led him to say, 'A prophet will always be held in honour, except in his home town, and in his own family.' And he did not work many miracles there: such was their want of faith.

MATTHEW 14

1 It was at that time that reports about Jesus reached the ears of Prince Herod. 'This is John the Baptist,' he said to his attendants, 'John has been raised to life; and that is why these miraculous powers are at work in him.'

3 Now HEROD had arrested John, put him in chains, and thrown him into prison, on account of Herodias, his brother Philip's wife; for John had told him: 'You have no right to her.' Herod would have liked to put him to death, but he was afraid of the people, in whose eyes John was a prophet. But at his birthday celebrations the daughter of Herodias danced before the guests, and Herod was so delighted that he took an oath to give her anything she cared to ask. Prompted

by her mother, she said, 'Give me here on a dish the head of John the Baptist.' The king was distressed when he heard it; but out of regard for his oath and for his guests; he ordered the request to be granted, and had John beheaded in prison. The head was brought in on a dish and given to the girl; and she carried it to her mother. Then John's disciples came and took away the body, and buried it; and they went and told Jesus.

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

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

28 Peter called to him: 'Lord, if it is you, tell me to come to you over the water.' 'Come', said Jesus. Peter stepped down from the boat, and walked over the water towards Jesus. But when he saw the strength of the gale he was seized with fear; and beginning to sink, he cried, 'Save me, Lord.' Jesus at once reached out and caught hold of him, and said, 'Why did you hesitate? How little faith you have!' They then climbed into the boat; and the wind dropped. And the men in the boat fell at his feet, exclaiming, 'Truly you are the Son of God.'

34 So they finished the crossing and came to land at Gennesaret. There Jesus was recognized by the people of the place, who sent out word to all the country round. And all who were ill were brought to him, and he was begged to allow them simply to touch the edge of his cloak. And everyone who touched it was completely cured.

MATTHEW 15

1 THEN JESUS WAS APPROACHED by a group of Pharisees and lawyers from Jerusalem, with the question: 'Why do your disciples break the ancient tradition? They do not wash their hands before meals.' He answered them: 'And what of you? Why do you break God's commandment in the interest of your tradition? For God said, "Honour your father and mother", and, "The man who curses his father or mother must suffer death." But you say, "If a man says to his father or mother, 'Anything of mine which might have been used for your benefit is set apart for God', then he must not honour his father or his mother." You have made God's law null and void out of respect

for your tradition. What hypocrisy! Isaiah was right when he prophesied about you: "This people pays me lip-service, but their heart is far from me; their worship of me is in vain, for they teach as doctrines the commandments of men."

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

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

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

MATTHEW 15

Jesus and his disciples

1 JESUS THEN LEFT that place and withdrew to the region of Tyre

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

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

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

women and children. He then dismissed the crowds, got into a boat, and went to the neighbourhood of Magadan.

MATTHEW 16

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

5 In crossing to the other side the disciples had forgotten to take bread with them. So, when Jesus said to them, 'Beware, be on your guard against the leaven of the Pharisees and Sadducees', they began to say among themselves, 'It is because we have brought no bread!' Knowing what was in their minds, Jesus said to them: 'Why do you talk about bringing no bread? Where is your faith? Do you not understand even yet? Do you not remember the five loaves for the five thousand, and how many basketfuls you picked up? Or the seven loaves for the four thousand, and how many basketfuls you picked up? How can you fail to see that I was not speaking about bread? Be on your guard, I said, against the leaven of the Pharisees and Sadducees.' Then they understood: they were to be on their guard, not against baker's leaven, but against the teaching of the Pharisees and Sadducees.

13 WHEN HE CAME to the territory of Caesarea Philippi, Jesus asked his disciples, 'Who do men say that the Son of Man is?' They answered, 'Some say John the Baptist, others Elijah, others Jeremiah, or one of the prophets.' 'And you,' he asked, 'who do you

say I am?' Simon Peter answered: 'You are the Messiah, the Son of the living God.' Then Jesus said: 'Simon son of Jonah, you are favoured indeed! You did not learn that from mortal man; it was revealed to you by my heavenly Father. And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the powers of death shall never conquer it. I will give you the keys of the kingdom of Heaven; what you forbid on earth shall be forbidden in heaven, and what you allow on earth shall be allowed in heaven.' He then gave his disciples strict orders not to tell anyone that he was the Messiah.

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

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

MATTHEW 17

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

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

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

14 When they returned to the crowd, a man came up to Jesus, fell on his knees before him, and said, 'Have pity, sir, on my son: he is an epileptic and has bad fits, and he keeps falling about, often into the fire, often into water, I brought him to your disciples, but they could

not cure him.' Jesus answered, 'What an unbelieving and perverse generation! How long shall I be with you? How long must I endure you? Bring him here to me.' Jesus then spoke sternly to the boy; the devil left him, and from that moment he was cured.

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

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

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

MATTHEW 18

1 At that time the disciples came to Jesus and asked, 'Who is the greatest in the kingdom of Heaven?' He called a child, set him in front of them, and said, 'I tell you this: unless you turn round and become like children, you will never enter the kingdom of Heaven. Let a man humble himself till he is like this child, and he will be the greatest in the kingdom of Heaven Whoever receives one such child in my name receives me. But if a man is a cause of stumbling to one of these little ones who have faith in me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea. Alas for the world that such causes of stumbling arise! Come they must, but woe betide the man through whom they come!

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

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

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

15 'If your brother commits a sin, go and take the matter up with him, strictly between yourselves, and if he listens to you, you have won your brother over. If he will not listen, take one or two others with you, so that all facts may be duly established on the evidence of two or

three witnesses. If he refuses to listen to them, report the matter to the congregation; and if he will not listen even to the congregation, you must then treat him as you would a pagan or a tax-gatherer.

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

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

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

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

you appealed to me; were you not bound to show your fellow-servant the same pity as I showed you?" And so angry was the master that he condemned the man to torture until he should pay the debt in full. And that is how my heavenly Father will deal with you, unless you each forgive your brother from your hearts.'

MATTHEW 19

1 WHEN JESUS HAD FINISHED this discourse he left Galilee and came into the region of Judaea across Jordan. Great crowds followed him, and he healed them there.

3 Some Pharisees came and tested him by asking, 'Is it lawful for a man to divorce his wife on any and every ground?' He asked in return, 'Have you never read that the Creator made them from the beginning male and female?'; and he added, '-For this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate.' 'Why then', they objected; 'did Moses lay it down that a man might divorce his wife by note of dismissal?' He answered, 'It was because your minds were closed that Moses gave you permission to divorce your wives; but it was not like that when all began. I tell you, if a man divorces his wife for any cause other than unchastity, and marries another, he commits adultery.'

10 The disciples said to him, 'If that is the position with husband and wife, it is better not to marry.' To this he replied, 'That is something which not everyone can accept, but only those for whom God has

appointed it. For while some are incapable of marriage because they were born so, or were made so by men, there are others who have themselves renounced marriage for the sake of the kingdom of Heaven. Let those accept it who can.'

13 They brought children for him to lay his hands on them with prayer. The disciples rebuked them, but Jesus said to them, 'Let the children come to me; do not try to stop them; for the kingdom of Heaven belongs to such as these.' And he laid his hands on the children, and went his way.

16 And now a man came up and asked him, 'Master, what good must I do to gain eternal life?' 'Good?' said Jesus. 'Why do you ask me about that? One alone is good. But--if you wish to enter into life, keep the commandments.' 'Which commandments?' he asked. Jesus answered, 'Do not murder; do not commit adultery; do not steal; do not give false evidence; honour your father and mother; and love your neighbour as yourself.' The young man answered, 'I have kept all these. Where do I still fall short?' Jesus said to him, 'If you wish to go the whole way, go, sell your possessions, and give to the poor, and then you will have riches in heaven; and come, follow me.' When the young man heard this, he went away with a heavy heart; for he was a man of great wealth.

23 Jesus said to his disciples, 'I tell you this: a rich man will find it hard to enter the kingdom of Heaven. I repeat, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' The disciples were amazed to hear this. 'Then who can be saved?' they asked. Jesus looked at them, and said, 'For men this is impossible; but everything is possible for God.'

27 At this Peter said, 'We here have left everything to become your followers. What will there be for us?' Jesus replied, 'I tell you this : in the world that is to be, when the Son of Man is seated on his throne

in heavenly splendour, you my followers will have thrones of your own, where you will sit as judges of the twelve tribes of Israel. And anyone who has left brothers or sisters, father, mother, or children, land or houses for the sake of my name will be repaid many times over, and gain eternal life. But many who are first will be last, and the last first.

MATTHEW 20

1 'The kingdom of Heaven is like this. There was once a landowner who went out early one morning to hire labourers for his vineyard; and after agreeing to pay them the usual day's wage he sent them off to work. Going out three hours later he saw some more men standing idle in the marketplace. "Go and join the others in the vineyard," he said, "and I will pay you a fair wage"; so off they went. At midday he went out again, and at three in the afternoon, and made the same arrangement as before. An hour before sunset he went out and found another group standing there; so he said to them, -- "Why are you standing about like this all day with nothing to do?" "Because no one has hired us", they replied; so he told them, "Go and join the others in the vineyard." When evening fell, the owner of the vineyard said to his steward, "Call the labourers and give them their pay, beginning with those who came last and ending with the first." Those who had started work an hour before sunset came forward, and were paid the full day's wage. When it was the turn of the men who had come first, they expected something extra, but were paid the same amount as the others. As they took it, they grumbled at their employer: "These late-comers have done only one hour's work, yet you have put them on a level with us, who have sweated the whole day long in the blazing sun!" The owner turned to

one of them and said, "My friend, I am not being unfair to you. You agreed on the usual wage for the day, did you not? Take your pay and go home. I choose to pay the last man the same as you. Surely I am free to do what I like with my own money. Why be jealous because I am kind?" Thus will the last be first, and the first last.'

Challenge to Jerusalem

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

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

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

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

MATTHEW 21

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

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

the name of the Lord! Hosanna in the heavens!'

10 When he entered Jerusalem the whole city went wild with excitement. 'Who is this?' people asked, and the crowd replied, 'This is the prophet Jesus, from Nazareth in Galilee.' Jesus then went into the temple and drove out all who were buying and selling in the temple precincts; he upset the tables of the money-changers and the seats of the dealers in pigeons; and said to them, 'Scripture says, "My house shall be called a house of prayer"; but you are making it a robbers' cave.'

14 In the temple blind men and cripples came to him, and he healed them. The chief priests and doctors of the law saw the wonderful things he did, and heard the boys in the temple shouting, 'Hosanna to the Son of David!', and they asked him indignantly, 'Do you hear what they are saying?' Jesus answered, 'I do; have you never read that text, "Thou hast made children and babes at the breast sound aloud thy praise"?' Then he left them and went out of the city to Bethany, where he spent the night.

18 Next morning on his way to the city he felt hungry; and seeing a fig-tree at the roadside he went up to it, but found nothing on it but leaves. He said to the tree, 'You shall never bear fruit any more!'; and the tree withered away at once. The disciples were amazed at the sight. 'How is it', they asked, 'that the tree has withered so suddenly?' Jesus answered them, 'I tell you this: if only you have faith and have no doubts, you will do what has been done to the fig-tree; and more than that, you need only say to this mountain, "Be lifted from your place and hurled into the sea", and what you say will be done. And whatever you pray for in faith you will receive.'

23 He entered the temple, and the chief priests and elders of the nation came to him with the question,: 'By what authority are you acting like this? Who gave you this authority?' Jesus replied, 'I have a

question to ask you too; answer it, and I will tell you by what authority I act. The baptism of John: was it from God, or from men?' This set them arguing among themselves: 'If we say, "from God"; he will say, "Then why did you not believe him?" But if we say, "from men", we are afraid of the people, for they all take John for a prophet.' So they answered, 'We do not know.' And Jesus said: 'Then neither will I tell you by what authority I act.

28 'But what do you think about this? A man had two sons. He went to the first, and said, "My boy, go and work today in the vineyard." "I will, sir"; the boy replied; but he never went. The father came to the second and said the same. "I will not"; he replied, but afterwards he changed his mind and went. Which of these two did as his father wished?' 'The second', they said. Then Jesus answered, 'I tell you this: tax-gatherers and prostitutes are entering the kingdom of God ahead of you. For when John came to show you the right way to live, you did not believe him, but the tax-gatherers and prostitutes did; and even when you had seen that, you did not change your minds and believe him.

33 'Listen to another parable. There was a landowner who planted a fine yard: he put a wall round it, hewed out a winepress, and built a watch-tower; then he let it out to vine-growers and went abroad. When the vintage season approached, he sent his servants to the tenants to collect the produce due to him. But they took his servants and thrashed one, killed another, and stoned a third. Again, he sent other servants, this time a larger number; and they did the same to them. At last he sent to them his son. "They will respect my son", he said. But when they saw the son the tenants said to one another, "This is the heir; come on, let us kill him, and get his inheritance." And they took him, flung him out of the vineyard and killed him. When the owner of the vineyard comes, how do you think he will deal with those tenants?' 'He will bring those bad men to a bad end', they answered, 'and hand the vineyard over to other tenants, who will let

him have his share of the crop when the season comes.' Then Jesus said to them, 'Have you never read in the scriptures: "The stone which the builders rejected has become the main corner-stone. This is the Lord's doing, and it is wonderful in our eyes"? Therefore, I tell you, the kingdom of God will be taken away from you, and given to a nation that yields the proper fruit.'

45 When the chief priests and Pharisees heard his parables, they saw that he was referring to them; they wanted to arrest him, but they were afraid of the people, who looked on Jesus as a prophet.

MATTHEW 22

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

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

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

23 The same day Sadducees came to him, maintaining that there is no resurrection. Their question was this: 'Master, Moses said, "If a man should die childless, his brother shall marry the widow and carry on his brother's family." Now we knew of seven brothers. The first married and died, and as he was without issue his wife was left to his brother. The same thing happened with the second, and the third, and so on with all seven. Last of all the woman died. At the resurrection, then, whose wife will she be, for they had all married her?' Jesus answered: 'You are mistaken, because you know neither the scriptures nor the power of God. At the resurrection men and women do not marry; they are like angels in heaven.

31 'But about the resurrection of the dead, have you never read what God himself said to you: "I am the God of Abraham, the God of Isaac, and the God of Jacob"? He is not God of the dead but of the living.' The people heard what he said, and were astounded at his teaching.

34 Hearing that he had silenced the Sadducees, the Pharisees met together; and one of their number tested him with this question: 'Master, which is the greatest commandment in the Law?' He answered, "'Love the Lord your God with all your heart, with all your soul, with all your mind.'" That is the greatest commandment. It comes first. The second is like it: "Love your neighbour as yourself." Everything in the Law and the prophets hangs on these two commandments.'

41 Turning to the assembled Pharisees Jesus asked them, 'What is your opinion about the Messiah? Whose son is he?' 'The son of David', they replied. 'How then is it', he asked, 'that David by inspiration calls him "Lord"? For he says, "The Lord said to my Lord, "Sit at my right hand until I put your enemies under your feet."' If David calls him "Lord", how can he be David's son?' Not a man could say a word in reply; and from that day forward no one dared ask him another question.

MATHEW 23

1 JESUS THEN ADDRESSED the people and his disciples in these words: 'The doctors of the law and the Pharisees sit in the chair of

Moses; therefore do what they tell you; pay attention to their words. But do not follow their practice; for they say one thing and do another. They make up heavy packs and pile them on men's shoulders, but will not raise a finger to lift the load themselves. Whatever they do is done for show. They go about with broad phylacteries and with large tassels on their robes; they like to have places of honour at feasts and the chief seats in synagogues, to be greeted respectfully in the street, and to be addressed as "rabbi".

8 'But you must not be called "rabbi"; for you have one Rabbi, and you are all brothers. Do not call any man on earth "father" ; for you have one Father, so and he is in heaven. Nor must you be called "teacher"; you have one Teacher, the Messiah. The greatest among you must be your servant. For whoever exalts himself will be humbled; and whoever humbles himself will be exalted.

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

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

16 'Alas for you, blind guides! You say, "If a man swears by the sanctuary, that is nothing; but if he swears by the gold in the sanctuary, he is bound by his oath." Blind fools! Which is the more important, the gold, or the sanctuary which sanctifies the gold? Or you say, "If a man swears by the altar, that is nothing; but if he swears by the offering that lies on the altar, he is bound by his oath. " What blindness! Which is the more important, the offering, or the altar which sanctifies it? To swear by the altar, then, is to swear both by the altar and by whatever lies on it; to swear by the sanctuary is to

swear both by the sanctuary and by him who dwells there; and to swear by heaven is to swear both by the throne of God and by him who sits upon it.

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

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

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

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

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

the sanctuary and the altar. Believe me, this generation will bear the guilt of it all.

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

MATTHEW 24

Prophecies and warnings

1 JESUS WAS LEAVING the temple when his disciples came and pointed to the temple buildings. He answered, 'Yes, look at it all. I tell you this: not one stone will be left upon another; all will be thrown down.'

3 When he was sitting on the Mount of Olives the disciples came to speak to him privately. 'Tell us,' they said, 'when will this happen? And what will be the signal for your coming and the end of the age?'

4 Jesus replied: 'Take care that no one misleads you. For many will come claiming my name and saying, "I am the Messiah"; and many will be misled by them. The time is coming when you will hear the noise of battle near at hand and the news of battles far away; see that you are not alarmed. Such things are bound to happen; but the end is still to come. For nation will make war upon nation, kingdom

upon kingdom; there will be famines and earthquakes in many places. With all these things the birth-pangs of the new age begin.

9 'You will then be handed over for punishment and execution; and men of all nations will hate you for your allegiance to me. Many will fall from their faith; they will betray one another and hate one another. Many false prophets will arise, and will mislead many; and as lawlessness spreads, men's love for one another will grow cold. But the man who holds out to the end will be saved. And this gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come.

15 'So when you see "the abomination of desolation", of which the prophet Daniel spoke, standing in the holy place (let the reader understand), then those who are in Judaea must take to the hills. If a man is on the roof, he must not come down to fetch his goods from the house; if in the field, he must not turn back for his coat. Alas for women with child in those days, and for those who have children at the breast. I Pray that it may not be winter when you have to make your escape, or Sabbath. It will be a time of great distress; there has never been such a time from the beginning of the world until now, and will never be again. If that time of troubles were not cut short, no living thing could survive; but for the sake of God's chosen it will be cut short.

23 'Then, if anyone says to you, "Look, here is the Messiah", or, "There he is", do not believe it. Impostors will come claiming to be messiahs or prophets, and they will produce great signs and wonders to mislead even God's chosen, if such a thing were possible. See, I have forewarned you. If they tell you, "He is there in the wilderness", do not go out; or if they say, "He is there in the inner room", do not believe it. Like lightning from the east, flashing as far as the west, will be the coming of the Son of Man.

28 'Wherever the corpse is, there the vultures will gather.

29 'As soon as the distress of those days has passed, the sun will be darkened, the moon will not give her light, the stars will fall from the sky, the celestial powers will be shaken. Then will appear in heaven the sign that heralds the Son of Man. All the peoples of the world will make lamentation, and they will see the Son of Man coming on the clouds of heaven with great power and glory. With a trumpet blast he will send out his angels, and they will gather his chosen from the four winds, from the farthest bounds of heaven on every side.

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

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

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

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

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

MATTHEW 25

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

the day or the hour.

Prophecies and warnings

14 "It is like a man going abroad, who called his servants and put his capital in their hands; to one he gave five bags of gold, to another two, to another one, each according to his capacity. Then he left the country. The man who had the five bags went at once and employed them in business, and made a profit of five bags, and the man who had the two bags made two. But the man who had been given one bag of gold went off and dug a hole in the ground, and hid his master's money. A long time afterwards their master returned, and proceeded to settle accounts with them. The man who had been given the five bags of gold came and produced the five he had made: "Master," he said, "you left five bags with me; look, I have made five more."

21 "Well done, my good and trusty servant!" said the master. "You have proved trustworthy in a small way; I will now put you in charge of something big. Come and share your master's delight." The man with the two bags then came and said, "Master, you left two bags with me; look, I have made two more." "Well done, my good and trusty servant!" said the master. "You have proved trustworthy in a small way; I will now put you in charge of something big. Come and share your master's delight," Then the man who had been given one bag came and said, "Master, I knew you to be a hard man: you reap where you have not sown, you gather where you have not scattered; so I was afraid; and I went and hid your gold in the ground. Here it is - - you have what belongs to you." "You lazy rascal!" said the master. "You knew that I reap where I have not sown, and gather where I have not scattered? Then you ought to have put my money on deposit, and on my return I should have got it back with interest. Take the bag of gold from him, and give it to the one with the ten bags. For the man who has will always be given more, till he has enough and to spare;

and the man who has not will forfeit even what he has. Fling the useless servant out into the dark, the place of wailing and grinding of teeth!"

31 "When the Son of Man comes in his glory and all the angels with him, he will sit in state on his throne, with all the nations gathered before him. He will separate men into two groups, as a shepherd separates the sheep from the goats, and he will place the sheep on his right hand and the goats on his left. Then the king will say to those on his right hand, "You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made. For when I was hungry, you gave me food when thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me." Then the righteous will reply; "Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?" And the king will answer, "I tell you this: anything you did for one of my brothers here, however humble, you did for me." Then he will say to those on his left hand, "The curse is upon you go from my sight to the eternal fire that is ready for the devil and his angels. For when I was hungry you gave me nothing to eat, when thirsty nothing to drink; when I was a stranger you gave me no home, when naked you did not clothe me; when I was ill and in prison you did not come to my help." And they too will reply, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or ill or in prison, and did nothing for you?" And he will answer, "I tell you this: anything you did not do for one of these, however humble, you did not do for me." And they will go away to eternal punishment, but the righteous will enter eternal life.'

MATTHEW 26

The final conflict

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

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

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

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

17 On the first day of Unleavened Bread the disciples came to ask Jesus, 'Where would you like us to prepare for your Passover supper?' He answered, 'Go to a certain man in the city, and tell him, "The Master says, 'My appointed time is near; I am to keep Passover with my disciples at your house.'"' The disciples did as Jesus directed them and prepared for Passover. In the evening he sat down with the twelve disciples; and during supper he said, 'I tell you this: one of you will betray me.' In great distress they exclaimed one after the other, 'Can you mean me, Lord?' He answered, 'One who has dipped his hand into this bowl with me will betray me. The Son of Man is going the way appointed for him in the scriptures; but alas for that man by whom the Son of Man is betrayed! It would be better for that man if he had never been born.' Then Judas spoke, the one who was to betray him: 'Rabbi, can you mean me?' Jesus replied, 'The words are yours.'

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

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

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

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

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

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

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

51 At that moment one of those with Jesus reached for his sword and drew it, and he struck at the High Priest's servant and cut off his

ear. But Jesus said to him, 'Put up your sword. All who take the sword die by the sword. Do you suppose that I cannot appeal to my Father, who would at once; send to my aid more than twelve legions of angels? But how then could the scriptures be fulfilled, which say that this must be?'

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

56 Then the disciples all deserted him and ran away.

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

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

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

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

MATTHEW 27

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

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

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

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

15 At the festival season it was the Governor's custom to release

one prisoner chosen by the people. There was then in custody a man of some notoriety; called Jesus Bar-Abbas. When they were assembled Pilate said to them, 'Which would you like me to release to you -- Jesus Bar-Abbas, or Jesus called Messiah?' For he knew that it was out of malice that they had brought Jesus before him.

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

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

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

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

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

carry his cross.

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

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

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

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

50 Jesus again gave a loud cry, and breathed his last. At that moment the curtain of the temple was torn in two from top to bottom. There was an earthquake, the rocks split and the graves opened, and many of God's saints were raised from sleep; and coming out of their graves after his resurrection they entered the Holy City, where

many saw them. And when the centurion and his men who were keeping watch over Jesus saw the earthquake and all that was happening, they were filled with awe, and they said, 'Truly this man was a son of God.'

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

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

62 Next day, the morning after that Friday, the chief priests and the Pharisees came in a body to Pilate. 'Your Excellency,' they said, 'we recall how that impostor said while he was still alive, "I am to be raised again after three days." So will you give orders for the grave to be made secure until the third day? Otherwise his disciples may come, steal the body, and then tell the people that he has been raised from the dead; and the final deception will be worse than the first.' 'You may have your guard,' said Pilate; 'go and make it secure as best you can.' So they went and made the grave secure; they sealed the stone, and left the guard in charge.

MATTHEW 28

1 THE SABBATH WAS OVER, and it was about daybreak on Sunday, when Mary of Magdala and the other Mary came to look at the grave. Suddenly there was a violent earthquake; an angel of the Lord descended from heaven; he came to the stone and rolled it away, and sat himself down on it. His face shone like lightning; his garments were white as snow. At the sight of him the guards shook with fear and lay like the dead.

5 The angel then addressed the women: 'You', he said, 'have nothing to fear. I know you are looking for Jesus who was crucified. He is not here; he has been raised again, as he said-he would be. Come and see the place where he was laid, and then go quickly and tell his disciples: "He has been raised from the dead and is going on before you into Galilee; there you will see him." That is what I had to tell you.'

8 They hurried away from the tomb in awe and great joy, and ran to tell the disciples. Suddenly Jesus was there in their path. He gave them his greeting, and they came up and clasped his feet, falling prostrate before him. Then Jesus said to them, 'Do not be afraid. Go and take word to my brothers that they are to leave for Galilee. They will see me there.'

11 The women had started on their way when some of the guard went into the city and reported to the chief priests everything that had happened. After meeting with the elders and conferring together, the chief priests offered the soldiers a substantial bribe and told them to say, 'His disciples came by night and stole the body while we were asleep.' They added, 'If this should reach the Governor's ears, we will put matters right with him and see that you do not suffer.' So they took the money and did as they were told. This story became widely known, and is current in Jewish circles to this day.

16 The eleven disciples made their way to Galilee, to the mountain where Jesus had told them to meet him. When they saw him, they fell prostrate before him, though some were doubtful. Jesus then came

up and spoke to them. He said: 'Full authority in heaven and on earth has been committed to me. Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time.

The Gospel According To Mark

MARK 1

The coming of Christ

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

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

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

baptize you with the Holy Spirit.'

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

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

In Galilee: success and opposition

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

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

19 When he had gone a little further he saw James son of Zebedee and his brother John, who were in the boat overhauling their nets. He called them; and, leaving their father Zebedee in the boat with the hired men, they went off to follow him.

21 They came to Capernaum, and on the Sabbath he went to synagogue and began to teach. The people were astounded at his teaching, for, unlike the doctors of the law, he taught with a note of authority. Now there was a man in the synagogue possessed by an unclean spirit. He shrieked: 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the Holy One of God.' Jesus rebuked him: 'Be silent', he said, 'and come out of him.' And the unclean spirit threw the man into convulsions and

with a loud cry left him. They were all dumbfounded and began to ask one another, 'What is this? A new kind of teaching! He speaks with authority. When he gives orders, even the unclean spirits submit.' The news spread rapidly, and he was soon spoken of all over the district of Galilee.

29 On leaving the synagogue they went straight to the house of Simon and Andrew; and James and John went with them. Simon's mother-in-law was ill in bed with fever. They told him about her at once. He came forward, took her by the hand, and helped her to her feet. The fever left her and she waited upon them.

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

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

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

Even so, people kept coming to him from all quarters.

MARK 2

1 When after some days he returned to Capernaum, the news went round that he was at home; and such a crowd collected that the space in front of the door was not big enough to hold them. And while he was proclaiming the message to them, a man was brought who was paralysed. Four men were carrying him, but because of the crowd they could not get him near. So they opened up the roof over the place where Jesus was, and when they had broken through they lowered the stretcher on which the paralysed man was lying. When Jesus saw their faith, he said to the paralysed man, 'My son, your sins are forgiven.'

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

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

me'; and Levi rose and followed him.

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

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

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

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

27 He also said to them, 'The Sabbath was made for the sake of man and not man for the Sabbath: therefore the Son of Man is

sovereign even over the Sabbath.'

MARK 3

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

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

13 He then went up into the hill-country and called the men he wanted; and they went and joined him. He appointed twelve as his companions, whom he would send out to proclaim the Gospel, with a commission to drive out devils. So he appointed the Twelve: to

Simon he gave the name Peter; then came the sons of Zebedee, James and his brother John, to whom he gave the name Boanerges, Sons of Thunder; then Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon, a member of the Zealot party, and Judas Iscariot, the man who betrayed him.

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

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

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

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

31 Then his mother and his brothers arrived, and remaining outside sent in a message asking him to come out to them. A crowd was sitting round and word was brought to him: 'Your mother and your brothers are outside asking for you.' He replied, 'Who is my mother? Who are my brothers?' And looking round at those who were sitting in the circle about him he said, 'Here are my mother and my brothers.

Whoever does the will of God is my brother, my sister, my mother.'

MARK 4

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

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

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

13 So he said, 'You do not understand this parable? How then are you to understand any parable? The sower sows the word. Those

along the foot-path are people in whom the word is sown, but no sooner have they heard it than Satan comes and carries off the word which has been sown in them. It is the same with those who receive the seed on rocky ground; as soon as they hear the word, they accept it with joy, but it strikes no root in them; they have no staying-power; then, when there is trouble or persecution on account of the word, they fail away at once. Others again receive the seed among thistles; they hear the word, but worldly cares and the false glamour of wealth and all kinds of evil desire come in and choke the word, and it proves barren. And there are those who receive the seed in good soil; they hear the word and welcome it; and they bear fruit thirtyfold, sixtyfold, or a hundredfold.'

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

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

26 He said, 'The kingdom of God is like this. A man scatters seed on the land; he goes to bed at night and gets up in the morning, and the seed sprouts and grows -- how, he does not know. The ground produces a crop by itself, first the blade, then the ear, then full-grown corn in the ear; but as soon as the crop is ripe, he plies the sickle, because harvest-time has come.'

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

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

Miracles of Christ

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

MARK 5

1 So they came to the other side of the lake, into the country of the Gerasenes. As he stepped ashore, a man possessed by an unclean spirit came up to him from among the tombs where he had his dwelling. He could no longer be controlled; even chains were useless; he had often been fettered and chained up, but he had snapped his chains and broken the fetters. No one was strong enough to master him. And so, unceasingly, night and day, he would cry aloud among the tombs and on the hill-sides and cut himself with stones. When he saw Jesus in the distance, he ran and flung himself down before him, shouting loudly, 'What do you want with me, Jesus,

son of the Most High God? In God's name do not torment me.' (For Jesus was already saying to him, 'Out, unclean spirit, come out of this man!') Jesus asked him, 'What is your name?' 'My name is Legion,' he said, 'there are so many of us.' And he begged hard that Jesus would not send them out of the country.

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

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

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

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

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

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

MARK 6

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

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

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

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

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

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

30 The apostles now rejoined Jesus and reported to him all that they had done and taught. He said to them, 'Come with me, by yourselves, to some lonely place where you can rest quietly.' (For they had no leisure even to eat, so many were coming and going.) Accordingly, they set off privately by boat for a lonely place. But many saw them leave and recognized them, and came round by land, hurrying from all the towns towards the place, and arrived there first. When he came ashore, he saw a great crowd; and his heart

went out to them, because they were like sheep without a shepherd; and he had much to teach them. As the day wore on, his disciples came up to him and said, 'This is a lonely place and it is getting very late; send the people off to the farms and villages round about, to buy themselves something to eat.' 'Give them something to eat yourselves', he answered. They replied, 'Are we to go and spend twenty pounds on bread to give them a meal?' 'How many loaves have you?' he asked; 'go and see.' They found out and told him, -- 'Five, and two fishes also.' He ordered them to make the people sit down in groups on the green grass, and they sat down in rows, a hundred rows of fifty each. Then, taking the five loaves and the two fishes, he looked up to heaven, said the blessing, broke the loaves, and gave them to the disciples to distribute. He also divided the two fishes among them. They all ate to their hearts' content; and twelve great basketfuls of scraps were picked up, with what was left of the fish. Those who ate the loaves numbered five thousand men.

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

53 So they finished the crossing and came to land at Gennesaret, where they made fast. When they came ashore, he was immediately recognized; and the people scoured that whole country-side and brought the sick on stretchers to any place where he was reported to

be. Wherever he went, to farmsteads, villages, or towns, they laid out the sick in the market-places and begged him to let them simply touch the edge of his cloak; and all who touched him were cured.

MARK 7

Growing tension

1 A GROUP OF PHARISEES, with some doctors of the law who had come from Jerusalem, met him and noticed that some of his disciples were eating their food with 'defiled' hands -- in other words, without washing them. (For the Pharisees and the Jews in general never eat without washing the hands, in obedience to an old-established tradition; and on coming from the market-place they never eat without first washing. And there are many other points on which they have a traditional rule to maintain, for example, washing of cups and jugs and copper bowls.) Accordingly, these Pharisees and the lawyers asked him, 'Why do your disciples not conform to the ancient tradition, but eat their food with defiled hands?' He answered, 'Isaiah was right when he prophesied about you hypocrites in these words:

'This people pays me lip-service, but their heart is far from me: their worship of me is in vain, for they teach as doctrines the commandments of men.' You neglect the commandment of God, in order to maintain the tradition of men.'

9 He also said to them, 'How well you set aside the commandment of God in order to maintain your tradition! Moses said, "Honour your father and your mother", and, "The man who curses his father or mother must suffer death." But you hold that if a man says to his

father or mother, "Anything of mine which might have been used for your benefit is Corban" (meaning, set apart for God), 'he is no longer permitted to do anything for his father or mother. Thus by your own tradition, handed down among you, you make God's word null and void. And many other things that you do are just like that.'

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

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

24 Then he left that place and went away into the territory of Tyre. He found a house to stay in, and he would have liked to remain unrecognized, but this was impossible. Almost at once a woman whose young daughter was possessed by an unclean spirit heard of him, came in, and fell at his feet. (She was a Gentile, a Phoenician of Syria by nationality.) She begged him to drive the spirit out of her daughter. He said to her, 'Let the children be satisfied first; it is not fair to take the children's bread and throw it to the dogs.' 'Sir,' she answered, 'even the dogs under the table eat the children's scraps.' He said to her, 'For saying that, you may go home content; the unclean spirit has gone out of your daughter.' And when she returned home, she found the child lying in bed; the spirit had left her.

31 On his return journey from Tyrian territory he went by way of Sidon

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

MARK 8

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

district of Dalmanutba.

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

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

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

27 JESUS AND HIS DISCIPLES set out for the villages of Caesarea Philippi. On the way he asked his disciples, 'Who do men say I am?' They answered, 'Some say John the Baptist, others Elijah, others one of the prophets.' 'And you,' he asked, 'who do you say I am?' Peter replied: 'You are the Messiah.' Then he gave them strict orders

not to tell anyone about him; and he began to teach them that the Son of Man had to undergo great sufferings, and to be rejected by the elders, chief priests, and doctors of the law; to be put to death, and to rise again three days afterwards. He spoke about it plainly. At this Peter took him by the arm and began to rebuke him. But Jesus turned round, and, looking at his disciples, rebuked Peter. 'Away with you, Satan,' he said; 'you think as men think, not as God thinks.'

34 Then he called the people to him, as well as his disciples, and said to them, 'Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross, and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self? What can he give to buy that self back? If anyone is ashamed of me and mine in this wicked and godless age, the Son of Man will be ashamed of him, when he comes in the glory of his Father and of the holy angels.'

MARK 9

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

2 Six days later Jesus took Peter, James, and John with him and led them up a high mountain where they were alone; and in their presence he was transfigured; his clothes became dazzling white, with a whiteness no bleacher on earth could equal. They saw Elijah appear, and Moses with him, and there they were, conversing with Jesus. Then Peter spoke: 'Rabbi,' he said, 'how good it is that we

are here! Shall we make three shelters, one for you, one for Moses, and one for Elijah?' (For he did not know what to say; they were so terrified.) Then a cloud appeared, casting its shadow over them, and out of the cloud came a voice: 'This is my Son, my Beloved; listen to him.' And now suddenly, when they looked around, there was nobody to be seen but Jesus alone with themselves.

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

14 When they came back to the disciples they saw a large crowd surrounding them and lawyers arguing with them. As soon as they saw Jesus the whole crowd were overcome with awe, and they ran forward to welcome him. He asked them, 'What is this argument about?' A man in the crowd spoke up: 'Master, I brought my son to you. He is possessed by a spirit which makes him speechless. Whenever it attacks him, it dashes him to the ground, and he foams at the mouth, grinds his teeth, and goes rigid. I asked your disciples to cast it out, but they failed.' Jesus answered: 'What an unbelieving and perverse generation! How long shall I be with you? How long must I endure you? Bring him to me.' So they brought the boy to him; and as soon as the spirit saw him it threw the boy into convulsions, and he fell on the ground and rolled about foaming at the mouth. Jesus asked his father, 'How long has he been like this?' 'From childhood,' he replied; 'often it has tried to make an end of him by throwing him into the fire or into water. But if it is at all possible for you, take pity upon us and help us.' 'If it is possible!' said Jesus.

Everything is possible to one who has faith.' 'I have faith,' cried the boy's father; 'help me where faith falls short.' Jesus saw then that the crowd was closing in upon them, so he rebuked the unclean spirit. 'Deaf and dumb spirit,' he said, 'I command you, come out of him and never go back!' After crying aloud and racking him fiercely, it came out; and the boy looked like a corpse; in fact, many said, 'He is dead.' But Jesus took his hand and raised him to his feet, and he stood up.

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

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

33 So they came to Capernaum; and when he was indoors, he asked them, 'What were you arguing about on the way?' They were silent, because on the way they had been discussing who was the greatest. He sat down, called the Twelve, and said to them, 'If anyone wants to be first, he must make himself last of all and servant of all.' Then he took a child, set him in front of them, and put his arm round him. 'Whoever receives one of these children in my name', he said, 'receives me; and whoever receives me, receives not me but the One who sent me.'

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

assuredly will not go unrewarded.

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

49 'For everyone will be salted with fire.
'Salt is a good thing;
but if the salt loses its saltiness,
what will you season it with?
'Have salt in yourselves;
and be at peace with one another.'

MARK 10

1 ON LEAVING THOSE PARTS he came into the regions of Judaea and Trans-jordan; and when a crowd gathered round him once again, he followed his usual practice and taught them. The question was put to him: 'Is it lawful for a man to divorce his wife?' This was to test him. He asked in return, 'What did Moses command you?' They answered, 'Moses permitted a man to divorce his wife by note of dismissal.' Jesus said to them, 'It was because your minds were closed that he made this rule for you; but in the beginning, at the creation, God made them male and female. For this reason a man

shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate.'

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

13 They brought children for him to touch. The disciples rebuked them, but when Jesus saw this he was indignant, and said to them, 'Let the children come to me; do not try to stop them; for the kingdom of God belongs to such as these. I tell you, whoever does not accept the kingdom of God like a child will never enter it.' And he put his arms round them, laid his hands upon them, and blessed them.

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

23 Jesus looked round at his disciples and said to them, 'How hard it will be for the wealthy to enter the kingdom of God!' They were amazed that he should say this, but Jesus insisted, 'Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' They were more astonished than ever; and said to one

another, 'Then who can be saved?' Jesus looked at them and said, 'For men it is impossible, but not for God; everything is possible for God.'

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

Challenge to Jerusalem

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

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

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

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

MARK 11

1 THEY WERE NOW APPROACHING Jerusalem, and when they reached Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples with these instructions: 'Go to the village opposite, and, just as you enter, you will find tethered there a colt which no one has yet ridden. Untie it and bring it here. If anyone asks, "Why are you doing that?", say, "Our Masters needs it, and will send it back here without delay."' So they went off, and found the colt tethered at a

door outside in the street. They were untying it when some of the bystanders asked, 'What are you doing, untying that colt?' They answered as Jesus had told them, and were then allowed to take it. So they brought the colt to Jesus and spread their cloaks on it, and he mounted. And people carpeted the road with their cloaks, while others spread brushwood which they had cut in the fields; and those who went ahead and the others who came behind shouted, 'Hosanna! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Hosanna in the heavens!'

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

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

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

20 Early next morning, as they passed by, they saw that the fig-tree had withered from the roots up; and Peter, recalling what had

happened, said to him, 'Rabbi, look, the fig-tree which you cursed has withered.' Jesus answered them, 'Have faith in God. I tell you this: if anyone says to this mountain, "Be lifted from your place and hurled into the sea", and has no inward doubts, but believes that what he says is happening, it will be done for him. I tell you, then, whatever you ask for in prayer, believe that you have received it and it will be yours.

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

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

MARK 12

1 He went on to speak to them in parables: 'A man planted a vineyard and put a wall round it, hewed out a winepress, and built a watch-tower; then he let it out to vine-growers and went abroad. When the season came, he sent a servant to the tenants to collect

from them his share of the produce. But they took him, thrashed him, and sent him away empty-handed. Again, he sent them another servant, whom they beat about the head and treated outrageously. So he sent another, and that one they killed; and many more besides, of whom they beat some, and killed others. He had now only one left to send, his own dear son. In the end he sent him. "They will respect my son, he said. But the tenants said to one another, "This is the heir; come on, let us kill him, and the property will be ours." So they seized him and killed him, and flung his body out of the vineyard. What will the owner of the vineyard do? He will come and put the tenants to death and give the vineyard to others.

10 'Can it be that you have never read this text: "The stone which the builders rejected has become the main corner-stone. This is the Lord's doing, and it is wonderful in our eyes"?' Then they began to look for a way to arrest him, for they saw that the parable was aimed at them; but they were afraid of the people, so they left him alone and went away.

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

18 Next Sadducees came to him. (It is they who say that there is no resurrection.) Their question was this 'Master, Moses laid it down for us that if there are brothers, and one dies leaving a wife but no child, then the next should marry the widow and carry on his brother's

family. Now there were seven brothers: The first took a wife and died without issue. Then the second married her, and he too died without issue. So did the third. Eventually the seven of them died, all without issue. Finally the woman died. At the resurrection, when they come back to life, whose wife will she be, since all seven had married her?' Jesus said to them, 'You are mistaken, and surely this is the reason: you do not know either the scriptures or the power of God. When they rise from the dead, men and women do not marry; they are like angels in heaven.'

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

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

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

feet." David himself calls him "Lord"; how can he also be David's son?"

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

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

MARK 13

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

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

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

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

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

14 'But when you see "the abomination of desolation" usurping a place which is not his (let the reader understand), then those who are in Judaea must take to the hills. If a man is on the roof, he must not come down into the house to fetch anything out; if in the field, he must not turn back for his coat. Alas for women with child in those days, and for those who have children at the breast! Pray that it may not come in winter. For those days will bring distress such as never has been until now since the beginning of the world which God created- and will never be again. If the Lord had not cut short that time of troubles, no living thing could survive. However, for the sake of his own, whom he has chosen, he has cut short the time.

21 'Then, if anyone says to you, "Look, here is the Messiah", or,

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

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

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

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

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

Mark 14

The final conflict

1 NOW THE FESTIVAL of Passover and Unleavened Bread was only two days off; and the chief priests and the doctors of the law were trying to devise some cunning plan to seize him and put him to death. 'It must not be during the festival,' they said, 'or we should have rioting among the people.' Jesus was at Bethany, in the house of Simon the leper. As he sat at table, a woman came in carrying a small bottle of very costly perfume, pure oil of nard. She broke it open and poured the oil over his head. Some of those present said to one another angrily, 'Why this waste? The perfume might have been sold for thirty pounds and the money given to the poor'; and they turned upon her with fury. But Jesus said, 'Let her alone. Why must you make trouble for her? It is a fine thing she has done for me. You have the poor among you always, and you can help them whenever you like; but you will not always have me. She has done what lay in her power; she is beforehand with anointing my body for burial. I tell you this: wherever in all the world the Gospel is proclaimed, what she has done will be told as her memorial.'

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

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

there.' Then the disciples went off, and when they came into the city they found everything just as he had told them. So they prepared for Passover.

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

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

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

32 WHEN THEY REACHED a place called Gethsemane, he said to his disciples, 'Sit here while I pray.' And he took Peter and James and John with him. Horror and dismay came over him, and he said to them, 'My heart is ready to break with grief; stop here, and stay awake.' Then he went forward a little, threw himself on the ground,

and prayed that, if it were possible, this hour might pass him by. 'Abba, Father,' he said, 'all things are possible to thee; take this cup away from me. Yet not what I will, but what thou wilt.'

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

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

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

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

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

53 THEN THEY LED Jesus away to the High Priest's house, where the chief priests, elders, and doctors of the law were all assembling.

Peter followed him at a distance right into the High Priest's courtyard; and there he remained, sitting among the attendants, warming himself at the fire.

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

60 Then the High Priest stood up in his place and questioned Jesus: 'Have you no answer to the charges that these witnesses bring against you?' But he kept silence; he made no reply. Again the High Priest questioned him: 'Are you the Messiah, the Son of the Blessed One?' Jesus said, 'I am; and you will see the Son of Man seated at the right hand of God and coming with the clouds of heaven.' Then the High Priest tore his robes and said, 'Need we call further witnesses? You have heard the blasphemy. What is your opinion?' Their judgement was unanimous: that he was guilty and should be put to death.

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

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

70 Again, a little later, the bystanders said to Peter, 'Surely you are

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

Mark 15

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

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

16 Then the soldiers took him inside the courtyard (the Governor's headquarters) and called together the whole company. They dressed him in purple, and plaiting a crown of thorns, placed it on his head. Then they began to salute him with, 'Hail, King of the Jews!' They beat him about the head with a cane and spat upon him, and then knelt and paid mock homage to him. When they had finished their mockery, they stripped him of the purple and dressed him in his own clothes.

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

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

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

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

33 At midday a darkness fell over the whole land, which lasted till three in the afternoon; and at three Jesus cried aloud, '*Eli, Eli, lema sabachthani?*', which means, 'My God, my God, why hast thou forsaken me?' Some of the bystanders, on hearing this, said, 'Hark,

he is calling Elijah.' A man ran and soaked a sponge in sour wine and held it to his lips on the end of a cane. 'Let us see', he said, 'if Elijah will come to take him down.' Then Jesus gave loud cry and died. And the curtain of the temple was torn in two from top to bottom. And when the centurion who was standing opposite him saw how he died, he said, 'Truly this man was a son of God.'

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

42 By this time evening had come; and as it was Preparation-day (that is, the day before the Sabbath), Joseph of Arimathaea, a respected member of the Council, a man who looked forward to the kingdom of God, bravely went in to Pilate and asked for the body of Jesus. Pilate was surprised to hear that he was already dead; so he sent for the centurion and asked him whether it was long since he died. And when he heard the centurion's report, he gave Joseph leave to take the dead body. So Joseph bought a linen sheet, took him down from the cross, and wrapped him in the sheet. Then he laid him in a tomb cut out of the rock, and rolled a stone against the entrance. And Mary of Magdala and Mary the mother of Joseph were watching and saw where he was laid.

Mark 16

1 When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought aromatic oils intending to go and anoint him; and very early on the Sunday morning, just after sunrise, they

came to the tomb. They were wondering among themselves who would roll away the stone for them from the entrance to the tomb, when they looked up and saw that the stone, huge as it was, had been rolled back already. They went into the tomb, where they saw a youth sitting on the right-hand side, wearing a white robe; and they were dumbfounded. But he said to them, 'Fear nothing; you are looking for Jesus of Nazareth, who was crucified. He has been raised again; he is not here; look, there is the place where they laid him. But go and give this message to his disciples and Peter: "He is going on before you into Galilee; there you will see him, as he told you."' Then they went out and ran away from the tomb, beside themselves with terror. They said nothing to anybody, for they were afraid.

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

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

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

14 Afterwards while the Eleven were at table he appeared to them and reproached them for their incredulity and dullness, because they had not believed those who had seen him after he was raised from the dead. Then he said to them: 'Go forth to every part of the world, and proclaim the Good News to the whole creation. Those who believe it and receive baptism will find salvation; those who do not believe will be condemned. Faith will bring with it these miracles: believers will cast out devils in my name and speak in strange

tongues; if they handle snakes or drink any deadly poison, they will come to no harm; and the sick on whom they lay their hands will recover.'

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

THE GOSPEL ACCORDING TO LUKE

LUKE 1

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

The coming of Christ

5 IN THE DAYS of Herod king of Judaea there was a priest named Zechariah, of the division of the priesthood called after Abijah. His wife also was of priestly descent; her name was Elizabeth. Both of them were upright and devout, blamelessly observing all the

commandments and ordinances of the Lord. But they had no children, for Elizabeth was barren, and both were well on in years.

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

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

19 The angel replied, 'I am Gabriel; I stand in attendance upon God, and I have been sent to speak to you and bring you this good news. But now listen: you will lose your power of speech, and remain silent until the day when these things happen to you, because you have not believed me, though at their proper time my words will be proved true.'

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

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

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

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

46 And Mary said:

Tell out, my soul, the greatness of the Lord,
rejoice, rejoice, my spirit, in God my saviour;
so tenderly has he looked upon his servant,
 humble as she is.
For, from this day forth,
all generations will count me blessed,
so wonderfully has he dealt with me,
 the Lord, the Mighty One.

His name is Holy;
his mercy sure from generation to generation
toward those who fear him;
the deeds his own right arm has done
 disclose his might:
the arrogant of heart and mind he has
put to rout,
he has brought down monarchs from
their thrones,
 but the humble have been lifted high.
'The hungry he has satisfied with good
things,
 the rich sent empty away.

54 He has ranged himself at the side of Israel
his servant;
 firm in his promise to our forefathers,
he has not forgotten to show mercy to
Abraham
 and his children's children, for ever.'

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

57 NOW THE TIME CAME for Elizabeth's child to be born, and she
gave birth to a son. When her neighbours and relatives heard what
great favour the Lord had shown her, they were as delighted as she
was. Then on the eighth day they came to circumcise the child; and
they were going to name him Zechariah after his father. But his

mother spoke up and said, 'No! he is to be called John.' 'But', they said, 'there is nobody in your family who has that name.' They inquired of his father by signs what he would like him to be called. He asked for a writing-tablet and to the astonishment of all wrote down, 'His name is John.' Immediately his lips and tongue were freed and he began to speak, praising God. All the neighbours were struck with awe, and everywhere in the uplands of Judaea the whole story became common talk. All who heard it were deeply impressed and said, 'What will this child become?' For indeed the hand of the Lord was upon him.

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

68 'Praise to the God of Israel!
For he has turned to his people,
saved them and set them free,
and has raised up a deliverer of victorious power
from the house of his servant David.

So he promised: age after age he proclaimed
by the lips of his holy prophets,
that he would deliver us from our enemies;
out of the hands of all who hate us;
that he would deal mercifully with our fathers,
calling to mind his solemn covenant.

Such was the oath he swore to our father
Abraham,
to rescue us from enemy hands,
a Some witnesses read 'What will this child
become,
for indeed the hand of the Lord is upon him?'
and grant us, free from fear, to worship him
with a holy worship, with uprightness of heart,
in his presence, our whole life long.

And you, my child, you shall be called Prophet

of the Highest,
for you will be the Lord's forerunner, to prepare
his way
and lead his people to salvation through
knowledge of him,
by the forgiveness of their sins:
for in the tender compassion of our God
the morning sun from heaven will rise upon us,
to shine on those who live in darkness,
under the cloud of death,
and to guide our feet into the way of peace.'

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

LUKE 2

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

8 Now in this same district there were shepherds out in the fields,
keeping watch through the night over their flock, when suddenly there

stood before them an angel of the Lord, and the splendour of the Lord shone round them. They were terror-stricken, but the angel said, 'Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you -- the Messiah, the Lord. And this is your sign: you will find a baby lying wrapped in his swaddling clothes, in a manger.' All at once there was with the angel a great company of the heavenly hosts singing the praises of God: --

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

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

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

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

25 There was at that time in Jerusalem a man called Simeon. This

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

29

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

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

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

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

41 Now it was the practice of his parents to go to Jerusalem every year for the Passover festival; and when he was twelve, they made the pilgrimage as usual. When the festive season was over and they started for home, the boy Jesus stayed behind in Jerusalem. His parents did not know of this; but thinking that he was with the party they journeyed on for a whole day, and only then did they begin looking for him among their friends and relations. As they could not find him they returned to Jerusalem to look for him; and after three days they found him sitting in the temple surrounded by the teachers, listening to them and putting questions; and all who heard him were amazed at his intelligence and the answers he gave. His parents were astonished to see him there, and his mother said to him, 'My son, why have you treated us like this? Your father and I have been searching for you in great anxiety.' 'What made you search?' he said. 'Did you not know that I was bound to be in my Father's house?' But they did not understand what he meant. Then he went back with them to Nazareth, and continued to be under their authority; his mother treasured up all these things in her heart. As Jesus grew up he advanced in wisdom and in favour with God and men.

LUKE 3

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

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

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

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

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

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

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

21 DURING A GENERAL BAPTISM of the people, when Jesus too had been baptized and was praying, heaven opened and the Holy Spirit descended on him in bodily form like a dove; and there came a voice from heaven, 'Thou art my Son, my Beloved; on thee my favour rests.' When Jesus began his work he was about thirty years old, the son, as people thought, of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathiah, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathiah, son of Semein, son of Josech, son of Joda, son of Johanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Symeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Amminadab, son of Arni, son of Hezron, son of Perez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arpachshad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enosh, son of Seth, son of Adam, son of God.

LUKE 4

1 Full of the Holy Spirit, Jesus returned from the Jordan, and for forty

days was led by the Spirit up and down the wilderness and tempted by the devil.

2 All that time he had nothing to eat, and at the end of it he was famished. The devil said to him, 'If you are the Son of God, tell this stone to become bread.' Jesus answered, 'Scripture says, "Man cannot live on bread alone."'

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

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

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

In Galilee: success and opposition

14 Then Jesus, armed with the power of the Spirit, returned to Galilee; and reports about him spread through the whole countryside. He taught in their synagogues and all men sang his praises.

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

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

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

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

31 Coming down to Capernaum, a town in Galilee, he taught the people on the Sabbath, and they were astounded at his teaching, for what he said had the note of authority. Now there was a man in the synagogue possessed by a devil, an unclean spirit. He shrieked at the top of his voice, 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the Holy One of God.' Jesus rebuked him: 'Be silent', he said, 'and come out of him.' Then the devil, after throwing the man down in front of the people, left

him without doing him any injury. Amazement fell on them all and they said to one another: 'What is there in this man's words? He gives orders to the unclean spirits with authority and power, and out they go.' So the news spread, and he was the talk of the whole district.

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

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

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

LUKE 5

1 One day as he stood by the Lake of Gennesaret, and the people crowded upon him to listen to the word of God, he noticed two boats lying at the water's edge; the fishermen had come ashore and were washing their nets. He got into one of the boats, which belonged to Simon, and asked him to put out a little way from the shore; then he went on teaching the crowds from his seat in the boat. When he had

finished speaking, he said to Simon, 'Put out into deep water and let down your nets for a catch.' Simon answered, 'Master, we were hard at work all night and caught nothing at all; but if you say so, I will let down the nets.' They did so and made a big haul of fish; and their nets began to split. So they signalled to their partners in the other boat to come and help them. This they did, and loaded both boats to the point of sinking. When Simon saw what had happened he fell at Jesus's knees and said, 'Go, Lord; leave me, sinner that I am!' For he and all his companions were amazed at the catch they had made; so too were his partners James and John, Zebedee's sons. 'Do not be afraid,' said Jesus to Simon; 'from now on you will be catching men.' As soon as they had brought the boats to land, they left everything and followed him.

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

17 One day he was teaching; and Pharisees and teachers of the law were sitting round. People had come from every village of Galilee and from Judaea and Jerusalem, and the power of the Lord was with him to heal the sick. Some men appeared carrying a paralysed man on a bed. They tried to bring him in and set him down in front of Jesus, but finding no way to do so because of the crowd, they went up on to the roof and let him down through the tiling, bed and all, into the middle of the company in front of Jesus. When Jesus saw their faith, he said, 'Man, your sins are forgiven you.'

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

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

29 Afterwards Levi held a big reception in his house for Jesus; among the guests was a large party of tax-gatherers and others. The Pharisees and the lawyers of their sect complained to his disciples: 'Why do you eat and drink', they said, 'with tax-gatherers and sinners?' Jesus answered them:

32 'It is not the healthy that need a doctor, but the sick; I have not come to invite virtuous people, but to call sinners to repentance.'

33 Then they said to him, 'John's disciples are much given to fasting and the practice of prayer, and so are the disciples of the Pharisees; but yours eat and drink.' Jesus replied, 'Can you make the bridegroom's friends fast while the bridegroom is with them? But a time will come: the bridegroom will be taken away from them, and that will be the time for them to fast.' He told them this parable also: 'No one tears a piece from a new cloak to patch an old one; if he does, he will have made a hole in the new cloak, and the patch from the new will not match the old. Nor does anyone put new wine into old wine-skins; if he does, the new wine will burst the skins, the wine will

be wasted, and the skins ruined. Fresh skins for new wine! And no one after drinking old wine wants new; for he says, "The old wine is good."

LUKE 6

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

6 On another Sabbath he had gone to synagogue and was teaching. There happened to be a man in the congregation whose right arm was withered; and the lawyers and the Pharisees were on the watch to see whether Jesus would cure him on the Sabbath, so that they could find a charge to bring against him. But he knew what was in their minds and said to the man with the withered arm, 'Get up and stand out here.' So he got up and stood there. Then Jesus said to them, 'I put the question to you: is it permitted to do good or to do evil on the Sabbath, to save life or to destroy it?' He looked round at them all and then said to the man, 'Stretch out your arm.' He did so, and his arm was restored. But they were beside themselves with anger, and began to discuss among themselves what they could do to Jesus.

12 During this time he went out one day into the hills to pray, and

spent the night in prayer to God. When day broke he called his disciples to him, and from among them he chose twelve and named them Apostles: Simon, to whom he gave the name of Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James son of Alphaeus, and Simon who was called the Zealot, Judas son of James, and Judas Iscariot who turned traitor.

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

20 THEN TURNING TO HIS DISCIPLES he began to speak:

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

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

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

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

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

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

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

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

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

'But to you who hear me I say:

'Love your enemies; do good to those who hate you; bless those who curse you; pray for those who treat you spitefully. When a man hits

you on the cheek, offer him the other cheek too; when a man takes your coat, let him have your shirt as well. Give to everyone who asks you; when a man takes what is yours, do not demand it back. Treat others as you would like them to treat you.

32 'If you love only those who love you, what credit is that to you? Even sinners love those who love them. Again, if you do good only to those who do good to you, what credit is that to you? Even sinners do as much. And if you lend only where you expect to be repaid, what credit is that to you? Even sinners lend to each other to be repaid in full. But you must love your enemies and do good; and lend without expecting any return; and you will have a rich reward: you will be sons of the Most High, because he himself is kind to the ungrateful and wicked. Be compassionate as your Father is compassionate.

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

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

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

43 'There is no such thing as a good tree producing worthless fruit, nor yet a worthless tree producing good fruit. For each tree is known

by its own fruit: you do not gather figs from thistles, and you do not pick grapes from brambles. A good man produces good from the store of good within himself; and an evil man from evil within produces evil. For the words that the mouth utters come from the overflowing of the heart.

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

LUKE 7

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

"Come here", and he comes; and to my servant, "Do this", and he does it.' When Jesus heard this, he admired the man, and, turning to the crowd that was following him, he said, 'I tell you, nowhere, even in Israel, have I found faith like this.' And the messengers returned to the house and found the servant in good health.

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

18 John too was informed of all this by his disciples. Summoning two of their number he sent them to the Lord with this message: 'Are you the one who is to come, or are we to expect some other?' The messengers made their way to Jesus and said, 'John the Baptist has sent us to you: he asks, "Are you the one who is to come, or are we to expect some other?"' There and then he cured many sufferers from diseases, plagues, and evil spirits; and on many blind people he bestowed sight. Then he gave them his answer:

22 'Go', he said, 'and tell John what you have seen and heard: how the blind recover their sight, the lame walk, the lepers are made clean, the deaf hear, the dead are raised to life, the poor are hearing the good news and happy is the man who does not find me a stumbling-block.'

24 After John's messengers had left, Jesus began to speak about him to the crowds: 'What was the spectacle that drew you to the

wilderness? A reed-bed swept by the wind? No? Then what did you go out to see? A man dressed in silks and satins? Surely you must look in palaces for grand clothes and luxury. But what did you go out to see? A prophet? Yes indeed, and far more than a prophet. He is the man of whom Scripture says,

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

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

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

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

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

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

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

36 One of the Pharisees invited him to eat with him; he went to the Pharisee's house and took his place at table. A woman who was living an immoral life in the town had learned that Jesus was at table

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

LUKE 8

1 AFTER THIS he went journeying from town to town and village to village, proclaiming the good news of the kingdom of God. With him were the Twelve and a number of women who had been set free from evil spirits and infirmities: Mary, known as Mary of Magdala,

from whom seven devils had come out, Joanna, the wife of Chuza a steward of Herod's, Susanna, and many others. These women provided for them out of their own resources.

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

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

11 'This is what the parable means. The seed is the word of God. Those along the footpath are the men who hear it, and then the devil comes and carries off the word from their hearts for fear they should believe and be saved. The seed sown on rock stands for those who receive the word with joy when they hear it, but have no root; they are believers for a while, but in the time of testing they desert. That which fell among thistles represents those who hear, but their further growth is choked by cares and wealth and the pleasures of life, and they bring nothing to maturity. But the seed in good soil represents those who bring a good and honest heart to the hearing of the word, hold it fast, and by their perseverance yield a harvest.

16 'Nobody lights a lamp and then covers it with a basin or puts it under the bed. On the contrary, he puts it on a lampstand so that those who come in may see the light. For there is nothing hidden that will not become public, nothing under cover that will not be made known and brought into the open.

18 'Take care, then, how you listen; for the man who has will be given more, and the man who has not will forfeit even what he thinks he has.'

19 His mother and his brothers arrived but could not get to him for the crowd. He was told, 'Your mother and brothers are standing outside, and they want to see you. He replied, 'My mother and my brothers -- they are those who hear the word of God and act upon it.'

22 One day he got into a boat with his disciples and said to them, 'Let us cross over to the other side of the lake.' So they put out; and as they sailed along he went to sleep. Then a heavy squall struck the lake; they began to ship water and were in grave danger. They went to him, and roused him, crying, 'Master, Master, we are sinking!' He awoke, and rebuked the wind and the turbulent waters. The storm subsided and all was calm. 'Where is your faith?' he asked. In fear and astonishment they said to one another, 'Who can this be? He gives his orders to wind and waves, and they obey him.'

26 So they landed in the country of the Gergesenes, which is opposite Galilee. As he stepped ashore he was met by a man from the town who was possessed by devils. For a long time he had neither worn clothes nor lived in a house, but stayed among the tombs. When he saw Jesus he cried out, and fell at his feet shouting, 'What do you want with me, Jesus, son of the Most High God? I implore you, do not torment me.'

29 For Jesus was already ordering the unclean spirit to come out of the man. Many a time it had seized him, and then, for safety's sake, they would secure him with chains and fetters; but each time he broke loose, and with the devil in charge made off to the solitary places. Jesus asked him, 'What is your name?' 'Legion', he replied. This was because so many devils had taken possession of him. And they begged him not to banish them to the Abyss.

32 There happened to be a large herd of pigs nearby, feeding on the hill; and the spirits begged him to let them go into these pigs. He gave them leave; the devils came out of the man and went into the pigs, and the herd rushed over the edge into the lake and were drowned.

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

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

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

'My daughter, your faith has cured you. Go in peace.'

49 While he was still speaking, a man came from the president's house with the message, 'Your daughter is dead; trouble the Rabbi no further.' But Jesus heard, and interposed. 'Do not be afraid,' he said; 'only show faith and she will be well again.' On arrival at the house he allowed no one to go in with him except Peter, John, and James, and the child's father and mother. And all were weeping and lamenting for her. He said, 'Weep no more; she is not dead: she is asleep'; and they only laughed at him, well knowing that she was dead. But Jesus took hold of her hand and called her:

55 'Get up, my child.' Her spirit returned, she stood up immediately, and he told them to give her something to eat. Her parents were astounded; but he forbade them to tell anyone what had happened.

LUKE 9

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

7 Now Prince Herod heard of all that was happening, and did not know what to make of it; for some were saying that John had been

raised from the dead, others that Elijah had appeared, others again that one of the old prophets had come back to life. Herod said, 'As for John, I beheaded him myself; but who is this I hear such talk about?' And he was anxious to see him.

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

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

23 And to all he said, 'If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and

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

28 About eight days after this conversation he took Peter, John, and James with him and went up into the hills to pray. And while he was praying the appearance of his face changed and his clothes became dazzling white. Suddenly there were two men talking with him; these were Moses and Elijah, who appeared in glory and spoke of his departure, the destiny he was to fulfil in Jerusalem. Meanwhile Peter and his companions had been in a deep sleep; but when they awoke, they saw his glory and the two men who stood beside him. And as these were moving away from Jesus, Peter said to him, 'Master, how good it is that we are here! Shall we make three shelters, one for you, one for Moses, and one for Elijah?'; but he spoke without knowing what he was saying. The words were still on his lips, when there came a cloud which cast a shadow over them; they were afraid as they entered the cloud, and from it came a voice: 'This is my Son, my Chosen; listen to him.' When the voice had spoken, Jesus was seen to be alone. The disciples kept silence and at that time told nobody anything of what they had seen.

37 Next day when they came down from the hills he was met by a large crowd. All at once there was a shout from a man in the crowd: 'Master, look at my son, I implore you, my only child. From time to time a spirit seizes him, gives a sudden scream, and throws him into convulsions with foaming at the mouth, and it keeps on mauling him and will hardly let him go. I asked your disciples to cast it out, but they could not.' Jesus answered, 'What an unbelieving and perverse generation! How long shall I be with you and endure you all? Bring

your son here.' But before the boy could reach him the devil dashed him to the ground and threw him into convulsions. Jesus rebuked the unclean spirit, cured the boy, and gave him back to his father. And they were all struck with awe at the majesty of God.

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

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

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

Journeys and encounters

51 THE TIME APPROACHED when he was to be taken up to heaven, he set his face resolutely towards Jerusalem, and sent messengers ahead.

52 They set out and went into a Samaritan village to make arrangements for him; but the villagers would not have him because he was making for Jerusalem. When the disciples James and John saw this they said, 'Lord, may we call down fire from heaven to burn them up?' But he turned and rebuked them, and they went on to another village.

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

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

LUKE 10

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

bearable for Sodom on the great Day than for that town.

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

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

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

21 At that moment Jesus exulted in the Holy Spirit and said, 'I thank thee, Father, Lord of heaven and earth, for hiding these things from the learned and wise, and revealing them to the simple. Yes, Father, such was thy choice.' Then turning to his disciples he said, 'Everything is entrusted to me by my Father; and no one knows who the Son is but the Father, or who the Father is but the Son, and those to whom the Son may choose to reveal him.'

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

25 ON ONE OCCASION a lawyer came forward to put this test question to him: 'Master, what must I do to inherit eternal life?' Jesus said, 'What is written in the Law? What is your reading of it?' He

replied, 'Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbour as yourself.' 'That is the right answer,' said Jesus; 'do that and you will live.'

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

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

LUKE 11

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

"Father, thy name be hallowed;
Thy kingdom come.
Give us each day our daily bread.
And forgive us our sins,
for we too forgive all who have done us wrong.
And do not bring us to the test."

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

11 'Is there a father among you who will offer his son a snake when he asks for fish, or a scorpion when he asks for an egg? If you, then, bad as you are, know how to give your children what is good for them, how much more will the heavenly Father give the Holy Spirit to

those who ask him!"

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

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

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

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

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

keep it.'

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

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

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

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

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

44 'Alas, alas, you are like unmarked graves over which men may walk without knowing it.' In reply to this one of the lawyers said, 'Master, when you say things like this you are insulting us too.' Jesus rejoined: 'Yes, you lawyers, it is no better with you! For you load men with intolerable burdens, and will not put a single finger to the load.

47 'Alas, you build the tombs of the prophets whom your fathers murdered, and so testify that you approve of the deeds your fathers did; they committed the murders and you provide the tombs.

49 'This is why the Wisdom of God said, "I will send them prophets and messengers; and some of these they will persecute and kill"; so that this generation will have to answer for the blood of all the prophets shed since the foundation of the world; from the blood of Abel to the blood of Zechariah who perished between the altar and the sanctuary. I tell you, this generation will have to answer for it all.

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

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

LUKE 12

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

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

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

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

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

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

13 A man in the crowd said to him, 'Master, tell my brother to divide the family property with me,' He replied, 'My good man, who set me

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

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

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

32 'Have no fear little flock; for your Father has chosen to give you

the Kingdom. Sell your possessions and give in charity. Provide for yourselves purses that do not wear out, and never-failing treasure in heaven, where no thief can get near it, no moth destroy it. For where your treasure is, there will your heart be also.

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

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

47 'The servant who knew his master's wishes, yet made no attempt to carry them out, will be flogged severely. But one who did not know them and earned a beating will be flogged less severely. Where a man has been given much, much will be expected of him; and the more a man has had entrusted to him the more he will be required to repay.

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

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

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

LUKE 13

1 AT THAT VERY TIME there were some people present who told him about the Galileans whose blood Pilate had mixed with their sacrifices. He answered them: 'Do you imagine that, because these

Galileans suffered this fate, they must have been greater sinners than anyone else in Galilee? I tell you they were not; but unless you repent, you will all of you come to the same end. Or the eighteen people who were killed when the tower fell on them at Siloam -- do you imagine they were more guilty than all the other people living in Jerusalem? I tell you they were not; but unless you repent, you will all of you come to the same end.'

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

10 One Sabbath he was teaching in a synagogue, and there was a woman there possessed by a spirit that had crippled her for eighteen years. She was bent double and quite unable to stand up straight. When Jesus saw her he called her and said, 'You are rid of your trouble.' Then he laid his hands on her, and at once she straightened up and began to praise God. But the president of the synagogue, indignant with Jesus for healing on the Sabbath, intervened and said to the congregation, 'There are six working days: come and be cured on one of them, and not on the Sabbath.' The Lord gave him his answer: 'What hypocrites you are!' he said. 'Is there a single one of you who does not loose his ox or his donkey from the manger and take it out to water on the Sabbath? And here is this woman, a daughter of Abraham, who has been kept prisoner by Satan for eighteen long years: was it wrong for her to be freed from her bonds on the Sabbath?' At these words all his opponents were covered with confusion, while the mass of the people were delighted at all the wonderful things he was doing.

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

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

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

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

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

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

LUKE 14

1 ONE SABBATH he went to have a meal in the house of a leading Pharisee; and they were watching him closely. There, in front of him, was a man suffering from dropsy. Jesus asked the lawyers and the Pharisees: 'Is it permitted to cure people on the Sabbath or not?' They said nothing. So he took the man, cured him, and sent him away. Then he turned to them and said, 'If one of you has a donkey or an ox and it falls into a well, will he hesitate to haul it up on the Sabbath day?' To this they could find no reply.

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

and whoever humbles himself will be exalted.'

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

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

25 Once when great crowds were accompanying him, he turned to them and said: 'If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, even his own life, he cannot be a disciple of mine. No one who does not carry his cross and come with me can be a disciple of mine. Would any of you

think of building a tower without first sitting down and calculating the cost, to see whether he could afford to finish it? Otherwise, if he has laid its foundation and then is not able to complete it, all the onlookers will laugh at him. "There is the man", they will say, "who started to build and could not finish." Or what king will march to battle against another king, without first sitting down to consider whether with ten thousand men he can face an enemy coming to meet him with twenty thousand? If he cannot, then, long before the enemy approaches, he sends envoys, and asks for terms. So also none of you can be a disciple of mine without parting with all his possessions.

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

LUKE 15

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

people who do not need to repent.

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

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

25 'Now the elder son was out on the farm; and on his way back, as he approached the house, he heard music and dancing. He called one of the servants and asked what it meant. The servant told him, "Your brother has come home, and your father has killed the fatted calf because he has him back safe and sound." But he was angry and refused to go in. His father came out and pleaded with him; but he retorted, "You know how I have slaved for you all these years; I never once disobeyed your orders; and you never gave me so much as a kid, for a feast with my friends. But now that this son of yours turns up, after running through your money with his women, you kill the fatted calf for him." "My boy," said the father, "you are always with me, and everything I have is yours. How could we help celebrating this happy day? Your brother here was dead and has come back to life, was lost and is found."

LUKE 16

1 He said to his disciples, 'There was a rich man who had a steward, and he received complaints that this man was squandering the property. So he sent for him, and said, "What is this that I hear? Produce your accounts, for you cannot be manager here any longer." The steward said to himself, "What am I to do now that my employer is dismissing me? I am not strong enough to dig, and too proud to beg. I know what I must do, to make sure that, when I have to leave, there will be people to give me house and home." He summoned his master's debtors one by one. To the first he said, "How much do you owe my master?" He replied, "A thousand gallons of olive oil." He said, "Here is your account. Sit down and make it five hundred; and be quick about it." Then he said to another, "And you, how much do

you owe?" He said, "A thousand bushels of wheat", and was told, "Take your account and make it eight hundred." And the master applauded the dishonest steward for acting so astutely. For the worldly are more astute than the other-worldly in dealing with their own kind.

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

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

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

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

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

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

18 'A man who divorces his wife and marries another commits

adultery; and anyone who marries a woman divorced from her husband commits adultery.

19 'There was once a rich man, who dressed in purple and the finest linen, and feasted in great magnificence every day. At his gate, covered with sores, lay a poor man named Lazarus, who would have been glad to satisfy his hunger with the scraps from the rich man's table. Even the dogs used to come and lick his sores. One day the poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried, and in Hades, where he was in torment, he looked up; and there, far away, was Abraham with Lazarus close beside him.

24 "Abraham, my father," he called out, "take pity on me! Send Lazarus to dip the tip of his finger in water, to cool my tongue, for I am in agony in this fire." But Abraham said, "Remember, my child, that all the good things fell to you while you were alive, and all the bad to Lazarus; now he has his consolation here and it is you who are in agony. But that is not all: there is a great chasm fixed between us; no one from our side who wants to reach you can cross it, and none may pass from your side to us." "Then, father," he replied, "will you send him to my father's house, where I have five brothers, to warn them, so that they too may not come to this place of torment?" But Abraham said, "They have Moses and the prophets; let them listen to them." "No, father Abraham," he replied, "but if someone from the dead visits them, they will repent." Abraham answered, "If they do not listen to Moses and the prophets they will pay no heed even if someone should rise from the dead."

LUKE 17

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

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

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

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

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

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

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

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

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

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

34 'I tell you, on that night there will be two men in one bed: one will be taken, the other left. There will be two women together grinding corn: one will be taken, the other left.' When they heard this they

asked, 'Where, Lord?' He said, 'Where the corpse is, there the vultures will gather.'

LUKE 18

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

9 And here is another parable that he told. It was aimed at those who were sure of their own goodness and looked down on everyone else. 'Two men went up to the temple to pray, one a Pharisee and the other a tax-gatherer. The Pharisee stood up and prayed thus: "I thank thee, O God, that I am not like the rest of men, greedy, dishonest, adulterous; or, for that matter, like this tax-gatherer. I fast twice a week; I pay tithes on all that I get." But the other kept his distance and would not even raise his eyes to heaven, but beat upon his breast, saying, "O God, have mercy on me, sinner that I am." It was this man, I tell you, and not the other, who went home acquitted of his sins. For everyone who exalts himself will be humbled; and whoever humbles

himself will be exalted.'

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

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

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

Challenge to Jerusalem

31 HE TOOK THE TWELVE ASIDE and said, 'We are now going up to Jerusalem; and all that was written by the prophets will come true

for the Son of Man. He will be handed-over to the foreign power. He will be mocked, maltreated, and spat upon. They will flog him and kill him. And on the third day he will rise again.' But they understood nothing of all this; they did not grasp what he was talking about; its meaning was concealed from them.

35 As he approached Jericho a blind man sat at the roadside begging. Hearing a crowd going past, he asked what was happening. They told him, 'Jesus of Nazareth is passing by.' Then he shouted out, 'Jesus, Son of David, have pity on me.' The people in front told him to hold his tongue; but he called out all the more, 'Son of David, have pity on me.' Jesus stopped and ordered the man to be brought to him. When he came up he asked him, 'What do you want me to do for you?' 'Sir, I want my sight back', he answered. Jesus said to him, 'Have back your sight; your faith has cured you.' He recovered his sight instantly; and he followed Jesus, praising God. And all the people gave praise to God for what they had seen.

LUKE 19

1 Entering Jericho he made his way through the city. There was a man there named Zacchaeus; he was superintendent of taxes and very rich. He was eager to see what Jesus looked like; but, being a little man, he could not see him for the crowd. So he ran on ahead and climbed a sycamore tree in order to see him, for he was to pass that way. When Jesus came to the place, he looked up and said, 'Zacchaeus, be quick and come down; I must come and stay with you today.' He climbed down as fast as he could and welcomed him gladly. At this there was a general murmur of disapproval. 'He has

gone in', they said, 'to be the guest of a sinner.' But Zacchaeus stood there and said to the Lord, 'Here and now, sir, I give half my possessions to charity; and if I have cheated anyone, I am ready to repay him four times over.' Jesus said to him, 'Salvation has come to this house today! for this man too is a son of Abraham, and the Son of Man has come to seek and save what is lost.'

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

want me for their king, bring them here and slaughter them in my presence."

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

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

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

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

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

when it came.'

45 Then he went into the temple and began driving out the traders, with these words: 'Scripture says, "My house shall be a house of prayer"; but you have made it a robbers' cave.' Day by day he taught in the temple. And the chief priests and lawyers were bent on making an end of him, with the support of the leading citizens, but found they were helpless, because the people all hung upon his words.

LUKE 20

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

9 He went on to tell the people this parable: 'A man planted a vineyard, let it out to vine-growers, and went abroad for a long time. When the season came, he sent a servant to the tenants to collect from them his share of the produce; but the tenants thrashed him and sent him away empty-handed. He tried again and sent a second servant; but he also was thrashed, outrageously treated, and sent

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

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

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

27 Then some Sadducees came forward. They are the people who deny that there is a resurrection. Their question was this: 'Master,

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

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

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

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

Luke 21

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

5 SOME PEOPLE WERE TALKING about the temple and the the stones and votive offerings with which it was adorned. He said, 'These things which you are gazing at the time will come when not one stone of them will be left upon another; all will be thrown down.' 'Master,' they asked, 'when will it all come about? What will be the sign when it is due to happen?' He said, 'Take care that you are not misled. For many will come claiming my name and saying, "I am he", and, "The Day is upon us." Do not follow them. And when you hear of wars and insurrections, do not fall into a panic. These things are bound to happen first; but the end does not follow immediately.' Then he added, 'Nation will make war upon nation, kingdom upon kingdom; there will be great earthquakes, and famines and plagues in many places; in the sky terrors and great portents.

12 But before all this happens they will set upon you and persecute you. You will be brought before synagogues and put in prison; you will be haled before kings and governors for your allegiance to me. This will be your opportunity to testify; so make up your minds not to prepare your defence beforehand, because I myself will give you power of utterance and a wisdom which no opponent will be able to resist or refute. Even your parents and brothers, your relations and

friends, will betray you. Some of you will be put to death; and all will hate you for your allegiance to me. But not a hair of your head shall be lost. By standing firm you will win true life for yourselves.

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

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

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

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

34 'Keep a watch on yourselves; do not let your minds be dulled by dissipation and drunkenness and worldly cares so that the great Day closes upon you suddenly like a trap; for that day will come on all

men, wherever they are, the whole world over. Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of Man.'

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

LUKE 22

The final conflict

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

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

7 Then came the day of Unleavened Bread, on which the Passover victim had to be slaughtered, and Jesus sent Peter and John with these instructions: 'Go and prepare for our Passover supper.' 'Where would you like us to make the preparations?' they asked. He replied, 'As soon as you set foot in the city a man will meet you carrying a jar

of water. Follow him into the house that he enters and give this message to the householder: "The Master says, 'Where is the room in which I may eat the Passover with my disciples?'" He will show you a large room upstairs all set out: make the preparations there.' They went and found everything as he had said. So they prepared for Passover.

14 When the time came he took his place at table, and the apostles with him; and he said to them, 'How I have longed to eat this Passover with you before my death! For I tell you, never again shall I eat it until the time when it finds its fulfilment in the kingdom of God.'

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

21 'But mark this -- my betrayer is here, his hand with mine on the table. For the Son of Man is going his appointed way; but alas for that man by whom he is betrayed!' At this they began to ask among themselves which of them it could possibly be who was to do this thing. Then a jealous dispute broke out: who among them should rank highest? But he said, 'In the world, kings lord it over their subjects; and those in authority are called their country's "Benefactors". Not so with you: on the contrary, the highest among you must bear himself like the youngest, the chief of you like a servant. For who is greater -- the one who sits at table or the servant who waits on him? Surely the one who sits at table. Yet here am I among you like a servant.'

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

judges of the twelve tribes of Israel.

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

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

39 THEN HE WENT OUT and made his way as usual to the Mount of Olives, accompanied by the disciples. When he reached the place he said to them, 'Pray that you may be spared the hour of testing.' He himself withdrew from them about a stone's throw, knelt down, and began to pray: 'Father,' if it be thy will, take this cup away from me. Yet not my will but thine be done.'

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

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

47 WHILE HE WAS STILL SPEAKING a crowd appeared with the

man called Judas, one of the Twelve, at their head. He came up to Jesus to kiss him; but Jesus said, 'Judas, would you betray the Son of Man with a kiss?'

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

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

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

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

him.

66 WHEN DAY BROKE, the elders of the nation, chief priests, and doctors of the law assembled, and he was brought before their Council. 'Tell us,' they said, 'are you the Messiah?' 'If I tell you,' he replied, 'you will not believe me; and if I ask questions, you will not answer. But from now on, the Son of Man will be seated at the right hand of Almighty God.' 'You are the Son of God, then?' they all said, and he replied, 'It is you who say I am.' They said, 'Need we call further witnesses? We have heard it ourselves from his own lips.'

LUKE 23

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

6 When Pilate heard this, he asked if the man was a Galilean, and on learning that he belonged to Herod's jurisdiction he remitted the case to him, for Herod was also in Jerusalem at that time. When Herod saw Jesus he was greatly pleased; having heard about him, he had long been wanting to see him, and had been hoping to see some miracle performed by him. He questioned him at some length

without getting any reply; but the chief priests and lawyers appeared and pressed the case against him vigorously. Then Herod and his troops treated him with contempt and ridicule, and sent him back to Pilate dressed in a gorgeous robe. That same day Herod and Pilate became friends; till then there had been a standing feud between them.

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

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

27 Great numbers of people followed, many women among them, who mourned and lamented over him. Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me; no, weep for yourselves and your children. For the days are surely coming when they will say, "Happy are the barren, the wombs that never bore a

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

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

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

39 One of the criminals who hung there with him taunted him: 'Are not you the Messiah? Save yourself, and us.' But the other rebuked him:

41 'Have you no fear of God? You are under the same sentence as he; For us it is plain justice; we are paying the price for our misdeeds; but this man has done nothing wrong. And he said, 'Jesus, remember me when you come to your throne.' He answered, 'I tell you this: today you shall be with me in Paradise.'

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

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

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

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

55 The women who had accompanied him from Galilee followed; they took note of the tomb and observed how his body was laid. Then they went home and prepared spices and perfumes; and on the Sabbath they rested in obedience to the commandment.

LUKE 24

1 But on the Sunday morning very early they came to the tomb bringing the spices they had prepared. Finding that the stone had been rolled away from the tomb, they went inside; but the body was not to be found. While they stood utterly at a loss, all of a sudden two men in dazzling garments were at their side. They were terrified, and stood with eyes cast down, but the men said, "Why search among the

dead for one who lives? Remember what he told you while he was still in Galilee, about the Son of Man: how he must be given up into the power of sinful men and be crucified, and must rise again on the third day.' Then they recalled his words and, returning from the tomb, they reported all this to the Eleven and all the others.

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

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

25 'How dull you are!' he answered. 'How slow to believe all that the prophets said! Was the Messiah not bound to suffer thus before entering upon his glory?' Then he began with Moses and all the

prophets, and explained to them the passages which referred to himself in every part of the scriptures.

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

33 Without a moment's delay they set out and returned to Jerusalem. There they found that the Eleven and the rest of the company had assembled and were saying, 'It is true: the Lord has risen; he has appeared to Simon.' Then they gave their account of the events of their journey and told how he had been recognized by them at the breaking of the bread.

36 As they were talking about all this, there he was, standing among them. Startled and terrified, they thought they were seeing a ghost. But he said, 'Why are you so perturbed? Why do questionings arise in your minds? Look at my hands and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you can see that I have. They were still unconvinced, still wondering, for it seemed too good to be true. So he asked them, 'Have you anything here to eat?' They offered him a piece of fish they had cooked, which he took and ate before their eyes.

44 And he said to them, 'This is what I meant by saying, while I was still with you, that everything written about me in the Law of Moses and in the prophets and psalms was bound to be fulfilled.' Then he opened their minds to understand the scriptures. 'This', he said, 'is

what is written: that the Messiah is to suffer death and to rise from the dead on the third day, and that in his name repentance bringing the forgiveness of sins is to be proclaimed to all nations. Begin from Jerusalem; it is you who are the witnesses to it all. And mark this: I am sending upon you my Father's promised gift; so stay here in this city until you are armed with the power from above.'

50 Then he led them out as far as Bethany, and blessed them with uplifted hands; and in the act of blessing he parted from them. And they returned to Jerusalem with great joy, and spent all their time in the temple praising God.

THE GOSPEL ACCORDING TO JOHN

The coming of Christ

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

6 These appeared a man named John, sent from God; he came as a witness to testify to the light, that all might become believers through him. He was not himself the light; he came to bear witness to the

light. The real light which enlightens every man was even then coming into the world.

10 He was in the world; but the world, though it owed its being to him, did not recognize him. He entered his own realm, and his own would not receive him. But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become children of God, not born of any human stock, or by the fleshly desire of a human father, but the offspring of God himself. So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

15 Here is John's testimony to him: he cried aloud, 'This is the man I meant when I said, "He comes after me, but takes rank before me"; for before I was born, he already was.' Out of his full store we have all received grace upon grace; for while the Law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God; but God's only Son, he who is nearest to the Father's heart, he has made him known.

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

24 Some Pharisees who were in the deputation asked him, 'If you are not the Messiah, nor Elijah, nor the prophet, why then are you baptizing?' 'I baptize in water,' John replied, 'but among you, though you do not know him, stands the one who is to come after me. I am

not good enough to unfasten his shoes.' This took place at Bethany beyond Jordan, where John was baptizing.

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

32 John testified further: 'I saw the Spirit coming down from heaven like a dove and resting upon him. I did not know him, but he who sent me to baptize in water had told me, "When you see the Spirit coming down upon someone and resting upon him, you will know that this is he who is to baptize in Holy Spirit." I saw it myself, and I have borne witness. This is God's Chosen One.'

35 The next day again John was standing with two of his disciples when Jesus passed by. John looked towards him and said, 'There is the Lamb of God.' The two disciples heard him say this, and followed Jesus. When he turned and saw them following him, he asked, 'What are you looking for?' They said, 'Rabbi' (which means a teacher), 'where are you staying?' 'Come and see', he replied. So they went and saw where he was staying, and spent the rest of the day with him. It was then about four in the afternoon.

40 One of the two who followed Jesus after hearing what John said was Andrew, Simon Peter's brother. The first thing he did was to find his brother Simon. He said to him, 'We have found the Messiah' (which is the Hebrew for 'Christ'). He brought Simon to Jesus, who looked at him and said, 'You are Simon son of John. You shall be called Cephas' (that is, Peter, the Rock).

44 The next day Jesus decided to leave for Galilee. He met Philip,

who, like Andrew and Peter, came from Bethsaida, and said to him, 'Follow me.' Philip went to find Nathanael, and told him, 'We have met the man spoken of by Moses in the Law, and by the prophets: it is Jesus son of Joseph, from Nazareth.' 'Nazareth!' Nathanael exclaimed; 'can anything good come from Nazareth?' Philip said, 'Come and see.' When Jesus saw Nathanael coming, he said, 'Here is an Israelite worthy of the name; there is nothing false in him. Nathanael asked him, 'How do you come to know me?' Jesus replied, 'I saw you under the fig-tree before Philip spoke to you.' 'Rabbi,' said Nathanael, 'you are the Son of God; you are king of Israel.' Jesus answered, 'Is this the ground of your faith, that I told you I saw you under the fig-tree? You shall see greater things than that.' Then he added, 'In truth, in very truth I tell you all, you shall see heaven wide open, and God's angels ascending and descending upon the Son of Man.'

JOHN 2

Christ the giver of life

1 ON THE THIRD DAY there was a wedding at Cana-in-Galilee. The mother of Jesus was there, and Jesus and his disciples were guests also. The wine gave out, so Jesus's mother said to him, 'They have no wine left.' He answered, 'Your concern, mother, is not mine. My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' There were six stone water-jars standing near, of the kind used for Jewish rites of purification; each held from twenty to thirty gallons. Jesus said to the servants, 'Fill the jars with water', and they filled them to the brim. 'Now draw some off', he ordered,

and take it to the steward of the feast'; and they did so. The steward tasted the water now turned into wine, not knowing its source; though the servants who had drawn the water knew. He hailed the bridegroom and said, 'Everyone serves the best wine first, and waits until the guests have drunk freely before serving the poorer sort; but you have kept the best wine till now.'

11 This deed at Cana-in-Galilee is the first of the signs by which Jesus revealed his glory and led his disciples to believe in him.

12 AFTER THIS he went down to Capernaum in company with his mother, his brothers, and his disciples, but they did not stay there long. As it was near the time of the Jewish Passover, Jesus went up to Jerusalem. There he found in the temple the dealers in cattle, sheep, and pigeons, and the money-changers seated at their tables. Jesus made a whip of cords and drove them out of the temple, sheep, cattle, and all. He upset the tables of the money-changers, scattering their coins. Then he turned on the dealers in pigeons: 'Take them out,' he said; 'you must not turn my Father's house into a market.' His disciples recalled the words of Scripture, 'Zeal for thy house will destroy me.' The Jews challenged Jesus: 'What sign', they asked, 'can you show as authority for your action?' 'Destroy this temple,' Jesus replied, 'and in three days I will raise it again.' They said, 'It has taken forty-six years to build this temple. Are you going to raise it again in three days?' But the temple he was speaking of was his body. After his resurrection his disciples recalled what he had said, and they believed the Scripture and the words that Jesus had spoken.

23 WHILE HE WAS in Jerusalem for Passover many gave their allegiance to him when they saw the signs that he performed. But Jesus for his part would not trust himself to them. He knew men so well, all of them, that he needed no evidence from others about a man, for he himself could tell what was in a man.

JOHN 3

1 THERE WAS ONE of the Pharisees named Nicodemus, a member of the Jewish Council, who came to Jesus by night. 'Rabbi,' he said, 'we know that you are a teacher sent by God; no one could perform these signs of yours unless God were with him.' Jesus answered, 'In truth, in very truth I tell you, unless a man has been born over again he cannot see the kingdom of God.' 'But how is it possible', said Nicodemus, 'for a man to be born when he is old? Can he enter his mother's womb a second time and be born?' Jesus answered, 'In truth I tell you, no one can enter the kingdom of God without being born from water and spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. You ought not to be astonished, then, when I tell you that you must be born over again. The wind blows where it wills; you hear the sound of it, but you do not know where it comes from, or where it is going. So with everyone who is born from spirit.'

9 Nicodemus replied, 'How is this possible?' 'What!' said Jesus. 'Is this famous teacher of Israel ignorant of such things? In very truth I tell you, we speak of what we know, and testify to what we have seen, and yet you all reject our testimony. If you disbelieve me when I talk to you about things on earth, how are you to believe if I should talk about the things of heaven?

13 'No one ever went up into heaven except the one who came down from heaven, the Son of Man whose home is in heaven. This Son of Man must be lifted up as the serpent was lifted up by Moses in the

wilderness, so that everyone who has faith in him may in him possess eternal life. 'God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life. It was not to judge the world that God sent his Son into the world, but that through him the world might be saved.

18 'The man who puts his faith in him does not come under judgement; but the unbeliever has already been judged in that he has not given his allegiance to God's only Son. Here lies the test: the light has come into the world, but men preferred darkness to light because their deeds were evil. Bad men all hate the light and avoid it, for fear their practices should be shown up. The honest man comes to the light so that it may be clearly seen that God is in all he does.'

22 AFTER THIS, Jesus went into Judaea with his disciples, stayed there with them, and baptized. John too was baptizing at Aenon, near to Salim, because water was plentiful in that region; and people were constantly coming for baptism. This was before John's imprisonment.

25 Some of John's disciples had fallen into a dispute with Jews about purification; so they came to him and said, 'Rabbi, there was a man with you on the other side of the Jordan, to whom you bore your witness. Here he is, baptizing, and crowds are flocking to him.' John's answer was: 'A man can have only what God gives him. You yourselves can testify that I said, "I am not the Messiah; I have been sent as his forerunner." It is the bridegroom to whom the bride belongs. The bridegroom's friend, who stands by and listens to him, is overjoyed at hearing the bridegroom's voice. This joy, this perfect joy, is now mine. As he grows greater, I must grow less.'

31 He who comes from above is above all others; he who is from the earth belongs to the earth and uses earthly speech. He who comes

from heaven bears witness to what he has seen and heard, yet no one accepts his witness. To accept his witness is to attest that God speaks the truth; for he whom God sent utters the words of God, so measureless is God's gift of the Spirit. The Father loves the Son and has entrusted him with all authority. He who puts his faith in the Son has hold of eternal life, but he who disobeys the Son shall not see that life; God's wrath rests upon him.

JOHN 4

1 A REPORT NOW REACHED the Pharisees: 'Jesus is winning and baptizing more disciples than John'; although, in fact, it was only the disciples who were baptizing and not Jesus himself. When Jesus learned this, he left Judaea and set out once more for Galilee. He had to pass through Samaria, and on his way came to a Samaritan town called Sychar, near the plot of ground which Jacob gave to his son Joseph and the spring called Jacob's well. It was about noon, and Jesus, tired after his journey, sat down by the well.

7 The disciples had gone away to the town to buy food. Meanwhile a Samaritan woman came to draw water. Jesus said to her, 'Give me a drink.' The Samaritan woman said, 'What! You, a Jew, ask a drink of me, a Samaritan woman?' (Jews and Samaritans, it should be noted, do not use vessels in common.) Jesus answered her, 'If only you knew what God gives, and who it is that is asking you for a drink, you would have asked him and he would have given you living water.' 'Sir,' the woman said, 'you have no bucket and this well is deep. How can you give me "living water"? Are you a greater man than Jacob our ancestor, who gave us the well, and drank from it himself, he and

his sons, and his cattle too?' Jesus said, 'Everyone who drinks this water will be thirsty again, but whoever drinks the water that I shall give him will never suffer thirst any more. The water that I shall give him will be an inner spring always welling up for eternal life.' 'Sir,' said the woman, 'give me that water, and then I shall not be thirsty, nor have to come all this way to draw.'

16 Jesus replied, 'Go home, call your husband and come back.' She answered, 'I have no husband.' 'You are right', said Jesus, 'in saying that you have no husband, for, although you have had five husbands, the man with whom you are now living is not your husband; you told me the truth there.' 'Sir,' she replied, 'I can see that you are a prophet. Our fathers worshipped on this mountain, but you Jews say that the temple where God should be worshipped is in Jerusalem.' 'Believe me,' said Jesus, 'the time is coming when you will worship the Father neither on this mountain, nor in Jerusalem. You Samaritans worship without knowing what you worship, while we worship what we know. It is from the Jews that salvation comes. But the time approaches, indeed it is already here, when those who are real worshippers will worship the Father in spirit and in truth. Such are the worshippers whom the Father wants. God is spirit, and those who worship him must worship in spirit and in truth.' The woman answered, 'I know that Messiah' (that is Christ) 'is coming. When he comes he will tell us everything.' Jesus said, 'I am he, I who am speaking to you now.'

27 At that moment his disciples returned, and were astonished to find him talking with a woman; but none of them said, 'What do you want?' or, 'Why are you talking with her?' The woman put down her water-jar and went away to the town, where she said to the people, 'Come and see a man who has told me everything I ever did. Could this be the Messiah?' They came out of the town and made their way towards him.

31 Meanwhile the disciples were urging him, 'Rabbi, have something

to eat.' But he said, 'I have food to eat of which you know nothing.' At this the disciples said to one another, 'Can someone have brought him food?' But Jesus said, 'It is meat and drink for me to do the will of him who sent me until I have finished his work.'

35 'Do you not say, "Four months more and then comes harvest"? But look, I tell you, look round on the fields; they are already white, ripe for harvest. The reaper is drawing his pay and gathering a crop for eternal life, so that sower and reaper may rejoice together. That is how the saying comes true: "One sows, and another reaps." I sent you to reap a crop for which you have not toiled. Others toiled and you have come in for the harvest of their toil.'

39 Many Samaritans of that town came to believe in him because of the woman's testimony: 'He told me everything I ever did.' So when these Samaritans had come to him they pressed him to stay with them; and he stayed there two days. Many more became believers because of what they heard from his own lips. They told the woman, 'It is no longer because of what you said that we believe, for we have heard him ourselves; and we know that this is in truth the Saviour of the world.'

43 WHEN THE TWO DAYS were over he set out for Galilee; for Jesus himself declared that a prophet is without honour in his own country. On his arrival in Galilee the Galileans gave him a welcome, because they had seen all that he did at the festival in Jerusalem; they had been at the festival themselves.

46 Once again he visited Cana-in-Galilee, where he had turned the water into wine. An officer in the royal service was there, whose son was lying ill at Capernaum. When he heard that Jesus had come from Judaea into Galilee, he came to him and begged him to go down and cure his son, who was at the point of death. Jesus said to him, 'Will none of you ever believe without seeing signs and

portents?' The officer pleaded with him, 'Sir, come down before my boy dies.' Then Jesus said, 'Return home; your son will live.' The man believed what Jesus said and started for home. When he was on his way down his servants met him with the news, 'Your boy is going to live.' So he asked them what time it was when he began to recover. They said, 'Yesterday at one in the afternoon the fever left him.' The father noted that this was the exact time when Jesus had said to him, 'Your son will live', and he and all his household became believers.

54 This was now the second sign which Jesus performed after coming down from Judaea into Galilee.

JOHN 5

1 LATER ON Jesus went up to Jerusalem for one of the Jewish festivals. Now at the Sheep-Pool in Jerusalem there is a place with five colonnades. Its name in the language of the Jews is Bethesda. In these colonnades there lay a crowd of sick people, blind, lame, and paralysed. Among them was a man who had been crippled for thirty-eight years. When Jesus saw him lying there and was aware that he had been ill a long time, he asked him, 'Do you want to recover?' 'Sir,' he replied, 'I have no one to put me in the pool. When the water is disturbed; but while I am moving, someone else is in the pool before me.' Jesus answered; 'Rise to your feet, take up your bed and walk.' The man recovered instantly, took up his stretcher, and began to walk. That day was a Sabbath. So the Jews said to the man who had been cured, 'It is the Sabbath. You are not allowed to carry your bed on the Sabbath.' He answered, 'The man who cured me said, "Take up your bed and walk."' They asked him, 'Who is the man who

told you to take up your bed and walk?' But the cripple who had been cured did not know; for the place was crowded and Jesus had slipped away. A little later Jesus found him in the temple and said to him, 'Now that you are well again, leave your sinful ways, or you may suffer something worse.' The man went away and told the Jews that it was Jesus who had cured him.

16 It was works of this kind done on the Sabbath that stirred the Jews to persecute Jesus. He defended himself by saying, 'My Father has never yet ceased his work, and I am working too.' This made the Jews still more determined to kill him, because he was not only breaking the Sabbath, but, by calling God his own Father, he claimed equality with God.

19 To this charge Jesus replied, 'In truth, in very truth I tell you, the Son can do nothing by himself; he does only what he sees the Father doing: what the Father does, the Son does. For the Father loves the Son and shows him all his works, and will show greater yet, to fill you with wonder. As the Father raises the dead and gives them life, so the Son gives life to men, as he determines. And again, the Father does not judge anyone, but has given full jurisdiction to the Son; it is his will that all should pay the same honour to the Son as to the Father. To deny honour to the Son is to deny it to the Father who Sent him.

24 'In very truth, anyone who gives heed to what I say and puts his trust in him who sent me has hold of eternal life, and does not come up for judgement, but has already passed from death to life. In truth, in very truth I tell you, a time is coming, indeed it is already here, when the dead shall hear the voice of the Son of God, and all who hear shall come to life. For as the Father has life-giving power in himself, so has the Son, by the Father's gift.

27 'As Son of Man, he has also been given the right to pass

judgement. Do not wonder at this, because the time is coming when all who are in the grave shall hear his voice and come out: those who have done right will rise to life; those who have done wrong will rise to hear their doom. I cannot act by myself; I judge as I am bidden, and my sentence is just, because my aim is not my own will, but the will of him who sent me.

31 'If I testify on my own behalf, that testimony does not hold good. There is another who bears witness for me, and I know that his testimony holds. Your messengers have been to John; you have his testimony to the truth. Not that I rely on human testimony, but I remind you of it for your own salvation. John was a lamp, burning brightly, and for a time you were ready to exult in his light. But I rely on a testimony higher than John's. There is enough to testify that the Father has sent me, in the works my Father gave me to do and to finish the very works I have in hand. This testimony to me was given by the Father who sent me, although you never heard his voice, or saw his form. But his word has found no home in you, for you do not believe the one whom he sent. You study the scriptures diligently, supposing that in having them you have eternal life; yet, although their testimony points to me, you refuse to come to me for that life.

41 'I do not look to men for honour. But with you it is different, as I know well, for you have no love for God in you. I have come accredited by my Father, and you have no welcome for me; if another comes self-accredited you will welcome him. How can you have faith so long as you receive honour from one another, and care nothing for the honour that comes from him who alone is God? Do not imagine that I shall be your accuser at the Father's tribunal. Your accuser is Moses, the very Moses on whom you have set your hope. If you believed Moses you would believe what I tell you, for it was about me that he wrote. But if you do not believe what he wrote, how are you to believe what I say?'

JOHN 6

1 SOME TIME LATER Jesus withdrew to the farther shore of the Sea of Galilee (or Tiberias), and a large crowd of people followed who had seen the signs he performed in healing the sick. Then Jesus went up the hillside and sat down with his disciples. It was near the time of Passover, the great Jewish festival. Raising his eyes and seeing a large crowd coming towards him, Jesus said to Philip, 'Where are we to buy bread to feed these people?' This he said to test him; Jesus himself knew what he meant to do. Philip replied, 'Twenty pounds would not buy enough bread for every one of them to have a little.' One of his disciples, Andrew, the brother of Simon Peter, said to him, 'There is a boy here who has five barley loaves and two fishes; but what is that among so many?' Jesus said, 'Make the people sit down.' There was plenty of grass there, so the men sat down, about five thousand of them. Then Jesus took the loaves, gave thanks, and distributed them to the people as they sat there. He did the same with the fishes, and they had as much as they wanted. When everyone had had enough, he said to his disciples, 'Collect the pieces left over, so that nothing may be lost.' This they did, and filled twelve baskets with the pieces left uneaten of the five barley loaves.

14 When the people saw the sign Jesus had performed, the word went round, 'Surely this must be the prophet that was to come into the world.' Jesus, aware that they meant to come and seize him to proclaim him king, withdrew again to the hills by himself.

16 At nightfall his disciples went down to the sea, got into their boat, and pushed off to cross the water to Capernaum. Darkness had

already fallen, and Jesus had not yet joined them. By now a strong wind was blowing and the sea grew rough. When they had rowed about three or four miles they saw Jesus walking on the sea and approaching the boat. They were terrified, but he called out, 'It is I; do not be afraid.' Then they were ready to take him aboard, and immediately the boat reached the land they were making for.

22 NEXT MORNING the crowd was standing on the opposite shore. They had seen only one boat there, and Jesus, they knew, had not embarked with his disciples, who had gone away without him. Boats from Tiberias, however, came ashore near the place where the people had eaten the bread over which the Lord gave thanks. When the people saw that neither Jesus nor his disciples were any longer there, they themselves went aboard these boats and made for Capernaum in search of Jesus. They found him on the other side. 'Rabbi,' they said, 'when did you come here?' Jesus replied, 'In very truth I know that you have not come looking for me because you saw signs; but because you ate the bread and your hunger was satisfied. You must work, not for this perishable food, but for the food that lasts, the food of eternal life.

27 'This food the Son of Man will give you, for he it is upon whom God the Father has set the seal of his authority.' 'Then what must we do', they asked him, 'if we are to work as God would have us work?' Jesus replied, 'This is the work that God requires: believe in the one whom he has sent.'

30 They said, 'What sign can you give us to see, so that we may believe you? What is the work you do? Our ancestors had manna to eat in the desert; as Scripture says, "He gave them bread from heaven to eat." ' Jesus answered, 'I tell you this: the truth is, not that Moses gave you the bread from heaven, but that my Father gives you the real bread from heaven. The bread that God gives comes down from heaven and brings life to the world.' They said to him, 'Sir, give

us this bread now and always.' Jesus said to them; 'I am the bread of life. Whoever comes to me shall never be hungry, and whoever believes in me shall never be thirsty. But you, as I said, do not believe although you have seen. All that the Father gives me will come to me, and the man who comes to me I will never turn away. I have come down from heaven, not to do my own will, but the will of him who sent me. It is his will that I should not lose even one of all that he has given me; but raise them all up on the last day. For it is my Father's will that everyone who looks upon the Son and puts his faith in him shall possess eternal life; and I will raise him up on the last day.'

41 At this the Jews began to murmur disapprovingly because he said, 'I am the bread which came down from heaven.' They said, 'Surely this is Jesus son of Joseph; we know his father and mother. How can he now say, "I have come down from heaven"?' Jesus answered, 'Stop murmuring among yourselves. No man can come to me unless he is drawn by the Father who sent me; and I will raise him up on the last day. It is written in the prophets:

45 "And they shall all be taught by God." Everyone who has listened to the Father and learned from him comes to me.

46 'I do not mean that anyone has seen the Father. He who has come from God has seen the Father, and he alone. In truth, in very truth I tell you, the believer possesses eternal life. I am the bread of life. Your forefathers ate the manna in the desert and they are dead. I am speaking of the bread that comes down from heaven, which a man may eat, and never die. I am that living bread which has come down from heaven; if anyone eats this bread he shall live for ever. Moreover, the bread which I will give is my own flesh; I give it for the life of the world.'

52 This led to a fierce dispute among the Jews. 'How can this man

give us his flesh to eat?' they said. Jesus replied, 'In truth, in very truth I tell you, unless you eat the flesh of the Son of Man and drink his blood you can have no life in you. Whoever eats my flesh and drinks my blood possesses eternal life, and I will raise him up on the last day. My flesh is real food; my blood is real drink. Whoever eats my flesh and drinks my blood dwells continually in me and I dwell in him. As the living Father sent me, and I live because of the Father, so he who eats me shall live because of me. This is the bread which came down from heaven; and it is not like the bread which our fathers ate: they are dead, but whoever eats this bread shall live for ever.

59 THIS WAS SPOKEN in synagogue when Jesus was teaching in Capernaum. Many of his disciples on hearing it exclaimed, 'This is more than we can stomach! Why listen to such talk?' Jesus was aware that his disciples were murmuring about it and asked them, 'Does this shock you? What if you see the Son of Man ascending to the place where he was before? The spirit alone gives life; the flesh is of no avail; the words which I have spoken to you are both spirit and life. And yet there are some of you who have no faith.' For Jesus knew all along who were without faith and who was to betray him. So he said, 'This is why I told you that no one can come to me unless it has been granted to him by the Father.'

66 From that time on, many of his disciples withdrew and no longer went about with him. So Jesus asked the Twelve, 'Do you also want to leave me?' Simon Peter answered him, 'Lord, to whom shall we go? Your words are words of eternal life. We have faith, and we know that you are the Holy One of God.' Jesus answered, 'Have I not chosen you, all twelve? Yet one of you is a devil.' He meant Judas, son of Simon Iscariot. He it was who would betray him, and he was one of the Twelve.

JOHN 7

The great controversy

1 AFTERWARDS JESUS went about in Galilee. He wished to avoid Judaea because the Jews were looking for a chance to kill him. As the Jewish Feast of Tabernacles was close at hand, his brothers said to him, 'You should leave this district and go into Judaea, so that your disciples there may see the great things you are doing. Surely no one can hope to be in the public eye if he works in seclusion. If you really are doing such things as these, show yourself to the world.' For even his brothers had no faith in him. Jesus said to them, 'The right time for me has not yet come, but any time is right for you. The world cannot hate you; but it hates me for exposing the wickedness of its ways. Go to the festival yourselves. I am not a going up to this festival because the right time for me has not yet come.' With this answer he stayed behind in Galilee.

10 Later, when his brothers had gone to the festival, he went up himself, not publicly, but almost in secret. The Jews were looking for him at the festival and asking, 'Where is he?', and there was much whispering about him in the crowds. 'He is a good man', said some. 'No,' said others, 'he is leading the people astray.' However, no one talked about him openly, for fear of the Jews.

14 WHEN THE FESTIVAL was already half over, Jesus went up to the temple and began to teach. The Jews were astonished: 'How is it,' they said, 'that this untrained man has such learning?' Jesus replied, 'The teaching that I give is not my own; it is the teaching of him who sent me. Whoever has the will to do the will of God shall know whether my teaching comes from Him or is merely my own.'

Anyone whose teaching is merely his own, aims at honour for himself. But if a man aims at the honour of him who sent him he is sincere, and there is nothing false in him.

19 'Did not Moses give you the Law? Yet you all break it. Why are you trying to kill me?' The crowd answered, 'You are possessed! Who wants to kill you?' Jesus replied, 'Once only have I done work on the Sabbath, and you are all taken aback. But consider: Moses gave you the law of circumcision (not that it originated with Moses but with the patriarchs) and you circumcise on the Sabbath. Well then, if a child is circumcised on the Sabbath to avoid breaking the Law of Moses, why are you indignant with me for giving health on the Sabbath to the whole of a man's body? Do not judge superficially, but be just in your judgements.'

25 At this some of the people of Jerusalem began to say, 'Is not this the man they want to put to death? And here he is, speaking openly, and they have not a word to say to him. Can it be that our rulers have actually decided that this is the Messiah? And yet we know where this man comes from, but when the Messiah appears no one is to know where he comes from.' Thereupon Jesus cried aloud as he taught in the temple, 'No doubt you know me; no doubt you know where I come from. Yet I have not come of my own accord. I was sent by the One who truly is, and him you do not know. I know him because I come from him and he it is who sent me.' At this they tried to seize him; but no one laid a hand on him because his appointed hour had not yet come. Yet among the people many believed in him. 'When the Messiah comes,' they said, 'is it likely that he will perform more signs than this man?'

32 The Pharisees overheard these mutterings of the people about him, so the chief priests and the Pharisees sent temple police to arrest him. Then Jesus said, 'For a little longer I shall be with you; then I am going away to him who sent me. You will look for me, but

you will not find me. Where I am, you cannot come.' So the Jews said to one another, 'Where does he intend to go, that we should not be able to find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? What did he mean by saying, "You will look for me, but you will not find me. Where I am, you cannot come"?'

37 ON THE LAST and greatest day of the festival Jesus stood and cried aloud, 'If anyone is thirsty let him come to me; whoever believes in me, let him drink.' As Scripture says, 'Streams of living water shall flow out from within him.' He was speaking of the Spirit which believers in him would receive later; for the Spirit had not yet been given, because Jesus had not yet been glorified.

40 On hearing this some of the people said, 'This must certainly be the expected prophet.' Others said, 'This is the Messiah.' Others again, 'Surely the Messiah is not to come from Galilee? Does not Scripture say that the Messiah is to be of the family of David, from David's village of Bethlehem?' Thus he caused a split among the people. Some were for seizing him, but no one laid hands on him.

45 The temple police came back to the chief priests and Pharisees, who asked, 'Why have you not brought him?' 'No man'; they answered, 'ever spoke as this man speaks.' The Pharisees retorted, 'Have you too been misled? Is there a single one of our rulers who has believed in him, or of the Pharisees? As for this rabble, which cares nothing for the Law, a curse is on them.' Then one of their number, Nicodemus (the man who had once visited Jesus), intervened. 'Does our law', he asked them, 'permit us to pass judgement on a man unless we have first given him a hearing and learned the facts?' 'Are you a Galilean too?' they retorted. 'Study the scriptures and you will find that prophets do not come from Galilee.'

The woman caught in adultery (This part is left out John 53-John 8)
See end of book.

JOHN 8

12 ONCE AGAIN JESUS addressed the people: 'I am the light of the world. No follower of mine shall wander in the dark; he shall have the light of life.' The Pharisees said to him, 'You are witness in your own cause; your testimony is not valid.' Jesus replied, 'My testimony is valid; even though I do bear witness about myself; because I know where I come from, and where I am going. You do not know either where I come from or where I am going. You judge by worldly standards. I pass judgement on no man, but if I do judge, my judgement is valid because it is not I alone who judge, but I and he who sent me. In your own law it is written that the testimony of two witnesses is valid. Here am I, a witness in my own cause, and my other witness is the Father who sent me.' They asked, 'Where is your father?' Jesus replied, 'You know neither me nor my Father; if you knew me you would know my Father as well.'

20 These words were spoken by Jesus in the treasury as he taught in the temple. Yet no one arrested him, because his hour had not yet come.

21 Again he said to them, 'I am going away. You will look for me, but you will die in your sin; where I am going you cannot come.' The Jews then said, 'Perhaps he will kill himself: is that what he means when he says, "Where I am going you cannot come"?' So Jesus continued, 'You belong to this world below, I to the world above. Your home is in this world; mine is not. That is why. I told you that you would die in your sins. If you do not believe that I am what I am, you will die in your

sins.' They asked him, 'Who are you?' Jesus answered, 'Why should I speak to you at all? 'I have much to say about you -- and in judgement. But he who sent me speaks the truth, and what I heard from him I report to the world.'

27 They did not understand that he was speaking to them about the Father. So Jesus said to them, 'When you have lifted up the Son of Man you will know that I am what I am. I do nothing on my own authority, but in all that I say, I have been taught by my Father. He who sent me is present with me, and has not left me alone; for I always do what is acceptable to him.' As he said this, many put their faith in him.

30 Turning to the Jews who had believed him, Jesus said, 'If you dwell within the revelation I have brought, you are indeed my disciples; you shall know the truth, and the truth will set you free.' They replied, 'We are Abraham's descendants; we have never been in slavery to any man. What do you mean by saying; "You will become free men"?' 'In very truth I tell you', said Jesus, 'that everyone who commits sin is a slave. The slave has no permanent standing in the household, but the son belongs to it for ever. If then the Son sets you free, you will indeed be free.

37 'I know that you are descended from Abraham, but you are bent on killing me because my teaching makes no headway with you. I am revealing in words what I saw in my Father's presence; and you are revealing in action what you learned from your father.' They retorted, 'Abraham is our father.' 'If you were Abraham's children', Jesus replied, 'you would do as Abraham did. As it is, you are bent on killing me -- a man who told you the truth, as I heard it from God. That is not how Abraham acted. You are doing your own father's work.'

41 They said, 'We are not base-born; God is our father, and God alone.' Jesus said, 'If God were your father, you would love me, for

God is the source of my being, and from him I come. I have not come of my own accord; he sent me. Why do you not understand my language? It is because my revelation is beyond your grasp.

44 'Your father is the devil and you choose to carry out your father's desires. He was a murderer from the beginning, and is not rooted in the truth; there is no truth in him. When he tells a lie he is speaking his own language, for he is a liar and the father of lies. But I speak the truth and therefore you do not believe me. Which of you can prove me in the wrong? If what I say is true, why do you not believe me? He who has God for his father listens to the words of God. You are not God's children; that is why you do not listen.'

48 The Jews answered, 'Are we not right in saying that you are a Samaritan, and that you are possessed?' 'I am not possessed,' said Jesus; 'I am honouring my Father, but you dishonour me. I do not care about my own glory; there is one who does care, and he is judge. In very truth I tell you; if anyone obeys my teaching he shall never know what it is to die.'

52 The Jews said, 'Now we are certain that you are possessed. Abraham is dead; the prophets are dead; and yet you say, "If anyone obeys my teaching he shall not know what it is to die." Are you greater than our father Abraham, who is dead? The prophets are dead too. What do you claim to be?'

54 Jesus replied, 'If I glorify myself, that glory of mine is worthless. It is the Father who glorifies me, he of whom you say, "He is our God", though you do not know him. But I know him; if I said that I did not know him I should be a liar like you. But in truth I know him and obey his word.'

56 'Your father Abraham was overjoyed to see my day; he saw it and was glad.' The Jews protested, 'You are not yet fifty years old. How

can you have seen Abraham?' Jesus said, 'In very truth I tell you, before Abraham was born, I am.'

59 They picked up stones to throw at him, but Jesus was not to be seen; and he left the temple.

JOHN 9

1 AS HE WENT on his way Jesus saw a man blind from his birth. His disciples put the question, 'Rabbi, who sinned, this man or his parents? Why was he born blind?' 'It is not that this man or his parents sinned,' Jesus answered; 'he was born blind so that God's power might be displayed in curing him. While daylight lasts we must carry on the work of him who sent me; night comes, when no one can work. While I am in the world I am the light of the world.'

6 With these words he spat on the ground and made a paste with the spittle; he spread it on the man's eyes, and said to him, 'Go and wash in the pool of Siloam.' (The name means 'sent'.) The man went away and washed, and when he returned he could see.

8 His neighbours and those who were accustomed to see him begging said, 'Is not this the man who used to sit and beg?' Others said, 'Yes, this is the man.' Others again said, 'No, but it is someone like him.' The man himself said, 'I am the man.' They asked him, 'How were your eyes opened?' He replied, 'The man called Jesus made a paste and smeared my eyes with it, and told me to go to Siloam and wash. I went and washed, and gained my sight.' 'Where is he?' they asked. He answered, 'I do not know.'

13 THE MAN who had been blind was brought before the Pharisees. As it was a Sabbath day when Jesus made the paste and opened his eyes, the Pharisees now asked him by what means he had gained his sight. The man told them, 'He spread a paste on my eyes; then I washed, and now I can see.' Some of the Pharisees said, 'This fellow is no man of God; he does not keep the Sabbath.' Others said, 'How could such signs come from a sinful man?' So they took different sides. Then they continued to question him: 'What have you to say about him? It was your eyes he opened.' He answered, 'He is a prophet.'

18 The Jews would not believe that the man had been blind and had gained his sight, until they had summoned his parents and questioned them: 'Is this man your son? Do you say that he was born blind? How is it that he can see now?' The parents replied, 'We know that he is our son, and that he was born blind. But how it is that he can now see, or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself.' His parents gave this answer because they were afraid of the Jews; for the Jewish authorities had already agreed that anyone who acknowledged Jesus as Messiah should be banned from the synagogue. That is why the parents said, 'He is of age; ask him.'

24 So for the second time they summoned the man who had been blind, and said, 'Speak the truth before God. We know that this fellow is a sinner.' 'Whether or not he is a sinner, I do not know', the man replied. 'All I know is this: once I was blind, now I can see.' 'What did he do to you?' they asked. 'How did he open your eyes?' 'I have told you already,' he retorted, 'but you took no notice. Why do you want to hear it again? Do you also want to become his disciples?' Then they became abusive. 'You are that man's disciple,' they said, 'but we are disciples of Moses. We know that God spoke to Moses, but as for this fellow, we do not know where he comes from.'

30 The man replied, 'What an extraordinary thing! Here is a man who has opened my eyes, yet you do not know where he comes from! It is common knowledge that God does not listen to sinners; he listens to anyone who is devout and obeys his will. To open the eyes of a man born blind is unheard of since time began. If that man had not come from God he could have done nothing.' 'Who are you to give us lessons,' they retorted, 'born and bred in sin as you are?' Then they expelled him from the synagogue.

35 Jesus heard that they had expelled him. When he found him he asked, 'Have you faith in the Son of Man? The man answered, 'Tell me who he is, sir, that I should put my faith in him.' 'You have seen him,' said Jesus; 'indeed, it is he who is speaking to you.' 'Lord, I believe', he said, and bowed before him.

39 Jesus said, 'It is for judgement that I have come into this world -- to give sight to the sightless and to make blind those who see.' Some Pharisees in his company asked, 'Do you mean that we are blind?' 'If you were blind,' said Jesus, 'you would not be guilty, but because you say "We see", your guilt remains.

JOHN 10

1 'IN TRUTH I tell you, in very truth, the man who does not enter the sheep-fold by the door, but climbs in some other way, is nothing but a thief or a robber. The man who enters by the door is the shepherd in charge of the sheep. The door-keeper admits him, and the sheep hear his voice; he calls his own sheep by name, and leads them out. When he has brought them all out, he goes ahead and the sheep

follow, because they know his voice. They will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers.'

6 This was a parable that Jesus told them, but they did not understand what he meant by it.

7 So Jesus spoke again: 'In truth, in very truth I tell you, I am the door of the sheepfold. The sheep paid no heed to any who came before me, for these were all thieves and robbers. I am the door; anyone who comes into the fold through me shall be safe. He shall go in and out and shall find pasturage.

10 'The thief comes only to steal, to kill, to destroy; I have come that men may have life, and may have it in all its fullness. I am the good shepherd; the good shepherd lays down his life for the sheep. The hireling, when he sees the wolf coming, abandons the sheep and runs away, because he is no shepherd and the sheep are not his. Then the wolf harries the flock and scatters the sheep. The man runs away because he is a hireling and cares nothing for the sheep.

14 'I am the good shepherd; I know my own sheep and my sheep know me -- as the Father knows me and I know the Father -- and I lay down my life for the sheep. But there are other sheep of mine, not belonging to this fold, whom I must bring in; and they too will listen to my voice. There will then be one flock, one shepherd. The Father loves me because I lay down my life, to receive it back again. No one has robbed me of it; I am laying it down of my own free will. I have the right to lay it down, and I have the right to receive it back again; this charge I have received from my Father.'

19 These words once again caused a split among the Jews. Many of them said, 'He is possessed, he is raving. Why listen to him?' Others said, 'No one possessed by an evil spirit could speak like this. Could

an evil spirit open blind men's eyes?'

22 IT WAS WINTER, and the festival of the Dedication was being held in Jerusalem. Jesus was walking in the temple precincts, in Solomon's Portico. The Jews gathered round him and asked: 'How long must you keep us in suspense? if you are the Messiah say so plainly.' 'I have told you,' said Jesus, 'but you do not believe. My deeds done in my Father's name are my credentials, but because you are not sheep of my flock you do not believe. My own sheep listen to my voice; I know them and they follow me. I give them eternal life and they shall never perish; no one shall snatch them from my care. My Father who has given them to me is greater than all, and no one can snatch them out of the Father's care. My Father and I are one.

31 Once again the Jews picked up stones to stone him. At this Jesus said to them, 'I have set before you many good deeds, done by my Father's power; for which of these would you stone me?' The Jews replied, 'We are not going to stone you for any good deed, but for your blasphemy. You, a mere man, claim to be a god.' Jesus answered, 'Is it not written in your own Law, "I said: You are gods"? Those are called gods to whom the word of God was delivered – and Scripture cannot be set aside. Then why do you charge me with blasphemy because I, consecrated and sent into the world by the Father, said, "I am God's son"?'

37 'If I am not acting as my Father would, do not believe me. But if I am, accept the evidence of my deeds, even if you do not believe me, so that you may recognize and know that the Father is in me, and I in the Father.'

This provoked them to one more attempt to seize him. But he escaped from their clutches.

40 JESUS WITHDREW AGAIN across the Jordan, to the place where John had been baptizing earlier. There he stayed, while crowds came to him. They said, 'John gave us no miraculous sign, but all that he said about this man was true.' Many came to believe in him there.

JOHN 11

1 There was a man named Lazarus who had fallen ill. His home was at Bethany, the village of Mary and her sister Martha. (This Mary, whose brother Lazarus had fallen ill, was the woman who anointed the Lord with ointment and wiped his feet with her hair.) The sisters sent a message to him: 'Sir, you should know that your friend lies ill.' When Jesus heard this he said, 'This illness will not end in death; it has come for the glory of God, to bring glory to the Son of God.' And therefore, though he loved Martha and her sister and Lazarus, after hearing of his illness Jesus waited for two days in the place where he was.

7 After this, he said to his disciples, 'Let us go back to Judaea.' 'Rabbi,' his disciples said, 'it is not long since the Jews there were wanting to stone you. Are you going there again?' Jesus replied, 'Are there not twelve hours of daylight? Anyone can walk in day-time without stumbling, because he sees the light of this world. But if he walks after nightfall he stumbles, because the light fails him.'

11 After saying this he added, 'Our friend Lazarus has fallen asleep,

but I shall go and wake him.' The disciples said, 'Master, if he has fallen asleep he will recover.' Jesus, however, had been speaking of his death, but they thought that he meant natural sleep. Then Jesus spoke out plainly: 'Lazarus is dead. I am glad not to have been there; it will be for your good and for the good of your faith. But let us go to him.' Thomas, called 'the Twin', said to his fellow-disciples, 'Let us also go, that we may die with him.'

17 ON HIS ARRIVAL Jesus found that Lazarus had already been four days in the tomb. Bethany was just under two miles from Jerusalem, and many of the people had come from the city to Martha and Mary to condole with them on their brother's death. As soon as she heard that Jesus was on his way, Martha went to meet him, while Mary stayed at home.

21 Martha said to Jesus, 'If you had been here, sir, my brother would not have died. Even now I know that whatever you ask of God, God will grant you.' Jesus said, 'Your brother will rise again.' 'I know that he will rise again', said Martha, 'at the resurrection on the last day.' Jesus said, 'I am the resurrection and I am life. If a man has faith in me, even though he die, he shall come to life; and no one who is alive and has faith shall ever die. Do you believe this?' 'Lord, I do,' she answered; 'I now believe that you are the Messiah, the Son of God who was to come into the world.'

28 With these words she went to call her sister Mary, and taking her aside, she said, 'The Master is here; he is asking for you.' When Mary heard this she rose up quickly and went to him. Jesus had not yet reached the village, but was still at the place where Martha had met him. The Jews who were in the house condoling with Mary, when they saw her start up and leave the house, went after her, for they supposed that she was going to the tomb to weep there.

32 So Mary came to the place where Jesus was. As soon as she

caught sight of him she fell at his feet and said, 'O sir, if you had only been here my brother would not have died.' When Jesus saw her weeping and the Jews her companions weeping, he sighed heavily and was deeply moved. 'Where have you laid him?' he asked. They replied, 'Come and see, sir.' Jesus wept. The Jews said, 'How dearly he must have loved him!' But some of them said, 'Could not this man, who opened the blind man's eyes, have done something to keep Lazarus from dying?'

38 Jesus again sighed deeply; then he went over to the tomb. It was a cave, with a stone placed against it. Jesus said, 'Take away the stone.' Martha, the dead man's sister, said to him, 'Sir, by now there will be a stench; he has been there four days.' Jesus said, 'Did I not tell you that if you have faith you will see the glory of God?' So they removed the stone. Then Jesus looked upwards and said, 'Father, I thank thee; thou hast heard me. I knew already that thou always hearest me, but I spoke for the sake of the people standing round, that they might believe that thou didst send me.'

43 Then he raised his voice in a great cry: 'Lazarus, come forth.' The dead man came out, his hands and feet swathed in linen bands, his face wrapped in a cloth. Jesus said, 'Loose him; let him go.'

45 NOW MANY of the Jews who had come to visit Mary and had seen what Jesus did, put their faith in him. But some of them went off to the Pharisees and reported what he had done.

47 Thereupon the chief priests and the Pharisees convened a meeting of the Council. 'What action are we taking?' they said. 'This man is performing many signs. If we leave him alone like this the whole populace will believe in him. Then the Romans will come and sweep away our temple and our nation.' But one of them, Caiaphas, who was High Priest that year, said, 'You know nothing whatever; you do not use your judgement; it is more to your interest that one man

should die for the people, than that the whole nation should be destroyed.' He did not say this of his own accord, but as the High Priest in office that year, he was prophesying that Jesus would die for the nation -- would die not for the nation alone but to gather together the scattered children of God. So from that day on they plotted his death.

54 Accordingly Jesus no longer went about publicly in Judaea, but left that region for the country bordering on the desert, and came to a town called Ephraim, where he stayed with his disciples.

55 THE JEWISH PASSOVER was now at hand, and many people went up from the country to Jerusalem to purify themselves before the festival. They looked out for Jesus, and as they stood in the temple they asked one another, 'What do you think? Perhaps he is not coming to the festival.' Now the chief priests and the Pharisees had given orders that anyone who knew where he was should give information, so that they might arrest him.

JOHN 12

1 SIX DAYS BEFORE the Passover festival Jesus came to Bethany, where Lazarus lived whom he had raised from the dead. There a supper was given in his honour, at which Martha served, and Lazarus sat among the guests with Jesus. Then Mary brought a pound of very costly perfume, pure oil of nard, and anointed the feet of Jesus and wiped them with her hair, till the house was filled with the fragrance. At this, Judas Iscariot, a disciple of his -- the one who was to betray him -- said, 'Why was this perfume not sold for thirty pounds and

given to the poor?' He said this, not out of any care for the poor, but because he was a thief; he used to pilfer the money put into the common purse, which was in his charge. 'Leave her alone', said Jesus. 'Let her keep it till the day when she prepares for my burial; for you have the poor among you always, but you will not always have me.'

9 A great number of the Jews heard that he was there, and came not only to see Jesus but also Lazarus whom he had raised from the dead. The chief priests then resolved to do away with Lazarus as well, since on his account many Jews were going over to Jesus and putting their faith in him.

12 THE NEXT DAY the great body of pilgrims who had come to the festival, hearing that Jesus was on the way to Jerusalem, took palm branches and went out to meet him, shouting, 'Hosanna! Blessings on him who comes in the name of the Lord! God bless the king of Israel!' Jesus found a donkey and mounted it, in accordance with the text of Scripture: 'Fear no more, daughter of Zion; see, your king is coming, mounted on an ass's colt.'

16 At the time his disciples did not understand this, but after Jesus had been glorified they remembered that this had been written about him, and that this had happened to him. The people who were present when he called Lazarus out of the tomb and raised him from the dead told what they had seen and heard. That is why the crowd went to meet him; they had heard of this sign that he had performed. The Pharisees said to one another, 'You see you are doing no good at all; why, all the world has gone after him!'

20 AMONG THOSE who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we should like to see Jesus.' So Philip went and told Andrew, and the two of them went to tell Jesus. Then

Jesus replied: 'The hour has come for the Son of Man to be glorified. In truth, in very truth I tell you, a grain of wheat remains a solitary grain unless it falls into the ground and dies; but if it dies, it bears a rich harvest. The man who loves himself is lost, but he who hates himself in this world will be kept safe for eternal life. If anyone serves me, he must follow me; where I am, my servant will be. Whoever serves me will be honoured by my Father.

27 'Now my soul is in turmoil, and what am I to say? Father, save me from this hour. No, it was for this that I came to this hour. Father, glorify thy name.' A voice sounded from heaven: 'I have glorified it, and I will glorify it again.' The crowd standing by said it was thunder, while others said, 'An angel has spoken to him.' Jesus replied, 'This voice spoke for your sake, not mine. Now is the hour of Judgement for this world; now shall the Prince of this world be driven out. And I shall draw all men to myself, when I am lifted up from the earth.' This he said to indicate the kind of death he was to die.

34 The people answered; 'Our Law teaches us that the Messiah continues for ever. What do you mean by saying that the Son of Man must be lifted up? What Son of Man is this?' Jesus answered them: 'The light is among you still, but not for long. Go on your way while you have the light, so that darkness may not overtake you. He who journeys in the dark does not know where he is going. While you have the light, trust to the light, so that you may become men of light.' After these words Jesus went away from them into hiding.

37 IN SPITE OF the many signs which Jesus had performed in their presence they would not believe in him, for the prophet Isaiah's utterance had to be fulfilled: 'Lord, who has believed what we reported, and to whom has the Lord's power been revealed?' So it was that they could not believe, for there is another saying of Isaiah's: 'He has blinded their eyes and dulled their minds, lest they should see with their eyes, and perceive with their minds, and turn to

me to heal them.' Isaiah said this because he saw his glory and spoke about him.

42 For all that, even among those in authority a number believed in him, but would not acknowledge him on account of the Pharisees, for fear of being banned from the synagogue. For they valued their reputation with men rather than the honour which comes from God.

44 SO JESUS CRIED ALOUD: 'When a man believes in me, he believes in him who sent me rather than in me; seeing me, he sees him who sent me. I have come into the world as light, so that no one who has faith in me should remain in darkness. But if anyone hears my words and pays no regard to them, I am not his judge; I have not come to judge the world, but to save the world. There is a judge for the man who rejects me and does not accept my words; the word that I spoke will be his judge on the last day. I do not speak on my own authority, but the Father who sent me has himself commanded me what to say and how to speak. I know that his commands are eternal life. What the Father has said to me, therefore -- that is what I speak.'

JOHN 13

Farewell discourses

1 IT WAS BEFORE the Passover festival. Jesus knew that his hour had come and he must leave this world and go to the Father. He had always loved his own who were in the world, and now he was to show the full extent of his love.

2 The devil had already put it into the mind of Judas son of Simon Iscariot to betray him. During supper, Jesus, well aware that the Father had entrusted everything to him, and that he had come from God and was going back to God, rose from table, laid aside his garments, and taking a towel, tied it round him. Then he poured water into a basin, and began to wash his disciples' feet and to wipe them with the towel.

6 When it was Simon Peter's turn, Peter said to him, 'You, Lord, washing my feet?' Jesus replied, 'You do not understand now what I am doing, but one day you will.' Peter said, 'I will never let you wash my feet.' 'If I do not wash you,' Jesus replied 'you are not in fellowship with me.' 'Then, Lord,' said Simon Peter, 'not my feet only; wash my hands and head as well!'

10 Jesus said, 'A man who has bathed needs no further washing; he is altogether clean; and you are clean, though not every one of you.' He added the words 'not everyone of you' because he knew who was going to betray him.

12 After washing their feet and taking his garments again, he sat down. 'Do you understand what I have done for you?' he asked. 'You call me "Master" and "Lord", and rightly so, for that is what I am. Then if I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. I have set you an example: you are to do as I have done for you. In very truth I tell you, a servant is not greater than his master, nor a messenger than the one who sent him. If you know this, happy are you if you act upon it.'

18 'I am not speaking about all of you; I know whom I have chosen. But there is a text of Scripture to be fulfilled : "He who eats bread with me has turned against me." I tell you this now, before the event, so that when it happens you may believe that I am what I am. In very

truth I tell you, he who receives any messenger of mine receives me; receiving me, he receives the One who sent me.'

21 After saying this, Jesus exclaimed in deep agitation of spirit, 'In truth, in very truth I tell you, one of you is going to betray me.' The disciples looked at one another in bewilderment: whom could he be speaking of? One of them, the disciple he loved; was reclining close beside Jesus. So Simon Peter nodded to him and said, 'Ask who it is he means.' That disciple, as he reclined, leaned back close to Jesus and asked, 'Lord, who is it?' Jesus replied, 'It is the man to whom I give this piece of bread when I have dipped it in the dish.' Then, after dipping it in the dish, he took it out and gave it to Judas son of Simon Iscariot. As soon as Judas had received it Satan entered him. Jesus said to him, 'Do quickly what you have to do.'

28 No one at the table understood what he meant by this. Some supposed that, as Judas was in charge of the common purse, Jesus was telling him to buy what was needed for the festival, or to make some gift to the poor. As soon as Judas had received the bread he went out. It was night.

31 WHEN HE HAD GONE OUT Jesus said, 'Now the Son of Man is glorified, and in him God is glorified. If God is glorified in him, God will also glorify him in himself; and he will glorify him now. My children, for a little longer I am with you; then you will look for me, and, as I told the Jews, I tell you now, where I am going you cannot come. I give you a new commandment: love one another; as I have loved you, so you are to love one another. If there is this love among you, then all will know that you are my disciples.'

36 Simon Peter said to him, 'Lord, where are you going?' Jesus replied, 'Where I am going you cannot follow me now, but one day you will.' Peter said, 'Lord, why cannot I follow you now? I will lay down my life for you.' Jesus answered, 'Will you indeed lay down your

life for me? I tell you in very truth, before the cock crows you will have denied me three times.

JOHN 14

1 'Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also; and my way there is known to you.' Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' Jesus replied, 'I am the way; I am the truth and I am life; no one comes to the Father except by me.'

7 'If you knew me you would know my Father too. From now on you do know him; you have seen him.' Philip said to him, 'Lord, show us the Father and we ask no more.' Jesus answered, 'Have I been all this time with you, Philip, and you still do not know me? Anyone who has seen me has seen the Father. Then how can you say, "Show us the Father"? Do you not believe that I am in the Father, and the Father in me? I am not myself the source of the words I speak to you: it is the Father who dwells in me doing his own work. Believe me when I say that I am in the Father and the Father in me; or else accept the evidence of the deeds themselves. In truth, in very truth I tell you, he who has faith in me will do what I am doing; and he will do greater things still because I am going to the Father. Indeed anything you ask in my name I will do, so that the Father may be glorified in the Son. If you ask anything in my name I will do it.'

15 'If you love me you will obey my commands; and I will ask the Father, and he will give you another to be your Advocate, who will be with you for ever -- the Spirit of truth. The world cannot receive him, because the world neither sees nor knows him; but you know him, because he dwells with you and is in you. I will not leave you bereft; I am coming back to you. In a little while the world will see me no longer, but you will see me; because I live, you too will live; then you will know that I am in my Father, and you in me and I in you. The man who has received my commands and obeys them -- he it is who loves me; and he who loves me will be loved by my Father; and I will love him and disclose myself to him.'

22 Judas asked him -- the other Judas, not Iscariot -- 'Lord, what can have happened, that you mean to disclose yourself to us alone and not to the world?' Jesus replied, 'Anyone who loves me will heed what I say; then my Father will love him, and we will come to him and make our dwelling with him; but he who does not love me does not heed what I say. And the word you hear is not mine: it is the word of the Father who sent me. I have told you all this while I am still here with you; but your Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything, and will call to mind all that I have told you.'

27 'Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears. You heard me say, "I am going away, and coming back to you." If you loved me you would have been glad to hear that I was going to the Father; for the Father is greater than I. I have told you now, beforehand, so that when it happens you may have faith.'

30 'I shall not talk much longer with you, for the Prince of this world approaches. He has no rights over me; but the world must be shown that I love the Father, and do exactly as he commands; so up, let us

go forward!

JOHN 15

1 'I AM THE REAL VINE, and my Father is the gardener. Every barren branch of mine he cuts away; and every fruiting branch he cleans, to make it more fruitful still. You have already been cleansed by the word that I spoke to you. Dwell in me, as I in you. No branch can bear fruit by itself, but only if it remains united with the vine; no more can you bear fruit, unless you remain united with me.

5 'I am the vine, and you the branches. He who dwells in me, as I dwell in him, bears much fruit; for apart from me you can do nothing. He who does not dwell in me is thrown away like a withered branch. The withered branches are heaped together, thrown on the fire, and burnt.

7 'If you dwell in me, and my words dwell in you, ask what you will, and you shall have it. This is my Father's glory, that you may bear fruit in plenty and so be my disciples. As the Father has loved me, so I have loved you. Dwell in my love. If you heed my commands, you will dwell in my love, as I have heeded my Father's commands and dwell in his love.

11 'I have spoken thus to you, so that my joy may be in you, and your joy completed. This is my commandment: love one another, as I have loved you. There is no greater love than this, that a man should lay down his life for his friends. You are my friends, if you do what I command you. I call you servants no longer; a servant does not know

what his master is about. I have called you friends, because I have disclosed to you everything that I heard from my Father. You did not choose me: I chose you. I appointed you to go on and bear fruit, fruit that shall last; so that the Father may give you all that you ask in my name. This is my commandment to you: love one another.

18 'If the world hates you, it hated me first, as you know well. If you belonged to the world, the world would love its own; but because you do not belong to the world, because I have chosen you out of the world, for that reason the world hates you. Remember what I said: "A servant is not greater than his master." As they persecuted me, they will persecute you; they will follow your teaching as little as they have followed mine. It is on my account that they will treat you thus, because they do not know the One who sent me.

22 'If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin: he who hates me, hates my Father. If I had not worked among them and accomplished what no other man has done, they would not be guilty of sin; but now they have both seen and hated both me and my Father. However, this text in their Law had to come true: "They hated me without reason."

26 'But when your Advocate has come, whom I will send you from the Father -- the Spirit of truth that issues from the Father -- he will bear witness to me. And you also are my witnesses, because you have been with me from the first.

JOHN 16

1 'I have told you all this to guard you against the breakdown of your faith. They will ban you from the synagogue; indeed, the time is coming when anyone who kills you will suppose that he is performing a religious duty. They will do these things because they do not know either the Father or me. I have told you all this so that when the time comes for it to happen you may remember my warning. I did not tell you this at first, because then I was with you; but now I am going away to him who sent me. None of you asks me "Where are you going?" Yet you are plunged into grief because of what I have told you. Nevertheless I tell you the truth: it is for your good that I am leaving you. If I do not go, your Advocate will not come, whereas if I go, I will send him to you. When he comes, he will confute the world, and show where wrong and right and judgement lie. He will convict them of wrong, by their refusal to believe in me; he will convince them that right is on my side, by showing that I go to the Father when I pass from your sight; and he will convince them of divine judgement, by showing that the Prince of this world stands condemned.

12 'There is still much that I could say to you, but the burden would be too great for you now. However, when he comes who is the Spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming. He will glorify me, for everything that he makes known to you he will draw from what is mine. All that the Father has is mine, and that is why I said, 'Everything that he makes known to you he will draw from what is mine.'

16 'A LITTLE WHILE, and you see me no more; again a little while, and you will see me.' Some of his disciples said to one another, 'What does he mean by this: "A little while, and you will not see me, and again a little while, and you will see me", and by this: "Because I am going to my Father"?' So they asked, 'What is this "little while" that he speaks of? We do not know what he means.'

19 Jesus knew that they were wanting to question him, and said, 'Are you discussing what I said: "A little while, and you will not see me, and again a little while, and you will see me"? In very truth I tell you, you will weep and mourn, but the world will be glad. But though you will be plunged in grief, your grief will be turned to joy. A woman in labour is in pain because her time has come; but when the child is born she forgets the anguish in her joy that a man has been born into the world. So it is with you: for the moment you are sad at heart; but I shall see you again, and then you will be joyful, and no one shall rob you of your joy. When that day comes you will ask nothing of me. In very truth I tell you, if you ask the Father for anything in my name, he will give it you. So far you have asked nothing in my name. Ask and you will receive, that your joy may be complete.

25 'Till now I have been using figures of speech; a time is coming when I shall no longer use figures, but tell you of the Father in plain words. When that day comes you will make your request in my name, and I do not say that I shall pray to the Father for you, for the Father loves you himself, because you have loved me and believed that I came from God. I came from the Father and have come into the world. Now I am leaving the world again and going to the Father.'

29 His disciples said, 'Why this is plain speaking; this is no figure of speech. We are certain now that you know everything, and do not need to be questioned; because of this we believe that you have come from God.'

31 Jesus answered, 'Do you now believe? Look, the hour is coming, has indeed already come, when you are all to be scattered, each to his home, leaving me alone. Yet I am not alone, because the Father is with me. I have told you all this so that in me you may find peace. In the world you will have trouble. But courage! The victory is mine; I have conquered the world.'

JOHN 17

1 AFTER THESE WORDS Jesus looked up to heaven and said: 'Father, the hour has come. Glorify thy Son, that the Son may glorify thee. For thou hast made him sovereign over all mankind, to give eternal life to all whom thou hast given him. This is eternal life: to know thee who alone art truly God, and Jesus Christ whom thou hast sent.

4 'I have glorified thee on earth by completing the work which thou gavest me to do; and now, Father, glorify me in thy own presence with the glory which I had with thee before the world began.

6 'I have made thy name known to the men whom thou didst give me out of the world. They were thine, thou gavest them to me, and they have obeyed thy command. Now they know that all thy gifts have come to me from thee; for I have taught them all that I learned from thee, and they have received it: they know with certainty that I came from thee; they have had faith to believe that thou didst send me.

9 'I pray for them; I am not praying for the world but for those whom thou hast given me, because they belong to thee. All that is mine is thine, and what is thine is mine; and through them has my glory shone.

11 'I am to stay no longer in the world, but they are still in the world, and I am on my way to thee. Holy Father, protect by the power of thy name those whom thou hast given me, that they may be one, as we are one. When I was with them, I protected by the power of thy name those whom thou hast given me, and kept them safe. Not one of

them is lost except the man who must be lost, for Scripture has to be fulfilled.

13 'And now I am coming to thee; but while I am still in the world I speak these words, so that they may have my joy within them in full measure. I have delivered thy word to them, and the world hates them because they are strangers in the world, as I am. I pray thee, not to take them out of the world, but to keep them from the evil one. They are strangers in the world, as I am. Consecrate them by the truth; thy word is truth. As thou hast sent me into the world, I have sent them into the world, and for their sake I now consecrate myself, that they too may be consecrated by the truth.

20 'But it is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one: as thou, Father, art in me, and I in thee, so also may they be in us, that the world may believe that thou didst send me. The glory which thou gavest me I have given to them, that they may be one, as we are one; I in them and thou in me, may they be perfectly one. Then the world will learn that thou didst send me, that thou didst love them as thou didst me.

24 'Father, I desire that these men, who are thy gift to me, may be with me where I am, so that they may look upon my glory, which thou hast given me because thou didst love me before the world began. O righteous Father, although the world does not know thee, I know thee, and these men know that thou didst send me. I made thy name known to them, and will make it known, so that the love thou hadst for me may be in them, and I may be in them.'

The final conflict

1 AFTER THESE WORDS, Jesus went out with his disciples, and crossed the Kedron ravine. There was a garden there, and he and his disciples went into it. The place was known to Judas, his betrayer, because Jesus had often met there with his disciples. So Judas took a detachment of soldiers, and police provided by the chief priests and the Pharisees, equipped with lanterns, torches, and weapons, and made his way to the garden. Jesus, knowing all that was coming upon him, went out to them and asked, 'Who is it you want?' 'Jesus of Nazareth', they answered. Jesus said, 'I am he.' And there stood Judas the traitor with them. When he said, 'I am he.' they drew back and fell to the ground. Again Jesus asked, 'Who is it you want?' 'Jesus of Nazareth', they answered. Then Jesus said, 'I have told you that I am he. If I am the man you want, let these others go.' (This was to make good his words, 'I have not lost one of those whom thou gavest me.') Thereupon Simon Peter drew the sword he was wearing and struck at the High Priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus said to Peter, 'Sheathe your sword. This is the cup the Father has given me; shall I not drink it?'

12 THE TROOPS with their commander, and the Jewish police, now arrested Jesus and secured him. They took him first to Annas. Annas was father-in-law of Caiaphas, the High Priest for that year the same Caiaphas who had advised the Jews that it would be to their interest if one man died for the whole people. Jesus was followed by Simon Peter and another disciple. This disciple, who was acquainted with the High Priest, went with Jesus into the High Priest's courtyard, but Peter halted at the door outside. So the other disciple, the High Priest's acquaintance, went out again and spoke to the woman at the

door, and brought Peter in. The maid on duty at the door said to Peter, 'Are you another of this man's disciples?' 'I am not', he said. The servants and the police had made a charcoal fire, because it was cold, and were standing round it warming themselves. And Peter too was standing with them, sharing the warmth.

The High Priest questioned Jesus about his disciples and about what he taught. Jesus replied, 'I have spoken openly to all the world; I have always taught in synagogue and in the temple, where all Jews congregate; I have said nothing in secret. Why question me? Ask my hearers what I told them; they know what I said.' When he said this, one of the police who was standing next to him struck him on the face, exclaiming, 'Is that the way to answer the High Priest?' Jesus replied, 'If I spoke amiss, state it in evidence; if I spoke well, why strike me?'

24 So Annas sent him bound to Caiaphas the High Priest.

25 Meanwhile Simon Peter stood warming himself. The others asked, 'Are you another of his disciples?' But he denied it: 'I am not', he said. One of the High Priest's servants, a relation of the man whose ear Peter had cut off, insisted, 'Did I not see you with him in the garden?' Peter denied again; and just then a cock crew.

28 FROM CAIAPHAS Jesus was led into the Governor's headquarters. It was now early morning, and the Jews themselves stayed outside the head-quarters to avoid defilement, so that they could eat the Passover meal. So Pilate went out to them and asked, 'What charge do you bring against this man?' 'If he were not a criminal,' they replied, 'we should not have brought him before you.' Pilate said, 'Take him away and try him by your own law.' The Jews answered, 'We are not allowed to put any man to death.' Thus they ensured the fulfilment of the words by which Jesus had indicated the manner of his death.

33 Pilate then went back into his headquarters and summoned Jesus. 'Are you the king of the Jews?' he asked. Jesus said, 'Is that your own idea, or have others suggested it to you?' 'What! am I a Jew?' said Pilate. 'Your own nation and their chief priests have brought you before me. What have you done?' Jesus replied, 'My kingdom does not belong to this world. If it did, my followers would be fighting to save me from arrest by the Jews. My kingly authority comes from elsewhere.' 'You are a king, then?' said Pilate. Jesus answered, "'King" is your word. My task is to bear witness to the truth. For this was I born; for this I came into the world, and all who are not deaf to truth listen to my voice:' Pilate said, 'What is truth?', and with those words went out again to the Jews. 'For my part,' he said, 'I find no case against him. But you have a custom that I release one prisoner for you at Passover. Would you like me to release the king of the Jews?' Again the clamour rose: 'Not him; we want Barabbas !' (Barabbas was a bandit.)

JOHN 19

1 Pilate now took Jesus and had him flogged; and the soldiers plaited a crown of thorns and placed it on his head, and robed him in a purple cloak. Then time after time they came up to him, crying, 'Hail, King of the Jews!', and struck him on the face.

4 Once more Pilate came out and said to the Jews, 'Here he is; I am bringing him out to let you know that I find no case against him'; and Jesus came out, wearing the crown of thorns and the purple cloak. 'Behold the Man!' said Pilate. The chief priests and their henchmen

saw him and shouted, 'Crucify! crucify!' 'Take him and crucify him yourselves,' said Pilate; 'for my part I find no case against him.' The Jews answered, 'We have a law; and by that law he ought to die, because he has claimed to be Son of God.'

9 When Pilate heard that, he was more afraid than ever, and going back into his headquarters he asked Jesus, 'Where have you come from?' But Jesus gave him no answer. 'Do you refuse to speak to me?' said Pilate. 'Surely you know that I have authority to release you, and I have authority to crucify you?' 'You would have no authority at all over me', Jesus replied, 'if it had not been granted you from above; and therefore the deeper guilt lies with the man who handed me over to you.'

13 From that moment Pilate tried hard to release him; but the Jews kept shouting, 'If you let this man go, you are no friend to Caesar; any man who claims to be a king is defying Caesar.' When Pilate heard what they were saying, he brought Jesus out and took his seat on the tribunal at the place known as 'The Pavement' ('Gabbatha' in the language of the Jews). It was the eve of Passover, about noon. Pilate said to the Jews, 'Here is your king.'

They shouted, 'Away with him!. Away with him! Crucify him!' 'Crucify your king?' said Pilate. 'We have no king but Caesar', the Jews replied. Then at last, to satisfy them, he handed Jesus over to be crucified.

17 JESUS WAS NOW TAKEN in charge and, carrying his own cross, went out to the Place of the Skull; as it is called (or, in the Jews' language, 'Golgotha'), where they crucified him, and with him two others, one on the right, one on the left, and Jesus between them.

19 And Pilate wrote an inscription to be fastened to the cross; it

read, 'Jesus of Nazareth King of the Jews.' This inscription was read by many Jews, because the place where Jesus was crucified was not far from the city, and the inscription was in Hebrew, Latin, and Greek. Then the Jewish chief priests said to Pilate, 'You should not write "King of the Jews"; write, He claimed to be king of the Jews.' Pilate replied, 'What I have written, I have written.'

23 The soldiers, having crucified Jesus, took possession of his clothes, and divided them into four parts, one for each soldier, leaving out the tunic. The tunic was seamless, woven in one piece throughout; so they said to one another, 'We must not tear this; let us toss for it'; and thus the text of Scripture came true.: 'They shared my garments among them, and cast lots for my clothing.'

25 That is what the soldiers did. But meanwhile near the cross where Jesus hung stood his mother, with her sister, Mary wife of Clopas, and Mary of Magdala. Jesus saw his mother, with the disciple whom he loved standing beside her. He said to her, 'Mother, there is your son'; and to the disciple, 'There is your mother'; and from that moment the disciple took her into his home.

28 After that, Jesus, aware that all had now come to its appointed end, said in fulfilment of Scripture, 'I thirst.' A jar stood there full of sour wine.; so they soaked a sponge with the wine, fixed it on a javelin, and held it up to his lips. Having received the wine, he said, 'It is accomplished!' He bowed his head and gave up his spirit.

Because it was the eve of Passover, the Jews were anxious that the bodies should not remain on the cross for the coming Sabbath, since that Sabbath was a day of great solemnity; so they requested Pilate to have the legs broken and the bodies taken down. The soldiers accordingly came to the first of his fellow victims and to the second, and broke their legs; but when they came to Jesus, they found that he was already dead, so they did not break his legs. But one of the

soldiers stabbed his side with a lance, and at once there was a flow of blood and water. This is vouched for by an eyewitness, whose evidence is to be trusted. He knows that he speaks the truth, so that you too may believe; for this happened in fulfilment of the text of Scripture: 'No bone of his shall be broken.' And another text says, 'They shall look on him whom they pierced.'

38 AFTER THAT, PILATE was approached by Joseph of Arimathaea, a disciple of Jesus, but a secret disciple for fear of the Jews, who asked to be allowed to remove the body of Jesus. Pilate gave the permission; so Joseph came and took the body away. He was joined by Nicodemus (the man who had first visited Jesus by night), who brought with him a mixture of myrrh and aloes, more than half a hundredweight. They took the body of Jesus and wrapped it, with the spices, in strips of linen cloth according to Jewish burial-customs. Now at the place where he had been crucified there was a garden, and in the garden a new tomb, not yet used for burial. There, because the tomb was near at hand and it was the eve of the Jewish Sabbath, they laid Jesus.

JOHN 20

1 EARLY ON THE SUNDAY MORNING, while it was still dark, Mary of Magdala came to the tomb. She saw that the stone had been moved away from the entrance, and ran to Simon Peter and the other disciple, the one whom Jesus loved. 'They have taken the Lord out of his tomb,' she cried, 'and we do not know where they have laid him.' So Peter and the other set out and made their way to the tomb. They were running side by side, but the other disciple outran Peter

and reached the tomb first. He peered in and saw the linen wrappings lying there, but did not enter. Then Simon Peter came up, following him, and he went into the tomb. He saw the linen wrappings lying, and the napkin which had been over his head, not lying with the wrappings but rolled together in a place by itself. Then the disciple who had reached the tomb first went in too, and he saw and believed; until then they had not understood the scriptures, which showed that he must rise from the dead.

10 So the disciples went home again; but Mary stood at the tomb outside, weeping. As she wept, she peered into the tomb; and she saw two angels in white sitting there, one at the head, and one at the feet, where the body of Jesus had lain. They said to her, 'Why are you weeping?' She answered, 'They have taken my Lord away, and I do not know where they have laid him.' With these words she turned round and saw Jesus standing there, but did not recognize him. Jesus said to her, 'Why are you weeping? Who is it you are looking for?' Thinking it was the gardener, she said, 'If it is you, sir, who removed him, tell me where you have laid him, and I will take him away.' Jesus said, 'Mary!' She turned to him and said, 'Rabbuni!' (which is Hebrew for 'My Master'). Jesus said, 'Do not cling to me, for I have not yet ascended to the Father. But go to my brothers, and tell them that I am now ascending to my Father and your Father, my God and your God.' Mary of Magdala went to the disciples with her news: 'I have seen the Lord!' she said, and gave them his message.

19 Late that Sunday evening, when the disciples were together behind locked doors, for fear of the Jews, Jesus came and stood among them. 'Peace be with you!' he said, and then showed them his hands and his side. So when the disciples saw the Lord, they were filled with joy. Jesus repeated, 'Peace be with you!', and said, 'As the Father sent me, so I send you.' Then he breathed on them, saying, 'Receive the Holy Spirit! If you forgive any man's sins, they stand forgiven; if you pronounce them unforgiven, unforgiven they

remain.'

24 One of the Twelve, Thomas, that is 'the Twin', was not with the rest when Jesus came. So the disciples told him, 'We have seen the Lord.' He said, 'Unless I see the mark of the nails on his hands, unless I put my finger into the place where the nails were, and my hand into his side, I will not believe it.'

26 A week later his disciples were again in the room, and Thomas was with them. Although the doors were locked, Jesus came and stood among them, saying, 'Peace be with you!' Then he said to Thomas, 'Reach your finger here; see my hands. Reach your hand here and put it into my side. Be unbelieving no longer, but believe.' Thomas said, 'My Lord and my God!' Jesus said, 'Because you have seen me you have found faith. Happy are they who never saw me and yet have found faith.'

30 There were indeed many other signs that Jesus performed in the presence of his disciples, which are not recorded in this book. Those here written have been recorded in order that you may hold the faith that Jesus is the Christ, the Son of God, and that through this faith you may possess life by his name.

JOHN 21

1 SOME TIME LATER, Jesus showed himself to his disciples once again, by the Sea of Tiberias; and in this way. Simon Peter and Thomas 'the Twin' were together with Nathanael of Cana-in-Galilee. The sons of Zebedee and two other disciples were also there.

Simon Peter said, 'I am going out fishing.' 'We will go with you', said the others. So they started and got into the boat. But that night they caught nothing.

4 Morning came, and there stood Jesus on the beach, but the disciples did not know that it was Jesus. He called out to them, 'Friends, have you caught anything?' They answered 'No.' He said, 'Shoot the net to starboard, and you will make a catch.' They did so, and found they could not haul the net aboard, there were so many fish in it. Then the disciple whom Jesus loved said to Peter, 'It is the Lord!' When Simon Peter heard that, he wrapped his coat about him (for he had stripped) and plunged into the sea. The rest of them came on in the boat, towing the net full of fish; for they were not far from land, only about a hundred yards.

9 When they came ashore, they saw a charcoal fire there, with fish laid on it, and some bread. Jesus said, 'Bring some of your catch.' Simon Peter went aboard and dragged the net to land, full of big fish, a hundred and fifty-three of them; and yet, many as they were, the net was not torn. Jesus said, 'Come and have breakfast.' None of the disciples dared to ask 'Who are you?' They knew it was the Lord. Jesus now came up, took the bread, and gave it to them, and the fish in the same way.

14 This makes the third time that Jesus appeared to his disciples after his resurrection from the dead.

15 After breakfast, Jesus said to Simon Peter, 'Simon son of John, do you love me more than all else?' 'Yes, Lord,' he answered, 'you know that I love you.' 'Then feed my lambs', he said. A second time he asked, 'Simon son of John, do you love me?' 'Yes, Lord, you know I love you.' 'Then tend my sheep.' A third time he said, 'Simon son of John, do you love me?' Peter was hurt that he asked him a third time, 'Do you love me?' 'Lord,' he said, 'you know everything; you know I

love you.' Jesus said, 'Feed my sheep.

18 'And further, I tell you this in very truth: when you were young you fastened your belt about you and walked where you chose; but when you are old you will stretch out your arms, and a stranger will bind you fast and carry you where you have no wish to go.' He said this to indicate the manner of death by which Peter was to glorify God. Then he added, 'Follow me.'

Peter looked round, and saw the disciple whom Jesus loved following -- the one who at supper had leaned back close to him to ask the question; 'Lord, who is it that will betray you?' When he caught sight of him, Peter asked, 'Lord, what will happen to him?' Jesus said, 'If it should be my will that he wait until I come, what is it to you? Follow me.'

23 That saying of Jesus became current in the brotherhood, and was taken to mean that that disciple would not die. But in fact Jesus did not say that he would not die; he only said, 'If it should be my will that he wait until I come, what is it to you?'

24 It is this same disciple who attests what has here been written. It is in fact he who wrote it, and we know that his testimony is true.

25 There is much else that Jesus did. If it were all to be recorded in detail, I suppose the whole world could not hold the books that would be written.

An incident in the temple

53 AND THEY WENT each to his home, and Jesus to the Mount of Olives.

(this paragraph is out of place. web ed.)

1 At daybreak he appeared again in the temple, and all the people gathered round him. He had taken his seat and was engaged in teaching them when the doctors of the law and the Pharisees brought in a woman caught committing adultery. Making her stand out in the middle they said to him, 'Master, this woman was caught in the very act of adultery. In the Law Moses has laid down that such women are to be stoned. What do you say about it?' They put the question as a test, hoping to frame a charge against him. Jesus bent down and wrote with his finger on the ground. When they continued to press their question he sat up straight and said, 'That one of you who is faultless shall throw the first stone.' Then once again he bent down and wrote on the ground. When they heard what he said, one by one they went away, the eldest first; and Jesus was left alone, with the woman still standing there. Jesus again sat up and said to the woman, 'Where are they? Has no one condemned you?' She answered, 'No one, sir.' Jesus said, 'Nor do I condemn you. You may go; do not sin again.'

The Revelation Of John

Revelation 1

1 THIS IS THE REVELATION given by God to Jesus Christ. It was given to him so that he might show his servants what must shortly happen. He made it known by sending his angel to his servant John, who, in telling all that he saw, has borne witness to the word of God and to the testimony of Jesus Christ.

3 Happy is the man who reads, and happy those who listen to the words of this prophecy and heed what is written in it. For the hour of fulfilment is near.

A message from Christ to the churches

4 JOHN TO THE SEVEN CHURCHES in the province of Asia. Grace be to you and peace, from him who is and who was and who is to come, from the seven spirits before his throne, and from Jesus Christ; the faithful witness, the first-born from the dead and ruler of the kings of the earth. To him who loves us and freed us from our sins with his life's blood, who made of us a royal house, to serve as the priests of his God and Father -- to him be glory and dominion for ever and ever! Amen.

7 Behold, he is coming with the clouds! Every eye shall see him, and among them those who pierced him; and all the peoples of the world shall lament in remorse. So it shall be. Amen.

8 'I am the Alpha and the Omega', says the Lord God, who is and who was and who is to come, the sovereign Lord of all.

9 I, John, your brother, who share with you in the suffering and the sovereignty and the endurance which is ours in Jesus -- I was on the island called Patmos because I had preached God's word and borne my testimony to Jesus. It was on the Lord's day, and I was caught up by the Spirit; and in behind me I heard a loud voice, like the sound of a trumpet, which said to is me, 'Write down what you see on a scroll and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.' I turned to see whose voice it was that spoke to me; and when I turned I saw seven

standing lamps of gold, and among the lamps one like a son of man, robed down to his feet, with a golden girdle round his breast. The hair of his head was white as snow-white wool, and his eyes flamed like fire; his feet gleamed like burnished brass refined in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and out of his mouth came a sharp two-edged sword; and his face shone like the sun in full strength.

17 When I saw him, I fell at his feet as though dead. But he laid his right hand upon me and said, 'Do not be afraid. I am the first and the last, and I am the living one; for I was dead and now I am alive for evermore, and I hold the keys of Death and Death's domain. Write down therefore what you have seen, what is now, and what will be hereafter.

20 'Here is the secret meaning of the seven stars which you saw in my right hand, and of the seven lamps of gold: the seven stars are the angels of the seven churches, and the seven lamps are the seven churches.

REVELATIONS 2

1 'TO THE ANGEL of the church at Ephesus write:

"These are the words of the One who holds the seven stars in his right hand and walks among the seven lamps of gold: I know all your ways, your toil and your fortitude. I know you cannot endure evil men; you have put to the proof those who claim to be apostles but are not, and have found them false. Fortitude you have; you have borne up in

my cause and never flagged. But I have this against you: you have lost your early love. Think from what a height you have fallen; repent, and do as you once did. Otherwise, if you do not repent, I shall come to you and remove your lamp from its place. Yet you have this in your favour: you hate the practices of the Nicolaitans, as I do. Hear, you who have ears to hear, what the Spirit says to the churches! To him who is victorious I will give the right to eat from the tree of life that stands in the Garden of God."

8 'To the angel of the church at Smyrna write:

"These are the words of the First and the Last, who was dead and came to life again: I know how hard pressed you are, and poor -- and yet you are rich; I know how you are slandered by those who claim to be Jews but are not -- they are Satan's synagogue. Do not be afraid of the suffering to come. The Devil will throw some of you into prison, to put you to the test; and for ten days you will suffer cruelly. Only be faithful till death, and I will give you the crown of life. Hear, you who have ears to hear, what the Spirit says to the churches! He who is victorious cannot be harmed by the second death."

12 'To the angel of the church at Pergamum write:

"These are the words of the One who has the sharp two-edged sword: I know where you live; it is the place where Satan has his throne. And yet you are holding fast to my cause. You did not deny your faith in me even at the time when Antipas, my faithful witness, was killed in your city, the home of Satan. But I have a few matters to bring against you: you have in Pergamum some that hold to the teaching of Balaam, who taught Balak to put temptation in the way of the Israelites. He encouraged them to eat food sacrificed to idols and to commit fornication, and in the same way you also have some who hold the doctrine of the Nicolaitans. So repent! If you do not, I shall come to you soon and make war upon them with the sword that

comes out of my mouth. Hear, you who have ears to hear, what the Spirit says to the churches! To him who is victorious I will give some of the hidden manna; I will give him also a white stone, and on the stone will be written a new name, known to none but him that receives it."

18 "To the angel of the church at Thyatira write:

"These are the words of the Son of God, whose eyes flame like fire and whose feet gleam like burnished brass: I know all your ways, your love and faithfulness, your good service and your fortitude; and of late you have done even better than at first. Yet I have this against you: you tolerate that Jezebel, the woman who claims to be a prophetess, who by her teaching lures my servants into fornication and into eating food sacrificed to idols. I have given her time to repent, but she refuses to repent of her fornication. So I will throw her on to a bed of pain, and plunge her lovers into terrible suffering, unless they forswear what she is doing; and her children I will strike dead. This will teach all the churches that I am the searcher of men's hearts and thoughts, and that I will reward each one of you according to his deeds. And now I speak to you others in Thyatira, who do not accept this teaching and have had no experience of what they like to call the deep secrets of Satan; on you I will impose no further burden. Only hold fast to what you have, until I come. To him who is victorious, to him who perseveres in doing my will to the end, I will give authority over the nations -- that same authority which I received from my Father -- and he shall rule them with an iron rod, smashing them to bits like earthenware; and I will give him also the Star of dawn. Hear, you who have ears to hear, what the Spirit says to the churches !"

REVELATIONS 3

1 'To the angel of the church at Sardis write:

"These are the words of the One who holds the seven spirits of God, the seven stars: I know all your ways; that though you have a name for being alive, you are dead. Wake up, and put some strength into what is left, which must otherwise die! For I have not found any work of yours completed in the eyes of my God. So remember the teaching you received; observe it, and repent. If you do not wakeup, I shall come upon you like a thief, and you will not know the moment of my coming. Yet you have a few persons in Sardis who have not polluted their clothing. They shall walk with me in white, for so they deserve. He who is victorious shall thus be robed all in white; his name I will never strike off the roll of the living, for in the presence of my Father and his angels I will acknowledge him as mine. Hear, you who have ears to hear, what the Spirit says to the churches!"

7 'To the angel of the church at Philadelphia write:

"These are the words of the holy one, the true one, who holds the key of David; when he opens none may shut, when he shuts none may open: I know all your ways; and look, I have set before you an open door, which no one can shut. Your strength, I know, is small, yet you have observed my commands and have not disowned my name. So this is what I will do: I will make those of Satan's synagogue, who claim to be Jews but are lying frauds; come and fall down at your feet; and they shall know that you are my beloved people. Because you have kept my command and stood fast, I will also keep you from the ordeal that is to fall upon the whole world and test its inhabitants. I am coming soon; hold fast what you have, and let no one rob you of

your crown. He who is victorious -- I will make him a pillar in the temple of my God; he shall never leave it. And I will write the name of my God upon him, and the name of the city of my God, that new Jerusalem which is coming down out of heaven from my God, and my own new name. Hear, you who have ears to hear, what the Spirit says to the churches!"

14 To the angel of the church at Laodicea write:

"These are the words of the Amen, the faithful and true witness, the prime source of all God's creation: I know all your ways; you are neither hot nor cold. How I wish you were either hot or cold! But because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. You say, 'How rich I am! And how well I have done! I have everything I want.' In fact, though you do not know it, you are the most pitiful wretch, poor, blind, and naked. So I advise you to buy from me gold refined in the fire, to make you truly rich, and white clothes to put on to hide the shame of your nakedness, and ointment for your eyes so that you may see. All whom I love I reprove and discipline. Be on your mettle therefore and repent. Here I stand knocking at the door; if anyone hears my voice and opens the door, I will come in and sit down to supper with him and he with me. To him who is victorious I will grant a place on my throne, as I myself was victorious and sat down with my Father on his throne. Hear, you who have ears to hear, what the Spirit says to the churches!"

REVELATIONS 4

The opening of the sealed book

1 AFTER THIS I LOOKED, and there before my eyes was a door opened in heaven; and the voice that I had first heard speaking to me like a trumpet said, 'Come up here, and I will show you what must happen hereafter.' At once I was caught up by the Spirit. There in heaven stood a throne, and on the throne sat one whose appearance was like the gleam of jasper and cornelian; and round the throne was a rainbow, bright as an emerald. In a circle about this throne were twenty-four other thrones, and on them sat twenty-four elders, robed in white and wearing crowns of gold. From the throne went out flashes of lightning and peals of thunder. Burning before the throne were seven flaming torches, the seven spirits of God, and in front of it stretched what seemed a sea of glass, like a sheet of ice.

6 In the centre, round the throne itself, were four living creatures, covered with eyes, in front and behind. The first creature was like a lion, the second like an ox, the third had a human face, the fourth was like an eagle in flight. The four living creatures, each of them with six wings, had eyes all over, inside and out; and by day and by night without a pause they sang:

'Holy, holy, holy is God the sovereign Lord of all, who was, and is, and is to come!'

9 As often as the living creatures give glory and honour and thanks to the One who sits on the throne, who lives for ever and ever, the twenty-four elders fall down before the One who sits on the throne and worship him who lives for ever and ever; and as they lay their crowns before the throne they cry:

11 'Thou art worthy, O Lord our God, to receive glory and honour and power, because thou didst create all things; by thy will they were created, and have their being!'

REVELATIONS 5

1 Then I saw in the right hand of the One who sat on the throne a scroll, with writing inside and out, and it was sealed up with seven seals. And I saw a mighty angel proclaiming in a loud voice, 'who is worthy to open the scroll and to break its seals?' There was no one in heaven or on earth or under the earth able to open the scroll or to look inside it. I was in tears because no one was found who was worthy to open the scroll or to look inside it. But one of the elders said to me: 'Do not weep; for the Lion from the tribe of Judah, the Scion of David, has won the right to open the scroll and break its seven seals.'

6 Then I saw standing in the very middle of the throne, inside the circle of living creatures and the circle of elders, a Lamb with the marks of slaughter upon him. He had seven horns and seven eyes, the eyes which are the seven spirits of God sent out over all the world. And the Lamb went up and took the scroll from the right hand of the One who sat on the throne. When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders had a harp, and they held golden bowls full of incense, the prayers of God's people, and they were singing a new song:

9 'Thou art worthy to take the scroll and to break its seals, for thou wast slain and by thy blood didst purchase for God men of every tribe and language, people and nation; thou hast made of them a royal house, to serve our God as priests; and they shall reign upon earth.'

11 Then as I looked I heard the voices of countless angels. These

were all round the throne and the living creatures and the elders. Myriads upon myriads there were, thousands upon thousands, and they cried aloud:

12 'Worthy is the Lamb, the Lamb that was slain, to receive all power and wealth, wisdom and might, honour and glory and praise!'

13 Then I heard every created thing in heaven and on earth and under the earth and in the sea, all that is in them, crying: 'Praise and honour, glory and might, to him who sits on the throne and to the Lamb for ever and ever!'

14 And the four living creatures said, 'Amen', and the elders fell down and worshipped.

REVELATIONS 6

1 THEN I WATCHED as the Lamb broke the first of the seven seals; and I heard one of the four living creatures say in a voice like thunder, 'Come!' And there before my eyes was a white horse, and its rider held a bow. He was given a crown, and he rode forth, conquering and to conquer.

3 When the Lamb broke the second seal, I heard the second creature say, 'Come!' And out came another horse, all red. To its rider was given power to take peace from the earth and make men slaughter one another; and he was given a great sword.

5 When he broke the third seal, I heard the third creature say,

Come!' And there, as I looked, was a black horse; and its rider held in his hand a pair of scales. And I heard what sounded like a voice from the midst of the living creatures, which said, 'A whole day's wage for a quart of flour, a whole day's wage for three quarts of barley-meal! But spare the olive and the vine.

7 When he broke the fourth seal, I heard the voice of the fourth creature say, 'Come!' And there, as I looked, was another horse, sickly pale; and its rider's name was Death, and Hades came close behind. To him was given power over a quarter of the earth, with the right to kill by sword and by famine, by pestilence and wild beasts.

9 When he broke the fifth seal, I saw underneath the altar the souls of those who had been slaughtered for God's word and for the testimony they bore. They gave a great cry: 'How long, sovereign Lord, holy and true, must it be before thou wilt vindicate us and avenge our blood on the inhabitants of the earth?' Each of them was given a white robe; and they were told to rest a little while longer, until the tally should be complete of all their brothers in Christ's service who were to be killed as they had been.

12 Then I watched as he broke the sixth seal. And there was a violent earthquake; the sun turned black as a funeral pall and the moon all red as blood; the stars in the sky fell to the earth, like figs shaken down by a gale; the sky vanished, as a scroll is rolled up, and every mountain and island was moved from its place. Then the kings of the earth, magnates and marshals, the rich and the powerful, and all men, slave or free, hid themselves in caves and mountain crags; and they called out to the mountains and the crags, 'Fall on us and hide us from the face of the One who sits on the throne and from the vengeance of the Lamb.' For the great day of their vengeance has come, and who will be able to stand?

REVELATIONS 7

1 After this I saw four angels stationed at the four corners of the earth, holding back the four winds so that no wind should blow on sea or land or on any tree. Then I saw another angel rising out of the east, carrying the seal of the living God; and he called aloud to the four angels who had been given the power to ravage land and sea: 'Do no damage to sea or land or trees until we have set the seal of our God upon the foreheads of his servants.' And I heard the number of those who had received the seal. From all the tribes of Israel there were a hundred and forty-four thousand: twelve thousand from the tribe of Judah, twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, and twelve thousand from the tribe of Benjamin.

9 After this I looked and saw a vast throng, which no one could count from every nation, of all tribes, peoples, and languages, standing in front of the throne and before the Lamb. They were robed in white and had palms in their hands, and they shouted together:

10 'Victory to our God who sits on the throne, and to the Lamb!'

11 And all the angels stood round the throne and the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, crying:

12 'Amen! Praise and glory and wisdom, thanksgiving and honour, power and might, be to our God for ever and ever! Amen.'

13 Then one of the elders turned to me and said, 'These men that are robed in white -- who are they and from where do they come?' But I answered, 'My lord, you know, not I.' Then he said to me, 'These are the men who have passed through the great ordeal; they have washed their robes and made them white in the blood of the Lamb. That is why they stand before the throne of God and minister to him day and night in his temple; and he who sits on the throne will dwell with them. They shall never again feel hunger or thirst, the sun shall not beat on them nor any scorching heat, because the Lamb who is at the heart of the throne will be their shepherd and will guide them to the springs of the water of life; and God will wipe all tears from their eyes.'

REVELATIONS 8

1 Now when the Lamb broke the seventh seal, there was silence in heaven for what seemed half an hour. Then I looked, and the seven angels that stand in the presence of God were given seven trumpets.

3 Then another angel came and stood at the altar, holding a golden censer; and he was given a great quantity of incense to offer with the prayers of all God's people upon the golden altar in front of the throne. And from the angel's hand the smoke of the incense went up before God with the prayers of his people. Then the angel took the censer, filled it from the altar fire, and threw it down upon the earth; and there were peals of thunder, lightning, and an earthquake.

The powers of darkness conquered

6 THEN THE SEVEN ANGELS that held the seven trumpets prepared to blow them.

7 The first blew his trumpet; and there came hail and fire mingled with blood, and this was hurled upon the earth. A third of the earth was burnt, a third of the trees were burnt, all the green grass was burnt.

8 The second angel blew his trumpet; and what looked like a great blazing mountain was hurled into the sea. A third of the sea was turned to blood, a third of the living creatures in it died, and a third of the ships on it foundered.

10 The third angel blew his trumpet; and a great star shot from the sky, flaming like a torch; and it fell on a third of the rivers and springs. The name of the star was Wormwood; and a third of the water turned to wormwood, and men in great numbers died of the water because it had been poisoned.

12 The fourth angel blew his trumpet; and a third part of the sun was struck, a third of the moon, and a third of the stars, so that the third part went dark and a third of the light of the day failed, and of the night.

13 Then I looked, and I heard an eagle calling with a loud cry as it flew in mid-heaven: 'Woe; woe, woe to the inhabitants of the earth when the trumpets sound which the three last angels must now blow!'

REVELATIONS 9

1 Then the fifth angel blew his trumpet; and I saw a star that had fallen from heaven to earth, and the star was given the key of the shaft of the abyss. With this he opened the shaft of the abyss; and from the shaft smoke rose like smoke from a great furnace, and the sun and the air were darkened by the smoke from the shaft. Then over the earth, out of the smoke, came locusts and they were given the powers that earthly scorpions have. They were told to do no injury to the grass or to any plant or tree, but only to those men who had not received the seal of God on their foreheads. These they were allowed to torment for five months, with torment like a scorpion's sting; but they were not to kill them. During that time these men will seek death, but they will not find it; they will long to die, but death will elude them.

7 In appearance the locusts were like horses equipped for battle. On their heads were what looked like golden crowns; their faces were like human faces and their hair like women's hair; they had teeth like lions' teeth, and wore breastplates like iron; the sound of their wings was like the noise of horses and chariots rushing to battle; they had tails like scorpions, with stings in them, and in their tails lay their power to plague mankind for five months. They had for their king the angel of the abyss, whose name, in Hebrew, is Abaddon, and in Greek, Apollyon, or the Destroyer.

12 The first 'woe has now passed. But there are still two more to come.

13 The sixth angel then blew his trumpet; and I heard a voice coming from between the horns of the golden altar that stood in the

presence of God. It said to the sixth angel, who held the trumpet: 'Release the four angels held bound at the great river Euphrates!' So the four angels were let loose, to kill a third of mankind. They had been held ready for this moment, for this very year and month, day and hour. And their squadrons of cavalry, whose count I heard, numbered two hundred million.

17 This was how I saw the horses and their riders in my vision: They wore breastplates, fiery red, blue, and sulphur-yellow; the horses had heads like lions' heads, and out of their mouths came fire, smoke, and sulphur. By these three plagues, that is, -- by the fire, the smoke, and the sulphur that came from their mouths, a third of mankind was killed. The power of the horses lay in their mouths, and in their tails also; for their tails were like snakes, with heads, and with them too they dealt injuries.

20 The rest of mankind who survived these plagues still did not abjure the gods their hands had fashioned, nor cease their worship of devils and of idols made from gold, silver, bronze, stone, and wood, which cannot see or hear or walk. Nor did they repent of their murders, their sorcery, their fornication, or their robberies.

REVELATIONS 10

1 THEN I SAW another mighty angel coming down from heaven. He was wrapped in cloud, with the rainbow round his head; his face shone like the sun and his legs were like pillars of fire. In his hand beheld a little scroll unrolled. His right foot he planted on the sea, and his left on the land. Then he gave a great shout, like the roar of a lion;

and when he shouted, the seven thunders spoke. I was about to write down what the seven thunders had said; but I heard a voice from heaven saying, 'Seal up what the seven thunders have said; do not write it down.' Then the angel that I saw standing on the sea and the land raised his right hand to heaven and swore by him who lives for ever and ever, who created heaven and earth and the sea and everything in them: 'There shall be no more delay; but when the time comes for the seventh angel to sound his trumpet, the hidden purpose of God will have been fulfilled, as he promised to his servants the prophets.'

8 Then the voice which I heard from heaven was speaking to me again, and it said, 'Go and take the open scroll in the hand of the angel that stands on the sea and the land.' So I went to the angel and asked him to give me the little scroll. He said to me, 'Take it, and eat it. It will turn your stomach sour, although in your mouth it will taste sweet as honey.' So I took the little scroll from the angel's hand and ate it, and in my mouth it did taste sweet as honey; but when I swallowed it my stomach turned sour.

11 Then they said to me, 'Once again you must utter prophecies over peoples and nations and languages and many kings.'

REVELATIONS 11

1 I was given a long cane, a kind of measuring-rod, and told: 'Now go and measure the temple of God, the altar, and the number of the worshippers. But have nothing to do with the outer court of the temple; do not measure that; for it has been given over to the

Gentiles, and they will trample the Holy City underfoot for forty-two months. And I have two witnesses, whom I will appoint to prophesy, dressed in sackcloth, all through those twelve hundred and sixty days.' These are the two olive-trees and the two lamps that stand in the presence of the Lord of the earth. If anyone seeks to do them harm, fire pours from their mouths and consumes their enemies; and thus shall the man die who seeks to do them harm. These two have the power to shut up the sky, so that no rain may fall during the time of their prophesying; and they have the power to turn water to blood and to strike the earth at will with every kind of plague. But when they have completed their testimony, the beast that comes up from the abyss will wage war upon them and will defeat and kill them. Their corpses will lie in the street of the great city, whose name in allegory is Sodom, or Egypt, where also their Lord was crucified. For three days and a half men from every people and tribe, of every language and nation, gaze upon their corpses and refuse them burial. All men on earth gloat over them, make merry, and exchange presents; for these two prophets were a torment to the whole earth. But at the end of the three days and a half the breath of life from God came into them; and they stood up on their feet to the terror of all who saw it. Then a loud voice was heard speaking to them from heaven, which said, 'Come up here!' And they went up to heaven in a cloud, in full view of their enemies. At that same moment there was a violent earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake; the rest in terror did homage to the God of heaven.

14 The second woe has now passed. But the third is soon to come.

15 Then the seventh angel blew his trumpet; and voices were heard in heaven shouting:

'The sovereignty of the world has passed to our Lord and his Christ, and he shall reign for ever and ever!'

16 And the twenty-four elders, seated on their thrones before God, fell on their faces and worshipped God, saying:

17 'We give thee thanks, O Lord God, sovereign over all, who art and who wast, because thou hast taken thy great power into thy hands and entered upon thy reign. The nations raged; but thy day of retribution has come. Now is the time for the dead to be judged; now is the time for recompense to thy servants the prophets, to thy dedicated people, and all who hdnour thy name, both great and small, the time to destroy those who destroy the earth.'

19 Then God's temple in heaven was laid open, and within the temple was seen the ark of his covenant. There came flashes of lightning and peals of thunder, an earthquake, and a storm of hail.

REVELATIONS 12

1 NEXT APPEARED a great portent in heaven, a woman robed with the sun, beneath her feet the moon, and on her head a crown of twelve stars. She was pregnant, and in the anguish of her labour she cried out to be delivered. Then a second portent appeared in heaven: a great red dragon with seven heads and ten horns; on his heads were seven diadems, and with his tail he swept down a third of the stars in the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that when her child was born he might devour it. She gave birth to a male child, who is destined to rule all nations with an iron rod. But her child was snatched up to God and his throne; and the woman herself fled into

the wilds, where she had a place prepared for her by God, there to be sustained for twelve hundred and sixty days.

7 Then war broke out in heaven. Michael and his angels waged war upon the dragon. The dragon and his angels fought, but they had not the strength to win, and no foothold was left them in heaven. So the great dragon was thrown down, that serpent of old that led the whole world astray, whose name is Satan, or the Devil – thrown down to the earth, and his angels with him.

10 Then I heard a voice in heaven proclaiming aloud: 'This is the hour of victory for our God, the hour of his sovereignty and power, when his Christ comes to his rightful rule! For the accuser of our brothers is overthrown, who day and night accused them before our God. By the sacrifice of the Lamb they have conquered him, and by the testimony which they uttered; for they did not hold their lives too dear to lay them down. Rejoice then, you heavens and you that dwell in them! But woe to you, earth and sea, for the Devil has come down to you in great fury, knowing that his time is short!'

13 When the dragon found that he had been thrown down to the earth, he went in pursuit of the woman who had given birth to the male child. But the woman was given two great eagle's wings, to fly to the place in the wilds where for three years and a half she was to be sustained, out of reach of the serpent. From his mouth the serpent spewed a flood of water after the woman to sweep her away with its spate. But the earth came to her rescue and opened its mouth and swallowed the river which the dragon spewed from his mouth. At this the dragon grew furious with the woman, and went off to wage war on the rest of her offspring, that is, on those who keep God's commandments and maintain their testimony to Jesus. He took his stand on the sea-shore.

REVELATIONS 13

1 Then out of the sea I saw a beast rising. It had ten horns and seven heads. On its horns were ten diadems, and on each head a blasphemous name. The beast I saw was like a leopard, but its feet were like a bear's and its mouth like a lion's mouth. The dragon conferred upon it his power and rule, and great authority. One of its heads appeared to have received a death-blow; but the mortal wound was healed. The whole world went after the beast in wondering admiration. Men worshipped the dragon because he had conferred his authority upon the beast; they worshipped the beast also, and chanted, 'Who is like the Beast? Who can fight against it?'

5 The beast was allowed to mouth bombast and blasphemy, and was given the right to reign for forty-two months. It opened its mouth in blasphemy against God, reviling his name and his heavenly dwelling. It was also allowed to wage war on God's people and to defeat them, and was granted authority over every tribe and people, language and nation. All on earth will worship it, except those whose names the Lamb that was slain keeps in his roll of the living, written there since the world was made.

9 Hear, you who have ears to hear! Whoever is to be made prisoner, a prisoner he shall be. Whoever takes the sword to kill, by the sword he is bound to be killed. This is where the fortitude and faithfulness of God's people have their place.

11 Then I saw another beast, which came up out of the earth; it had two horns like a lamb's, but spoke like a dragon. It wielded all the authority of the first beast in its presence, and made the earth and its

inhabitants worship this first beast, whose mortal wound had been healed. It worked great miracles, even making fire come down from heaven to earth before men's eyes. By the miracles it was allowed to perform in the presence of the beast it deluded the inhabitants of the earth, and made them erect an image in honour of the beast that had been wounded by the sword and yet lived. It was allowed to give breath to the image of the beast, so that it could speak, and could cause all who would not worship the image to be put to death. Moreover, it caused everyone, great and small, rich and poor, slave and free, to be branded with a mark on his right hand or forehead, and no one was allowed to buy or sell unless he bore this beast's mark, either name or number. (Here is the key; and anyone who has intelligence may work out the number of the beast. The number represents a man's name, and the numerical value of its letters is six hundred and sixty-six.)

Visions of the end

REVELATIONS 14

1 THEN I LOOKED, and on Mount Zion stood the Lamb, and with him were a hundred and forty-four thousand who had his name and the name of his Father written on their foreheads. I heard a sound from heaven like the noise of rushing water and the deep roar of thunder; it was the sound of harpers playing on their harps. There before the throne, and the four living creatures and the elders, they were singing a new song. That song no one could learn except the hundred and forty-four thousand, who alone from the whole world had been ransomed. These are men who did not defile themselves with

women, for they have kept themselves chaste, and they follow the Lamb wherever he goes. They have been ransomed as the firstfruits of humanity for God and the Lamb. No lie was found in their lips; they are faultless.

6 Then I saw an angel flying in mid-heaven, with an eternal gospel to proclaim to those on earth, to every nation and tribe, language and people. He cried in a loud voice, 'Fear God and pay him homage; for the hour of his judgement has come! Worship him who made heaven and earth, the sea and the water-springs!'

8 Then another angel, a second, followed, and he cried, 'Fallen, fallen is Babylon the great, she who has made all nations drink the fierce wine of a her fornication!'

9 Yet a third angel followed, crying out loud, 'Whoever worships the beast and its image and receives its mark on his forehead or hand, he shall drink the wine of God's wrath, poured undiluted into the cup of his vengeance. He shall be tormented in sulphurous flames before the holy angels and before the Lamb. The smoke of their torment will rise for ever and ever, and there will be no respite day or night for those who worship the beast and its image or receive the mark of its name.' This is where the fortitude of God's people has its place -- in keeping God's commands and remaining loyal to Jesus.

13 Moreover, I heard a voice from heaven, saying, Write this: "Happy are the dead who die in the faith of Christ! Henceforth", says the Spirit, "they may rest from their labours; for they take with them the record of their deeds."

14 Then as I looked there appeared a white cloud, and on the cloud sat one like a son of man. He had on his head a crown of gold and in his hand a sharp sickle. Another angel came out of the temple and called in a loud voice to him who sat on the cloud: 'Stretch out your

sickle and reap; for harvest-time has come, and earth's crop is over-ripe.' So he who sat on the cloud put his sickle to the earth and its harvest was reaped.

17 Then another angel came out of the heavenly temple, and he also had a sharp sickle. Then from the altar came yet another, the angel who has authority over fire, and he shouted to the one with the sharp sickle: 'Stretch out your sickle, and gather in earth's grape-harvest, for its clusters are ripe.' So the angel put his sickle to the earth and gathered in its grapes, and threw them into the great winepress of God's wrath. The winepress was trodden outside the city, and for two hundred miles around blood flowed from the press to the height of the horses' bridles.

REVELATIONS 15

1 Then I saw another great and astonishing portent in heaven: seven angels with seven plagues, the last plagues of all, for with them the wrath of God is consummated.

2 I saw what seemed a sea of glass shot with fire, and beside the sea of glass, holding the harps which God had given them, were those who had won the victory over the beast and its image and the number of its name.

3 They were singing the song of Moses, the servant of God, and the song of the Lamb, as they chanted:

'Great and marvellous are thy deeds, O Lord God, sovereign over all;

just and true are thy ways, thou king of the ages. Who shall not reverence thee, Lord, and do homage to thy name? For thou alone art holy. All nations shall come and worship in thy presence, for thy just dealings stand revealed.'

5 After this, as I looked, the sanctuary of the heavenly Tent of Testimony was thrown open, and out of it came the seven angels with the seven plagues. They were robed in fine linen, clean and shining, and had golden girdles round their breasts. Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God who lives for ever and ever; and the sanctuary was filled with smoke from the glory of God and his power, so that no one could enter it until the seven plagues of the seven angels were completed.

REVELATIONS 16

1 Then from the sanctuary I heard a loud voice, and it said to the seven angels, 'Go and pour out the seven bowls of God's wrath on the earth.'

2 So the first angel went and poured his bowl on the earth; and foul malignant sores appeared on those men that wore the mark of the beast and worshipped its image.

3 The second angel poured his bowl on the sea, and it turned to blood like the blood from a corpse; and every living thing in the sea died.

4 The third angel poured his bowl on the rivers and springs, and they turned to blood.

5 Then I heard the angel of the waters say, 'Just art thou in these thy judgements, thou Holy One who art and wast; for they shed the blood of thy people and of thy prophets, and thou hast given them blood to drink. They have their deserts!' And I heard the altar cry, 'Yes, Lord God, sovereign over all, true and just are thy judgements!'

8 The fourth angel poured his bowl on the sun; and it was allowed to burn men with its flames. They were fearfully burned; but they only cursed the name of God who had the power to inflict such plagues, and they refused to repent or do him homage.

10 The fifth angel poured his bowl on the throne of the beast; and its kingdom was plunged in darkness. Men gnawed their tongues in agony, but they only cursed the God of heaven for their sores and pains, and would not repent of what they had done.

12 The sixth angel poured his bowl on the great river Euphrates; and its water was dried up, to 'prepare the way for the kings from the east.

13 Then I saw coming from the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet, three foul spirits like frogs. These spirits were devils, with power to work miracles. They were sent out to muster all the kings of the world for the great day of battle of God the sovereign Lord. ('That is the day when I come like-a-thief! Happy the man who stays awake and keeps on his clothes, so that he will not have to go naked and ashamed for all to see!')-- So they assembled the kings at the place called in Hebrew Armageddon.

17 Then the seventh angel poured his bowl on the air; and out of the

sanctuary came a loud voice from the throne, which said, 'It is over!' And there followed flashes of lightning and peals of thunder, and a violent earthquake, like none before it in human history, so violent it was. The great city was split in three; the cities of the world fell in ruin; and God did not forget Babylon the great, but made her drink the cup which was filled with the fierce wine of his vengeance. Every island vanished; there was not a mountain to be seen. Huge hailstones, weighing perhaps a hundredweight, fell on men from the sky; and they cursed God for the plague of hail, because that plague was so severe.

REVELATIONS 17

1 THEN ONE OF THE SEVEN ANGELS that held the seven bowls came and spoke to me and said, 'Come, and I will show you the judgement on the great whore, enthroned above the ocean. The kings of the earth have committed fornication with her, and on the wine of her fornication men all over the world have made themselves drunk.' In the Spirit he carried me away into the wilds, and there: I saw a woman mounted on a scarlet beast which was covered with blasphemous names and had seven heads and ten horns. The woman was clothed in purple and scarlet and bedizened with gold and jewels and pearls. In her hand she held a gold cup, full of obscenities and the foulness of her fornication; and written on her forehead was a name with a secret meaning: 'Babylon the great, the mother of whores and of every obscenity on earth.' The woman, I saw, was drunk with the blood of God's people and with the blood of those who had borne their testimony to Jesus.

7 As I looked at her I was greatly astonished. But the angel said to me, 'Why are you so astonished? I will tell you the secret of the woman and of the beast she rides, with the seven heads and the ten horns. The beast you have seen is he who once was alive, and is alive no longer, but has yet to ascend out of the abyss before going to perdition. Those on earth whose names have not been inscribed in the roll of the living ever since the world was made will all be astonished to see the beast; for he once was alive, and is alive no longer, and has still to appear.'

9 'But here is the clue for those who can interpret it. The seven heads are seven hills on which the woman sits. They represent also seven kings, of whom five have already fallen, one is now reigning, and the other has yet to come; and when he does come he is only to last for a little while. As for the beast that once was alive and is alive no longer, he is an eighth and yet he is one of the seven, and he is going to perdition. The ten horns you saw are ten kings who have not yet begun to reign, but who for one hour are to share with the beast the exercise of royal authority; for they have but a single purpose among them and will confer their power and authority upon the beast. They will wage war upon the Lamb, but the Lamb will defeat them, for he is Lord of lords and King of kings, and his victory will be shared by his followers, called and chosen and faithful.'

15 Then he said to me, 'The ocean you saw, where the great whore sat, is an ocean of peoples and populations, nations and languages. As for the ten horns you saw, they together with the beast will come to hate the whore; they will strip her naked and leave her desolate, they will batten on her flesh and burn her to ashes. For God has put it into their heads to carry but his purpose, by making common cause and conferring their sovereignty upon the beast until all that God has spoken is fulfilled. The woman you saw is the great city that holds sway over the kings of the earth.'

REVELATIONS 18

1 After this I saw another angel coming down from heaven; he came with great authority and the earth was lit up with his splendour. Then in a mighty voice he proclaimed, 'Fallen, fallen is Babylon the great! She has become a dwelling for demons, a haunt for every unclean spirit, for every vile and loathsome bird. For all nations have drunk deep of the fierce wine of her fornication; the kings of the earth have committed fornication with her and merchants the world over have grown rich on her bloated wealth.'

4 Then I heard another voice from heaven that said: 'Come out of her, my people, lest you take part in her sins and share in her plagues. For her sins are piled high as heaven, and God has not forgotten her crimes. Pay her back in her own coin, repay her twice over for her deeds! Double for her the strength of the potion she mixed! Mete out grief and torment to match her voluptuous pomp! She says in her heart, "I am a queen on my throne! No mourning for me, no widow's weeds!" Because of this her plagues shall strike her in a single day -- pestilence, bereavement, famine, and burning -- for mighty is the Lord God who has pronounced her doom!'

9 The kings of the earth who committed fornication with her and wallowed in her luxury will weep and wail over her, as they see the smoke of her conflagration. They will stand at a distance, for horror at her torment, and will say, 'Alas, alas for the great city, the mighty city of Babylon! In a single hour your doom has struck!'

11 The merchants of the earth also will weep and mourn for her,

because no one any longer buys their cargoes, cargoes of gold and silver, jewels and pearls, cloths of purple and scarlet, silks and fine linens; all kinds of scented woods, ivories, and every sort of thing made of costly woods, bronze, iron, or marble; cinnamon and spice, incense, perfumes and frankincense; wine, oil, flour and wheat, sheep and cattle, horses, chariots, slaves, and the lives of men.-- 'The fruit you longed for', they will say, 'is gone from you; all the glitter and the glamour are lost, never to be yours again!' The traders in all these wares, who 'gained their wealth from her, will stand at a distance for horror at her torment, weeping and mourning and saying, 'Alas, alas for the 'great city, that was clothed in fine linen and purple and scarlet, bedizened with gold and jewels and pearls! Alas that in one hour so much wealth should be laid waste!'

18 Then all the sea-captains and voyagers, the sailors and those who traded by sea, stood at a distance and cried out as they saw the smoke of her conflagration: 'Was there ever a city like the great city?' They threw dust on their heads, weeping and mourning and saying, 'Alas, alas for the great city, where all who had ships at sea grew rich on her wealth! Alas that in a single hour she should be laid waste!'

20 But let heaven exult over her; exult, apostles and prophets and people of God; for in the judgement against her he has vindicated your cause!

21 Then a mighty angel took up a stone like a great millstone and hurled it into the sea and said, 'Thus shall Babylon, the great city, be sent hurtling down, never to be seen again! No more shall the sound of harpers and minstrels, of flute-players and trumpeters, be heard in you; no more shall craftsmen of any trade be found in you; no more shall the sound of the mill be heard in you; no more shall the light of the lamp be seen in you; no more shall the voice of the bride and bridegroom be heard in you! Your traders were once the merchant princes of the world, and with your sorcery you deceived all the

nations.

24 For the blood of the prophets and of God's people was found in her, the blood of all who had been done to death on earth.

REVELATIONS 19

1 After this I heard what sounded like the roar of a vast throng in heaven; and they were shouting:

2 'Alleluia! Victory and glory and power belong to our God, for true and just are his judgements! He has condemned the great whore who corrupted the earth with her fornication, and has avenged upon her the blood of his servants.'

3 Then once more they shouted: 'Alleluia! The smoke goes up from her for ever and ever!'

4 And the twenty-four elders and the four living creatures fell down and worshipped God as he sat on the throne, and they too cried: 'Amen! Alleluia!'

5 Then a voice came from the throne which said: 'Praise our God, all you his servants, you that fear him, both great and small!'

6 Again I heard what sounded like a vast crowd, like the noise of rushing water and deep roars of thunder, and they cried:

7 'Alleluia! The Lord our God, sovereign over all, has entered on his reign! Exult and shout for joy and do him homage, for the wedding-

day of the Lamb has come! His bride has made herself ready, and for her dress she has been given fine linen, clean and shining.'

(Now the fine linen signifies the righteous deeds of God's people.)

9 Then the angel said to me, 'Write this: "Happy are those who are invited to the wedding-supper of the Lamb!"' And he added, 'These are the very words of God.' At this I fell at his feet to worship him. But he said to me, 'No, not that! I am but a fellow-servant with you and your brothers who bear their testimony to Jesus. It is God you must worship. Those who bear testimony to Jesus are inspired like the prophets.'

11 THEN I SAW heaven wide open, and there before me was a white horse; and its rider's name was Faithful and True, for he is just in judgement and just in war. His eyes flamed like fire, and on his head were many diadems. Written upon him was a name known to none but himself, and he was robed in a garment drenched in blood. He was called the Word of God, and the armies of heaven followed him on white horses, clothed in fine linen, clean and shining. From his mouth there went a sharp sword with which to smite the nations; for he it is who shall rule them with an iron rod, and tread the winepress of the wrath and retribution of God the sovereign Lord. And on his robe and on his thigh there was written the name: 'King of kings and Lord of lords.'

17 Then I saw an angel standing in the sun, and he cried aloud to all the birds flying in mid-heaven : 'Come and gather for God's great supper, to eat the flesh of kings and commanders and fighting men, the flesh of horses and their riders, the flesh of all men, slave and free, great and small!' Then I saw the beast and the kings of the earth and their armies mustered to 'do battle with the Rider and his army. The beast was taken prisoner, and so was the false prophet who had worked miracles in its presence -- and deluded those that had

received the mark of the beast and worshipped its image. The two of them were thrown alive into the lake of fire with its sulphurous flames. The rest were killed by the sword which went out of the Rider's mouth; and all the birds gorged themselves on their flesh.

REVELATIONS 20

1 Then I saw an angel coming down from heaven with the key of the abyss and a great chain in his hands. He seized the dragon, that serpent of old, the Devil or Satan, and chained him up for a thousand years; he threw him into the abyss, shutting and sealing it over him, so that he might seduce the nations no more till the thousand years were over. After that he must be let loose for a short while.

4 Then I saw thrones, and upon them sat those to whom judgement was committed. I could see the souls of those who had been beheaded for the sake of God's word and their testimony to Jesus, those who had not worshipped the beast and its image or received its mark on forehead or hand. These came to life again and reigned with Christ for a thousand years, though the rest of the dead did not come to life until the thousand years were over. This is the first resurrection. Happy indeed, and one of God's own people, is the man who shares in this first resurrection! Upon such the second death has no claim; but they shall be priests of God and of Christ, and shall reign with him for the thousand years.

7 When the thousand years are over, Satan will be let loose from his dungeon; and he will come out to seduce the nations in the four quarters of the earth and to muster them for battle, yes, the hosts of

Gog and Magog, countless as the sands of the sea. So they marched over the breadth of the land and laid siege to the camp of God's people and the city that he loves. But fire came down on them from heaven and consumed them; and the Devil, their seducer, was flung into the lake of fire and sulphur, where the beast and the false prophet had been flung, there to be tormented day and night for ever.

11 Then I saw a great white throne, and the One who sat upon it; from his presence earth and heaven vanished away, and no place was left for them. I could see the dead, great and small, standing before the throne; and books were opened. Then another book was opened, the roll of the living. From what was written in these books the dead were judged upon the record of their deeds. The sea gave up its dead, and Death and Hades gave up the dead in their keeping; they were judged, each man on the record of his deeds. Then Death and Hades were flung into the lake of fire. This lake of fire is the second death; and into it were flung any whose names were not to be found in the roll of the living.

REVELATIONS 21

1 THEN I SAW a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea. I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. I heard a loud voice proclaiming from the throne: 'Now at last God has his dwelling among men! He will dwell among them and they shall be his people, and God himself will be with them. He will wipe every tear from their eyes; there shall be an end to death, and to mourning and

crying and pain; for the old order has passed away!'

5 Then he who sat on the throne said, 'Behold! I am making all things new!' (And he said to me, 'Write this down; for these words are trustworthy and true. Indeed they are already fulfilled.') 'I am the Alpha and the Omega, the beginning and the end. A draught from the water-springs of life will be my free gift to the thirsty. All this is the victor's heritage; and I will be his God and he shall be my son. But as for the cowardly, the faithless, and the vile, murderers, fornicators, sorcerers, idolaters, and liars of every kind, their lot will be the second death, in the lake that burns with sulphurous flames.'

9 Then one of the seven angels that held the seven bowls full of the seven last plagues came and spoke to me and said, 'Come, and I will show you the bride, the wife of the Lamb.' So in the Spirit he carried me away to a great high mountain, and showed me the holy city of Jerusalem coming down out of heaven from God. It shone with the glory of God; it had the radiance of some priceless jewel, like a jasper, clear as crystal. It had a great high wall, with twelve gates, at which were twelve angels; and on the gates were inscribed the names of the twelve tribes of Israel. There were three gates to the east, three to the north, three to the south, and three to the west. The city wall had twelve foundation-stones, and on them were the names of the twelve apostles of the Lamb.

15 The angel who spoke with me carried a gold measuring-rod, to measure the city, its wall, and its gates. The city was built as a square, and was as wide as it was long. It measured by his rod twelve thousand furlongs, its length and breadth and height being equal. Its wall was one hundred and forty-four cubits high, that is, by human measurements, which the angel was using. The wall was built of jasper, while the city itself was of pure gold, bright as clear glass. The foundations of the city wall were adorned with jewels of every kind, the first of the foundation-stones being jasper, the second lapis

lazuli, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth cornelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh turquoise, and the twelfth amethyst. The twelve gates were twelve pearls, each gate being made from a single pearl. The streets of the city were of pure gold, like translucent glass.

22 I saw no temple in the city; for its temple was the sovereign Lord God and the Lamb. And the city had no need of sun or moon to shine upon it; for the glory of God gave it light, and its lamp was the Lamb. By its light shall the nations walk, and the kings of the earth shall bring into it all their splendour. The gates of the city shall never be shut by day and there will be no night. The wealth and splendour of the nations shall be brought into it; but nothing unclean shall enter, nor anyone whose ways are false or foul, but only those who are inscribed in the Lamb's roll of the living.

REVELATIONS 22

1 Then he showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city's street. On either side of the river stood a tree of life, which yields twelve crops of fruit, one for each month of the year; the leaves of the trees serve for the healing of the nations. Every accursed thing shall disappear. The throne of God and of the Lamb will be there, and his servants shall worship him; they shall see him face to face, and bear his name on their foreheads. There shall be no more night, nor will they need the light of lamp or sun, for the Lord God will give them light; and they shall reign for evermore.

6 THEN HE SAID to me, 'These words are trustworthy and true. The Lord God who inspires the prophets has sent his angel to show his servants what must shortly happen. And, remember, I am coming soon!'

7 Happy is the man who heeds the words of prophecy contained in this book! It is I, John, who heard and saw these things. And when I had heard and seen them, I fell in worship at the feet of the angel who had shown them to me. But he said to me, 'No, not that! I am but a fellow-servant with you and your brothers the prophets and those who heed the words of this book. It is God you must worship.' Then he told me, 'Do not seal up the words of prophecy in this book, for the hour of fulfilment is near. Meanwhile, let the evil-doer go on doing evil and the filthy-minded wallow in his filth, but let the good man persevere in his goodness and the dedicated man be true to his dedication.'

12 'Yes, I am coming soon, and bringing my recompense with me, to requite everyone according to his deeds! I am the Alpha and the Omega, the first and the last, the beginning and the end.'

14 Happy are those who wash their robes clean! They will have the right to the tree of life and will enter by the gates of the city. Outside are dogs, sorcerers and fornicators, murderers and idolaters, and all who love and practise deceit.

16 'I, Jesus, have sent my angel to you with this testimony for the churches. I am the scion and offspring of David, the bright star of dawn.'

17 'Come!' say the Spirit and the bride.
'Come!' let each hearer reply.
Come forward, you who are thirsty;

accept the water of life,
a free gift to all who desire it.

18 For my part, I give this warning to everyone who is listening to the words of prophecy in this book: should anyone add to them, God will add to him the plagues described in this book; should anyone take away from the words in this book of prophecy, God will take away from him his share in the tree of life and the Holy City, described in this book.

20 He who gives this testimony speaks: 'Yes, I am coming soon!' Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus be with you all.